

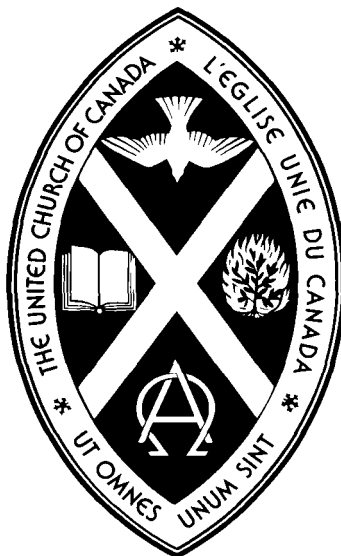
The United Church of Canada/L'Église Unie du Canada

## RECORD OF PROCEEDINGS

of the

## 40TH GENERAL COUNCIL 2009

August 9–15, 2009  
Kelowna, British Columbia



*Issued by*

The United Church of Canada/L'Église Unie du Canada  
3250 Bloor St. West, Suite 300  
Toronto, ON, Canada M8X 2Y4

**THE UNITED CHURCH OF CANADA/L'ÉGLISE UNIE DU CANADA**

Constituted June 10, 1925, by the union of the Methodist Church, Canada, Newfoundland, Bermuda, the Presbyterian Church in Canada\*, the Congregational Union of Canada and the 2nd Council of Local Union Churches. The Canada Conference of the Evangelical United Brethren Church entered The United Church of Canada on January 1, 1968.

**OFFICERS OF THE INAUGURAL GENERAL COUNCIL, TORONTO, JUNE 10 – 19, 1925**

Denomination	Chairperson	Secretaries
Methodist	Rev. Samuel Dwight Chown, D.D., LL.D.	Rev. Thomas Albert Moore, D.D.
Presbyterian	Rev. George Campbell Pidgeon, B.A., B.D.,D.D.	Rev. William George Wallace, M.A.,D.D.
Congregational	Rev. William Henry Warriner, M.A., D.D.	Rev. William Thomas Gunn, M.A.BD.,D.D.

**SESSIONS OF THE GENERAL COUNCIL**

Year	Place	Moderator	Secretary
1925	Toronto, ON	Rev. George C. Pidgeon, B.A.,B.D.,D.D.	Rev. T. Albert Moore, D.D.
1926	Montreal, PQ	Rev. James Endicott, B.A.,D.D.,LL.D.	Rev. T. Albert Moore, D.D.
1928	Winnipeg, MB	Rev. William T. Gunn, M.A.,B.D.,D.D.	Rev. T. Albert Moore, D.D.
1930	London, ON	Rev. Edmund H. Oliver, M.A., Ph.D.,D.D., LL.D.,F.R.S.C.	Rev. T. Albert Moore, D.D.
1932	Hamilton, ON	Rev. T. Albert Moore, D.D.,S.T.D.,LL.D.	Rev. T. Albert Moore, D.D.,S.T.D.,LL.D.
1934	Kingston, ON	Rev. Richard Roberts, D.D.,D.Litt.	Rev. T. Albert Moore, D.D., S.T.D.,LL.D.
1936	Ottawa, ON	Rev. Peter Bryce, D.D.,LL.D.	Rev. T. Albert Moore, D.D.,S.T.D.,LL.D.
1938	Toronto, ON	Rev. John W. Woodside, M.A.,D.D.,LL.D.	Rev. Gordon A. Sisco, M.A.,D.D.
1940	Winnipeg, MB	Rev. Aubrey S. Tuttle, M.A.,D.D.,LL.D.	Rev. Gordon A. Sisco, M.A.,D.D.
1942	Belleville, ON	Rev. John P. Sclater, M.A.,D.D.,LL.D.	Rev. Gordon A. Sisco, M.A.,D.D.
1944	London, ON	Rev. Jesse H. Arnup, B.A.,D.D.	Rev. Gordon A. Sisco, M.A.,D.D.
1946	Montreal, PQ	Rev. Thomas W. Jones, M.A.,B.D.,D.D.	Rev. Gordon A. Sisco, M.A.,D.D.
1948	Vancouver, BC	Rev. Willard E. Brewing, B.D.,D.D.	Rev. Gordon A. Sisco, M.A.,D.D.
1950	Toronto, ON	Rev. Clarence M. Nicholson, B.A.,D.D., LL.D.	Rev. Gordon A. Sisco, M.A.,D.D.
1952	Hamilton, ON	Rev. Alexander A. Scott, M.A.,B.D., B.Paed.,D.D.,LL.D.	Rev. Gordon A. Sisco, M.A.,D.D.
1954	Sackville, NB	Rev. George Dorey, B.A.,D.D.,LL.D.	Rev. Ernest E. Long, B.A.,B.D.,D.D.
1956	Windsor, ON	Rev. James S. Thomson, M.A.,D.D., LL.D.,F.R.S.C.	Rev. Ernest E. Long, B.A.,B.D.,D.D.
1958	Ottawa, ON	Rev. Angus J. MacQueen, B.A.,B.D., D.D.,LL.D.	Rev. Ernest E. Long, B.A.,B.D.,D.D.
1960	Edmonton, AB	Rev. Hugh A. McLeod, M.A.,B.D.,D.D., LL.D.,S.T.D.	Rev. Ernest E. Long, B.A.,B.D.,D.D.
1962	London, ON	Rev. James R. Mutchmor, M.A.,B.D., D.D.,LL.D.	Rev. Ernest E. Long, B.A.,B.D.,D.D., LL.D.
1964	St. John's, NF	Rev. Ernest M. Howse, B.A.,B.D.,S.T.M., Ph.D.,D.D.,D.Litt	Rev. Ernest E. Long, B.A.,B.D.,D.D., LL.D.
1966	Waterloo, ON	Rev. Wilfred C. Lockhart, M.A.,Ph.D.,D.D., LL.D.,D.C.L.	Rev. Ernest E. Long, B.A.,B.D.,D.D., LL.D.
1968	Kingston, ON	Dr. Robert B. McClure, M.D.,F.R.C.S., F.I.C.S.,D.D.,LL.D.,D.Litt.	Rev. Ernest E. Long, B.A.,B.D.,D.D., LL.D.
1971	Niagara Falls, ON	Rev. Arthur B. B. Moore, O.C.,B.A.,B.D., D.D.,LL.D.	Rev. Ernest E. Long, B.A.,B.D.,D.D., LL.D.
1972	Saskatoon, SK	Rev. N. Bruce McLeod, M.A.,B.D.,Th.D., LL.D.,D.D.	Rev. George Morrison. B.Comm.,B.D., D.D.,F.C.A.
1974	Guelph, ON	Rev. Wilbur K. Howard, B.A.,B.D.,D.D., LL.D.,D.de Un.	Rev. George Morrison, B. Comm.,B.D., D.D.,F.C.A.
1977	Calgary, AB	Rev. George M. Tuttle, B.A.,B.D.,Th.D., D.D.,LL.D.	Rev. Donald G. Ray, D.F.C.,B.A.,D.D.

Year	Place	Moderator	Secretary
1980	Halifax, NS	Rev. Lois M. Wilson, O.C.,B.A.,M.Div., D.D.,D.C.L.,D.Hum.L.,LL.D.	Rev. Donald G. Ray, D.F.C.,B.A.,D.D.
1982	Montreal, PQ	Rev. W. Clarke MacDonald, B.A.,M.Div., D.D.	Rev. Donald G. Ray, D.R.C.,B.A.,D.D.
1984	Morden, MB	Rev. Robert F. Smith, B.A.,B.D.,Th.D.,D.D.	Rev. Philip A. Cline, B.Th.,Th.M.,D.D.
1986	Sudbury, ON	Dr. Anne M. Squire, B.A.,M.A.,D.D.,LL.D.	Irene Evans Parker (acting)
1988	Victoria, BC	Rev. Sang Chul Lee, B.D.,Th.M.,S.T.M., D.D.,LL.D.	Rev. Howard M. Mills, B.A.,M.Div., S.T.M.,Ph.D.,D.D.
1990	London, ON	Rev. Walter H. Farquharson, B.A., M.Div.,D.D.	Rev. Howard M. Mills, B.A.,M.Div., S.T.M.,Ph.D.,D.D.
1992	Fredericton, NB	Rev. Stanley J. McKay, B.A.,B.D.	Rev. Howard M. Mills, B.A.,M.Div., S.T.M.,Ph.D.,D.D.
1994	Fergus, ON	Dr. Marion S. Best, D.D.	Rev. Randolph L. Naylor, B.A.,B.D., B.D. Hon (acting)
1997	Camrose, AB	Rev. William F. Phipps, B.A., B.D.,L.L.B.	K. Virginia Coleman
2000	Toronto, ON	Rev. Marion Parry, M.A.,D.Min.,L.L.B.	K. Virginia Coleman
2003	Wolfville, NS	Rev. Peter B. Short, B.A.,M.Div.	Rev. James H. Sinclair, B.A.,M.Div.,D.D.
2006	Thunder Bay, ON	Rev. David Giuliano, Th.M.,B.A.,M.Div., M.Sc.,C.S.D.	Rev. James H. Sinclair, B.A.,M.Div.,D.D.
2009	Kelowna, BC	Mardi Tindal	Nora Sanders

Designation: Present Ordained Moderator: “The Right Reverend”;

Past Ordained Moderators: “The Very Reverend”;

Lay Moderators: designated by personal title and as they wish.

In fulfilment of its mandate of 1925 to be a “uniting” as well as a united church, The United Church of Canada has been enriched by several unions.

The Fourth General Council of The United Church of Canada (1930) approved the union of the Synod of The Wesleyan Methodist Church of Bermuda with The United Church of Canada on the condition that the Synod shall function as a Presbytery of the Maritime Conference without interference with the rights and powers conferred by the Legislature of Bermuda in The Wesleyan Methodist Church Act, 1930.

The 22nd General Council of The United Church of Canada (1966) approved the Plan of Union whereby the Canada Conference of The Evangelical United Brethren Church became part of The United Church of Canada, effective January 1, 1968.

At various times, congregations of other Christian communions have become congregations of The United Church of Canada, including the following:

American Presbyterian Church (1925) Montreal, Que.; Central Street Christian Church (1928) Oshawa, Ont.; St. John’s Reformed Episcopal Church (1928) Sussex Corner, N.B.; Brougham Christian Church (1930) Brougham, Ont.; Welsh Presbyterian Congregation (1932) Bangor, Sask.; Welsh Presbyterian Congregation (1932) Llewelyn, Sask.; Augsburg Lutheran Congregation (1949) Hagensburg, B.C.; St. John’s Evangelical and Reformed Church (1956) Snyder, Ont.; Ebenezer Congregation of the Reformed Church of America (1958) Edmonton, Alta.; German Evangelical Congregation (1961) Toronto, Ont.; Salem Evangelical and Reformed Church (1961) Vegreville, Alta.; Armenian Evangelical Church (1964) Montreal, Que.; Mewassin Evangelical and Reformed Church (1964) Duffield, Alta.; The Church of the Brethren (1968) Arrowwood, Alta.; The Church of the Brethren (1968) Irricana, Alta.; Taiwanese Christian Church (1983) Toronto, Ont.; St. Andrew’s Presbyterian Church (2004) Lachine, Quebec

\* Part of the Presbyterian Church in Canada dissented from the union and continues under the former designation.

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**IN MEMORIAM****(Aug. 20, 2006 to May 15, 2009)**

The following is a list of members of the order of ministry and lay pastoral ministers in active service who have died since the rise of the 39th General Council.

“They rest from their labours and their works do follow them” *Rev. 14:13*

Name	Date of Birth	Year Entering Ministry	Date of Death
<b>Newfoundland and Labrador Conference</b>			
Hickman, Frederick Smith	Feb. 14, 1922	1967	May 13, 2008
Hobbs, Cecil	Jun. 5, 1921	1954	Sep. 26, 2008
Hodder, Nelson Bramwell	Dec. 26, 1912	1948	Jun. 3, 2007
Johnson, Wilbur Bert	Dec. 24, 1919	1950	Dec. 30, 2006
Layden, Albert George	Oct. 11, 1945	2007	Apr. 24, 2008
Legrow, Alfred Butt	May 8, 1918	1957	Oct. 18, 2008
Mehaney, Levi William	Mar. 26, 1929	1956	Nov. 23, 2007
Parsons, Ernest W.	Apr. 7, 1921	1968	Feb. 22, 2009
Saunders, George Manuel	Jun. 19, 1926	1957	Mar. 9, 2007
Short, Joan Sybil	Jan. 22, 1922	1990	Jun. 16, 2008
Tucker, Raymond Douglas	Apr. 7, 1931	1960	Sep. 20, 2006
<b>Maritime Conference</b>			
Burrows, Lloyd Pulsifer	Sep. 2, 1949	1973	Jan. 28, 2009
Cook, John Merlyn	Jul. 24, 1932	1957	Mar. 6, 2008
Crooks, Donald Herbert	Feb. 7, 1935	1959	Jan. 16, 2007
Farquhar, Alexander James	Sep. 24, 1926	1951	Mar. 9, 2008
Finson, Sheila (Shelley) Elsie Grace	Mar. 2, 1936	1979	Feb. 3, 2008
Higgins, Harold George Watson	Oct. 6, 1918	1962	Mar. 9, 2008
Hilder, Harold Lewis	Nov. 15, 1929	1955	Oct. 1, 2007
MacDonald, Peter Stuart	Nov. 2, 1915	1938	Aug. 19, 2007
MacDougall, Mary Elizabeth	Dec. 7, 1914	1945	Jan. 23, 2009
MacGuire, Donald James	Oct. 5, 1922	1948	Sep. 16, 2008
MacKenzie, Roy Herbert	Jun. 1, 1919	1944	Aug. 3, 2008
MacLean, Gordon David	Aug. 13, 1953	1981	Dec. 11, 2008
MacQueen, Stanley George	Sep. 17, 1915	1942	Sep. 17, 2006
Micklethwaite, George William	Aug. 22, 1937	1971	Apr. 20, 2008
Mueller, Robert Conrad	Feb. 1, 1917	1944	Jan. 30, 2007
Murray, Hugh Arthur	Oct. 2, 1921	1965	Nov. 7, 2007
Reid, Geraldine Gertrude	May 8, 1932	1961	Jul. 2, 2007
Stiles, Frank Bernard	Feb. 28, 1935	1964	Nov. 25, 2007
Thomas, William Harold	May 20, 1907	1936	Aug. 11, 2007
<b>Montreal and Ottawa Conference</b>			
Anderson, John Sellar	Apr 25, 1913	1965	May 31, 2006
Atchison, Sparling Wendell	May 20, 1920	1949	Jul. 10, 2008

Carmichael, Oliver Douglas	May 2, 1931	1962	Jul. 22, 2008
Chaplin, Arnold Craig	May 13, 1955	1980	May 9, 2007
Finès, Hervé	Aug. 18, 1923	1953	Aug. 5, 2007
Kennedy, William Whan	May 23, 1916	1969	Feb. 29, 2008
Monaco, Ugo	Mar. 18, 1928	1964	Dec. 7, 2006
Uhrich, James Addison	Jul. 22, 1943	1968	May 30, 2009

**Bay of Quinte Conference**

Adams, Gordon Stephen James	Jul. 10, 1917	1943	Apr. 15, 2008
Canniff, Sally Christine	Aug. 11, 1950	1991	Dec. 18, 2008
French, Richard Watson	Sep. 13, 1910	1940	Apr. 9, 2008
Kellogg, James Clare	Mar. 10, 1923	1948	Jun. 27, 2007
Leeman, Walfrid Aleksanteri	Jul. 5, 1923	1955	Sep. 2, 2008
Martin, Kenneth Harold	Apr. 28, 1941	1974	Feb. 28, 2008
McKay, William Angus	Apr. 27, 1914	1938	Dec. 27, 2007
Payton, James Arnold	Jan. 23, 1930	1960	Oct. 12, 2007
Raham, Norma Josephine	Nov. 30, 1921	1988	Sep. 6, 2007
Shuter, Douglas Beverley	Mar. 20, 1926	1956	Mar. 10, 2008
Smith, Thomas Henry	Dec. 12, 1910	1941	Jan. 13, 2008
Smits, Karel Teddy	Apr. 8, 1921	1948	Feb. 22, 2008
Southall, George Arthur	Jul. 27, 1930	1962	May 4, 2008
Tansley, Donald Edward	Oct. 16, 1914	1944	Oct. 21, 2008
Taylor, Clyde Gilbert	Jun. 21, 1933	1960	Oct. 18, 2008
Turner, Caroline Roberta	Oct. 31, 1933	1984	Feb. 20, 2009
Woollard, J. Keith	Jan. 30, 1917	1948	Mar. 7, 2009

**Toronto Conference**

Ashton, Marjory Hazel	Nov. 25, 1937	1970	Mar. 6, 2009
Bartlett, Robert McQueen	May 8, 1919	1952	Sep. 29, 2008
Boyce, Greer Woods	May 18, 1921	1944	Sep. 21, 2008
Burgess, Harold Neal	Apr. 28, 1915	1943	Jul. 20, 2008
Craig, Robert Brycelain	Feb. 7, 1916	1948	Apr. 14, 2009
Ennals, Bernard Franklin	Jan. 23, 1916	1942	Aug. 8, 2008
Grant, John Webster	Jun. 27, 1919	1943	Dec. 16, 2006
Legge, Garth Warren	Jul. 25, 1922	1949	Feb. 21, 2007
McClintock, George Bernard	Apr. 3, 1924	1952	Jul. 9, 2007
Middaugh, Norman Charles	Dec. 19, 1922	1952	Dec. 25, 2006
Morris, Wesley Alfred	Dec. 10, 1916	1947	Nov. 24, 2006
Muir, Douglas Alexander Campbell	Apr. 5, 1915	1952	Nov. 7, 2008
Munro, Robert Keith	Sep. 27, 1940	1966	Jan. 18, 2008
Robinson, John Proctor	Dec. 24, 1927	1959	Nov. 6, 2007
Sharp, Christopher Robin	Mar. 25, 1927	1959	Aug. 29, 2006
Smith, Robert (Robin) Bell	Jun. 12, 1924	1947	Sep. 25, 2007
Taylor-Walsh, Lorne Henry	Jul. 4, 1932	1975	Sep. 29, 2006
Telford, Francis James	Dec. 18, 1921	1949	Nov. 11, 2008
Wilkie, John MacDonald	Mar. 21, 1922	1954	Jul. 2, 2008

**Hamilton Conference**

Barnes, Allan John	Nov. 23, 1933	1961	Mar. 30, 2007
Bauman, Kenneth	Jan. 3, 1938	1969	Feb. 7, 2007
Binns, Susan Kate Helen	Feb. 3, 1936	1958	Oct. 24, 2007
Brydon, Douglas Alexander	Dec. 13, 1911	1940	May 25, 2007
Cowan, Edgar Graham	Feb. 10, 1917	1942	Nov. 17, 2008
Dyke, Cyril Dennis	Jun. 12, 1921	1971	Mar. 10, 2007
Fetter, Lawrence Edmund	Feb. 13, 1935	1959	Dec. 9, 2006
Grundy, Robert Eric	Oct. 6, 1923	1959	Jun. 3, 2008
Harley, Alan Lester	Dec. 20, 1924	1955	Mar. 6, 2007
Hershey, Sydney James	Jan. 3, 1921	1964	Jun. 28, 2007
Horachek, Joan Evelyn	Sep. 6, 1924	1983	Dec. 31, 2007
Jackson, Franklin Ralph	Aug. 20, 1930	1955	Mar. 23, 2009
Lake, John Howard	Nov. 3, 1919	1954	Sep. 8, 2006
Loper, Brant Phister	Jul. 17, 1929	1962	May 29, 2007
Macintosh, Alistair John	Oct. 23, 1917	1959	Aug. 12, 2008
Madden, Frederick Ewart	Mar. 31, 1920	1946	Dec. 21, 2006
Martin, Lloyd Buddell	Jul. 5, 1930	1965	Feb. 21, 2009
Matton, Robert Thornton	Feb. 20, 1954	1988	Sep. 17, 2008
McNairn, Norman Alastair	Feb. 2, 1911	1937	Oct. 6, 2008
McPhee, Douglas Haig	Aug. 27, 1919	1963	Jan. 16, 2009
Morgan, Frank Henry	Dec. 12, 1913	1942	Nov. 29, 2006
Morgan, Ira Ross	Apr. 4, 1924	1965	Aug. 28, 2006
Readhead, Ross Edmund	Jul. 6, 1923	1952	Jul. 6, 2008
Rhijnsburger, Jan	Nov. 2, 1929	1968	Jul. 4, 2008
Royle, Ernest Stanley	Jun. 10, 1935	1959	Jan. 23, 2008
Steed, Robert Arthur	May 5, 1916	1940	Aug. 23, 2007
Stevens, Harry Chesley	Aug. 16, 1922	1974	Jan. 8, 2007
Tudor, Keith Frederick	Nov. 14, 1924	1953	Jun. 26, 2007
Wardle, Kenneth Alfred	Sep. 27, 1931	1959	Dec. 2, 2007
Wilkinson, William Giffen	Dec. 7, 1921	1956	Apr. 15, 2008
Wilson, Pearl Margaret	Mar. 20, 1915	1948	Dec. 30, 2007

**London Conference**

Ball, George Nash	Mar. 30, 1917	1943	May 27, 2008
Barnes, Phyllis Ivy	Dec. 14, 1925	1981	Feb. 20, 2008
Burtch, Hugh Cragger	Oct. 28, 1921	1958	Feb. 15, 2008
Campbell, Murray Ernest	May 14, 1933	1966	Sep. 4, 2007
Clarke, John Ewart Phillips	Oct. 10, 1926	1956	Apr. 14, 2009
Davies, John	Apr. 20, 1914	1947	Mar. 16, 2009
Engel, Donald John	Jul. 19, 1944	2006	Sep. 12, 2008
Fellows, Joseph Ernest	May 26, 1927	1967	Jul. 28, 2007
Forsythe, James Edmund	Aug. 2, 1928	1954	Apr. 22, 2007
Lang, Alton Wilbur	Oct. 17, 1920	1955	Aug. 8, 2007
MacKinnon, Farquhar	Jan. 3, 1932	1955	Dec. 15, 2008

McKay, John Franklin	Mar. 26, 1928	1957	Jan. 9, 2009
Morrow, George Edwin	Jul. 4, 1907	1933	Jul. 7, 2008
Morton, Norman Frank	Apr. 18, 1924	1973	Aug. 31, 2006
Rapson, Alexander	Nov. 25, 1907	1936	Nov. 4, 2007
Whalls, Robert William	Oct. 18, 1955	1987	Mar. 31, 2008
Williams, John Robert	Feb. 15, 1921	1948	Jul. 29, 2008

**Manitou Conference**

Buchanan, William James Victor	Jun. 25, 1909	1938	Sep. 29, 2006
Haslam, Samuel Heywood	Dec. 18, 1908	1937	Oct. 18, 2006

**Conference of Manitoba and Northwestern Ontario**

Bennett, David Edward	Mar. 25, 1917	1953	Nov. 19, 2006
Christie, William Constantine	Apr. 1, 1937	1961	Jul. 13, 2008
Dean, Pamela Aileen (LM)	Mar. 18, 1949	1992	Feb. 9, 2007
Frascati Lochhead, Marta	Apr. 16, 1953	1991	Mar. 7, 2008
MacDermid, Gordon Edward	Sep. 22, 1939	1961	Mar. 3, 2009
McIntosh, Cecil Ronald	Jul. 17, 1934	1965	Aug. 23, 2007
McNeill, George Bruce	Feb. 3, 1925	1955	Aug 1, 2008
Smith, Euston Ivan	Mar. 26, 1931	1967	Jul. 31, 2008
White, Hubert Edward	Jun. 13, 1921	1950	Jan.6, 2007
Williams, Peter Frederick	Nov. 4, 1932	1968	Mar. 22, 2009

**Saskatchewan Conference**

Buhr, Gerald Leonard	Apr. 4, 1928	1965	Mar. 29, 2007
Groome, Agnes Jean	Nov. 5, 1918	1984	May 30, 2008
Haggart, Mary Leslie	March 14, 1920	1954	May 7, 2007
Hetherington, Richard	1920	1956	Sep. 20, 2006
Hoffman, David Wayne	Sep. 13, 1953	1981	Oct. 30, 2007
Hurd, Dorothy Marguerite	Apr. 23, 1932	1978	Mar. 20, 2008
Mather, George Bertram (Bert)	Dec. 2, 1915	1944	Nov. 25, 2007
Miller, Douglas Maxwell	Dec. 19, 1919	1959	Jul. 22, 2007
Nagus, Robert Lewis	Feb. 18, 1924	1954	Oct. 27, 2007
Patton, Desmond Granville	Nov. 22, 1922	1969	Jan. 8, 2008
Sisson, Virginia Grace (LPM)	Dec. 23, 1940	2005	Jan. 15, 2008
Verrall, Arthur Wesley	Sep. 26, 1925	1956	Aug. 18, 2007
Watt, Doris Ellen (LM)	Oct. 7, 1948	1996	Feb. 22, 2007
Wyatt, Melvin Grant	Oct. 21, 1917	1973	Jan. 4, 2009

**Alberta and Northwest Conference**

Agnew, Lloyd Russell	Nov. 20, 1918	1951	Nov. 20, 2007
Beach, William Walter	Apr. 13, 1931	1955	Jan. 15, 2008
Beckwith, David Alan	Sep. 23, 1941	1966	Oct. 2, 2006
Birse, Archibald	Jun. 23, 1917	1956	Aug. 28, 2006
Bray, Thomas Wills	Apr. 10, 1928	1953	Oct. 26, 2008
De Man, Kenneth Rodney	Nov. 1, 1953	1986	Sep. 24, 2007



Harke, Herbert Arthur	Jun. 26, 1926	1953	Oct. 5, 2006
Hessels, Cornelis Karel (Kees)	Nov. 28, 1921	1961	Oct. 7, 2008
Mack, Helen Elizabeth	Jul. 21, 1917	1950	Jul. 1, 2007
MacLellan, Alexander	Jul. 17, 1921	1969	Dec. 14, 2007
McPhee, Frank Angus	Feb. 23, 1920	1947	Feb. 16, 2007
Muir, Laura Christianna	May 12, 1913	1954	Mar. 6, 2007
Radway, Norman Glen	Mar. 2, 1931	1963	Aug. 15, 2008
Reed, Ruth Alleyne	May 15, 1922	1965	Dec. 13, 2006
Simms, Robert William	May 4, 1938	1982	Jul. 12, 2007
Soles, Douglas Albert	Jul. 31, 1925	1970	Dec. 4, 2007
Syer, Elizabeth (Betty) Ellen	Dec. 11, 1917	1951	Mar. 12, 2008
Syer, Keith Gorman	Mar. 18, 1918	1949	Aug. 25, 2007
Vincent, Sidney Reginald	Apr. 21, 1914	1942	Aug. 4, 2006
Walker, Peter	Mar. 10, 1926	1974	Dec. 30, 2007
Whitworth, Derek Walter	May 24, 1928	1969	Nov. 10, 2006
Wilk, Stephen William	Dec. 31, 1922	1952	Nov. 12, 2006

### British Columbia Conference

Andrews, Frank George	Feb. 19, 1911	1959	Jul. 28, 2008
Bonham, John Stanley	Jul. 3, 1910	1934	Nov. 11, 2007
Burnham, William Lemuel	May 28, 1926	1954	Sep. 18, 2006
Cumming, Ivan Everett	Sep. 1, 1927	1953	Oct. 7, 2007
Doan, Samuel Allan	Apr. 5, 1926	1969	Jan. 6, 2008
Golightly, Francis (Frank) Henry	Jan. 1, 1909	1938	Aug. 25, 2006
Griffiths-Ling, Betty	Aug. 9, 1918	1971	Jan. 31, 2009
Hall, Richard Frank	Apr. 27, 1928	1967	Mar. 16, 2007
Howard, Oliver Rolfe	Feb. 19, 1927	1953	Oct. 16, 2008
Hyde, Gordon David George	Jun. 30, 1927	1966	Sep. 14, 2007
Jones, Edward Donovan	1916	1946	Nov. 3, 2006
MacKay, Chauncey Woodrow	Oct. 24, 1919	1943	Sep. 28, 2006
McLellan, Edith	Oct. 13, 1921	1981	Dec. 3, 2008
Muir, Francis Hoare	Nov. 10, 1916	1949	Jun. 22, 2008
Mullens, Hendrik Johannes	Dec. 6, 1920	1962	Jun. 16, 2007
Ormiston, James Douglas	Jan. 18, 1923	1949	Aug. 14, 2008
Rolston, Peter Carson	Aug. 15, 1937	1965	Nov. 3, 2006
Sherwood, Alexander Garnet	Jul. 30, 1914	1968	May 18, 2007
Siwallace, Mary Lynn	Sep. 3, 1946	2005	Nov. 6, 2007
Smith, Robert Timothy	Feb. 13, 1951	1994	May 18, 2008
Stevens, Francis H.	Oct. 8, 1906	1930	Dec. 7, 2008
Taylor, William Bruce	Oct. 13, 1919	1952	Sep. 11, 2007
Thompson, Murray Stewart	May 11, 1923	1946	Feb. 1, 2009
Tunbridge, Marjorie A.	Sep. 23, 1921	1948	Dec. 28, 2008
Turner, Gordon Bruce	Jul. 20, 1939	1965	Jan. 19, 2009
Un-Rau, Albert Menno	May 3, 1930	1977	Mar. 7, 2009
Ware, James Levante	May 10, 1929	1965	Oct. 29, 2007

Williams, John George	Oct. 21, 1921	1974	May 5, 2008
Yates, Gordon Wilson	Feb. 18, 1926	1954	May 26, 2006
<b>All Native Circle Conference</b>			
Harper, Benny	Sep. 15, 1944	1997	Jan. 29, 2008
McFarlane, William John	Feb. 17, 1934	1968	Feb. 2, 2009

**MODERATORS AT THE 40TH GENERAL COUNCIL 2009**

	<b>Years Served</b>	<b>General Council</b>
Dr. Marion S. Best	1994 – 1997	Fergus, ON
The Very Rev. Marion Parfy	2000 – 2003	Toronto, ON
The Very Rev. Peter B. Short	2003 – 2006	Wolfville, NS

**GUESTS OF THE 40TH GENERAL COUNCIL 2009**

**Ken Anderson – Intercultural Guest**

Ken Anderson has been appointed by the Sub-Executive of the General Council to serve as an intercultural guest and observer to the General Council. Ken is an active member and former chair of the Winnipeg Church of the Deaf. Ken was involved in the consultations that led to the formation of the Working Group on Deaf Ministry.

**Susan Beaver – Intercultural Guest**

Susan Beaver has been appointed by the Sub-Executive of the General Council to serve as an intercultural guest and observer to the General Council. She is a member of the Grand River United Church, and a Mohawk of the Six Nations of the Grand River. Susan works at the Francis Sandy Theological Centre and serves on their behalf on the Aboriginal Ministries Council. She is on the board of directors of “Nations Uniting,” a joint project of three United Churches on Six Nations which aims to facilitate physical, emotional, mental, and spiritual healing for individuals and significant cross-cultural healing between people on the reserve and their neighbours.

**Emma Chalmers – Intercultural Guest**

Emma Chalmers has been appointed by the Sub-Executive of the General Council to serve as an intercultural guest and observer to the General Council. She is a lay leader of the Tongan United Methodist Fellowship which forms part of the congregation of Wilson Height United Church. Emma has been active in intercultural ministry and has represented the Tongan Fellowship on the Ethnic Ministries Committee.

**Mary Corkery – KAIROS: Canadian Ecumenical Justice Initiatives**

Mary Corkery has been Executive Director of KAIROS: Canadian Ecumenical Justice Initiatives since 2003. KAIROS' work includes research, education, and advocacy on economic justice, human rights, and peace-building in the Global South and in Canada. Mary has a degree in Adult Education, and has previously worked for CUSO, OXFAM, The Jesuit Centre, Development and Peace, and several women's groups.

**KAIROS** is a social justice organization of seven major Canadian churches, including The United Church of Canada, that unites churches and religious organizations in a faithful ecumenical response to the call to "do justice, and to love kindness and to walk humbly with your God" (Micah 6:8). KAIROS deliberates on issues of common concern, advocates for social change, and joins with people of faith and goodwill in action for social transformation working with members, partners, and a cross-Canada community-based network in the areas of ecological justice, solidarity in Canada, human rights and trade, and grassroots action for global justice grounded in local communities. It provides an ecumenical space to do research, analysis, education, and advocacy around justice issues that complements the work being done in individual denominations. ([www.kairoscanada.org](http://www.kairoscanada.org))

**Jim Cornelius – Canadian Foodgrains Bank**

Jim Cornelius, Executive Director of the Canadian Foodgrains Bank since 1997, is a certified management consultant who has specialized in international development with business, government and NGOs. Prior to becoming Executive Director he worked with the Canadian Foodgrains Bank in Asmara, Eritrea.

**Canadian Foodgrains Bank** is a partnership of 15 Canadian church agencies including The United Church of Canada. Together members seek a Christian response to hunger. CFGB's mission is to enable Canadians, working through the member church agencies and their respective local partners, to share resources with, support, and learn from hungry populations outside Canada in their efforts to achieve food security. Specific objectives are to increase immediate and sustainable access to food; to increase food security by protecting and building sustainable economic livelihoods, strengthening community development, and peace-building; to strengthen international and Canadian public policy and action to address hunger; and to increase Canadian public awareness and engagement with international hunger issues. ([www.foodgrainsbank.ca](http://www.foodgrainsbank.ca))

**The Rev. Dr. William (Bill) Harrison – The Anglican Church of Canada**

Rev. Dr. Harrison has been the Anglican co-chair of the Anglican United Church Dialogue since 2003. He is currently a priest with St. James the Less Parish, Lumby, B.C., in the Diocese of Kootenay, and previously was a faculty member of The College of Emmanuel and St. Chad in Saskatoon.

As a partner in the worldwide Anglican Communion, The Anglican Church of Canada values a heritage of biblical faith, reason, liturgy, tradition, bishops and synods, and the rich variety of life in community. Since February of 2003 representatives of the Anglican and United Churches in Canada have been engaged in a dialogue to understand each other better; to encourage and strengthen shared ministry and mission, and to foster other circles of dialogue, regionally and

locally, between the two churches. The Dialogue has recently produced *Drawing from the Same Well: The St. Brigid Report* to share with people across our churches some of the stories, conclusions, and challenges from the past six years of our Dialogue. ([www.anglican.ca](http://www.anglican.ca))

### **Don Hill – United Church of Christ, USA**

Don Hill is Development Director in the Office of General Ministries based at the National Office in Cleveland.

The **United Church of Christ** was created in 1957 as a union of the Evangelical and Reformed Church and the Congregational Christian Churches. Blending congregational and presbyterial polity in settings bound by covenantal relationships, the church has continued to articulate its united and uniting vocation by naming a commitment to becoming ever more intentionally multi-racial and multicultural, open and affirming to the gifts of gay and lesbian persons for membership and ordained ministry, a church accessible to all people, and dedicated to the pursuit of ecumenical relationships. This same commitment fosters a concern for justice and peace in the church and throughout the world. ([www.ucc.org](http://www.ucc.org))

### **The Rev. Paul N. Johnson – Canadian Council of Churches**

Rev. Paul N. Johnson, Canadian Council of Churches Vice-President from 2006 to 2009, is from the Evangelical Lutheran Church in Canada. He is Assistant to the Bishop based in the ELCIC national office in Winnipeg.

Founded in 1944, The **Canadian Council of Churches** is the largest ecumenical body in Canada, now representing 22 churches of Anglican, Eastern and Oriental Orthodox, Protestant, and Roman Catholic traditions. Members seek to fulfill together their common calling to the glory of God. The CCC brings member together in a forum where all voices hold equal weight. The Council promotes understanding among members, undertakes theological study and reflection, encourages and hosts church participation in dialogue with people of other faiths, studies, speaks about, and acts on issues involving moral and spiritual principles, and communicates messages of theological and ethical reflections to Canadian society and governments. ([www.ccc-cce.ca](http://www.ccc-cce.ca))

### **Rabbi Reuven Bulka – Jewish Community**

Rabbi Dr. Reuven P. Bulka has been the spiritual leader of Congregation Machzikei Hadas in Ottawa since 1967. He is an author of books and articles in the fields of religion, health, and psychology, as well as host of a local radio program. He serves the Ottawa community on several charitable and civic boards and through regular participation in charity events, including the religious advisory committee of United Way/Centraide of Ottawa-Carleton, and chairs the Courage Campaign for the Ottawa Regional Cancer Foundation. Rabbi Bulka has a strong commitment to interfaith work, and participated in consultations for *Bearing Faithful Witness: United Church-Jewish Relations Today*. Rabbi Bulka is a past president of the Canadian Jewish Congress. He received an honorary Doctor of Laws from Carleton University in 2006 for his community and humanitarian service.

**Bishop Levee Kadenge – Institute for Theological Reflection Today**

Levee Kadenge is a member of and Bishop in the Methodist Church of Zimbabwe and the Director of the Institute. Serving the Methodist Church of Zimbabwe for 30 years, Bishop Kadenge has studied theology at several institutions in Africa and the UK. Living out the Institute's vision, Bishop Kadenge is active in the promotion of fair and free democratic elections in Zimbabwe and the strengthening of civil society within Zimbabwe.

**The Institute for Theological Reflection Today (ITRT) – (Centre for Theological Reflection)** based in Harare, Zimbabwe, is a faith-based organization which strives to empower the Church so that it becomes an active healing instrument for the promotion of good governance and democratic space in Zimbabwe. Zimbabwe is experiencing unprecedented socio-political and economic upheaval which has paralyzed the once thriving and prospering nation. The moral and social responsibilities of the religious institutions is immense. It is imperative for Church institutions to become visible and audible defenders of social justice and the promotion of democratic systems. The Institution works to provide an environment for peace, healing, reconciliation, and forgiveness, empowering Church leaders to become proactive and prophetic in the context of peace-building.

**Ibutu Susie Kaigongi (Susie Ibutu) – National Council of Churches of Kenya**

Ibutu Susie Kaigongi is the Director of Social Service Programs at the National Council of Churches in Kenya. Mrs Ibutu has long been an active supporter of social justice movements within Kenya, throughout Africa, and internationally. Her involvement with The United Church of Canada has been extensive, including a term as Partner in Residence within Saskatchewan Conference in 1998 and most recently participating in General Council Executive meetings as a global partner representative

The **National Council of Churches of Kenya** is a family of Christian communions and organizations in fellowship and witness. As an ecumenical council they seek to nurture a common understanding of Christian faith and mission and build capacity for member churches to work toward the creation of a just and sustainable society. Through collaborative partnerships the Council gives expression to the Lordship of Christ over all aspects of human life. Working with communities, Council members identify needs, acquire necessary resources, and promote service that is holistic, relevant, and self-sustaining. ([www.nccck.org](http://www.nccck.org))

**Dr. Johnson Mbillah – Program for Christian Muslim Relations in Africa (PROCMURA)**

Johnson Mbillah is the General Advisor for PROCMURA. Ordained as a Minister of the Presbyterian Church of Ghana, Dr. Mbillah has studied in Ghana and the U.K. He has been active in interfaith relations for some time and published extensively on issues of Islam and Christian-Muslim Relations in Africa. Dr. Mbillah is currently serving as a member of the United Church Justice, Global and Ecumenical Relations Unit Advisory committee.

Headquartered in Nairobi, Kenya, **Program for Christian Muslim Relations in Africa (PROCMURA)** is a pan-African Christian organization founded in 1959 with the objective of building good relations between Christians and Muslims in Africa. Africa is a continent where faith communities, in spite of their differences, work together for the holistic development of the human family. PROCMURA sees its role as faithful and responsible Christian witness to the

Gospel in an interfaith environment of Christians and Muslims. It promotes Christian constructive engagement with Muslims for peace and peaceful coexistence. PROCMURA believes that Christian witness is an integral part of Christian identity and therefore obligatory. It emphasizes that the Church, in its calling to bear witness to Jesus Christ in the world, should take context seriously as an indispensable requirement for the Christian presence in an interfaith environment. ([www.en.procmura-prica.org](http://www.en.procmura-prica.org))

### **Necta Montes – World Student Christian Federation, Asia-Pacific Region**

Necta Montes is the Regional Secretary for WSCF Asia-Pacific. A member of the United Church of Christ in the Philippines, as a student, Ms. Montes was active in the Student Christian Movement in the Philippines and is currently continuing to study for a master's degree in Theology at the Asian Theological Seminary.

The **World Student Christian Federation** – Asia-Pacific Region is part of WSCF's global fellowship of Christian students. WSCF Asia-Pacific currently has a membership of 16 national Student Christian Movements (SCMs). Active in a variety of activities. WSCF Asia-Pacific focuses on ecumenical training for students in transformational leadership, responding to current social realities and concerns including peace-building, human rights, economic justice, ecology, interfaith dialogue, and community organization. WSCF organizes conferences, training events, and solidarity activities. The organization also carries out programs focusing on women's empowerment and gender justice within a theological framework. ([www.wscfap.org](http://www.wscfap.org))

### **Claudia Procula Narzary – Christian Conference of Asia and World Council of Churches' Commission on Youth in the Ecumenical Movement**

Claudia Procula Narzary, a Bodo woman belonging to St. John's Church, Assam, under the Diocese of Eastern Himalaya, Church of North India, is the 2009 intern working with the Christian Conference of Asia Ecumenical Formation, Gender Justice and Youth Empowerment program. The program promotes leadership development among indigenous and dalit women in Asia and seeks indigenous or dalit women committed to the ideals of the ecumenical movement, to bring their energy, commitment, and fresh vision to a specific work assignment. The program is linked to the World Council of Churches' Commission on Youth in the Ecumenical Movement.

### **The World Council of Churches' Commission on Youth in the Ecumenical Movement**

project also encourages young adults to become more active in the life of the churches and the ecumenical movement. The new body is made up of 25 young people from the WCC governing and consultative bodies as well as from the broader constituency; it forms a critical think tank, and strengthens the role of youth in the WCC's decision-making processes. ([www.oikoumene.org/youth-in-the-ecumenical-movement/echos-youth-commission](http://www.oikoumene.org/youth-in-the-ecumenical-movement/echos-youth-commission))

The **Christian Conference of Asia**, based in Chaingmai, Thailand, was constituted by a decision of churches, national councils of churches and national Christian councils 1957. Believing that the purpose of God for the church in Asia is life together in a common obedience of witness to the mission of God in the world, CCA exists as an organ and a forum of continuing cooperation among the churches and national Christian bodies in Asia within the framework of the wider

ecumenical movement. CCA is committed to the equal participation of women, men, youth, clergy, and laity in church and society. ([www.cca.org.hk](http://www.cca.org.hk))

### **Rev. Kenichi Otsu – Asian Rural Institute**

Rev. Kenichi Otsu is an ordained minister of the United Church of Christ in Japan and the Director of the Institute. Rev. Otsu is active in the ecumenical movement in Japan, recognizing the importance of ecumenism in identifying and addressing the pressing issues of our times. He has a keen interest in bridging rural/urban communities with a particular focus on the interrelation of food, life, and the environment. He sees these as global issues important to people in urban as well as rural areas.

**Asian Rural Institute** is a training centre for rural community leaders set on a 6-hectare farm in Northern Japan. The focus of ARI's training program is to create an educational environment in which these leaders can discover within themselves and within their people a more desirable image of community. They learn how to observe situations, identify local resources, and discover ways to use and enhance those resources. At the heart of our program is the concept of "foodlife" – holding significant value in human life and the food that sustains life. The mission of the Asian Rural Institute is to build an environmentally healthy, just, and peaceful world, in which each person can live to his or her fullest potential. This mission is rooted in the love of Jesus Christ. ([www.ari-edu.org/english](http://www.ari-edu.org/english))

### **Ms. Marilia Schuller – KOINONIA**

Marilia Schuller is Brazilian by birth and has been appointed as a missionary of the United Methodist Church, USA, assigned to KOINONIA. Ms. Schuller's work includes promotion of human rights, gender equality, and overcoming racism in the church and society. She works closely with Afro-Brazilian religious communities. Ms. Schuller has studied in Brazil and Switzerland and spent 15 years with the World Council of Churches' Program to Combat Racism.

**KOINONIA** is a Brazilian ecumenical organization, bringing together churches, universities, and non-governmental organizations in their efforts to improve the life of the most marginalized in Brazil. KOINONIA programs work to improve lives by developing skills, initiating dialogue to overcome religious and racial intolerance, and defending human rights. Afro-Brazilian religious expressions and communities are key partners for KOINONIA's work. These faith communities are important spaces for grassroots organization on education, health, and cultural services. Ms. Schuller is currently serving as a member of the United Church Justice, Global and Ecumenical Relations Unit Advisory Committee. ([www.koinonia.org.br](http://www.koinonia.org.br))

### **Imam Hamid Slimi – Muslim Community**

Hamid Slimi is a scholar with specialization in Islamic studies and law as well as comparative religions. He has served the Canadian Muslim Community as a teacher, Imam, and chaplain since 1997 and is currently chairperson of the Canadian Council of Imams. Established in 1990, the Canadian Council of Imams is a collective leadership of Imams (Ministers of Religion) in Canada. The Council works to address issues affecting the Muslim Community at large; to assist in coordinating Islamic activities in member communities; to develop policies and practices that

enhance understanding of Islam among Muslims and non-Muslims; and to act as an adviser on Islamic matters with various levels of Government.

**Rev. Vicky Tatham – Moravian Church in Nicaragua**

Rev. Vicky Tatham is an ordained minister of the Moravian Church, co-pastor of the First Moravian Church in Puerto Cabezas (Creole). She also teaches at the Moravian Inter-University Centre which is connected with the Bluefields Indian & Caribbean University. Her current pastoral work involves work with youth and Sunday school. She has served the Moravian Church in a variety of other capacities as well.

The **Moravian Church in Nicaragua**, with congregations in almost every community in eastern Nicaragua, is the country's largest and oldest Protestant Church. Established in 1849, the Moravian Church has a long history of providing social support, health care, and quality education in addition to ministry of Word and Sacrament. The Moravian Church is a fast-growing and vital church that ministers to four ethnic peoples: the Creole (Afro-descendants) and three Indigenous groups – Miskitu, Sumu Mayagna and Rama. Over the years many relationships have flourished between the United Church and leaders of the Moravian Church in exchanges, continuing education, and commissioning of overseas personnel. The Moravian Church has begun new outreach efforts in several Spanish-speaking communities in the western part of Nicaragua.

**Susan Towner-Larson – United Church of Christ, USA**

Susan Towner-Larson is Minister for Conference Relations, Office of General Ministries, at the National Office in Cleveland.

The **United Church of Christ** was created in 1957 as a union of the Evangelical and Reformed Church and the Congregational Christian Churches. Blending congregational and presbyterial polity in settings bound by covenantal relationships, the church has continued to articulate its united and uniting vocation by naming a commitment to becoming ever more intentionally multi-racial and multicultural, open and affirming to the gifts of gay and lesbian persons for membership and ordained ministry, a church accessible to all people, and dedicated to the pursuit of ecumenical relationships. This same commitment fosters a concern for justice and peace in the church and throughout the world. ([www.ucc.org](http://www.ucc.org))

**Wanda Yamamoto – Canadian Council for Refugees**

Wanda Yamamoto is a member of the CCR Board, and Manager, Volunteer Services, at the Manitoba Interfaith Immigration Council.

The **Canadian Council for Refugees** is a non-profit umbrella organization committed to the rights and protection of refugees in Canada and around the world and to the settlement of refugees and immigrants in Canada. The membership is made up of organizations involved in the settlement, sponsorship, and protection of refugees and immigrants. The Council serves the networking, information-exchange, and advocacy needs of its membership. Its work includes opportunities for networking and professional development, cooperation with other networks to strengthen the defence of refugee rights, policy analysis and information-exchange, and



advocacy for the rights of refugees and immigrants through media relations, government relations, research, and public education. ([www.ccrweb.ca](http://www.ccrweb.ca))

### **Nora Carmi – SABEEL**

Nora Carmi is a Palestinian Christian refugee from Jerusalem. Nora has worked with Sabeel Ecumenical Liberation Theology Center since 1993 and is currently the coordinator for community-building and women's programs. Nora describes her work as follows: "My work at Sabeel is to spiritually empower women and the community by giving hope in a hopeless situation."

**SABEEL's** focus is on deepening the faith of Palestinian Christians, encouraging them to act for justice, love, and the transformation of society. Sabeel is committed to a prophetic ministry in solidarity with the oppressed. In the context of the Middle East crisis, Sabeel is working to support non-violent paths to a just and lasting peace. Their vision is of a shared land where acceptance and friendship can grow between Palestinians and Israelis and among Christians, Jews, and Muslims and of a lasting peace based on justice and security for all sides in the conflict. For more detailed information, please visit their website at: [www.sabeel.org](http://www.sabeel.org)

### **Nancy Grenier – Green Communities Canada**

Nancy Grenier is a director of the Green Communities Canada national board. Nancy develops communication, marketing, and collaboration strategies in support of environmental conservation. For the past 20 years, her work in the implementation of community relations, public consultation, education, and outreach programs has focused on environmental issues, with a growing connection to other aspects of sustainability. She now oversees the communications and community engagement function for a B.C.-based recycling and waste management company. Nancy's unique blend of skills includes the application of a deep understanding of sustainability, media relations, and the integration of relevant marketing and learning strategies to influence how people think differently about where they live, work, and play.

### **Green Communities Canada**

Green Communities Canada is a national network of community-based non-profit organizations that deliver innovative environmental programs and services, with a focus on household and community action. Green Communities Canada supports member organizations in working together to achieve environmental sustainability, including healthy ecosystems and communities, sustainable resource use, and clean air, water, and soil. Formed in 1995, with a national office in Peterborough, Ontario, the organization works with members to share information; coordinate joint programs; and build capacity, visibility, and membership. ([www.gca.ca](http://www.gca.ca))

**COMMISSIONERS TO THE 40TH GENERAL COUNCIL 2009****Ex Officio**

Giuliano, David  
 Short, Peter  
 Sanders, Nora  
*Total Ex Officio: 3*

**Chairpersons of****Permanent Committees**

Blanchard, Jim  
 Dwarka, Diane  
 Hunter, Don  
 ter Kuile, Martha  
*Total Chairpersons: 4*

**Alberta & Northwest****Ministry Personnel**

Boyle, Sally  
 Chynoweth, Peter  
 Davis-Taylor, Denise  
 Farrell, James  
 Houle, Armand  
 Imes, Harold  
 Kersell, Brenda  
 Klassen, Erin  
 Koots, Donald (Don)  
 Mang, Shannon  
 Ouwens, Nel  
 Richards, Alan  
 Royal, Mary  
 Smillie, Ross  
 Strickland, Drew  
 Taylor, Kathleen  
*Total M: 16*

**Lay**

Bardock, Edison (Ed)  
 Dennis-Moisey, Gail  
 Flewelling, Wayne  
 Giles, Adrine  
 Green, Beverley  
 Henderson, Lloyd  
 Johnson, Hugh  
 McKelvie, Linda  
 Mykityshyn, Pamela (Pam)  
 Penfound, Marilyn  
 Quon, Kathleen (Kay)

Rogers, Louise  
 Spaner, Jill  
 Stretch, Judy  
 Thomas, Marilyn  
 Yamashita, Kathryn  
*Total L: 16*  
*Total Alberta &  
 Northwest: 32*

**All Native Circle****Ministry Personnel**

Broadfoot, Evelyn  
 Joyea, Maria  
 Muskego, Gloria – X  
 Samson-Harvey, Adeline –  
 X  
 Scott Kabwe, Maureen  
 Severight, Janet – X  
 Sinclair, Allan  
 Thompson, John  
*Total M: 8*

**Lay**

Blacksioux, Maxine – X  
 Burns, Charlene  
 Burns, Russell  
 Jacobs, Elaine  
 Kennedy, Donna  
 Kootenay, Clarice – X  
 Moneybird, Myrtle  
 Thompson, Eleanor  
*Total L: 8*  
*Total All Native Circle: 16*

**Bay of Quinte****Ministry Personnel**

Boyd, Alan  
 Brotherton, Michelle  
 Fillier, Bob K.  
 Giesbrecht, Caroline  
 Hollingsworth, Richard  
 Lester, Nancy  
 Macdonald, Elizabeth  
 McKnight-Walker, Laurie  
 Reed, Paul  
 Smart, Karen  
 Stobie, Janet

Stockton, Jessica Beecham  
 Vermette, Stéphane  
 Vollmer, Warren  
 Wilson, Jean  
 Young, John H.  
*Total M: 16*

**Lay**

Alleslev, Jane  
 Bazeley, Edward (Ted)  
 Bown-Kai, Mariko  
 Chalovich, Joan  
 Fillier, Bobby D.  
 Gidney (Young), Sheila-  
 Mae  
 Harman, Bronwen  
 Hutchinson, Bruce  
 Ibbitson, Sarah  
 Illman-White, Miriam  
 McKay, Gary  
 McLean, Karen  
 Payne, Joyce  
 Reed, Daniel  
 Shipley, Mary-Anne  
 Thompson, Norma  
*Total L: 16*  
*Total Bay of Quinte: 32*

**British Columbia****Ministry Personnel**

Burton, Heather  
 Castle, Bari  
 Chambers, Dan  
 Chung, Richard  
 Ferguson, Sandy  
 Fowler, Albert  
 Hornidge, Minnie  
 Jensen, Peggy  
 Koschzeck, Heidi  
 McEachern, Deirdre (Dee)  
 Taylor, Valerie  
 Tennant, Shannon  
 Tsai, Brian Yi-jang  
*Total M: 13*

**Lay**

Angus, Doreen  
 Angus, James (Jim)  
 Ashbaugh, Martha  
 Ballard, Cheryl  
 Bentayen, Randy  
 DeGroot, Carla  
 Detta, Gale  
 Dixon, Alvin  
 Liedtke, Beverley  
 Shular, Sunni  
 Soutar, Marleen  
 Verhulst, Glenys  
 Walker, Michele  
*Total L: 13*  
*Total British Columbia: 26*

**Hamilton****Ministry Personnel**

Crittenden, Jeffrey  
 Davies, Thom  
 Deavu, Deborah  
 Dohn, Beth  
 Fanning, Sarah  
 Ferrier, Mark  
 Godfrey, Lynda (Lynn)  
 Hawley, Rick  
 Hockley, Robert  
 James, Orville  
 Kerrigan, Donna  
 Ketcheson, Dwain  
 Kim, Lark  
 Leffler, Heather  
 Maich, John  
 McLeod, Maggie  
 Reynolds, Keith  
 Ridout, Pegi  
 Vincent-Haven, Roz  
*Total M: 19*

**Lay**

Black, Laura  
 Brown, Adam  
 Coffman, Lewis  
 Cronkwright, Norma  
 Dawson, David  
 Dickson, Deanne

Driver, Bonnie  
 Fetter, Judith  
 Greig, Patricia  
 Hayman, Ralph  
 Hurst, John  
 Ing, Amber  
 Little, Jayne  
 Sowa, Walter  
 Spies, Miriam  
 Stewart Savage, Catherine  
 Tindal, Mardi  
 Wall, Harold  
 Wilson, Sybil  
*Total L: 19*  
*Total Hamilton: 38*

**London****Ministry Personnel**

Darke, Fred  
 Down, Michelle P.  
 Eagle, Susan  
 Ferguson, Nancy  
 Gilliland, Judith  
 Hodgins, Valarie (Val)  
 Kim, BoJeong  
 Kostecki, Ted  
 Landell, Maya  
 Milliken, Wendy  
 Miner Clare, Ethel  
 Riach, Kyla  
 Sproule, Doreen  
 Trapnell, Margaret  
 Vandarsar, Krista  
 Williamson, David  
 Willis-Whitwell, Sharon  
 Wright, Doug  
*Total M: 18*

**Lay**

Avey, Edward  
 Biggs, Joyce  
 Butson, Kathy  
 Carlyle, Rebecca  
 Cook, Hugh John  
 Denham, Jacquelyn  
 Graham, Kerri  
 Howson, Jana

Hunking, Ken  
 Kuracina, Jason  
 Matthews, Dyane  
 McDonough, Marnie  
 McMillan, Charles  
 McSwain, Rachel  
 Riach, Kathryn  
 Scott, Chuck  
 Spence, Gordon  
 Spence, Vanessa  
*Total L: 18*  
*Total London: 36*

**Manitoba &  
Northwestern Ontario  
Ministry Personnel**

Bjornson, Jeri  
 Christie, James  
 Coleman, Virginia (Ginny)  
 Douglas, Caryn  
 Fergus-Moore, Joyce  
 Gilbert, Bob  
 Howell, David  
 janes, barb  
 Kinney Matheson, Cheryl  
 Martindale, Doug  
 Rankin, Wendy  
 Roberts, Barbara  
 Takau, Salesi  
*Total M: 13*

**Lay**

Avison, CJ  
 Baker, Lloyd  
 Bright, Jillian  
 Cooper, Sheila  
 Johnston, Ryon C.  
 Kelly, Betty  
 May, Shirley  
 McLaren, Shirley  
 McLeod, Pamela  
 Stewart, Anna  
 Stricker, Christina  
 Wood, Kristin  
 Zacharias, Carol  
*Total L: 13*  
*Total Manitoba &  
Northwestern Ontario: 26*

**Manitou**

**Ministry Personnel**

Brown, Lois  
Cottrell, Jessica  
Cottrell, Micol  
Eckert Tracy, Mary-Jo  
Ellison, Maureen  
Gardner, Robert (Bob)  
Visser, Judith  
*Total M: 7*

**Lay**

Bentley, Cory  
Brownlee, Janice  
Falat, Ella  
Fisher, Tom  
Hayes, Marguerite  
Rogers, Bill  
Rowe, William (Bill)  
Sloss, Marian  
Whalen, Wendy  
*Total L: 9*  
*Total Manitou: 16*

**Maritime**

**Ministry Personnel**

Bartlett, Ross  
Berube, Steve  
Breithaupt, Kirby  
Campbell, Janis  
Daye, Russell (Russ)  
Dingwell, Kevin  
Fraser, John  
Fraser, Meredith  
Galbraith, Vince  
Gamble, Ruth  
Griffin, Joan  
Hewitt, David  
Johnson, Robert (Bob)  
Johnston, Beth  
Jung, Sungmin  
MacDougall, Gary  
Mills, Stephen  
O'Neill, Andrew  
Robinson, Leslie  
Roy, John  
Sangster, Annika

Tourneur, Donna  
Vincent, Ronald (Ron)  
*Total M: 23*

**Lay**

Atwood, David  
Bartlett, Erin  
Bartlett, Robert (Bob)  
Binns, Chris  
Cleave, Shirley  
Francis, Amanda  
Green, Marion  
Howard, Lance  
Kimball, Carolyn  
MacPherson, Fraser  
MacRury, Lorna  
Mowat, Letha  
Muir, Gerald  
Newell, Carole  
Peters, Anna  
Shot, Shirley  
Smith, Keith  
Smith, Marnie  
Stuart, Catherine  
Swetnam, Bill  
Trecartin, Brad  
Walker, Pauline  
White, Elaine  
*Total L: 23*  
*Total Maritime: 46*

**Montreal & Ottawa**

**Ministry Personnel**

Beattie, Elaine  
Butt, Pix  
Carruth, Graeme  
Cornelius, Brian  
Delay, Thierry  
Fillier, Victoria M.  
Gallinger, Matt  
Melanson, Maggie  
Ofori, Emmanuel Kwadwo  
Sloan, Darla  
Van Delen, Carla  
Wakeling, Faye  
Wallace, Neil  
*Total M: 13*

**Lay**

Barr, Anna  
Bernier, Wendy  
Braman, Fred  
Christie, Nancy  
Eastman, Isobel  
Eby, Michael  
Fea, Ryan  
Griffith, Charlotte  
Hamel, Nicole  
Keddy, John F.  
McCormack, David  
Root, Jesse  
Shaw, Louise  
*Total L: 13*  
*Total Montreal & Ottawa: 26*

**Newfoundland & Labrador**

**Ministry Personnel**

Blackwood, Wayne  
Brett, Kathy  
Sandford, Heather  
Small, Russell L.  
Stiles, Don  
Thorne, Karen  
Vardy, Paul  
Wright, Andrew (Andy)  
*Total M: 8*

**Lay**

Andrews, Yordest  
Cook, Jocelyn  
Critch, Karen  
Hann, Angela  
Hudson, Fannie  
Lockhart, Don  
Parmiter, Lisa  
West, Roy  
*Total L: 8*  
*Total Newfoundland & Labrador: 16*

**Saskatchewan**

**Ministry Personnel**

Armstrong, Danna  
Emberley, Linda  
Ford, Faye  
Hurd, Linsell  
Johnston, Kevin  
Kamphuis, Camille  
Krueger, Sheila  
Laforet, Deborah  
Platt, Kathy  
Russell, Miles  
Sinclair, Leigh  
Taylor, Annette  
*Total M: 12*

**Lay**

Acton, Leanne  
Archibald, Barbara  
Blau, June  
Dornan, Dwaine  
Joyes, Todd  
Kanhai, Moses  
Kostichuk, Bev  
Rumpel, Donna  
Schriek, Helen  
Stewart, Darleen  
Thurlow, George  
Wiebe, Vic  
*Total L: 12*  
*Total Saskatchewan: 24*

**Toronto**

**Ministry Personnel**

Alward, Jan  
Arnott, Thelma  
Boyd, B. Christina  
Campbell, Jolyn  
Gierak, Carol Ann  
Hamilton, Karen  
Harbridge, Ann  
Kim, Jong Bok  
Lee, John  
Mabee, Stephen  
McIntosh, Brian  
Moore, George  
Obedkoff, Vicki  
Ransom, Bryan  
Scarlett, Eleanor  
Schmidt, Ralph  
Seli, Norman (Norm)  
Waterman, Nancy  
White, Barbara  
*Total M: 19*

**Lay**

Bastelak, Jessica  
Buchanan, Amanda  
Cammidge, Rosalind  
Flemming, Judith  
Harris, Clyde  
Kowal, Karen  
Krauter, Margaret

Lee, Hannah  
Lobsinger, Julia  
MacKinnon, Joyce  
McKibbin, Jim  
Murray, Paulette  
Nicol, Eleanor  
Parsons, Linda  
Reid-James, Lynella  
Smith, Alydia  
Stott, Paul  
Tindal, Chris  
Walker, Margaret  
*Total L: 19*  
*Total Toronto: 38*

**Overseas Personnel**

Collins, Mary  
Varey, Douglas  
*Total Overseas: 2*

*Grand Total: 381*

X – Commissioners unable to attend

## **LETTER FROM THE MODERATOR, DAVID GIULIANO**

Dear Friends in Christ,

Greetings and peace be with you. If you are reading this page, the first among many, it means that you have surrendered to an invitation to be a spiritual leader and steward in shaping the work of our church. Thank you. As for the many pages, please read and respond to them from a place of friendship with Jesus and confidence that God is at work among and through us.

Have you ever watched a potter work? Maybe you have turned a wet pot on a wheel yourself. Maybe you have worked with clay, sculpting a story with only the earth and your bare hands. In the beginning, according to Genesis, God scooped up clay, shaped and breathed life into the first human.

Much later Jeremiah hears a voice telling him to “Arise and go down to the potter’s house, and there I will let you hear my words.” As Jeremiah watches the potter work, he imagines God reshaping our ancestors into a more faithful, justice-loving people. Out of this most basic substance, the earth, God continues to shape and breathe life into creation.

The theme for the 40th General Council is “... down to the potter’s house...” We are gathering in Kelowna, British Columbia, to watch The Potter work. Together we will imagine how we are being shaped as a community of faith; how we are being called to respond to Christ in the world.

Some potters speak of the interplay between potter and clay in the process of creation. For some, it is as though the clay itself is engaged in the process of creation. Certainly that is how it is with us. We are both being shaped and shaping. We make decisions, and take actions in response to our understanding of the desire of The Potter.

In a very practical, earthy way, what we discern and decide has implications for how we use what God has given from abundance into our care. It will focus how we use energy, creativity, and financial resources. There are difficult choices to be made, so it is important that we make those choices abiding in God’s love and rooted in the gospel of Jesus.

Let us go down to The Potter’s House together with our hearts and minds open to God’s calling for The United Church of Canada.

Peace be with you,  
David Giuliano  
Moderator

Ami-e-s en Christ,

Mes salutations: que la paix soit avec vous. Vous lisez cette page, la première de bien d'autres à venir, puisque vous avez accepté l'invitation d'exercer le rôle de guide spirituel et d'intendant pour donner forme au travail de notre Église. Je vous en remercie. Toutes ces pages, je vous invite à les lire et à les travailler dans une perspective d'amitié avec Jésus et de confiance en Dieu œuvrant parmi nous et à travers nous.

Avez-vous déjà observé un potier? Vous avez peut-être vous-même tourné un pot. Peut-être avez-vous déjà modelé l'argile et ainsi sculpté de vos mains un véritable récit de terre? Selon la Genèse, au commencement Dieu a modelé la glaise et, en y insufflant la vie, il en est résulté le premier humain.

Bien des siècles plus tard, Jérémie entend une voix lui dire: «Va, descends chez le potier: c'est là que je te ferai entendre mes paroles.» (Jérémie 18,1) Alors que le prophète observe le potier à l'œuvre, il s' imagine Dieu en train de remodeler nos ancêtres en un peuple plus fidèle, soucieux de justice. De la matière la plus brute, la terre, Dieu continue de donner forme et d'insuffler la vie à la création.

Le thème du 40<sup>e</sup> Conseil général est: «Descendons chez le Potier». Nous nous rassemblerons comme Église à Kelowna, en Colombie-Britannique, pour observer le Potier à l'œuvre. Ensemble, nous allons imaginer comment nous sommes modelés en une communauté de foi, comment nous sommes appelés à répondre au Christ dans le monde.

Certains potiers évoquent l'interaction qui se produit lors du processus de création entre l'argile et l'artisan. Quelques-uns ressentent que l'argile est elle-même active dans ce processus de création. C'est certainement le cas en ce qui nous concerne. Nous sommes à la fois modelés et agents du modelage. Nous décidons et agissons en réponse à ce que nous comprenons de la vision et du désir du Potier.

De façon très terre-à-terre, notre discernement et nos décisions ont des conséquences sur notre utilisation de l'abondance que Dieu nous a dévolue. Nos choix porteront sur la façon d'utiliser nos énergies, notre créativité, de même que nos ressources financières.

Alors descendons chez le Potier ensemble, nos cœurs et nos esprits ouverts à l'appel de Dieu pour l'Église Unie du Canada.

Que la paix soit avec vous.  
David Giuliano

## **LETTER FROM THE GENERAL SECRETARY, GENERAL COUNCIL**

Dear Sisters and Brothers in Christ,

We have begun our journey together down to the potter's house. The Moderator has chosen the passage from Jeremiah (18:1-6) as the theme for the 40th General Council, to be held in August in Kelowna.

“Come, go down to the potter's house, and there I will let you hear my words.” This was God's message to Jeremiah, and as we prepare for our time together this summer, we ponder the meaning of this invitation for us.

In the potter's hands, a shapeless lump of clay is transformed. It may become something functional, something useful in daily life. It may become something that is valuable simply because of its beauty. Of course beauty and function may be found in the same object!

In the shaping of a pot on the wheel, a small imperfection in the clay, or a slight move on the part of the potter, can throw things off kilter. There is a moment at which the object can be reshaped into something different. If that moment is lost, perhaps by carrying on too long trying to get it back to the original plan, the clay ends up in the recycling bucket.

I know a little of this. Pottery is one of my passions. Not something that I find a lot of time for, and certainly not something that I am necessarily very good at, but I've thrown enough off-centre pots to know the possibilities.

In Jeremiah's time, the potter's house was a familiar place of business, a common feature of everyday life. Now, as then, God speaks to us where we live.

Our General Council this summer will be set in the Okanagan Valley, a beautiful part of one of the most fortunate countries in the world. The economic and environmental stresses on our world, and the uncertainty that is felt so keenly at this time in our history, will also be part of the setting the 40th General Council.

Earlier this year a paper “Called to Be Church” was circulated, and many of you will have read it and perhaps even discussed it in your congregations, presbyteries, or conferences. In this first workbook, you will find a second paper on “The State of the Church,” which is an attempt to provide the essential basic facts that are needed for those who will be making decisions at the 40th General Council. We ask for your prayerful consideration of these things as you prepare to journey to Kelowna.

Also in this first workbook you will find several reports that will be considered at the General Council, instructions about travel and arrangements for the meeting, an agenda, a map of the campus, learning options, and much more.

Our time together in Kelowna will offer rich opportunities to come to know other commissioners and ecumenical and global visitors, as we worship, sing, learn, and make decisions together. These are challenging times, and times of great opportunity. This is a time to remember our faith.



This is a time to think deeply about how Jesus calls us to live in our world. In these times, the United Church is needed. Our strength for the way ahead will be found in the midst of the hopes, prayers, and friendship that we will share at the General Council.

Thank you for being willing to offer your time, and your wisdom, to this important meeting. My thanks too go to your families and congregations, and all those who have adjusted their summer plans to enable you to take part.

See you in Kelowna..... let's go down to the potter's house together.

Grace be with you.

Nora Sanders

General Secretary, General Council

Frères et sœurs en Christ,

Voilà que s'amorce notre marche pour descendre ensemble chez le Potier. Le modérateur a choisi ce passage de Jérémie (18,1-6) comme thème du 40<sup>e</sup> Conseil général qui se déroulera au mois d'août à Kelowna.

«Va, descends chez le potier: c'est là que je te ferai entendre mes paroles.» C'est là le message de Dieu à Jérémie; tout en préparant notre rencontre de cet été, nous soupesons le sens qu'a cette invitation pour nous.

Sous la main du potier, un tas d'argile informe se métamorphose. Il peut devenir un objet utilitaire, au service des tâches quotidiennes. Il peut aussi devenir quelque chose de précieux du seul fait de sa beauté. Bien sûr beauté et utilité peuvent se retrouver dans le même objet!

Lorsqu'on tourne un pot, une légère imperfection dans l'argile ou un faux mouvement du potier peuvent faire déraiper toute la démarche. Il y a un moment où il est possible de remodeler l'objet en quelque chose de complètement différent. Mais, si on laisse passer ce moment, peut-être en essayant trop longtemps de retrouver la forme prévue à l'origine, l'argile finit par aboutir au bac de recyclage.

J'en connais un peu à ce sujet car la poterie est une de mes passions. Non que j'y consacre beaucoup de temps, ni que j'y excelle, mais j'ai dû jeter suffisamment de pots décentrés pour savoir d'expérience ce qui en est.

À l'époque de Jérémie, la maison du potier était un lieu d'affaire fréquenté, un endroit familier de la vie quotidienne. En ce temps-là et encore aujourd'hui, Dieu nous parle là où nous vivons.

Cet été, notre Conseil général se déroulera dans la vallée de l'Okanagan, un endroit merveilleux dans un des pays les plus privilégiés du monde. Les pressions économiques et environnementales que subit notre monde et l'intense incertitude ressentie en cette période de notre histoire feront aussi parties du contexte de notre 40<sup>e</sup> Conseil général.

Plus tôt cette année, le document «L'appel à être Église» a été diffusé à travers l'Église: plusieurs d'entre vous l'auront lu, peut-être même discuté en paroisse, au consistoire ou au synode. Dans ce premier cahier de travail, vous trouverez un second document intitulé «L'état de l'Église», un essai de présentation des informations factuelles essentielles requises pour prendre des décisions lors de ce 40<sup>e</sup> Conseil général. Nous vous demandons d'en prendre connaissance dans un esprit de prière, alors que vous vous préparez à vous rendre à Kelowna.

Vous trouverez aussi dans ce premier cahier de travail plusieurs rapports qui seront présentés lors du Conseil général, ainsi que des instructions à propos du transport et des arrangements pour la rencontre, un ordre du jour, une carte du campus, des choix d'apprentissage et bien davantage.

Ce temps ensemble à Kelowna nous offrira de précieuses occasions de connaître d'autres délégué-e-s, des visiteurs œcuméniques et internationaux, lors de nos temps de culte, de chant, d'apprentissage et de décisions en commun. Nous vivons des moments exigeants qui sont aussi de grandes opportunités. Voici le temps de nous rappeler notre foi. Voici le temps de réfléchir en profondeur sur la façon dont Jésus nous appelle à vivre dans notre monde. En cette période, on a besoin de l'Église Unie. La force d'aller de l'avant nous la trouverons au cœur des espoirs, des prières et des amitiés que nous partagerons lors du Conseil général.

Je vous remercie d'avoir consenti à consacrer de votre temps et de votre sagesse au service de cette importante rencontre. Mes remerciements vont aussi à vos familles et vos paroisses, à tous ceux et celles qui ont accepté d'ajuster leurs projets estivaux pour rendre possible votre participation.

À très bientôt, à Kelowna... Ensemble nous descendrons à la maison du Potier.

La grâce soit avec vous.

Nora Sanders  
Secrétaire générale du Conseil général

## **LETTERS FROM THE CHAIR OF THE AGENDA AND PLANNING COMMITTEE**

May 2009

Dear sisters and brothers in Christ,

Thank you for offering yourself for the ministry of leadership of this United Church of ours, through your participation in the 40th General Council 2009, meeting in Kelowna this August. The Agenda and Planning Committee has been working faithfully, along with our sub-committees and working groups, to provide a place and space for God's people to listen, learn, lament, laugh, and discern together what God is doing in the world, and how we are called to be part of it.

Within the church, and outside of it, we are living in a time of tremendous social and cultural change. The ways we have been together as human community, as nations, as economic systems, and as church, are being tested, shifted, and in some cases, reset. A new way of being together is being born, both in the world community, and in the church, which has not yet fully emerged. In a time of profound turning and transformation, the church is called to faithfulness, to trust, and to become again and again the prophetic community.

Every General Council meeting steps into a moving stream. As ministries and work continue that have been mandated by previous General Councils, so the ministries mandated by this General Council will continue after it has met. So this General Council will be different from those before it because we are at this particular place and time in history, with new questions about how to incarnate the faithful church in our global context.

You may have experienced or heard that the last General Council, the 39th (2006), worked and deliberated quite differently than General Councils had. During his term as Moderator, the Very Rev. Peter Short asked, “What is The United Church of Canada being called to in our third generation?” To that end, commissioners and participants together pondered the question: “What is God’s deep purpose for The United Church of Canada?” Using a small group listening method called “Kerygma café” (based on “The World Café” method by Juanita Brown and David Isaacs), the General Council participants listened intently to God through scripture, silence, and each other. Their discernment was summed up in the “Call to Purpose: A message from the church to the church” that then guided the Executive of the General Council’s work in the three years that followed.

To many, it seemed like a significant change in the way the General Council did its work. Yet looking back, the General Council has been slowly shifting in the ways it approaches its work. For example, at the 37th General Council in Toronto, Ontario, in 2000, a shift in decision-making process was made. Because of the volume of decisions that needed to be made at previous General Councils, not all of the decisions were able to be made in the allotted time, and so incomplete business was referred on to the Executive of the General Council. So in 2000, rather than the previous practice of using sessional committees, which met separately and made recommendations to the whole Council, which were then debated, deliberated, and voted upon, a new practice was introduced. In this practice, the commissioners were separated into three groups, or commissions, who deliberated and made decisions on approximately 1/3 of the business of the General Council. A shift was made toward making decisions by the greater number of people, and more effectively.

Again, at the 38th General Council in Wolfville, Nova Scotia, in 2003, another shift occurred. The “business” of the General Council was expanded to include more than the reports, presentations, and decisions needing to be made. Attention was also given to providing opportunities for participants to deepen their relationships with God, each other, and themselves, through time set apart on the theme of practices of the faith. The conviction was and is that time spent deepening spiritually would result in more faithful and better decisions.

So in some ways, the 39th General Council in Thunder Bay, Ontario, in 2006 continued this trajectory toward better, more effective, and more faithful decision-making, as it focused on

discerning God’s deep purpose for the United Church of Canada. Now, we continue on this path, as we are called “down to the potter’s house” for the 40th General Council in Kelowna, British Columbia.

While the last General Council worked toward a broad discernment of deep purpose, this General Council will focus on discerning priorities within that purpose. Our call in these changing times, when new ways of being church are still emerging, is to spend time discerning what is precious in our ways of being the church (what we want to pull through into our future), and what is peripheral (what we can let go of).

Since the Holy Spirit speaks in many ways, we will be using various spiritual practices of discernment including worship, music, silence, small group listening, table group discussions, learning options, and times together in commons and in commissions.

In commons times, we will be hearing reports, spending time in small groups and in table groups reflecting on those and the big questions that arise within them, worshipping, and decision-making through business processes. In commissions, we will be intentional about incorporating spiritual practices of discernment in the business processes in use as well. You’ll see more about these processes in the letter from Paul Reed which follows immediately.

We know we are in the midst of being transformed by God. Now we are called to go down, to listen, and to respond to what new possibilities are emerging. This August, in Kelowna, you are invited down to the Potter’s house, where we may all hear God’s word for us.

July 2009

Dear friends in Christ,

Thank you again for offering yourselves for leadership through your participation in the 40th General Council in Kelowna, B.C. The Agenda and Planning Committee, its sub-committees, and numerous General Council staff continue to work hard to prepare a General Council that will help us all to go “down to the potter’s house” to hear God’s word to The United Church of Canada, at this particular place and time.

You will find enclosed the contents of “Workbook Two,” to be added to the first workbook you have already received. Enclosed “Tabs” will help you organize the material.

You will note that many of the proposals you will be considering have been divided into three commissions. Each commission will have the responsibility of discerning and making decisions on the assigned proposals, and will report back on their decisions to the entire Council.

You will also note that membership in commissions has not yet been assigned. I know that many people want to pay particularly close attention to the material in their own commission. A list of

membership in the three commissions will be posted on the GC 40 website by mid-July (<http://gc40.united-church.ca>) and available through your Conference Office. However, it is important that you are familiar with all the material in the workbook, including proposals in commissions other than your own. First, it may happen that you are switched from one commission to another in order to accommodate necessary changes and for balance. But more importantly, each commission will rely not only on the wisdom from among its own members, but also upon your questions, concerns, affirmations, and wisdom as well. Response sheets will be available so that you can record these and forward them to the appropriate commission. Since the entire General Council takes responsibility for all the decisions made, including those made in commissions, you will want to be familiar with all the proposals and add your voice to the discernment.

On more logistical matters, if you are arriving in Kelowna earlier than Saturday, August 8, please check in at the Front Desk of the Conference Accommodation office on the UBC – Okanagan campus (Kalamalka Building) for your room keys. The Front Desk is open 24 hours. If you have registered for a pre-event or paid for an early meal plan, your key will be sufficient identification until you receive your nametags. Registration for the General Council will be open on Friday between 4 and 7 p.m. and all day Saturday, in the foyer of the Fipke building. At those times you can receive your nametags and any additional Council material.

May God bless you with rest and renewal in these summer days, and guide your reading and consideration of these pages!

Blessings,  
Michelle Slater  
Chairperson, 40th General Council, Agenda and Planning Committee

## **LETTER FROM THE CHAIR OF THE BUSINESS PROCESS COMMITTEE**

May 3, 2009

Dear Friends,

Welcome to the 40th General Council 2009. Together we have accepted the invitation and the responsibility to come “Down to the Potter’s House” (based on Jeremiah 18:1-6), August 9 to 15, 2009, in Kelowna, B.C.

As commissioners we are called together to do and be about “the business” of the church. The “business” of the church is much than voting and making decisions, it is about discerning together:

- How is God shaping The United Church of Canada?
- What are we being shaped to hold, to pour out?
- How do we make space for God’s work?
- In what ways are we being drawn “down” to hear God’s word?

The Business Process Committee is actively making preparations to provide the space and resources to enable you, a commissioner, to participate as fully and as meaningfully as possible. We hope that you too will make your best preparations so that we can be a discerning community that will:

“make decisions on the basis of an understanding of Scripture and of the ethos of the United Church, in the light of the Christian experience, and under the guidance of the Holy Spirit at work in the meeting.” [From *The Manual*: Section 004].

The “business” of being the church includes being a worshipping and praising community. Worship is always a highlight of the Council. The music group rEvolve will be with us throughout the week, in and out of worship. The gathering of the commissioners will be surrounded with Children and Youth gatherings and we have made efforts, as instructed by the 39th General Council 2006, to have a heightened intercultural awareness.

The “business” of the church includes being a discerning and decision making community. The report “Called to Be Church” has been widely distributed and will help us understand the context in which we gather and make decisions. Additional information will help us with the current context. The invitation to discernment and the practices of discernment will be integrated into our gathering and will include moments of prayer and silence. Efforts are being made to improve the efficiency of our decision-making process, to enable commissioners to devote more energy to the things that matter most. Proposals to the General Council are being reviewed to promote completeness and clarity. Appropriate changes will be suggested in the workbook. Multiple proposals on the same topic will be accompanied by a single proposal that incorporates the individual requests. Items that are not expected to require discussion will be placed in an omnibus proposal, to be dealt with through a consent motion at the beginning of the meeting, (including of course the practice that any item from this proposal will be lifted out and assigned to a commission if commissioners feel discussion is needed). It is hoped that these processes will allow the conversation and dialogue of the commissioners to focus more quickly on substance, not language.

The “business” of the church includes being community. The preparations for this community gathering are being done mindful of many needs and hopes. Some are apparently contradictory: the need for productivity and the need for self-care; the need to plan and the need to be flexible; the need to honour tradition and vision possibilities; and perhaps the most difficult, the need to be responsive, inclusive, accessible, and thorough, while being good stewards of limited resources.

We continue our preparations to receive you in the hope that you will put similar effort into being ready to come “Down to the Potter’s House.”

Sincerely,  
Paul Reed  
Chair, Business Process Committee  
40th Agenda and Planning Committee

## **LETTER OF WELCOME TO THE 40TH GENERAL COUNCIL 2009**

Dear Friends,

On behalf of all of us who belong to the Kamloops-Okanagan (K-O) Presbytery, it is my pleasure to welcome you to Kelowna for the 40th General Council of The United Church of Canada.

There are 32 pastoral charges in our presbytery, which extends from Golden to the east, Clearwater to the north, Lillooet to the west, and Osoyoos to the south. Although some of us in Kamloops-Okanagan Presbytery live hundreds of miles apart geographically, we are unified in our commitment to the life and work of the church. We feel honoured and excited about hosting delegates and guests from across Canada at the University of British Columbia Okanagan campus in August where nearly 700 people will gather to work, to worship, and to discern together how the Spirit is leading this beloved United Church of ours. You will meet many of us there, serving as stewards, commissioners, hosts, guest, and spiritual care leaders—in many capacities, and you will enjoy home-made cookies and muffins every day thanks to congregational members throughout our presbytery who wanted to extend their hospitality to you from a distance. Be assured that those of us who are unable to be with you in Kelowna this summer will be holding you in our prayers.

Blessings to you as you prepare for General Council.

Judith Hardcastle, Chair

Kamloops-Okanagan Presbytery

## **CALL TO PURPOSE**

### **A message from the church to the church from the 39th General Council 2006**

What purpose lies at the heart of The United Church of Canada in the beginning of its third generation? Spirit has moved in our time, and with a new restlessness we have heard a call to step forward. We have been together in deep conversations, surprised and gratified at the depth of connections. We have recommitted ourselves to seek right relationships and to withstand that which denies life. Our discernment has persuaded us that as followers of Jesus and in the movement of the Spirit, we must attend to these things:

#### **We long for a deeper relationship with God.**

We remember that we are created in love, by God, for God. We are called to devote time and energy listening for God's voice, reflecting on our life in Christ. We want to learn and lean in to spiritual practices of discernment, silence, and theological reflection.

#### **We long for deeper connections with one another.**

We remember that we encounter Christ in each other. Listening deeply, we are in search of genuine conversations and understanding—within the church and with international, ecumenical, and interfaith partners. In our conversations and decision making we will be mindful of our commitment to interculturalism. We want to honour children and youth as a vital part of the

church's present, as well as the promise of the future. All these connections strengthen us to live in our faith and to work for justice and peace as the Body of Christ.

**We acknowledge the brokenness, pain, and fear we carry.**

There is pain in our congregations and communities. There is pain in our wounded relationships with all those who have been marginalized and isolated, in our past and present. We recognize in our lives the pain and the power of what is not of God, and we want to claim the courage to resist its domination. We are sustained with awareness of the healing presence of God in Christ.

**We believe that our spirituality and our prophetic voice spring from one source and are lived in one Body.**

We are restless with a renewed call. We are seeking to live faithfully as a united people in a divided world. We seek to be authentic. We seek relationships that are truthful and just. We long to embody what we say we believe, to be The United Church of Canada, for our communities, for the world, and for Creation.

In this spirit we pray:

God of all creation,  
we offer you our thanksgiving for a time rich with connections,  
among each other and with you.  
We thank you for moments when we have experienced what it is to be united  
even in our differences.  
Help us to grow as a listening, discerning, learning people.  
Help us to give up patterns and structures that enslave us and others.  
Help us to acknowledge our fear  
and lean into your hope and your courage.  
Help us to grow in our trust in each other and in your Spirit.  
Fill us with your grace and with your wisdom,  
with your patience and with your love.  
Propel us into your future,  
rooted in the richness of our past.  
In Christ we pray.  
Amen.

*“Call to Purpose: A message from the church to the church” was affirmed by the United Church’s 39th General Council 2006 meeting in Thunder Bay August 13–19. The Council directed it to the Executive of the General Council to inform the Executive as it gives leadership to the church in its expression of the ministry of Jesus Christ.*



## **OUR INTERCULTURAL COMMITMENT**

### **Becoming an Intercultural Church Community:**

In 2006, at the 39th General Council, The United Church of Canada committed itself to becoming an intercultural church.<sup>1</sup> Intercultural is often described as “mutually reciprocal relationships among and between cultures.”<sup>2</sup>

In Canada, many are familiar with the term “multicultural”, which can result in somewhat surface-level celebrations of food, folk, and festivals, with polite social interactions, but without deep learning.

Our “intercultural” commitment promises to take us much deeper. The vision of an intercultural church calls all of us to move to becoming mutually welcoming and racially just communities. It calls us all toward transformation. In an intercultural church, no culture dominates another, all are welcomed and celebrated, obstacles to full participation and leadership are removed, power dynamics are deconstructed, and racial justice prevails.

No one is left unchanged in the intercultural process: some examine their own culture more deeply, some are changed through their interaction with others, and some learn more about what it means to be in intentional intercultural community together. Intercultural is not a substitute for “ethnic,” rather, it is whole way of being church together that goes beyond ethnicity, race, culture, language.

While intercultural is relatively new to the United Church, it is also very old: it reignites the vision given at Pentecost (Acts 2). At Pentecost, people came from many different cultures and backgrounds, but each person heard God’s word in their own language. No one had to give up their identity; God’s Spirit brought them together in a new way.

### **Understanding Culture and Racialized:**

Culture is a way of being: it includes ways of life, values, norms, institutions, behaviours, rules, and guidelines, which are often passed down from one generation to another. At times, people do not realize how greatly culture influences their behaviour until they come across other ways of doing things. The intercultural church seeks to create new cultural ways of being together in community, guided by God’s Spirit.

In describing the intercultural church, a term called “racialized” is increasingly used. A term which may be new to many, racialized includes people who are racial minority, bi-racial, Aboriginal, or Métis. “Racialized” is a more inclusive alternative to “racial minority.” In any culture, those in the majority may be oblivious of their own race. But those who are perceived as belonging to a minority often find racial labels thrust upon them. Further, the term “minority” has implications of power, in terms of how who are named as “minority” and “majority.” As we seek to stretch ourselves beyond the familiar, we also seek new language in describing diverse cultural communities.

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<sup>1</sup> “A Transformative Vision for The United Church of Canada,” Report to the 39th General Council of The United Church of Canada, 2006, *Record of Proceedings*.

<sup>2</sup> *Canadian Oxford Dictionary*.

### **Creating an Intercultural Space:**

The intercultural church seeks ways of being church together based on deep dialogue and mutual understanding. It calls us to find commonalities among our many differences and to engage in deep relationships. It calls us to create valuable spaces for people to gather in community, to learn from one another, and to nurture better places of belonging. And, it calls us to mutuality.

Such intercultural spaces do not happen by accident: they are created with intention and guided by God’s Spirit. At this General Council, we are seeking to create intentional intercultural spaces; one of the ways in which we will be doing this is by prayerfully naming an intercultural litany each day.

### **Intercultural Encounters:**

As we seek to intentionally create intercultural spaces and encounters, there may be insights in the Respectful Community Guidelines,<sup>3</sup> developed by the Rev. Eric H.F. Law. These guidelines are often affirmed in community gatherings, and may help guide our intercultural encounters:

- R** = take **Responsibility** for what you say and feel without blaming others
- E** = engage in **Empathetic** listening
- S** = be **Sensitive** to differences in communication styles
- P** = **Ponder** what you hear and feel before you speak
- E** = **Examine** your own assumptions and perceptions
- C** = keep **Confidentiality**
- T** = **Trust** ambiguity because we are *not* here to debate who or what is right or wrong

As we create this space together, we trust the Spirit, knowing that we will make mistakes, but also giving thanks for the gifts of grace and forgiveness on our mutual journeys of transformation.

### **Questions for Reflection in Becoming an Intercultural Church:**

In your conversations and encounters, you may choose to hold these questions with you:

- What additional values could we hold in an intercultural space? What would we hope to *not* bring to the intercultural space?
- What will help stretch us beyond the familiar?
- How can we intentionally uphold the RESPECT guidelines in our conversations?
- In what ways can we be conscious of the spoken, and unspoken, cultural norms that consistently value some voices more than others?
- Did our members share responsibility for raising cultural awareness, or racial justice, concerns or did the “watchdog” role fall to only a few?
- Am I aware of my own cultural biases and notions of “normal”?
- Am I intentionally creating space for others, and learning from each other?
- In our conversations, do we continue to draw on diverse cultural traditions in prayer, song, and language for God?
- Did anyone feel they were not heard because of their culture or racial identity?

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<sup>3</sup> Eric H.F. Law, *The Bush was Blazing but not Consumed* (St. Louis: Chalice Press, 1996), pp. 83-87.

- Where can we persist in asking how we might increase the cultural and racial diversity of our group by bringing others to the table?
- Did we miss any natural openings in our discussions to address how our group might contribute to racial justice or intercultural awareness in our church, neighbourhood, and the world at large?
- If we made policy decision/recommendations in today's meeting, did they move our church a step closer to being more racially just and inclusive in practice?
- What suggestions do we have to improve the process next time?

### **WHEN YOU GO DOWN TO THE POTTER'S HOUSE...WHAT FOOTPRINT WILL YOU LEAVE BEHIND?**

The Agenda and Planning Team for the 40th General Council 2009 of The United Church of Canada is committed to reducing the *carbon footprint* of the planning and implementation of GC40 wherever we are able, so that we can build a climate-friendly event.

- We do so through our love and respect for Creation and our Creator who has bid us to be the earth's gardener. (Genesis 2:15)
- We do so with faith that we can and must integrate faith practices with our work for the church.
- We do so in hope for our children. We pray they may witness our example as we work towards carbon *neutral* events in the future, and further carbon reductions in our communities and homes when we return from GC40.

### **What kind of impact could the 40th General Council 2009 have on the environment?**

Electricity, heating, air conditioning, ground transportation, air travel, paper materials, venue, registration, accreditation, transportation, offices, food and beverage services, procurement, production.... The impact of one person is shocking enough before considering 600+ delegates and guests! For an event of the size of General Council, even the smallest reduction could have a substantial impact.

While transport is well known as an emissions offender, a more effective way for concerned individuals to lower their *food*-related climate impacts may be to consider the impact of meat production. The UN Food and Agriculture Organization (FAO) has estimated that direct emissions from meat production account for about 18% of the world's total greenhouse gas emissions (while transportation accounts for about 13%).

Furthermore, as commissioners representing faith communities, presbyteries, and Conferences all across Canada we have an awesome privilege and opportunity to take home carbon-reducing ideas to inspire others.

“In order to love each other, we have to love the garden; in order to love the garden, we have to love each other.” (General Council's Task Force on the Environment, 1977).

**What are we doing to reduce our carbon footprint?**

The Agenda and Planning Committee are taking “green” consideration in all areas of planning, communications, promotion, and evaluation, to the best of our ability.

**Travel and transportation:**

- Group travel (carpooling, group bus travel, GC “train-ing”) is being encouraged.
- Lowered rates with VIA rail are being explored, and commissioners will be reimbursed the cost of a flight if they choose the train.
- The General Council Office has a carbon credit donation program for those wishing to make a contribution against the environmental impact of their travel. Please email [gc40@united-church.ca](mailto:gc40@united-church.ca) for more information.

**Food and Beverage:**

- There will be an intentional focus on local and seasonally available food.
- Please bring your own reusable water bottle and coffee/tea mug. *No disposable cups, plates, or cutlery will be used.* Water bottles and mugs will be available for sale by UCRD.
- Two meatless meals will be served during General Council.

**Accommodations:**

- Please consider turning the *air conditioning* in your room *down* or *off*, during the day, perhaps returning after dinner to reset it for the evening and night.
- Linens and towels will be available for exchange mid-week. *Please consider using the same linens for the entire week.*

**Logistics & Green Office procedures:**

- Registration will be available online and workbooks will be available online to download materials onto a personal laptop.
- The GC40 daily newsletter will be produced online only, with a few copies posted at the Information Desk. Full copies will be provided on Wednesday and Friday, following commissions.
- Paper announcements, other than those provided by the Agenda and Planning Committee will not be distributed to table groups. An information centre will be provided in the commons meeting space to accommodate flyers, leaflets, brochures, etc. All announcements will be featured via the overhead projection system instead.
- Recycled paper and double sided printing will be used wherever possible.

**Here I Am Lord – how can I help?**

- Volunteer to coordinate group travel of commissioners in your area.
- Commit as a community to reducing your personal carbon footprint by 5% each year.
- Local *energy* fundraising: ask your community to reduce their own fossil fuel consumption to offset the carbon price tag required for sending you to General Council.

## **NOMINEES FOR MODERATOR**

### **James Angus**

Jim was born to James and Amelia Angus on traditional Gitxsan territory of Kuldo, now an ancient village site on the mighty Skeena River in the Northwest of British Columbia. Both parents are of Gitxsan ancestry and Jim was raised according to cultural traditions. He is a fluent speaker of his first language. He acknowledges that “it takes a community to raise a child” as he had this type of upbringing. Grandmother Alice is one who recalled the first European to visit their community. Over the years, she became very concerned about Jim’s education and insisted that he stay in school despite the family’s need for financial assistance.

Jim carried out his first political act when he was to enter Grade Eight at a residential school along with several Kispiox peers. They were at the train station about to leave for Edmonton when they decided they did not want to go. Why should they? They stayed home and caused quite a stir with Indian Affairs representatives in the area. The school in Hazelton became “Hazelton Amalgamated,” which meant that First Nations students could study there. Jim graduated from this school in 1962 with 12 peers.

Following high school graduation, Jim studied auto mechanics at the Vocational School in Prince George. This became a four-year process, which earned him a full apprenticeship at an auto dealership. During this time, he met and married Doreen. Together, they have raised three children and now have 11 grandchildren. After returning to Kispiox in the late 1960s, Jim wore several hats and later became a leader in several organizations, one of them being the local United Church. The death of Jim’s grandmother, mother, and maternal uncle resulted in his receiving the hereditary chief name he still holds, Wii Eelast.

Jim’s involvement with the local education board led to his position as school administrator, a post he held for 28 years. His leadership at this level led to other volunteer positions. He was elected to the school district as trustee, during which terms he served as vice-chairperson and chairperson of finance. His work in education carried on to board membership and also some leadership with the provincial First Nations education lobby group. He gained experience in negotiation with government agencies, and eventually a \$6 million project came about — a new school for Kispiox. Church leadership also evolved for Jim. He chaired the local church board and went on to chair Prince Rupert Presbytery and become involved with Native Ministry Council, Native Ministry Consortium, and the Vancouver School of Theology. He was elected President of B.C. Conference of the United Church, a great honour, in 1989.

Recently, Jim has been involved with Aboriginal ministry at the national level in the United Church. He is thankful to friends at All Native Circle Conference for their support, particularly Laverne Jacobs and Cheryl Jourdain. Prestigious people such as the Very Rev. Bob Smith, Rev. Stan McKay, Marion Best (all former Moderators) and the Rev. Jim Elliott, the Rev. Henri Lock, the Rev. Leslie Black and the Rev. Gwen Boyd, along with numerous other members of the United Church family, are faithful friends and mentors. Their role modelling over the years has left its mark and will continue to guide the spirit of Jim Angus, as will the Creator’s hand and Gitxsan ancestral teachings. Granny Alice, Uncle Steve, Jim’s parents, Charlotte Sullivan, and Gordon Pokorny are smiling from their stars. The current Native Ministry Council is to be honoured as well, in particular Alvin Dixon, Jim White, and Clare Hill.

### **Statement of the Major Issues Facing the Church**

I find myself deep in thought and praying that the Creator will guide me in my journey in the next few months and years.

I heard a few years ago about our dwindling membership in The United Church of Canada, from over a million members to just over 600,000 in 2006. The majority of our membership is over 55 years of age and very few are under the age of 35. For many years, I've said I was born into the United Church and I will die there, but my children do not feel the same way. We must have serious conversations with our youth and teens and, most of all, listen. At a recent event, the issue of music selection at worship was mentioned, that it may be difficult for members to agree on selections or to feel heard. Always, at home, our elders find comfort when they hear the old gospel hymns, but these are not as meaningful for young people. This is only the tip of the iceberg. Communication between elders and youth needs to be ongoing to promote understanding and to promote goodwill. The advancements in technology have made instant communication possible, yet do we really listen to each other?

The United Church continues to hold a leadership position in our country in terms of local and global justice issues, promoting multiculturalism and stewardship of God's creation. From my perspective as a First Nations leader, these issues are part and parcel of First Nations philosophy. We have always struggled with a poor economy, injustice, and racism. The Apology from the United Church to First Nations people is more than 20 years old. Now that the economy in the whole country is suffering, there may be more of an understanding of the situation of our people, and we can walk side by side to continue talking, listening, and being proactive as a United Church.

Much work has been done to work through the process of restructuring at General Council of the United Church. Change being what it is, this can be a painful process. Our strong spirituality as a church is helping us walk together in a leaner structure. There are always lessons to be learned in every process, this is the positive.

Many, many thanks to the staff and volunteers who continue to make our church what it is. It is a great honour to be among those who are nominated for the position of Moderator. It is humbling to think of those great people who have served in this position in the past, some of whom I call my friends. If I am elected Moderator, I will spend three years doing my best to apply my cultural and spiritual values. I believe we are all here for a purpose. My many years of experience working in education, in politics, and in different levels across our church has given me a broad vision of leadership. I am a willing listener and also speak my mind and heart about what I have been taught, what I have experienced, and what I have learned. May the Spirit guide us as we go forward in The United Church of Canada. May God bless.

**Rev. Dr. Ross Bartlett**

*“Always be ready to give an explanation to any who inquire about the hope that is in you; yet do it with gentleness and respect.”* (1 Peter 3:15-16) Those words have guided me for many years and continue to do so. We are, first of all, a people of hope: based in God’s grace supremely and in the resurrection of Jesus particularly. In our time we need to be ready, as congregations, individuals, and in the courts of the church, to speak of our reasons for that hope. There are many different sources in our world that are appealed to for hope. And there are so many places where the light of hope is dim or experienced as absent. Gentleness and respect must be the watchwords of our interactions in this wondrous multi-cultural, multi-faith, multi-faceted world and society. We have no place to stand with a sense of arrogant superiority. The only place to stand is the foundation stone of respect. But that must also be respect for ourselves, our story and our history. True we have much to lament and repair but we also have much to celebrate regarding our work in concert with the Spirit.

I was born and raised in the United Church and am so very proud of what God has enabled us to do in Canada and around the world. I also lament the times we have forgotten who we are and whose we are and given into the seduction of Empire. God’s active grace – and sense of humour – are revealed in the fact that we are still here and seeking to faithfully sing our part in God’s song.

There were a number of stops along the way in what I hope will be an ongoing journey of life-long learning: B.A. (Hons) (’79), M.A. (History) and M.Div. (’82) from Queen’s; Th.D. (Church History) from Toronto School of Theology (’92) and D.Min. from Princeton Theological Seminary (’03). My real education came from a six-point field in Nova Scotia; multi-point charges in Bay of Quinte (’82-’86) and Toronto (’89-’92) Conferences; a presbytery appointment in rural Hamilton Conference (’86-’88); a suburban congregation (St. Andrew’s by the Lake, Kingston, ’92-’00); an exchange with the Uniting Church in Australia; visits to mission partners in Brazil; and an urban core congregation (St. Matthew’s, Halifax, ’00 to the present).

Certainly my greatest learning and joy has been in sharing the parenting of two daughters who are both at GC 40; Erin as a commissioner and Laura as a Youth Forum participant. I have also been privileged to travel widely, to some fifteen countries on five continents.

I’ve been involved in the life of the church at different levels. My first experience was in the Confessing our Faith program (1982-88) which stirred my passion for theological reflection as a work of all of God’s people. From there I spent several wonderful years on the national Theology and Faith Committee, participating in many projects but most notably the statement on “The Authority and Interpretation of Scripture.” Various courts have honoured me with different roles: chair of Kingston and Halifax presbyteries; President of Maritime Conference; GCE member at large (’97-’03); chair of Gospel, Ecumenism and Theology for Maritime Conference (presently); co-chair of the national working group on Worship and Music (which introduced the Worship Matters events).

A large part of my personal vocation finds expression through writing in a variety of settings and teaching at United Church theological institutions in the areas of polity, history, leadership, and preaching.

## Statement of the Major Issues Facing the Church

We can certainly speak about the details of many issues that face us today, but they can be linked together in the image of the United Church journeying into uncharted territory. Or better, territory that is uncharted for us, perhaps, but not unfamiliar to Jesus' people of The Way. This journey will call on us to draw ever more deeply on the grace, wisdom, and humour with which the Spirit endows us.

Clearly the challenge before us can be manifested in numbers. But "counting stuff" is the way of the Empire and we must be very cautious about the tyranny of numbers as they drive us towards actions which may appear "profitable" in the short term. For instance, we might look around and see that certain worship styles (whether of the evangelical right or of the Orthodox tradition) appear "successful" in terms of large numbers. The temptation is always to adopt the form without wrestling with the theological implications of such forms. The tendency to reject what is unfamiliar is just as great. Faithfulness requires more than our comfort.

The same can be said regarding the form and functions of our courts. The United Church is blessed with a wealth of dedicated and talented volunteers and staff, who pour heart, soul, and incredible creativity into our church's work. I believe that, increasingly, we will need to shepherd those resources ever more carefully, and decide what we must, may, and simply can no longer do. I am particularly concerned about the increasing burdens that fall on volunteers and staff in Pastoral Relations, Pastoral Oversight, and Education and Students work, especially when we consider the changing parameters of human rights and employment law and the rich variety of human situations that present themselves.

We must continue and strengthen our engagements with people of other faiths as *Mending the World* invites us to do for the healing of Creation and the human family. Various documents such as *Bearing Faithful Witness*, *That We May Know Each Other* and *Circle and Cross* lead us into greater intellectual awareness that must find expression in personal interaction. *Behold One Another* promises to teach folk like me, very much of the dominant culture, what it means to be part of a multi-culture, the wondrous rainbow of God's many-hued people in our own land.

As an urban core pastor I see every day the results of the increasing power of Empire to call us into self-focused spheres of fear that there will not be enough. As a result, we create societies and communities which no longer give priority to caring for the broken in body, mind, spirit, and relationships. That is one of the calls of Christ's people: to remember that we too are always strangers, always on a journey, caring for the sojourner and the alien among us. We have been aliens in our time and the Empire continues to invent new ways of alienating us from one another. The church – along with other faith communities – remains one for the few places that cares for the whole person. That is our mandate; let us take it up with joy.

Together let us be open, from that position of hope, combined in gentleness and respect, to look at new ways of doing our work. Let us be willing to open the boxes – maybe even turn them into circles and triangles – to try new forms of mission, ministry, sharing, and blessing one another and our land and our world. I bring to this time and place, a love for and deep experience of our United Church, a passion for order and justice in our corporate living; a conviction that God's mission in the world needs a church prepared to open doors and bring down walls; a belief that in



each one of God's people there is a wisdom that we can listen into life; a capacity and willingness to speak of the hope we have, gently, respectfully, but clearly.

Ross Bartlett  
August 2009

**(The Rev. Dr.) James Taylor Christie**

I was born in the St. Lawrence River island seaport of Salaberry-de-Valleyfield, Quebec, southwest of Montreal.

The river sustained industry, and nourished the rich farm country of the Chateaugay Valley – the “valley of the Jolly Green Giant.”

My roots are Anglican and evangelical “Chapel.” My parents worshipped at St. Mark's Anglican, where my grandfather had carved the rood screen. St. Mark's burned in 1961. A young United Church minister, the Rev. Richard Delorme, with a vocation for engaging teens, brought me to The United Church of Canada.

Balancing studies with pastoral ministry, I served in Ganasatake – more widely known as Oka. There I learned some of the ways of the Mohawk people, and gained a lifelong respect for First Nations and Métis.

From the suburban new church development ministry of internship in Kanata, west of Ottawa, I was settled in the Richelieu Valley Pastoral Charge. There I experienced the challenges of a company town in economic hard times, and tough lessons on being part of an ethnic minority.

I also learned much concerning the power of faith and love of neighbour. The churches of Beloeil and Otterburn Park partnered in an ecumenical adventure to declare sanctuary during the Guatemalan Refugee deportation crisis of 1984.

Seven years as minister of the Sutton West – Virginia Pastoral Charge reacquainted me with the rural context of my youth, and introduced me to the struggles of seasonal employment. My years at St. James-Bond in Toronto engaged me in the realities of urban ministry.

Southminster United in Ottawa was a proving ground for ecumenical and interfaith work in faith and the public square, an apprenticeship to become Dean of Theology at the University of Winnipeg, the heir to United College.

The church has entrusted me with leadership in all its courts – from the congregation, to the chair of York Presbytery, to the presidency of Toronto Conference, and to the ecumenical/interfaith portfolio of the General Council.

We are called to “do justice and resist evil.” This was food and drink in my home presbytery, Montreal – *et memes en deux langues!*

I am a disciple of Christ, grounded in the scriptures, yet the United Church has encouraged me to push the boundaries of ecumenical and interfaith conversation.

For 15 years I have served in the Canadian Council of Churches, most recently as president.

Inspired by Rabbi Harry Joshua Stern among others, I have spent years in interfaith dialogue. A lifetime of engagement has led me to leadership in the G8 World Religious Leaders’ Summits. Each summit brings world faith leaders from the G8 nations together to address the Millennium Development Goals. In 2010, the Summit will be at the University of Winnipeg.

I marked the 25th anniversary of my ordination by Montreal & Ottawa on May 29. All the years and all the places since have been marked by change. How could it be otherwise? Christ calls us to a “new heaven and a new earth.”

### **Statement of Major Issues Facing the Church** **The United Church: God’s Fulcrum**

*“Where were you when I laid the foundations of the earth?  
Who determined its measurements – or who stretched the line upon it?  
On what were its bases sunk, or who laid its cornerstone . . .?”*  
– Job 38 (5th to 4th century, BCE. Maybe.)

*“Give me a place to rest my lever, and I will move the world.”*  
– Archimedes: Philosopher, Mathematician, Engineer (287-212 BCE)

I believe, as I regularly advise my students, that story is to religion as mathematics is to science: foundational. The Christian lives not only in story, but in metaphor. How else? More often than not, we hear Jesus’ teaching begin, “the Kingdom of God is like . . .” Not just the Kingdom, but God. God is – a potter, a law-giver, a jealous husband, a mother hen, a judge, creator, redeemer, sustainer – and Architect. Hence, Job. Hence Jesus: itinerant carpenter and rabbi.

Every builder knows that a lever is an indispensable tool, and every lever requires a fulcrum upon which to rest. A humble thing, a fulcrum; a servant of the greater work.

The United Church of Canada has served as God’s fulcrum to move the world in many ways. God has rested the weight of the Holy Spirit upon us, and marvellous are the results.

We were the first of the “union” churches of the 20th century, establishing the model for church communities in Asia, Europe, and Australia.

From our humble beginnings in the local church union movement in the Northwest, the United Church has become a part of the very fabric of Canada. Like the CBC, the Group of Seven and,

once upon a time, the NHL, we are quintessentially Canadian. This is both blessing and curse, of course.

In recent years, through leadership in the Canadian Council of Churches, we have helped redefine ecumenism. Pressing beyond our founding vision of John 17, “that all may be one,” we have identified a new ecumenical text, I Corinthians 12, and call for celebration of varied denominational expressions as aspects of the Body of Christ.

There is both unity and beauty in diversity.

*Mending the World*, adopted by the General Council in Camrose, 1997, continued the United Church tradition of interfaith and ecumenical cooperation first articulated in 1936, and added “whole world ecumenism” to the world’s religious lexicon.

*Bearing Faithful Witness*, which we adopted in 2003, took a giant step forward in the eradication of the ancient scourge of antisemitism.

In a Spirit-inspired and prophetic insight, the United Church has offered *That We Might Know Each Other* to the world. Muslim colleagues tell me that we are the first and thus far only Christian community that has found a way to affirm Islam as an expression of God’s work.

The initiative of *Circle and Cross* is no doubt long overdue, but our recognition and appreciation of the First Peoples of this land is now irrevocable, and we live in a new hope.

Since last autumn, Behold One Another has been transformed from a phrase to a movement for a United Church that is rejoicing in its multicultural vocation.

All this we have done with “a passion for radical inclusivity,” as the Rev. Bill Blaikie says.

In all this, we have not set aside doctrine, but we have not been doctrinaire.

We have not so much *held* a theology, as dedicated ourselves to *doing* theology.

In the words of Marty Haugen’s hymn, we are building “a house where all are named, their songs and visions heard, and loved and treasured, taught and claimed as words within the Word.”

All this and more God has accomplished, resting the lever of the Spirit upon us.

But do you remember B.J. Klassen’s phrase? We live between memory and hope. To put it bluntly, we live between Job’s world of irrational and innocent suffering and the “new heaven and new earth” of Revelation 21.

How then shall we live?

Archbishop William Temple famously observed that the Christian church is the only organization in society that exists for the sake of its non-members. That must remain true for us.

Like a country dance in the round, we must certainly turn inward as part of the rhythm, but just as often face outward to a world too often in turmoil and torment.

We must reassert our legacy as more an ecumenical movement than a denomination, holding fast to an inclusive vision that brooks no discrimination on any basis – from origin to orientation.

Our United Church, like the church in every age, is both rural and urban, and requires energy and resources in both contexts.

Let us explore the possibility of urban multi-point charges. Assess our property blessings and burdens by all means, and where we bid farewell to a much-loved sanctuary, be open to gifting property to a new Canadian church community. The role of midwife is too often undervalued.

The Rev. Dr. Ross Bartlett of Halifax suggests that our rural communities might be strengthened by a revival of the Methodist circuit rider tradition. I like the idea; but then I started on a southeastern Ontario circuit.

I love the national strength and international reach which is the gift of the Mission and Service Fund. But mission begins at the front door of the local congregation. What might a new partnership among national, regional, and local mission units look like, and how might it be funded?

Our ministry leadership is diminishing in numbers. Let's re-establish the connection between training centres and academies and well-formed ordained and commissioned leaders. Let's invest in our schools.

Emerging Spirit has been daring and its impact is still uncertain. What is clear is that evangelism in every age is essentially an exercise in translating the gospel for a new generation whose language is alien to its parents. Like Dylan wailed, "we'd better start swimming or we'll sink like a stone, for the times they are a changin'."

And we must address everything in the genius of the conciliar system which is the gift of our forbearers. It can be unwieldy and inefficient, but like democracy itself, it beats the alternatives.

So, on to the future.

We lean on God, and God leans on us. The world moves a little, and we help to build God's world house, "built of hopes and dreams and visions, rock of faith and vault of grace; let this house proclaim from floor to rafter: All are welcome in this place!" (M. Haugen, 2006)

James Christie  
May, 2009

**Richard Hollingsworth**

I live in the village of Braeside, Ontario, with my wife, Becky, where I have been pastoring a three-point rural pastoral charge for the past 18 years. Becky and I have three daughters; one in North Carolina, one in Texas, and one in Italy.

The faith affirmations that have grounded my maturation are: the Renaissance and Anabaptist assertion of the rights and priesthood of the individual believer, and the Reformation doctrine that we are justified by faith, i.e., in Jesus Christ, God accepts us as we are. I first became conscious of God's calling me to my own mission and ministry in the early 1960s, as I walked the dirt streets of the Black and Hispanic ghettos of Lubbock and Fort Worth, Texas.

Endeavouring theologically and spiritually to understand the implications of my two faith affirmations, I embarked on a journey of life-long learning which began at Texas Tech University (B.A.), and took me to Southwestern Baptist Theological Seminary (M.Div.), Oxford University (D.Phil. Candidate), McMaster University (Ph.D. Candidate), St. Stephen's College (Certificate in the Ministry of Supervision), Austin Presbyterian Theological Seminary (D.Min.), and Queen's Theological College. I have taught courses in World Religions, Theology, and Rural Cultural Anthropology.

Attempting to live my first faith affirmation, I worked with a number of dedicated people in the creation and operation of several non-profit, charitable corporations and community associations in Ontario including:

- Hamilton: Wesley Urban Ministries, Victoria Park Community Homes, Kirkendahl Community Recreation and Rink Association;
- Bruce County: Queen's Bush Rural Ministries, Owen Sound Women's Crisis Centre;
- Renfrew County: Riverview Centre, Riverview Foodgrains Project

Striving to live out my second faith affirmation, I have helped create programs for spiritual growth. I have sat on board committees, written articles, facilitated discussions, and led workshops for *Exchange* magazine, Canadian Theological Society, St. Paul's United Church College at University of Waterloo, Theology and Faith Committee for The United Church of Canada, Southern Ontario Orientation to Rural Ministry, Stewart House Retreat Centre, and Galilee Mission Centre of Arnprior. Since receiving my certification in supervision in 1983, I have supervised nine theological internships, eight university and seminary field placements, and two designated lay ministers in training.

When I graduated from seminary in 1970, I "knew" that the organized church was corrupt and beyond redemption because of its active participation in wars of aggression (particularly Vietnam) and support of racial, gender, sexual and ethnic discrimination and oppression. It was not until I became a member of the United Church in 1977 that I found a spiritual home where I could live out my faith affirmations holistically. It is in the pastoral charge, with its weekly celebratory worship and sacramental events, its one-on-one pastoral opportunities, its monthly social justice challenges, and regular community involvements that I discovered the locus and focus of God's calling. After serving seven years as a staff associate at Melrose and then First-Pilgrim United Churches, I was ordained by Hamilton Conference in May of 1983. I have served as the member of the ordered ministry in three pastoral charges, one each in Bruce, Grey, and

Renfrew Presbyteries. Within the structures of the United Church, I have been given the opportunity of serving on many presbytery, Conference, and national committees. I was chair of Renfrew Presbytery, president of Bay of Quinte Conference, and clergy representative to the Division of Mission in Canada for Hamilton, Toronto, and Bay of Quinte Conferences. I have served on the General Council committees of Theology, Faith and Ecumenism, and Mission through Finance. This 40th General Council meeting is the sixth to which I have been elected.

I enjoy snowshoeing with my family through the bush on our farm in Castleford, reading P.D. James mystery novels (and other such biblical and theological treatises), singing John Denver ballads while driving, and writing Sunday sermons while listening to *Saturday Afternoon at the Opera* on CBC.

### **Statement of Major Issues Facing the Church**

When I accepted “The Call” of the Braeside Pastoral Charge, a friend asked me, “What in the world are you thinking?! The charge is three points. One congregation has already been investigated for closure. And, it is located in the Ottawa Valley, where they speak with a strange accent!” I said to my friend I had told the Joint Pastoral Relations Committee I wasn’t interested in accompanying them as they walked “gentle into that good night.” If they were interested in expanding and developing their worship practices, in broadening their pastoral care ministry, in revisioning their outreach activities and programs and enlarging their involvements in community development, then I would be happy to become their minister. I added, what I really wanted was to become their friend and colleague in ministry. For 18 years, we have done just that! Along the way, we have had celebrations and disappointments. We have tried lots of “things.” Some have worked and some have not. However, we have not walked gently into death.

If I have learned anything from these “Valley People,” it is that we have to be willing to enjoy the pilgrimage God has called us into, because there is not a final destination. I know the biblical metaphors of “The Garden of Eden,” “The Promised Land,” and “The Kingdom of God” exercise tremendous influence upon us. Remember, however, God drove Adam and Eve from the Garden; God gave “The Law” while the Israelites were in the wilderness; and Jesus told his followers they were to *proclaim* the gospel of the coming reign of God, not to *construct* it.

### **Challenges in Worship Practices:**

Worship is at the core of our being. I have been to multi-media church buildings, where I joined thousands in worship. I have been impressed! I have wished that I had a thousand people clapping as I walked on stage and stood in the spotlights. Who among us does not wish to be “The Canadian Idol,” if only briefly.

We have to be willing to investigate how we can hold in tension those worship practices which have nourished us and aided us in our worship of God, while exploring and adopting newer, more multi-media worship patterns. My churches cannot do that investigation by themselves but they could join with others. I am not speaking of amalgamation, but co-operating with other churches in financing and resourcing collective worship services more accommodating to media-savvy people. At the same time, we have to continue collective worship experiences that aid those of us who are traditional in our worship practices.

### **Challenges in Pastoral Care**

In the United Church we have an aging membership. The Baby Boomers are beginning to retire and make demands on our health care system and pastoral care services. And the rising cost of gasoline has made rural pastoral visiting economically unviable. One ordained person cannot provide all the pastoral care that is needed in our pastoral charge. So we helped train a registered nurse and employed her as our parish nurse. It quickly became evident there were more pastoral needs than we had anticipated, and even she and the clergy together could not meet all the demands. Now we are training our members to provide pastoral care.

We, as a caring and care giving denomination, have to find practical and theological ways of training and educating our parishioners and linking adjacent pastoral charges so that more responsive pastoral care can be given. We also have to investigate new ways of offering pastoral care via the Internet. The Emerging Spirit initiative can teach us much, but we have to offer it more locally.

### **Challenges in Social Justice Ministries:**

The United Church and its founding denominations have been in the forefront of nearly every major social justice issue for at least 100 years. For many Canadians, our willingness to give leadership in rectifying those social injustices is what defines us. One of the joys of being part of our charge is that we engage in social justice ministries with judicious care. We have actively participated in ecumenical and interfaith programs, enjoyed employing women in leadership positions, been racially inclusive, and are not judgmental about sexual orientation or the gender of marriage partners. Over the past eight years, in one of our ecumenical outreach ministries, we have raised over \$200,000 for food relief. In our programming we are continually raising First Nations' and Aboriginal Peoples' concerns, while acknowledging our own complicity in their mistreatment. Social justice and outreach ministries are very much a part of our total ministry, but they do not define us.

We do have to address the real decline in M&S givings and the reductions thus necessitated. But even the M&S and all of the ministries which it enables do not define us. The challenge before us is to separate ourselves from those issues, however significant they may be, and speak to the core values which do define us.

### **Challenges in Community Development:**

In the rural communities, local fairs have provided a forum for people to show off their work in a multiplicity of endeavours. When we first arrived in The Valley, our local fairs were bursting with displays from our parishioners. That is no longer the case. In our second year we had municipal elections. After the elections were completed, we decided to have three old-fashioned Scottish "Kirking of the Councils." I thought it would be great fun to remind our elected leaders it was by God's grace they were elected and we were praying for them. The attendance at all three "Kirkings" was amazing! In addition, I was surprised by how many of the elected councillors were members of my three congregations. That, too, is no longer the case.

In rural communities, the Christian church is the last remaining institution for cultural formation. The challenge before us is that community development is now happening outside of our churches, primarily via the Internet. Why is that a concern? The amoral Facebook is now the

largest and most comprehensive conveyor of social values. The major purpose of participating in community development is to transfer social norms and values. At one time the churches were heavily invested in that engagement and we must take back that responsibility.

**Challenges in Defining Our Core Values:**

Even though we may be 84 years old as a denomination, we are still a work in progress. Praise God! We have not arrived at a destination point. I hope we never do. But we must articulate our core values with conviction:

We have a deep and abiding trust in the Creating, Redeeming, Sustaining, and Liberating God.

We hold the scriptures to be an authoritative expression of God's love for all humanity.

We are attentive to the movement of God's Spirit and are always willing to respond as directed. We know that the context in which we are living has to be addressed so that God's grace, mercy, peace, love, and justice can be realized.

We know that Jesus is the embodiment of a Holy Mystery by which and through which God actively engages us.

**Maya Landell**

Maya Landell was born in Orillia, Ontario, in 1975. As the child of two United Church ministers, she grew up living in two manses, eight years at MacTier/Wata First Nations, and 12 at Talbotville United in Ontario. She is married to Adam Hanley and they make their home in Woodstock, Ontario.

As a staff associate for Elgin Presbytery, she served as the director of Pearce-Williams United Church Christian Centre for five years. It was through her United Church camping experience that her sense of self, and faith were grown. She also chaired the presbytery Division of Mission in Canada committee, and was the adult advisor to London Conference Youth Forum for three years and worked to develop a new model for youth leadership. During this time she received her Certificate in Youth Ministry from Princeton Theological Seminary and worked in her local community to open a Centre for Youth at Risk.

It was out of this work that she began to discern a call, and pursued theological training at Emmanuel College as a candidate for ordered ministry. As co-chair of the Student Society at Emmanuel, Maya worked with faculty and students to foster a nurturing learning environment. She balanced her academic learning with work at Naramata Centre as program resource staff for several summers and for a sabbatical term on the management team as program director, before her settlement to serve Innerkip-Eastwood Pastoral Charge in Oxford County, Ontario.

Her commitment to life-long learning has been lived out in leading worship and professional development workshops across the church and ecumenically: theme speaker at Connections 2000 (National United Church Camping Consultation), Naramata Centre Children and Youth Ministry



Institute, Five Oaks Neos Program, Tatamagouche, CanLead Forum, and as worship leader for Toronto & London Conference, the Western Women's Conference, and Kairos.

Maya has lived out her commitment to spiritual nurture as a member of the General Council Division of Mission in Canada Committee, and continued that work through its transition to the Faith Formation and Education Unit and then as chair of the Working Group for Faith Formation with all ages. She was mentored by the editorial committee for the *Women's Concerns* publication, now serves on the board of *The Observer* magazine, and is a founding board member of Godly Play Canada.

Her joy in ministry has been lately sparked through connection with global partners in Cuba, and by learning and growth through prayer and experiences with youth and adults. Her self-care in ministry starts with a commitment to a daily run.

### **Statement of the Major Issues Facing the Church**

As a member of the Worship team for GC40, I have been praying about our church for the last year – wondering how God will lead us, and who will be called. After intentionally looking outward and listening to the voices of those who care, from deep within has come a sense that I have gifts to offer in this time. I believe we all do. Jesus came and called us to choose life. Our church has in the past, can, will, and must **choose LIFE, one simple act at a time**. “*So that, with the eyes of your heart enlightened, you may know what is the hope to which God has called you.*” *Ephesians 1:18*.

Recently, I heard a fellow commissioner commenting on what she was reading in her GC40 Workbook, “I didn't know that we cared so much about SOOOOOO many things.” This is the truth; our diversity calls us to pay attention to the ways that God is moving in the world. But, I wonder if we have stretched ourselves too thin, and in so doing are we missing possibilities for new life?

*Proverbs 29:18* “*Where there is no vision, the people perish.*” It is time to seek clarity about what our Vision is as a Church. We are called to follow Jesus in the time that is now; we cannot be all things to all people. The discernment work of the last two General Councils is calling us as a national church to PURPOSE. The “State of the Church” report provides a foundation for determining where the needs and potential for our church. We must acknowledge our reality, but not be frozen by it. We need to MOVE forward.

*Habakkuk 2:2* “*Write the vision; make it plain ... so that a runner may read it.*”

The effective use of the communication tools of our time for inviting people into this life of faith is important. We can no longer take for granted that the Good News is being heard. So much is calling to people through family, work, things to do, things to buy, deadlines to meet. Our church marathoners are tired of doing all the work, and the excellent sprinters will pay attention if we can cut to the heart of what MATTERS: living in awe and gratitude for the mystery of the Creator, following the way of Jesus, the radical peace-maker, and tuning into the Great Turning of the Spirit.

Our bureaucracy is bogging us down...so many forms to be filled out and so many different and complicated processes. Something has been lost between our intentions and our practices. This is an issue for our church as a whole because it takes our energy away from being open and willing.

The need for LEADERSHIP throughout our church is vast. The remnants of Christendom sometimes give us false confidence that the way forward is the way it has always been. It is imperative for us to struggle with and recognize that we all must LEARN to LEAD. A tension exists between how to honour the wisdom and leadership of those who have been doing God's work in the church for a long time, and how to make room for younger leadership that is present with us right now. At GC39, something important happened: Youth Forum led the court, their ideas permeated the groups. They brought new life and energy in DISCERNING the way forward. They worked with us to glimpse the possibilities that lie ahead. This is one example of the many places where wise, young leaders have been challenging our church to CHOOSE LIFE. They didn't all go back to church communities, and make petitions and resolutions for discussion and debate to move us forward at GC40, but they are leading us by being involved in local and ecumenical justice movements, working at camps and education centres, and speaking out after experiences with global partners like the United for Peace initiative. We must listen up and ACT in ways that are life-giving and BOLD.

The first line of our "Call to Purpose" recognizes the place in us that hungers to connect to the mystery we know through Christ; the place that yearns for connection and community. On a congregational level, much of our energy and budgets are still going into Sunday morning worship, and yet the yearning to be fed spiritually is being sought in so many other places. We try hard with good intention, yet often we overwhelm our communities of faith with too many words and too many ideas that do not connect or honour the seasons or the realities of people's lives.

If people are committing to Sundays there is pressure for it to be all-encompassing. Faith formation is now connected to worship, in a way that it has not been before. We cannot assume that people know the stories of our faith. And without knowing the stories, we lose a sense of our foundation and calling to be the people of God. Our global partners have taught us to worship with joy, ENERGY, and intention to sustain us through all of this change, moving us to seek justice, love kindness, and walk humbly with God.

Let us really live into the "New Creed" and the "Song of Faith," with simple acts that show that what we say we believe is authentic. We need language that people can understand, embrace, and wrestle with. Let's **be who we say we are**, celebrate and practise our faith in ways that are accessible and engaging. For example, if we are going to truly live with respect in Creation, how do we get on board with the Greening of the World? By making it a priority and not just giving it lip service we can embrace Simple ACTS to change our world and make the communities of life and faith that we are called to. Walk to church, gather at table to break bread together, make challenging small and large choices every day to create the world we want. Our PRACTICES will mould us with integrity.

In our commitment to healing and reconciliation with First Nations peoples we have been engaging in a Spiritual Practice that is shaping us profoundly. As we embrace what it means to

be Inter-CULTURAL – our ancient Christian practice of welcoming the stranger is transforming us. *Revelation 21:5 “Behold I am making all things new!”*

**Let us be BOLD and visionary in our faith; we are called to be God’s people.**

### **Dr. Stephen Mabee**

Stephen is a graduate of the University of Toronto in history and holds three theological degrees a Master of Divinity, a Master of Theology, and a Doctor of Ministry. He has taught a basic course on the United Church, its history, polity, and ethos, at Emmanuel College and Supervision at the Toronto School of Theology. He has also taught on time management in ministry at the United Church School for Lay Ministers. He has done special study in conflict resolution and mediation, and has taken the training for Interim Ministry. He is member of the Chancellor’s Council of Victoria University. He pursues an active interest in the emerging Progressive Christian movement in North America and is a member of SnowStar, the Canadian offshoot of the Jesus Seminar and Westar Institute. With author Karen Armstrong and others, he believes we may be moving into a new age of transition which will affect all the great faiths of the world profoundly.

His primary work has been as a pastor. He began with five Mission Fields in Western Canada during student days. Since ordination he has ministered with the folks at Severn Bridge in Muskoka, West Plains Burlington, Timothy Eaton Toronto, and at Bloordale Etobicoke where he served for 21 years. He has also served as an intentional interim minister at Grace Brampton and Saint Paul’s Long Branch. Semi-retired, he has served in Kew Beach United Church (18 months), Rosedale United Church (4 months), St. John’s Agincourt (3 months), and currently serves at St. John’s Halton Hills (12 months). In each situation, the concern has been to minister with as well as to people whether as a preacher, a counsellor, a teacher, a comforter, a challenger, a vision maker, or a colleague.

He has held many voluntary offices and positions at local, regional, and national levels of the United Church including the presidencies of Toronto Conference, the Toronto West Presbytery Corporation, the Toronto United Church Council, Massey Centre, and currently Grand River Spiritual and Educational Resources. He has chaired Toronto West Presbytery twice and has been a member of the General Council Executive of the United Church. Stephen has taken an active role in presbytery and Conference, serving primarily in Education and Students and MPE work, and as a planner and facilitator of transition in congregations.

Stephen is married to Barbara Fullerton, stewardship development officer for The United Church of Canada, is the father of Warren and Mark, and Grandpa to Eldon and Braedon. He is an enthusiastic amateur painter and piano player, a walker, a lover of sports and music. He looks forward to new associations and friendships as he continues in ministry enjoying each new adventure.

## **Statement of Major Issues Facing the Church**

Capable people have named several major issues currently facing The United Church of Canada. These are found in the General Council 40 documents, “The State of the Church” and “Called to Be Church.” I substantially agree with the issues identified and affirm our need to address them.

However, there are many vital issues beyond our church’s institutional concerns that we cannot neglect, tremendous world troubles that are also our own: poverty, war, racism, disease, religious intolerance, and other tragedies. While these have plagued the world forever, the sad state of our planet’s health has imposed an urgent deadline. If we do not place the environment as our priority all other problems may be rendered irrelevant, perhaps within a century. Ecology is the lens through which we should observe all of our issues, institutionally and globally. As a responsible and ethical people of faith, we have begun and must continue our efforts toward becoming an ecological church.

The closely related problems found wherever justice and peace are threatened also need to be addressed by the people of The United Church of Canada. Justice and peace are both essential to the future well-being of the world. They are foundational to the gospel imperative to “Love our neighbour” and to the prophetic summons to “Do justice and love mercy.” The United Church of Canada must not reduce or relax its efforts in these areas. As followers in the way of Christ, we must raise public awareness and take public stands within our churches and beyond. As we consider how others should relate and act, we must hold ourselves accountable to the same standards. We must practise what we preach.

Of the many important issues specific to our denomination, there are two elephants in the room that can no longer be overlooked: the undeniable shrinkages in our denomination and the disconnects between the local pastoral charges and the national church. These realities support a conviction that both religion and spirituality are being transformed in this age of transition in which we live.

The original transformation occurred in the first Axial age, from 800 to 200 BC, at the time when the great faiths of the world began to appear as an antidote to violence and injustice. All over the world, independently and simultaneously, the golden rule appeared in some form. A new morality called people to treat others as they would like to be treated. One could say that God moved amongst the individual tribes and awakened them to a world movement toward truth and humanity.

Many think we are now entering a similar period, with the axis shifting into new understandings – even toward a new faith. A sign that this is so may be found in the decreasing numbers of people who still accept traditional forms of faith. More people are claiming the scientific view that maintains our world is one-dimensional and the only reality is what we can see, measure, understand, and manipulate. To these people, there is no God. There are also those who take the view that the God found in the understandings of traditional faith is too narrow and too exclusive to work in this global village. They seek a more inclusive view of God.

The United Church of Canada is open to the call of ministry in our ever-changing world and is rightly discerning its own transformation in these interesting times. I applaud the vision of our

church to become an intercultural church. Our world is growing too small for anything else. I sometimes wonder if we will one day become multi-faith as we get to know and embrace this new thing that stirs among us.

In 1967, the year I was ordained, we were into the second or third year of decline from our highest recorded membership. I prayed that I would still be in ministry when the figures started going up again. Yet we are now into the third generation of ministering in a society that is increasingly non-church attending. We live between memory, which holds us to the things that matter, and hope, which points us to the new things that God is doing among us.

My years of life and church experience tell me that while change naturally occurs, there are things which last. Integrity matters. Justice matters, mercy, transparency, right action, relationships, love – they all matter. For me, the ineffable depth of mystery called God matters. These things that really count remain and grow. Core values enlarge. Transitory concepts, even long-lasting ones, diminish as a new and larger vision prevails. The problem arises when we make transitory understandings our core convictions, or when we think core understandings are transitory. How do we discern which is which?

In order to meet current and future challenges, I believe we need to build a strong, compelling purpose and direction at the national level that will engage our membership and enable us to remain an active national church. As “The State of the Church” indicates, our national and connectional operations are reduced and even threatened by diminishing support. Let us commit ourselves to putting our church’s best interests at heart. Let us recognize where we must grow. And let us boldly and steadfastly participate in God’s vision.

Let us seek the movement of the Spirit together. Our challenge is to identify what is emerging today as the Spirit moves. Let us serve with all our heart, soul, mind, and strength. Let us discern what is becoming less important, or no longer true, and we must move on to become the people that God now calls us to be. Let us serve with all our heart, soul, mind, and strength. And when we have decided to do something let us enthusiastically do it.

When do we let go and when do we hang on? It is the freedom and the challenge of a non-creedal church to ask that question. Because The United Church of Canada is a healthy balance, stretching from the most theologically traditional to the most liberal, we have resources for excellent debate and wise decision-making. We have a forum too in this General Council we will share. We can hear each other, respect our differing views, make responsible decisions, and grow our church in wisdom, strength, and unity. What grand things can happen! I look forward to being one with you at the 40th General Council.

Respectfully submitted,  
Stephen Mabee

### **John Robert Thompson**

Born one of triplets, and growing up in southern Ontario, I gained an appreciation of both rural and urban life. While an undergraduate in Toronto, I participated in Operation Crossroads Africa and helped build a school in Ethiopia.

After completing Arts, I had a burning desire to see the world. Along with my brother, we set sail in June 1966. Our focus was people and we had the privilege of meeting many, both rich and poor, from Anne Frank's father to Gandhi's son, in Europe, Africa, India, and Southeast Asia. Teaching for a year in a Jesuit-run school in Ethiopia was a real highlight.

Travelling around the world and seeing the needs of people and the importance of faith, I felt a strong call to ministry, and so became a candidate. During my arts and theological training, I served on four summer pastorates. In my final year of theology I was president of the Emmanuel College Student Society.

Ordained in 1971, I was settled on the Saddle Lake Pastoral Charge. While in Alberta, I helped establish a Native Ministries Committee which eventually led to the formation of All Tribes Presbytery. I worked closely with many Elders and young people who were involved in a cultural renewal.

In 1974 I travelled across Canada – meeting with Native traditional spiritual leaders and this culminated with my living with Vernon Grieves and family in Oxford House. It was here that I met my wife, Eleanor. We married in 1977, and during our first few years together, we were blessed with three healthy sons.

In 1976 I was called to serve at South Indian Lake on very unique terms without salary. I learned how to build with logs, snare rabbits, net fish, and establish a community garden. Working hard on the land, I shared the fruit of my labour with the people, and they in turn shared with me. I served on the Community Council and took part on the Hydro Compensation Review Committee.

Teaching “liberation theology” several summers in the Indian Ministry Training Program, I assisted the Northern Elders Council to take charge and form Keewatin Presbytery in 1982.

In 1985 I became the Conference/Presbytery Officer to Keewatin Presbytery. When the All Native Circle Conference was established in 1988 my portfolio expanded to cover four presbyteries from Alberta to Quebec.

In 1994 I left to return to the pastorate, and spend more time with my growing family, and thus served in three interim ministries in the Winnipeg area.

Subsequent to my wife obtaining her B.Ed., we were called to serve at Oxford House, in education and ministry respectively, where we continue to this day.

During my time at Oxford House, I represented the Conference on the Isolation in Ministry Task Group. Currently I am on the Board of The Dr. Jessie Saulteaux Resource Centre and chair of

Keewatin Presbytery, as well as the Keewatin representative to the newly established National Aboriginal Ministries Council.

## **Statement of Major Issues Facing the Church**

### **Social Justice**

As followers of Jesus, as a community of faith seeking hope and wholeness, we are called to address and indeed struggle with the forces that threaten, stifle, and diminish life. We must be a church that continues to be ever more diligent in our “critical consciousness” and constructive criticism of the forces at play in our present existence.

Let us work out of humility and grace with intense honesty and courage knowing that we are not alone and that truth will prevail. As scriptures dictate, we are called to side with the poor, the marginalized, and the disempowered within our borders and around the world.

Even with a decreased membership and resources our impact can be as powerful and potent as ever.

### **Spiritual Development and Nurture**

As a people of faith, spiritual development and nurture must always be our first and primary responsibility. This is the source of our strength and our vitality.

It is as we journey together on the road of life that the Spirit touches us, strengthens us and inspires us to move on, filling us with joy and hope. Faith is not static, but rather it is dynamic and ever evolving. “God created and *is creating*.”

Our vision will be broadened, our faith strengthened, and our life renewed, as we become open to the teachings of the Elders. The Apology offered 23 years ago implies that the church has a mission to facilitate and enable the wonderful spirituality cradled in the Aboriginal languages and culture to be expressed and articulated. The time is right for an Aboriginal expression of the faith which will provide hope and newness of life, not only to us as individuals but to all people and to all of life.

### **Ecology**

As physical beings connected to the natural world, our faith is intrinsically rooted and grounded in creation. With so many forces affecting the ecological balance we have come to a place where life itself is in jeopardy.

The pollution of our bodies and our world must be a prime area of focus and action in order to restore health and wholeness both physically and spiritually.

### **Information & Technology**

We live in an “Age of Information” and yet rarely (if ever) has there been a time of greater alienation from the earth, each other, and ourselves. We are constantly bombarded by a myriad of trivia, facts, and information, much of which is of little or no importance. Our senses and our sensitivity are numbed by a flood of insignificant information and by a fixation and a propensity to violence, be it on the Internet, media, movies, or video games.

Uncertain of our place, our purpose, our mission – we drift, allowing our time and space to be given up to gaming and entertainment. We need to restore within our life and living – vision, imagination, and creativity.

Technology has its place, and indeed has already played a huge role in helping us redefine who we are. Important information can be obtained in an instant, and people can be connected to others anywhere in the world in a flash. It has helped us to realize we are part of a global community.

While technology does provide many benefits it is a “cold medium” and as such it cannot be relied on to convey the essence of the gospel – a message of love.

### **Church Structure**

It is important to be vigilant in seeing that our structures serve us well. Structures are developed to enable us to do our work more efficiently and effectively; however, sometimes we end up serving the structure instead of the structure serving us.

The church has made a very significant move in establishing an Aboriginal Council or Unit at the highest level of church governance. This places a challenge before us all; for the Aboriginal people to rediscover and express traditional teachings that have been a source of hope and strength for generations; and for the wider church to be open and receptive to new perspectives and actively share in the dialogue. The church has engendered great hope and expectation in providing this vehicle for the voice of First Nations people.

### **Accountability, Communication, Connections**

In all that we do, we are accountable to one another, for everyone is in the Circle of Life. Being part of a vertical structure, we sometimes forget that accountability must be first and foremost to the people at the “grass roots.”

When we address issues, we need to look at them in all their complexity, their interconnectedness with life and all of creation. We do ourselves a disservice and limit understanding when we look at matters in isolation.

It is as we share our story that we come to a fuller understanding of ourselves, our church, and our world. Good communication is paramount in enabling us to be excited about our mission and helping us to see that we are part of a body – the Body of Christ – working together for the common good. The world desperately needs communication that is personal, direct and caring – “effective presence.”

### **Ecumenism & Interfaith Connections**

The United Church of Canada broke new ground in 1925 when the Methodist, Congregationalist, and many Presbyterian churches joined to form a union. This is a sign of our openness to other traditions and our respect of various views in faith.

Unfortunately, “religious belief” has been the source of conflict, violence, and death for many centuries due to pride, arrogance, and a quest for power and domination.



We are part of one family, “the Human Family”; we are citizens of the world; our home is the planet earth. Aboriginal teachings tell us that we are connected to all life, past, present, and future. As such the onus is on us to reach out with openness and respect to all people and celebrate the joy, the wonder, the mystery, the miracle, and indeed the “fullness of life.”

## **Mardi Tindal**

May 2009

Mardi Tindal grew up in a small United Church at the heart of its rural community, was formed as a leader in United Church camps and youth programs, and has served in staff and volunteer leadership roles at all levels of the church.

Mardi is an adult educator and facilitator, organizational consultant, author, and video producer who currently serves as executive director of the United Church’s Five Oaks Centre, “a sacred place to seek God within the heart of all of life.” In that role she enables the Centre’s commitment to ministry with youth and young adults and its partnership with aboriginal colleagues. In 2008, the Francis Sandy Theological Centre honoured her as a Companion.

Another continuing focus is on promoting environmental sustainability, which has been a passion since her youth. (One of her first experiences in the national church was to serve on the General Council Task Force on the Environment, which reported to the 27th General Council in 1977.)

Mardi’s United Church staff roles have included:

- Coordinator of Recreational Ministries and Youth Resources, General Council, 1976-1981;
- Consultant on Leadership and Program Development, General Council, 1986-1988;
- Communication and Stewardship Officer, Hamilton Conference, 1981-1986 (with Douglas Tindal);
- Director Camp Big Canoe York Presbytery, 1991-1994;
- Adult Program Coordinator, Five Oaks Centre, 1999-2003;
- Executive Director of Five Oaks since 2004.

She has also consulted with government, private sector, church, and voluntary organizations in Canada, the United States, and Great Britain to improve effectiveness, build productive teams, and navigate rapidly changing environments.

Mardi is an award-winning video producer and presenter whose work has been seen on TV Ontario, affiliated CTV stations, Anglican Video and, of course, United Church Television where she was story producer and co-host of the weekly *Spirit Connection* on Vision TV.

She has been involved in 8 of the last 13 meetings of the General Council in such roles as

- offering theme presentations at the 38th General Council in Wolfville, 2003;
- broadcasting from General Council meetings;
- coordinating Youth Forum.

Her international church experience includes leading pilgrimages to Iona (Scotland), continuing education in Jamaica; and giving leadership within the global ecumenical network of retreat

centres. In 2000 she represented the United Church at the 11th General Assembly of the Association of Christian Lay Centres in Africa, in Ghana.

Among many volunteer commitments, Mardi has served on the board of *The United Church Observer* and continues her active involvement in the life of the church as a member of Sydenham St. United Church, Brantford, and of Erie Presbytery.

Mardi holds an MA in educational psychology from the University of Toronto and is committed to life-long learning. She is currently working with Parker J. Palmer and the Center for Courage & Renewal to provide leadership as a Courage to Lead facilitator. She is the author of *Soul Maps: A Guide to the Mid-life Spirit*, and co-author of *The How-to Computer Workbook for Congregations* and *Who Me – A Theologian?*, in addition to various articles, chapters, and blogs.

Mardi and Douglas Tindal are proud parents of two extraordinary young adult leaders.

### **Statement of the Major Issues Facing the Church**

Like many of you, I have the soul of a farmer's daughter. My earliest memories include following my father's plough across the fields of our family farm, collecting the worms revealed in the fresh-turned earth; watching my grandfather hoe his large garden on early summer mornings; helping my mother and grandmother pick berries, shell peas, and prepare food as we discussed matters of church and world.

In the years since, like most of us, I have become an urban adult. I recall those early years now, not with nostalgia, but with a fresh respect for the way in which my parents and grandparents lived with greater balance within the natural community. We can't go back, but we must learn anew to live, as our creed puts it, "with respect in Creation" and as our "Song of Faith" says, "by grace rather than entitlement, for we are called to be a blessing to the earth." Protecting the integrity of creation is the greatest challenge facing us at this time, and all other challenges take their place and become clearer within its context.

When I was in my twenties (the age of my young adult children and colleagues today), I had the privilege of serving as a member of the General Council Task Group on the Environment. Its report represents an important part of *my* faith story and of *our* faith story. I remain astounded by its theological power.

Over 30 years ago, in 1977, we as a church said that environmental problems are symptoms of a more fundamental crisis in the way our human economy defines growth. We said that we need to live within God's economy instead of trying to manipulate natural limits; that we need to live into biblical wisdom about the prophetic linkage between healthy natural order and justice among people. We proclaimed

In order to love each other,  
We have to love the garden;  
In order to love the garden,  
We have to love each other.

In the context of what Jesus described as the greatest commandment, we confess that we have *not* loved God, garden, and one another as we must, and we have learned painfully that the ways in which we honour or exploit one another are linked directly to the ways in which we honour or exploit the garden.

All of us are aware of one of the most vivid and painful examples of this failure, the heart-breaking legacy of residential schools. Remember that just a couple of generations ago, our church's role in residential schools was something we celebrated and promoted; now we face a long-term process of living into apology. Over a decade ago, as we were becoming fully aware of the residential schools tragedy, my spouse and I sat at our kitchen table and asked ourselves, "How could they not have seen? Why didn't they change?" And then we asked ourselves: "What is it that our children will look back on a generation hence and ask, how could *we* not have seen? How could *we* not have known? Why didn't *we* change?"

Our answer came instantly, rooted in regular recitation of God's call to live with respect in creation. How can we not see, even today, that our ways are not sustainable and represent a rejection of faith? The environmental crisis is the most critical test we have ever faced as people of faith. If we destroy God's creation, we can have no pretence to obeying God's greatest commandment.

This much seemed obvious to us a decade ago. What has taken more time to appreciate is the subtle way in which the issues are linked. Living with respect in creation implies respecting all of God's creation, including all cultures, all faiths, all species. At the very least, living with respect in creation could have opened our eyes to the arrogance of the residential schools enterprise.

So, today, in the hope of reconciliation for what has been, and in the hope for a restoration of right relationship in our lives ahead, it has become urgent that we return to questions such as:

- 1. How will we love God and garden in order to love each other?**
- 2. How will we love each other in order to love God and garden?**

These become questions not just for the integrity of creation, but also for our personal integrity as disciples, and for the integrity of our church as a place of faithful witness in this land. Our love of God, garden, and one another depends on how we take such questions into our hearts. It is time for a renewed covenant with God, with one another, and with the garden.

Jesus taught that God is found in wholeness within as well as wholeness beyond our own skin. Integrity takes shape by listening deeply to our own true personal stories, to our own true communal stories, and to God's call *today*. We are a church that honours a diversity of loving responses to the world's challenging realities. So how is it that *you* are to respond to God's call to live with integrity today?

Some see this as a time of scarcity and restraint, but the truth is we are blessed with abundant leadership and abundant capacities as The United Church of Canada. We can work together to weave integrity in our lives and in this land.

We will not do this by focusing our energies inward. We will do it by turning our focus outward and serving our communities. This is the test of vision and leadership.

Neither can we weave integrity by the rancorous example of our political leaders. God's call to us is as a "still, small voice," easily overlooked in the shouting of debate and accusation. Instead, we will offer respect to every soul and thereby enable each to hear God's call. We will extend our capacity to listen lovingly and to build trust. We will listen for and respond to God's call that lies in each of our hearts.

I hear God's call, no matter where I serve, to attend to right relations with the land and its peoples; to empower young leaders; and to exercise enabling leadership with discipline and courage.

To what are you called?

## **LEARNING OPTIONS**

### **Summary Descriptions**

The purpose of learning options is to offer commissioners an opportunity to engage particular subjects in greater depth than time in the whole court will allow. The learning options will focus on topics that are related to either theme, discernment, business before the court, or issues related to the work of the church. Those presenting the options will not be repeating material already available in your workbook or during time in the court but will be offering more in depth information. Commissioners will then have an opportunity to discuss with the presenters and each other the topic of the session. These times will be Monday and Tuesday evenings from 7:00 to 8:30. Tickets will be available at the Council. As space will be limited in each session it will be good to spread your Conference members amongst the sessions so you can inform each other as to what you heard.

### **Emerging Approaches, Issues, and Hopes for Youth and Young Adult Ministry in The United Church of Canada**

Through the practices of Sabbath (resting, ceasing, embracing, and feasting) we invite people to bring their questions, their passion and their voice to this circle which will explore current and emerging approaches, issues, and hopes of youth and young adults and those who minister to them in The United Church of Canada.

### **Living into Right Relationships**

This workshop will introduce participants to the five-year Living into Right Relations initiative begun in May 2008 to build a network of Aboriginal and non-Aboriginal people across the country committed to exploring the nature of, and walking together in, right relationship. The session will provide opportunities for listening, strategy planning, and networking.

### **United for Peace – Moral, Personal, and Political Issues in Our Context**

Partners of The United Church of Canada contribute to the building of peace and ending of violence as core activities in their response to God's call. The United Church is currently involved in a two-year advocacy, fundraising, and educational campaign, United for Peace. Engage with partner perspectives about the root causes of ongoing conflict and how we can join them in working to bring about God's Shalom.

### **Whole World Ecumenism – Living Out Ecumenical and Interfaith Relationships**

In *Mending the World* the United Church named the search for justice for God's creatures and healing for God's creation as the church's first priority. We approach this priority through "whole world ecumenism": Whole world ecumenism makes common cause with all people of good will, whether they be people of faith or not, for the creation of a world that is just, participatory and sustainable. In this workshop, commissioners, and ecumenical and interfaith partners will explore ways these commitments can be lived out in the relationships of congregations with neighbours of different faith and denominational traditions. How do we learn to know each other through the building of right relations and seeking justice in our local communities? What resources are available to support ecumenical and interfaith activities? What are some of the gifts and challenges of this work?

### **Covenanting to Live Faithfully in the Midst of Empire**

Through his ministry, Jesus challenged the Roman Empire. Learn from partners of The United Church of Canada about the how the communities they work with experience and challenge empire today. Explore how we are affected by empire and can covenant and act for new life in creation.

### **Sustainable Community – What Does It Look Like and How Can We Achieve It?**

The 2009-2011 United Church mission theme is “Living for Creation: Choosing Life over Empire.” Learn from partners how acting to prevent environmental degradation and confronting threats such as climate change, water stress, pollution, and species extinction is a matter of faith. Across the country, United Church ministries, groups, and congregations are choosing life over death-dealing empire by becoming involved in advocating for and building sustainable communities, working toward a sustainable Earth Community. Share how your group is involved in these efforts.

### **Racial Justice**

These learning options will introduce the ongoing work of racial justice in the United Church, including making connections with becoming an intercultural church and mandatory racial justice training for ministry personnel (passed at the 39th General Council in 2006).

Come to this learning option to

- engage in self-examination around privilege and internalized racism
- reflect on the systemic nature of racism within the church and the wider society
- find tools to begin or continue the work of racial justice in local ministry contexts

### **Building Congregational Strategies for the Truth and Reconciliation Process**

This workshop will build on the presentation by the TRC Commissioners and the table group discussion earlier in the day on what United Church members can do locally to prepare for participation in the Truth and Reconciliation Commission. It will be a brainstorming session to gather ideas to be compiled into a handbook for congregations in the fall of 2009. A number of residential school survivors will be present.

### **Becoming an Intercultural Church**

Curious about deepening our commitment to becoming an intercultural church? Looking for ways to make your church more interculturally inclusive? Wondering what “intercultural” might mean in your local context? Come and explore broad vision, theological insights, and practical ways to deepen congregational engagement around intercultural ministries. This learning option will further the work that began in plenary, and offer a smaller setting to engage questions and conversations about what it means to become an intercultural church.

### **Peace Policy and Responsibility to Protect**

When a state fails to protect its citizens from ongoing conflict, or is the perpetrator of massive abuses of human rights of its citizens, is military intervention justified? If yes, under what criteria and conditions? If not, why not? How are we called to respond as a church in these situations? In November 2008, the General Council Executive approved the policy on the “Responsibility to Protect” as part of the United Church’s overall peace policy. Find out more

about United Church policy on the “Responsibility to Protect” and partners’ perspectives on these difficult situations.

### **Partnership Policy and Practices: Congregational Roles**

What difference does partnership make? How does forming right relations enable us to better engage in God’s mission together? Global partners explore these questions in light of the 10 partnership principles approved by General Council Executive in November 2008 that guide the United Church’s involvement in global partnership. Find out how these principles can enable your congregation to become involved in global partnership.

### **Emerging Spirit**

This will be an opportunity for discussion with leaders from the Emerging Spirit program about: (1) some key learning about the new context in which the church is called to minister; (2) the state of the church as the project has experienced and observed it; and (3) key ingredients in the life of congregations who are making the transition to write a new chapter in their ministry.

### **Intergenerational Options**

Many churches devote great resources of time, talent, and money to one hour on Sunday morning. In many cases it is the single most important thing that a community of faith does, yet it is also often the most divisive. How do we make worship truly intergenerational? Do we even really want to try to include all generations in one celebration? How is intergenerational different from child- or youth-led worship? What happens when generations don’t speak the same language, how can we be intergenerational in those settings? What does our way of worshipping say about our understanding of God?

### **Meaning of Ministry**

Spiritual depth, wisdom, sensitivity, and compassion are all attributes that define ministry, and are gifts or charisms of the Spirit that can be found in all effective leaders. If that much is true about ministry in general, then what differentiates the ministry of believers from the Order of Ministry, and why if at all does making a distinction between Order of Ministry from other forms of ministry matter?

### **Call and the Development of Leadership Within the Church**

The entire church is called to invite people to various forms of leadership in and on behalf of the church. How does the church foster “a culture of call” where the practice of noticing and naming gifts and nurturing call are activities that are practised freely?

### **Lively Ministries in Small Membership Churches**

What is our vision of small? Participants are invited to consider smallness from a variety of perspectives, including these three observations:

- Small is “big” – transformation happens in small communities
- Small has to be different – it can’t just replicate the past
- Small is common – many of our congregations, rural and urban, have a small attendance

## **Introduction à Nos Voix Unies & à la Liturgie en français** **Introduction to Nos Voix Unies & to Worship in French**

Ce tout nouveau recueil veut offrir, dans un esprit œcuménique, à toute l'Église unie, une occasion de nourrir et de célébrer sa foi en Jésus Christ avec des chants et des textes liturgiques, écrits dans un langage inclusif et actuel, provenant de tous les coins du monde exprimant l'unité et la diversité de l'Église et la richesse culturelle de nos milieux. *Nos Voix Unies* est un projet particulièrement attendu dans nos communautés de foi puisque c'est le premier recueil de chants en français depuis la création de l'Église Unie. L'atelier inclura des suggestions et expériences pour intégrer du Français dans les liturgies.

This new hymn book offers to the whole United Church, in an ecumenical spirit, an opportunity to nourish and celebrate their faith in Jesus Christ with songs and liturgical texts written in an inclusive style, reflecting all corners of the earth and expressing both the unity and diversity of the church, and the cultural gifts in our midst. Communities of faith in our midst have been eagerly awaiting the release of *Nos Voix Unies* as the first French hymn book to be produced since the founding of The United Church of Canada. The workshop will also include tips and experiences how to do worship welcoming francophones.

## **Des nouvelles modèles de ministères en contexte francophone** **Beginning New Models of Ministry in the Francophone Context**

L'intérêt et le désir sincère de s'ouvrir aux populations francophones du pays et de leur offrir des services pastoraux et des cultes en français ou bilingues sont de plus en plus manifestes dans notre Église ; nombre de ces initiatives permettent à des communautés entières de découvrir la richesse de la diversité de l'Église unie, son engagement pour la justice ainsi que son sens de l'inclusivité et de l'accueil qui la caractérise.

A deep desire to open itself to francophone populations around the country offering pastoral and ministry services in French, or in bilingual settings has been increasingly apparent in our church. A number of new francophone ministry initiatives have enabled communities to discover the richness and diversity of the United Church and celebrate the church's deep commitment to social justice and yearning to be inclusive. A varieties of experiences and how-to's will be shared re starting/consolidating ministries to francophones in a variety of contexts.

## **Focused Bible Study**

A quiet and reflective opportunity to be present to each other and the Spirit as we are opened to the Word.

## **It Takes a Village**

An experiential learning process facilitated by Kathi Camilleri. This experience will illustrate how, prior to European contact, First Peoples had well-established cultural and spiritual identities. Their children were the centre of their lives. The whole village was involved in caring for children and teaching them in the ways of their people. Participants then learn about the wide-ranging destructive impact of taking the children away to residential schools.



## **MEDIA COVERAGE AT GENERAL COUNCIL**

The secular media's presence at General Council varies from year to year, depending on the degree of local interest and the relevance of the Council's agenda to the wider world.

It is customary for reporters to identify themselves as journalists whenever they are working. To help them do this, the General Council Newsroom asks that all media people who are attending General Council wear special nametags.

As a commissioner or Youth Forum delegate, you may be approached by reporters wanting to interview you. All accredited media, including *The United Church Observer* and *General Council Newsroom* staff will be wearing **press/media/newsroom** staff identification badges.

Also, as a commissioner or Youth Forum delegate, if you have been asked to report on the work of the 40th General Council 2009 for your local newspaper, or other media outlet, please come to the Newsroom for proper identification. Any participant at General Council who is also functioning as a journalist should be wearing a media nametag. This is particularly important if you intend to quote individuals who may not be aware that comments made in private conversation may also appear in a news report.

Please remember that while you are encouraged to cooperate with the media, it is usually best to assume that **all** conversations with reporters are **on the record** (that is, for publication). Some reporters may agree not to identify the source of their information, however, these terms must be agreed to **in advance** of the conversation with the reporter.

Remember also that when you speak to a reporter, you are being asked for your personal views on matters being discussed by the General Council. This is true unless, of course, you have been named a designated spokesperson for a particular group.

While reporters are not permitted onto the floor during business sessions, stewards may deliver messages from reporters who wish to meet with you. The message will indicate when and where you are to meet, and usually the subject matter to be discussed. We would ask that you indicate to the person delivering the message whether you are able to meet with the reporter or suggest an alternate time that would be more convenient.

Usually we suggest that reporters schedule interviews with commissioners during breaks in order not to disturb your participation in Council. There are times, however, when reporters have an immediate deadline and need to speak to you as soon as possible. When this happens, the message you will be handed will ask that you slip away at your earliest convenience.

Stewards may also hand you a message indicating that a reporter wishes to speak to you long distance. You are welcome to return these phone calls from the Newsroom.

In addition to the secular media's coverage of General Council, the United Church's own reporters, including *The United Church Observer*, play a significant role in the life of General Council. *General Council News* staff and volunteers will be publishing daily news reports in French and English, as well as producing bilingual video clips for The United Church of

Canada's YouTube channel. These news reports will be posted throughout General Council on the United Church's 40th General Council website ([gc40.united-church.ca](http://gc40.united-church.ca)). There you will also find links to 40th General Council postings on Twitter, Flickr, and Blogger.

In keeping with the initiative to make the 40th General Council as "green" a Council as possible, we will not be providing commissioners with printed copies of *General Council News*. However, there will be a PDF version of each day's news posted on the 40th General Council website for those who wish to print copies when they return home. We will also be providing each table group with a single printed copy of *General Council News* each day for table group members to share.

Again, if you are asked, I encourage you to co-operate with the media. Reporters are here to do an important and difficult job of reporting accurately and fairly what is happening at General Council. To do that job well, they need our help.

And finally, if you have any questions regarding the media's presence or coverage of General Council, please contact me on-site in the General Council Newsroom, directly across from the plenary hall in Room 027.

Mary-Frances Denis, Communications Officer

**ACRONYMS**

We discourage the use of acronyms because they tend to exclude those who don't know them, but there are still some in this workbook, mostly from older reports. For that reason we include here a glossary of what the acronyms stand for.

A&P	Agenda and Planning Committee
ADR	Alternate Dispute Resolution
AGM	Annual General Meeting
ANCC	All Native Circle Conference
ANW	Alberta and Northwest Conference
AOTS	As One That Serves (Men's Ministries)
ARCH	Archives
AVEL	Audio Visual Education Library
BC	British Columbia Conference
BQ	Bay of Quinte Conference
CAYT	Children and Young Teens Program at General Council
CCC	Canadian Council of Churches
CECM	Congregational, Educational and Community Ministries
CES	Conference Executive Secretary(ies)/Speaker
COC	Community of Concern
DM	Diaconal Ministry
EAP	Employee Assistance Program
EM	Ethnic Ministries Unit
ES	Emerging Spirit
FFE	Faith Formation and Education Unit
FIN	Finance
FinS	Financial Stewardship Unit
FS	Financial Services Unit
GC	General Council
GCE	Executive of the General Council
GCM	General Council Minister(s)
GCO	General Council Office
GCSE	Sub-Executive of the General Council
GP	Global Partner(s)
GPBP	Governance, Planning and Budgeting Processes
GCM	General Council Minister
GS	General Secretary, General Council
HAM	Hamilton Conference
ICDC	Intercultural and Diverse Communities in Ministry Unit
ITS	Information Technology Services Unit
JGER	Justice, Global and Ecumenical Relations Unit
LM	Lay Ministry
LON	London Conference
M&O	Montreal and Ottawa Conference
M&S	Mission and Service
MAC	Moderator's Advisory Committee

MAL	Member(s) at Large
MAR	Maritime Conference
MECC	Middle East Council of Churches
MEPS	Ministry and Employment Policies and Services Unit
MNWO	Manitoba and Northwestern Ontario Conference
MOD	Moderator
MTU	Manitou Conference
N&L	Newfoundland and Labrador Conference
NWO	National Women's Organization
OM	Ordered Ministry
OMGS	The Offices of the Moderator and General Secretary
OMNI	Omnibus
PAR	Pre-authorized Remittance
PC-FIN	Permanent Committee, Finance
PC-GPBP	Permanent Committee, Governance, Planning and Budgeting Processes
PC-MEPS	Permanent Committee, Ministry and Employment Policies and Services
PC-PMM	Permanent Committee, Programs for Mission and Ministry
PMM	Programs for Mission and Ministry
ROP	Record of Proceedings
RPD	Resource Production and Distribution Unit
RSSC	Residential Schools Steering Committee
SK	Saskatchewan Conference
SLM	Support to Local Ministries Unit
SPK	Speaker
T&F	Committee on Theology and Faith
TOR	Toronto Conference
UCC	The United Church of Canada
UCW	United Church Women
UMiF	Unité des Ministères en Français / Ministries in French Unit
VU	Voices United
WC	WonderCafe
WCC	World Council of Churches
YF	Youth Forum Program at General Council

## **THE STATE OF THE CHURCH**

### **A Report on The United Church of Canada for the 40th General Council 2009**

#### **Purpose of This Document**

In preparation for the 40th General Council 2009, this report provides commissioners with information about the state of The United Church of Canada today. It is a companion document to “Called to Be Church: Toward a Unifying Vision,” the discussion paper that was distributed earlier this year.

The 40th General Council 2009 offers the opportunity to build a greater consensus through a continuing, thorough, and honest discussion of our vision and purpose as a church, a discussion begun at our last General Council. It is an opportunity to name the things that are most important to us and commit ourselves to doing them, within the present capacities of our church. The information in this report provides a basis for discussion, planning, and action in all parts of the church. May it help us remember who we are, and dream of what we may become.

#### **Our Theology**

The United Church is part of the global Christian family. We seek to follow Jesus in our time and place. We believe that in doing so, we can make a difference in our world.

Woven into the fabric of our being is a commitment to theological reflection as foundational to our life together. This commitment is reflected in our willingness to articulate our faith and beliefs for each generation.

The United Church laid its theological foundations in the 20 Articles of Faith that formed our Basis of Union in 1925. “A Statement of Faith” in 1940, “A New Creed” in 1968, and “A Song of Faith” in 2006 built on those foundations, speaking to their specific time and context. In addition, many theological statements have informed the reports, policies, and actions of our church throughout its history. In the 1960s, The New Curriculum opened the church to modern biblical scholarship. “The Lordship of Jesus,” “The Authority and Interpretation of Scripture,” and “A Place for You” (which offered a vision for the full participation of children in the life of the church) are further examples of the church’s extensive theological exploration.

We are not a creedal church. The Basis of Union (8.6.2) declares “that no terms of admission to full membership shall be prescribed other than those laid down in the New Testament.” While the church acknowledges the importance of the historic creeds, the only terms for membership are those found in the New Testament. Our non-creedal identity is also reflected by the “in essential agreement” phrase of the Basis of Union (11.2). Candidates for ministry are required to be “in essential agreement” with the Statement of Doctrine rather than to subscribe to all its particularities.

The United Church has always paid attention to its social context. This is in itself a theological commitment that comes from a belief that God is present and active throughout the world and in society. For example, in seeking justice, we have expressed and embraced theologies that value the inclusion of all people in the church’s mission and ministry. While some decisions invited intense debate and theological struggle over the years (such as the ordination of women, acceptance of divorced people, affirming the gifts of people irrespective of their sexual

orientation in all aspects of the church including ordered ministry, and approval of same-sex marriages), theological reflection was foundational in these debates.

In other words, the theology of the United Church is part of how we live in the world and respond to the realities of our time and place.

Today, theological reflection engages us in such matters as

- healing and building right relations with Aboriginal people
- articulating the meaning of partnerships and right relationships with global partners deepening our interfaith explorations with Jewish and Islamic traditions
- fostering interculturalism and the gospel vision of diversity
- living faithfully in the midst of empire

The Emerging Spirit project has offered ways for our church to connect with a group of Canadians that we might otherwise miss. It could be called an experiment in evangelism for our time and place. Some of the many challenging theological questions that emerge from this work are: “What will the church look like in a society based on social networking?” “What are the essential qualities of a church?”

### **Our Canadian Context**

Canada is increasingly known for its cultural, demographic, and religious diversity. Sixteen percent of the population belong to a visible minority. One in five Canadians is foreign born, the highest proportion in 75 years. Over 200 ethnic origins were reported in the 2006 census.

In 2001, the most recent census with detailed religious information, 17,500 people (out of 1.8 million) who immigrated to Canada between 1991 and 2001 self-identified as United Church. While this is a small percentage, it also indicates a potential to attract recent immigrants who have little history with or awareness of the United Church.

In 2001 Statistics Canada reported that the largest categories of religious identity were the following:

Roman Catholic	12,793,123	43.2%
No Religion	4,796,325	16.1%
United Church	2,839,125	9.6%
Anglican	2,035,495	6.9%
Baptist	729,475	2.5%
Lutheran	606,590	2.0%

Between 1991 and 2001,

- the number of Canadians who identified as either Roman Catholic or Protestant declined from 80% to 72%
- Roman Catholics remained the largest religious group, but their proportion of the population declined from 45% to 43% (12.8 million people)
- Protestants remained the second-largest religious group, but their proportion of the population declined from 35% to 29% (8.7 million people). Most of the decline in Protestant

denominations occurred in the six largest denominations. Only the Baptists recorded 10% growth in this time. In other denominations,

- Presbyterians had the largest decline; their numbers fell 36% to 409,800
- Pentecostals had the second-largest decline; their numbers fell 15% to 369,500
- the number of United Church adherents declined 8% to 2.8 million
- the number of Anglicans declined 7% to 2 million
- the number of Lutherans declined 5% to 606,600
- the number of people who said they had no religion, meanwhile, increased from 12% to 16%

Attendance at religious services has fallen dramatically across Canada. Between 1986 and 2001

- the number of Canadians aged 15 and over who reported that they attended religious services declined from 28% to 20%
- the number of Canadian adults who reported they had not attended religious services during the 12 months prior to the survey increased from 26% to 43%

Francophone congregations represent only a small percentage of The United Church of Canada (12 congregations), yet research indicates that the ethos of the United Church is the most closely attuned of all churches to Quebec society. The United Church has invested heavily in deepening its presence in French Canada and in developing the resources to strengthen ministries in French. We will need to do more in this area if active francophone ministries are to be sustained.

The shifting cultural and ethnic demographic of Canada presents a wonderful and challenging opportunity for the United Church to become more diverse and intercultural. Canada is in the midst of a remarkable cultural experiment of becoming one of the most ethnically diverse countries in the world. If the United Church can't respond to these changes, we will find ourselves relating to a shrinking portion of Canadian society.

### **Our Church in a Global Context**

Our church has a long tradition of living our faith in a global context. At this time, United Church commitment to global mission and ministry is expressed through

- appointing 25 overseas personnel serving with global partners in 9 countries
- relating to 13 global ecumenical partners, including active participation as members of boards, working groups, and other committees
- accompanying 150 regional partners in 23 countries to realize common mission goals—these relationships include denominational partners, ecumenical and interfaith organizations, development organizations, and social movements
- working with Canadian-based ecumenical, interfaith, and civil society organizations on social justice issues in local, national, and global contexts
- participating in interfaith and interchurch dialogues that continue to strengthen communities of faith
- supporting global partners to come live and work with the people and courts of The United Church of Canada
- supporting programs that strengthen the capacity of the church to learn about, analyse, and act faithfully on the complex justice issues of our time
- supporting United Church members as they represent our church at global, regional, and national events of significant missiological importance

United Church relationships with global partners are based on principles of mutuality, reciprocity, trust, and transparency. These relationships are guided by our church's understanding that God's mission is accomplished by churches and peoples in their own locations. We work together in God's mission for the wholeness of life around the world. The United Church understands justice to be at the heart of God's mission. Challenging systemic injustice and seeking just relationships is integral to our church's work with global partners.

The Partnership Report approved in 2008 emphasized the importance of expanding avenues for all parts of the church, particularly congregations, to participate in these relationships.

Our church's active participation in and support of ecumenical and interfaith communities globally and in Canada is a living commitment to whole world ecumenism that calls on people of all faiths to heal the world. The United Church expresses that commitment through its membership in organizations like the World Council of Churches, Action by Churches Together, and the World Alliance of Reformed Churches and through participating in dialogues with other faith traditions. The United Church of Canada continues to be an important voice in the international ecumenical world.

### **Our Congregations and Ministries**

The United Church has 3,362 congregations in 2,253 pastoral charges in Canada and Bermuda. About 60 of these are Aboriginal ministries (congregational and community), 46 are ethnic minority congregations, and 12 are French-language United Churches. We also have 300 community ministries and 15 educational institutions.

This is a vast array of ministries, people, and assets that represents our commitment to God's mission in our world. It is also a smaller presence than we had 20 years ago.

Between 1987 and 2007,

- the number of congregations fell by 20% fewer congregations—from 4,175 to 3,362
- the number of people attending worship fell by 48%—from 387,653 to 204,444

There is no question we are a smaller church.

Just over one half (53%) of United Church congregations and 30% of the membership of the church are in communities with a population of under 2,000 people. Twenty-three percent of congregations and 26% of members are in communities with a population between 2,000 and 30,000. And 24% of congregations and 44% of members are in urban or suburban communities. As the proportion of Canadians living in cities increases, it becomes a challenge to sustain ministries in small rural communities. Maintaining large urban churches, especially in old buildings that are expensive to maintain and in areas where populations have changed over the years, presents significant challenges too.

Here are some more observations of what the United Church looks like today:

- Many congregations are healthy and growing; other congregations are struggling to discern their way or are closing. This has led to an increase in amalgamations. In 2007, for example, 10 pastoral charges amalgamated, creating four new ones. Six additional pastoral charges



also formed—four of them because the preaching points of multi-point pastoral charges became independent pastoral charges.

- More than 70% of our congregations are located in rural areas, small towns, and smaller cities. Some areas are struggling with population decline that calls congregational viability into question. But opportunities are also developing for lay leadership, small group worship, and technology that opens new possibilities for ministry across distances.
- About 300 community ministries contribute to the church's overall mission. Campus ministries; chaplaincies in prisons, armed forces, correctional institutions, and hospitals; camps; social justice ministries; seniors' facilities; and many other ministries based in congregational settings—all participate in God's mission. Many of these ministries receive support through the Mission and Service Fund.
- Four educational centres and 11 theological schools provide a wide range of educational opportunities for lay members, ministry personnel, and those preparing for vocations in the church. New initiatives are underway to increase the number of people considering ordained and diaconal roles in the church's ministry.
- Emerging Spirit's research and experience in congregations and presbyteries has offered great hope. It has also shown how difficult it can be for congregations to change.

Amidst all of this, opportunities abound for new and innovative ministry practices that lead the church "out of the box" and into new ways of engaging and being. For example, 66 workshops at the More Franchises than Tim Hortons? conference showcased emerging practices for 600 practitioners. Congregations have responded to the Emerging Spirit program and engaged the Behold Conference and its intercultural focus.

### **Our Ministry Personnel**

Our congregations and ministries are served by trained ministerial leadership. Here is some information about our current demographics:

- Of the 2,200 ministry personnel that serve 2,253 pastoral charges, 70% are 50 years old or more and 3% are under 35.
- One half of all ministry personnel presently serving pastoral charges will reach the normal age of retirement within the next 10 years.
- About 2,000 retired ministry personnel continue to provide leadership in their communities.
- Comparable statistics are not available for ministry personnel who are not in the order of ministry, but they likely follow similar patterns.

The United Church is facing serious leadership needs in the near future. Recruitment of ministers is a critical concern. We need more ministers, especially more young ministers. We also need ministers from diverse communities, and recruiting for our 54 designated ethnic ministry congregations is a particular challenge.

Both now and into the future, ministers are called upon to inspire congregations to stretch beyond the familiar. Much of ministerial leadership is related to congregational transformation. In these times, there is a need to

- simplify the process by which people become ministers, and make changes to our call and settlement processes
- review our training to ensure that ministers are equipped in transformational ministries

- expand our understandings of ministerial roles, celebrate a church leadership that is more diverse in its expression in order, and formally recognize a broader range of gifts and modes of ministry

The Meaning of Ministry study, a new recruitment plan called Calling Congregations, and a review of the discernment, candidacy, and internship programs are aimed at beginning to address some of these needs.

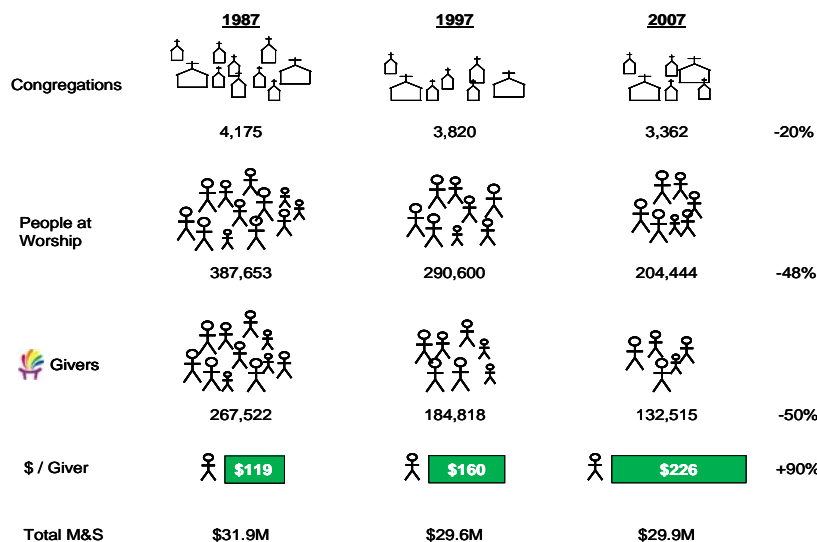
### Our Finances

The ministries of The United Church of Canada, in all four courts, are funded by the financial contributions of member and adherents, as well as the careful stewardship of the assets held by the church.

In understanding the finances of The United Church of Canada, it is important to look not just at the total amounts raised, but also at where contributors chose to direct their gifts.

The following chart is a picture of the 20-year decline that the United Church has experienced in the number of its congregations, people attending worship, and contributors. It also shows the increase in givings per person in support of congregational life, and the state of our Mission and Service Fund.

**Figure 1: Some Changes in 20 Years**



### Congregational Finances

In 2007, 3,362 United Church congregations raised \$409 million for all purposes. Of that, 66% came from offerings and 34% from sources such as investments, endowments, and property rentals. Twenty years ago, 75% of the money they raised came from offerings.

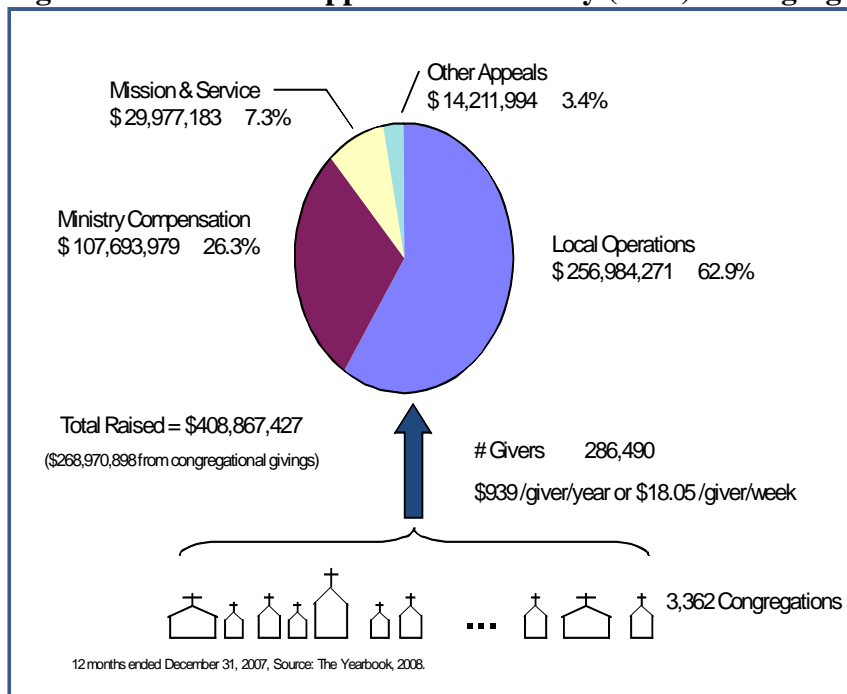
In the 20 years between 1987 and 2007,

- the number of people giving to local expenses declined by almost 40%—from 460,000 to 286,000

- the average amount each congregation raised per year increased from \$63,000 to \$122,000, or as adjusted for inflation, from \$63,000 to \$76,000
- the total value of congregations’ property and investments more than doubled from \$2.6 billion to \$5.7 billion—and their total endowments and investments similarly increased from \$209 million to \$415 million
- congregational givings increased by 120%—from \$426 to \$939 per person per year, or as adjusted for inflation, by 37% from \$426 to \$585

During this time, congregations consistently dedicated 27% of their money to ministry compensation and 3% to appeals and causes. The share going to local operations increased from 57% to 63%, and M&S givings declined from 12% to less than 7%.

**Figure 2: Source and Application of Money (2007)—Congregations**



**Presbytery and Conference Finances**

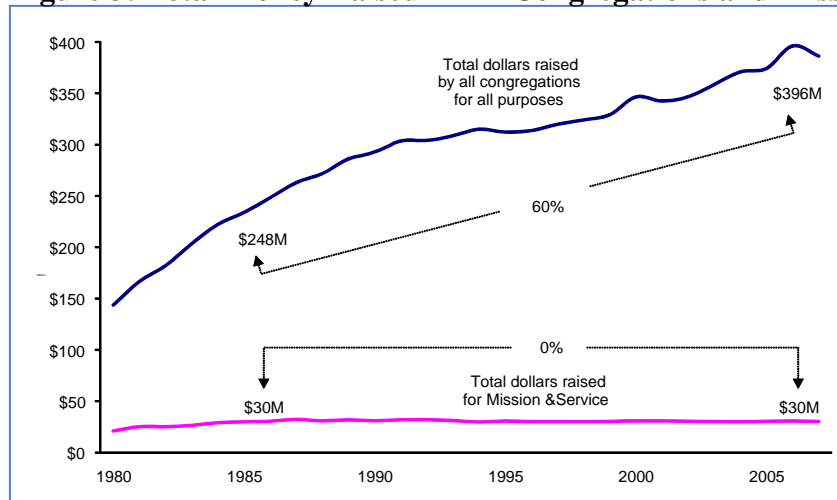
Under the United Church’s by-laws, presbyteries have the authority to assess the congregations, and the Conferences to assess presbyteries, so they can cover their expenses. Congregations are assessed about \$6.5 million a year—\$2 million by the 91 presbyteries and \$4.5 million by the 13 Conferences. Total expenses for the 13 Conferences are \$10 million a year, which comes from presbytery assessments, a \$4.4 million grant that General Council pays from the Mission and Service Fund, and other sources.

**General Council Finances**

The General Council does not have authority to assess other courts of the church, and therefore depends on the contributions that congregations and church members voluntarily make to the Mission and Service Fund. The M&S Fund, which provides more than three quarters of the General Council’s budget, has remained constant at about \$30 million per year since the mid-

1980s. With inflation, that means the M&S Fund's support of the General Council's work on behalf of the church has been reduced by about 40% during this time.

**Figure 3: Total Money Raised in All Congregations and Mission and Service Givings**



In the 20 years between 1987 and 2007,

- the number of people giving to M&S declined by about 50%—from 268,000 to 133,000
- the number of people who give to local expenses who also give to the M&S fund declined from 58% to 46%
- the amount each contributor gave to the M&S Fund increased by 90%—from \$119 to \$226 per year—or as adjusted for inflation, it increased 18% from \$119 to \$141

### General Council Budgets

General Council's operating budget, excluding the operation of the self-funded pension plan, is \$41.7 million for 2009. Of that, about 77% comes from the M&S Fund, 15% from the income and capital from trusts and endowments accounts, 6% from book sales and other revenue, and 2% from reserves.

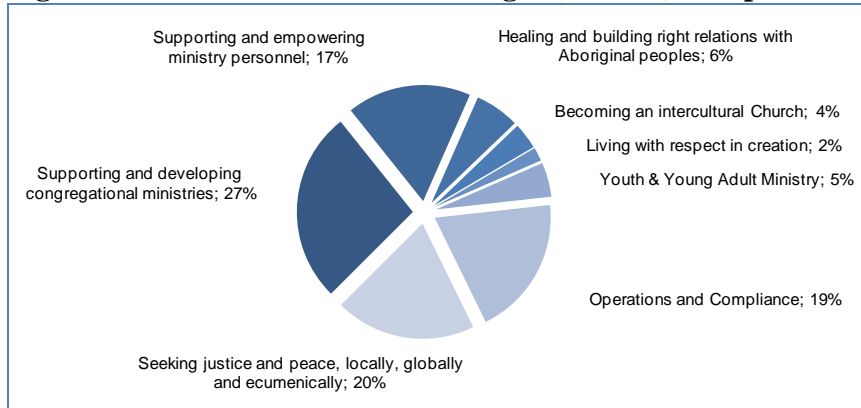
When the Executive of the General Council (GCE) developed its 2008 to 2010 financial plans, the plans addressed several factors regarding the operation of the General Council and its office:

1. Given that the amount in the M&S Fund is static—and thus decreasing in real terms—the Executive recognized that the amount of work done and how it is done would have to change.
2. The Executive also recognized that reliance on reserves to balance its budgets would have to be reduced.
3. Finally the Executive recognized the need for flexibility to accommodate emergent work.

In June 2007, the Executive adopted a plan that combined priority setting and expenditure restriction in order to meet its targeted reductions for 2008 to 2010. In 2007, the plan required a reduction in the General Council Office staffing level to be implemented in 2008 and remain stable until 2010. Global partner grants, and mission support grants were identified for

reductions in 2009 and a consultative process with partners and mission support networks was undertaken to determine how the reductions would be implemented. With these two steps completed, the 2009 budget is smaller than in 2007 and 2008, but retains the same proportion of grants, programs, staffing, and operations. General Council Office priorities also align with the priorities established by the Executive of the General Council in May 2007.

**Figure 4: General Council 2009 Budget (\$41.7M)—Expressed by Priority**



Recent financial analysis indicates that a similar pattern will repeat itself in the 2011–2013 budget cycle. It is now estimated that over this three-year period, approximately \$6.5 million (in comparison to \$7.5 million in the 2008–2010 period) will need to be removed from the budget.

### Nevertheless

As The United Church of Canada, we are reminded that we are a community of faith, followers of Christ Jesus who seek to live God’s love in the world. We dare to believe that The United Church of Canada has something important to offer, in Canada and in the world, an offering that declares “we are not alone.” At the same time, the state of our church presents a challenge for us. May we enter this challenge in faith, knowing that God has given us all that we need for our journey.

## **CALLED TO BE CHURCH**

### *Toward a Unifying Vision*

In preparation for the 40th General Council 2009, this document is being circulated to invite the people of The United Church of Canada to prayerfully consider the vision and purpose of our church. Through this paper and the discernments and discussions it may stimulate, we seek to be faithful in response to God's call, a call embodied in the life and ministry of Christ Jesus.

General Council is the court that allows The United Church of Canada to live out our faith nationally and globally. This paper intends to stimulate conversations that will inform the commissioners of the 40th General Council 2009 as they further discern and discuss our collective vision and purpose as our church steps into the future.

As a diverse church, we recognize the many passions and visions that inspire our members, congregations, mission units, presbyteries, and Conferences. This discussion of vision and purpose is not meant to displace these passions and mission, but rather to focus our collective work as a national and international church (our work as a General Council). At the same time, there is the hope that it might inspire and engage our faith life at all levels of the church.

This paper encourages this discernment and discussion in our faith community by

1. outlining our present challenge
2. reminding us of our call to be church
3. hearing and celebrating our story as The United Church of Canada
4. focusing on our longing for a unifying vision that is compelling, attainable, and shared
5. recognizing our need to address some specific issues before us

At the end, four questions are posed to invite and encourage prayerful and discerning conversation.

### **A. Our Present Challenge**

For the past several years, the General Council and its Executive have been working through processes aimed at focusing our life and mission as a church. These efforts are in response to a call heard over the course of the past two decades. Executives of the General Council, General Council staff, and members of the church have expressed frustration with a lack of clarity in the areas of visioning, priority setting, planning, and budgeting.

Progress has been made, yet we recognize that we are not there yet. Perhaps there is no "there" in the sense of an ending place—this kind of work continues as long as we are a changing and living organization.

Recently, the Executive received a report that strongly recommended further attention be given to the matter of vision and purpose. This report, which was commissioned to consider the feasibility of a capital fundraising campaign and which listened to members of the church, concluded that clarity about the vision and purpose of The United Church of Canada is required before embarking on such a campaign. The Executive concurred with the findings of this report.

While it highlighted the need for articulating a clear, compelling, and unifying vision for the future, this report indicated that The United Church of Canada is populated by people who have a deep love for the church and place a high value on

- the ability of the church to welcome a wide spectrum of theological thought
- the inclusive character of the church
- the spiritual nurture they have experienced through the church
- the role of the church at local and national levels to actively make this world a better place in which to live locally, nationally, and globally
- the voice of the church in social justice
- the international scope of the United Church activity and commitments

This paper places a challenge before the commissioners of the 40th General Council 2009. If we are a church where “we love who we are” but are “uncertain of where we are going,” then we are called to address this challenge by clearly expressing a vision and purpose and inviting others to share in the vision and purpose to which we are committed.

If we can do this, then we open up the possibility of finding our way into the future and establish a framework for leading and funding our vision and purpose.

### **B. Our Call to Be Church**

As The United Church of Canada, we are reminded that we are a community of faith, followers of Christ Jesus who seek to live God’s love in the world. This is the foundation of our vision and purpose. We dare to believe that The United Church of Canada has something important to offer, in Canada and in the world, an offering that declares “we are not alone.”

“We are not alone” are words from our “New Creed,” a creed that also proclaims that “we are called to be the Church.” Our calling to be church means that we seek to be

- a place where people’s spirits are fed and uplifted, where faith is shared, where people find meaning through a deepening relationship with God, where we “celebrate God’s presence”
- a place where people “seek justice and resist evil”; where we “live with respect in Creation”; where we “love and serve others” by walking with those in need and who need companionship, by building right relations, and by making the world a better place through our work for God’s reign as we “proclaim Jesus, crucified and risen, our judge and our hope”
- a place where people experience welcome and find a home—a home where God’s grace is freely received, for we do not earn God’s grace

“A Song of Faith,” adopted at the 39th General Council 2006, sings of a church “seeking to continue the story of Jesus by embodying Christ’s presence in the world.” Such a church is “a church with purpose: faith nurtured and hearts comforted, gifts shared for the good of all, resistant to the forces that exploit and marginalize, fierce love in the face of violence, human dignity defended, members of a community held and inspired by God, corrected and comforted, instrument of the loving Spirit of Christ, creation’s mending.”

We are reminded of our call to be church as we endeavour to be visionary and faithful in our life as followers in the Way of Christ.

### **C. Our Story as The United Church of Canada**

We also hear and celebrate the vision and purposefulness that is a part of our story as The United Church of Canada.

We were founded on land originally and still inhabited by Aboriginal people with a spirituality not dependent on institutionalized religion. Ours is a rich story closely entwined with the development of Canada itself, with a particular history and way of embodying the Christian faith.

The formation of the United Church culminated on June 10, 1925, in Toronto, Ontario, at an inaugural worship service where the Methodist Church, Canada; the Congregational Union of Canada; and 70 percent of the Presbyterian Church in Canada entered into a union. The smaller General Council of Union Churches, centred largely in Western Canada, also joined. Since 1925 the union has been expanded to welcome the Wesleyan Methodist Church of Bermuda (1930) and the Evangelical United Brethren (1968). Many years of talks toward unification with the Anglican Church broke down in 1975.

The United Church was the first union of churches in the world to cross historical denominational lines and hence received international acclaim. Impetus for the union arose out of the challenges of serving the vast Canadian landscape and with a desire for better overseas mission. There was the conviction and vision that by being united, by working together, each of the uniting churches could better live God's call.

Each of the uniting churches brought different traditions and perspectives to the new church. Hence the unity sought was one that would honour diversity and not demand uniformity. In the early days of the United Church, members were well aware of the different streams from which they had come, but this context has gradually shifted. Today, with few of us having any memory of the time before union, the stronger identification is with the United Church itself, or for many people, with individual congregations.

Although generally characterized as a liberal denomination, there are congregations and members representing a broad range of perspectives. We are founded on the basis of respect for different interpretations of faith and a conviction that the things we have in common are more important than our differences, though, at times, we have exhibited more division than tolerance or respect.

Collectively, the United Church has taken some daring stances. For example, the first woman was ordained in the United Church in 1936 (though the church still did not permit "married" women to be ordained until the late 1950s, and in 1988 the General Council decided that sexual orientation was not a reason to exclude someone from ordination). In 1986, we apologized to First Nations for our historical practice of colonialization and damaging attitudes of superiority that demonstrated a disrespect for the truthfulness inherent within their spiritual traditions. This apology was deepened in 1998 with a further apology for the role we played in residential schools. Globally, our mission work is based on partnerships that bring people together in community for mutual empowerment through the sharing of gifts, recognized as gifts freely given by God for the benefit of all. We actively struggle with our legacies in the areas of racial justice and gender justice, as well as the manner in which we include all family forms.



Throughout the years, The United Church of Canada has been committed to articulating, for each generation, our faith and beliefs. This commitment is evident through “A Statement of Faith” in 1940, “A New Creed” in 1968, and “A Song of Faith” in 2006, faith declarations that are held alongside the 20 Articles that formed the doctrinal portion of our Basis of Union in 1925.

These re-expressions of our faith have been combined with numerous theological statements such as “The Authority and Interpretation of Scripture,” which reminded us that we have at our centre the Bible, a sacred book of stories that inspire us to closer relationship with the Divine and to an urgent compassion for humanity and creation. This theological statement asserted that, while the Bible is central to our belief and practice, we find its messages most powerful when it is not read literally and we recognize that the Word of God is larger than the Bible.

Theological convictions such as these have informed our historical stance of demonstrating respect for other faith traditions, culminating in our embrace of “worldwide ecumenism” and the adoption of documents outlining our relationship with the Jewish faith and the Islamic faith.

Throughout our history, we have recognized the struggle to organize ourselves along institutional lines. This struggle is rooted in a recognition that the church does not exist to be an institution, but to allow the people of the church to “be the church,” to live faithful lives, and to live out God’s mission.

Yet, we also understand that the institution “unites” us so that “we are not alone” in responding to God’s call and mission. At the More Franchises than Tim Hortons? conference held in Toronto in June 2008, church historian Phyllis Airhart, a professor at Emmanuel College, commented that within The United Church of Canada there has existed a tension between “how to balance institutional demands for order and efficiency with the yearning for spiritual renewal that is resistant to being organized.”

The United Church is blessed with a rich history and story as well as an abundance of committed leaders, people, and financial resources. While we undergo considerable change, we remain focused on opportunity, rather than loss. As church, as followers of Jesus Christ, we are to embody a vision and purpose that serves the world.

Yet, any church that exists long enough will acquire traits common to established organizations—an entrenched bureaucracy, an impulse to make a priority of perpetuating itself, and an elevated sense of its own standing and importance in the world. Those perils exist for The United Church of Canada.

Equally there is a strong love and passion for The United Church of Canada. Most of us carry the conviction that the church has tremendous potential for future ministry “if we can find our way.” We wrestle with the challenge of expressing how we will take the visions and purposes of our historical and present story and step into a future that is vibrant and life-giving.

## **D. Our Longing for a Unifying Vision**

Within our church, there is a longing for a unifying vision that is compelling, attainable, and shared. This was expressed in the report for the Executive on the feasibility of a capital fundraising initiative. We also long to be a church that does not act simply by default, but rather “lives forward” in a prayerful way that is visionary and faithful.

As a diverse church, we recognize the many passions and visions that inspire our members, congregations, mission units, presbyteries, and Conferences. Hence, the development of a “unifying vision” is to focus our collective work as a national and international church (our work as a General Council), while at the same time offering a vision and purpose that inspires and engages the faith life throughout our church.

Over the course of the past few years, efforts have been made to respond to this longing. In the invitation to commissioners for the 39th General Council 2006, our past-Moderator Peter Short indicated that a significant portion of the agenda would “be given to clarifying the purpose to which God is calling The United Church of Canada today.” As a result, the 39th General Council affirmed a “Call to Purpose” that was a “message from the church to the church.” This “Call to Purpose” was directed to the Executive to inform its work as it “gives leadership to the church in its expression of the ministry of Jesus Christ.”

In May 2007, the Executive of the General Council adopted a motion that affirmed the “Call to Purpose” for the purposes of determining the allocation of General Council resources, and affirmed that planning for the period of 2008 to 2010 would give priority to that which

1. deepens our experience of intentional and authentic communities; stretches us beyond the familiar expressions and concerns of our church; with particular concern for our commitment to youth and young adult ministry, becoming an intercultural church, and living with respect in creation
2. supports and develops congregational ministries
3. supports and empowers ministry personnel
4. addresses the church’s brokenness in the relationships with Aboriginal peoples and moving toward healing and building right relations

In response to feedback received from members and courts of the church, the Executive subsequently adopted a motion that placed our historic commitment to social justice alongside these priorities.

Our Moderator, David Giuliano, in his expression of how to live these priorities for this triennium, spoke of

- deepening relationships within congregations to assist them as the primary expression of the mission and our commitment to justice
- raising up and equipping strong leadership for this mission and ministry
- unleashing and embracing the ministry of youth and young adults
- continued healing of the brokenness in our relationship with First Nations
- living out our commitment to becoming an intercultural church
- doing justice in our relationship with the earth

In naming these priorities, the Executive of the General Council responded to the previously expressed frustration about a lack of clarity in the areas of visioning, priority setting, planning, and budgeting. The reaction that the Executive received to these actions included both affirmations and criticisms. In the report on the feasibility of conducting a major capital fundraising initiative, it was noted that, alongside a deep love for the United Church, there also exists lack of confidence and even distrust within and between the various courts of our church, and in particular between local ministries and the ministry of the General Council Office. This tension, along with the need for a compelling, attainable, and shared vision, requires attention.

The 40th General Council 2009 affords an opportunity to build a greater consensus through a continuing, thorough, and honest discussion of our vision and purpose as a church. We must be willing and able to name the things that are most important to us and commit ourselves to doing them, while recognizing that we can't be all things to all people.

Therefore, we invite the people of The United Church of Canada to prayerfully consider the vision and purpose of our church as we place before the church the following question for discernment and further consideration at the 40th General Council 2009. This discernment intends to continue and deepen the conversation that began with the "Call to Purpose."

What "unifying vision" emerges from the question posed in the "Call to Purpose" that asks "what purpose lies at the heart of The United Church of Canada in the beginning of its third generation?" How might this vision help us to "step forward" while attending to

- a) our longing for a deeper relationship with God
- b) our longing for deeper connections with one another
- c) our acknowledgement of the brokenness, pain, and fear we carry
- d) our belief that our spirituality and our prophetic voice spring from one source and are lived in one Body

### **E. Our Need to Address Some Specific Issues before Us**

As we move forward, we recognize some specific issues that face us as a national church. While these issues will be articulated in greater detail in "The State of the Church" being prepared for the 40th General Council 2009, we summarize these challenges in three areas: i) our leadership resources, ii) our people resources, and iii) our financial resources.

#### **i) Our Leadership Resources within The United Church of Canada**

We are blessed with many committed leaders within our church, both lay and ordered. As we step into the future, we need to pay careful attention to the kinds of leadership that will be most effective for the church we are called to become. Each generation needs strong leaders, with inspired and prophetic voices that are most suited to the time and society in which they serve.

Insights to guide this discussion will be found in the study on the "meaning of ministry," which has sought and received advice from across the church about ministry for today and tomorrow. The Emerging Spirit initiative, launched by the 39th General Council 2006 to help the congregations of the United Church engage with the next generation of Canadians, may also offer some directions.

We also wrestle with our leadership resources as we head into the future. Of the 2,200 ministry personnel serving pastoral charges, 70 percent are age 50 or more and 3 percent are under the age of 35. One-half of all ministry personnel presently serving pastoral charges will reach the normal age of retirement within the next 10 years.

### **ii) Our People Resources within The United Church of Canada**

Presently, there are about 700,000 members and adherents within The United Church of Canada. In the last census, 2.8 million Canadians self-identified as United Church. This breadth within our embrace is a wonderful gift.

We are also conscious that, over the course of the last 40 years, The United Church of Canada has experienced a decline in formal membership as well as a decline in attendance at worship. Our societal context is one where fewer people attend church, and many people have grown up with no real experience of church. As a church we find ourselves increasingly at the edges of our society. Moreover, although spiritual yearning is expressed in many ways, many people do not necessarily think of the church as a place to turn for spiritual guidance or fulfillment.

Phyllis Airhart comments, “Far from being considered an essential element in the construction of national identity, religion is now often considered an impediment to national cohesion. Its pronouncements are more likely to be met with indifference than with hostility.”

The United Church of Canada can no longer assume that we are a “known quantity.” Setting aside some assumptions about how we function and about our role in society can free us to live out the love of Christ. There is no point trying to be what we were 85 years ago, or 50 years ago, because the society in which we live has changed so much. Given these changes within our church and society, we find ourselves wondering whether our present structure serves our “smaller” church effectively. Perhaps, we may find ourselves wondering if we are willing to simplify our administrative and governance systems.

### **iii) Our Financial Resources within The United Church of Canada**

In the last 20 years, givings to the Mission and Service Fund have remained at around \$30 million, a stable but not growing amount. With the impact of inflation and rising costs, this means that we have lost about 40 percent of our financial capacity for the work of the General Council over this period. Although reserves have been used to supplement givings, there has been a slow and steady reduction in program capacity over the years. For 2008 to 2010, this loss of financial capacity resulted in further reductions to General Council staff as well as reductions in grants to ministries overseas and within Canada.

Over this same period, as givings to the Mission and Service Fund have remained constant, total money raised by congregations has increased from \$263 million to \$409 million and each year a greater proportion of local funding is coming from bequests and sources of revenue other than congregational giving. In 1987, congregational giving accounted for 75 percent of the total money raised; in 2007, that proportion was 66 percent.

Each year fewer people are giving more to local ministry, and even fewer are giving more to the Mission and Service Fund:

Local Giving	1987	2007
Number of givers to local expenses	460,000	286,000
Amount per giver per year	\$425	\$940 (\$585 adjusted for inflation)
M&S Givings	1987	2007
Number of givers to M&S	268,000	133,000
M&S amount per giver per year	\$120	\$225 (\$140 adjusted for inflation)

If this pattern continues, the national and international presence of The United Church of Canada, through its General Council, will continue to lessen. A recent study on the funding of the church affirmed the continued use of a “unified fund,” yet with this affirmation, we must also consider whether there exists a will to creatively address this experience of flat funding.

### Questions for Discussion and Discernment

As a church, we are called to “be church.” We are called to arrange our affairs in ways that allow us to faithfully live and work in ways that show our love for one another as beloved children of God. As we struggle to name our vision and to live the vision through our actions, we remember that God’s people have struggled thus through all the ages of humankind.

It is an exciting task that lies ahead for the whole church and for the commissioners at the 40th General Council 2009. Your contribution to this discernment and discussion and the leadership offered by the commissioners to General Council will help us move from “loving who we are” but being “uncertain of where we are going,” to a possibility of “loving who we are” and being “hopeful and inspired about who we long to become.”

All those who help chart the way to a unifying vision that is compelling, attainable, and shared will render a faithful service to God, to the church, and to those who live in the church’s warm embrace.

We encourage you, when considering these questions, to begin by praying the prayer\* that was drafted as part of the “Call to Purpose.” Create enough time to sit with the prayer, and to open yourself to the leading of the Spirit in your discussion.

1. How do we name our vision of living God’s mission as The United Church of Canada steps into the future? What is core and essential, what touches the “heart” of the United Church?
2. What kind of leadership do we need in The United Church of Canada? How do we find and support the leaders we need?
3. What opportunities and challenges face The United Church of Canada with a smaller membership and living in a changed and changing Canada?
4. How do we keep opportunities for rebirth and new growth in a climate of reduced resources, and what responses emerge for you when you consider the impact of Mission and Service Fund givings over the past 30 years?

**DIGEST OF MINUTES OF THE EXECUTIVE AND THE SUB-EXECUTIVE OF THE GENERAL COUNCIL, SEPTEMBER 12, 2006, TO APRIL 16, 2009**

**September 12, 2006, Interim Sub-Executive of the General Council**

The Interim Sub-Executive of the General Council certified persons authorized to affix the Seal of The United Church of Canada to any document and to attest it.

The Interim Sub-Executive heard an update from the 39th General Council 2006 and meetings that had taken place since regarding proposals directed by the 39th General Council 2006 to the Executive of the General Council. The Interim Sub-Executive re-directed 19 of these proposals to the Permanent Committee on Programs for Mission and Ministry, Permanent Committee on Ministry and Employment Policies and Services, and to the General Secretary for further work and return to the Executive of the General Council.

The Interim Sub-Executive approved an extraordinary recruitment cycle and extended the deadline for permanent committees to report vacancies to Committee Member Services to October 1, 2006.

The Interim Sub-Executive appointed people to the following committees of The United Church of Canada:

- GCE – Member at Large, Ethnic Ministries Representative
- Moderator’s Advisory Committee
- General Secretary’s Supervisory Committee
- Permanent Committee on Ministry and Employment Policies and Services
- Permanent Committee on Governance, Planning and Budgeting Processes
- GCE Nominations Committee

and appointed the following:

- Chairperson of the Nominations Committee
- Denomination’s representative to the Interfaith Committee on Canadian Military Chaplaincy

The Interim Sub-Executive, regarding the request of Interchurch Community Homes Corporation and subject to the consent of Don Valley Presbytery and Toronto Conference, consented to the amalgamation of Interchurch Community Homes Corporation with Fred Victor Community Homes and the formation of the new corporation Fred Victor Community Homes.

The interim Sub-Executive authorized the listing of the Bamfield United Church property located on the West Coast of Vancouver Island for \$999,950.

**October 10, 2006, Interim Sub-Executive of the General Council**

The Interim Sub-Executive adopted the minutes of the Sub-Executive of the General Council for June 28, 2006, and corrected and adopted the minutes of the Interim Sub-Executive for September 12, 2006.

The Interim Sub-Executive declined the offer to purchase the Bamfield property and informed other interested parties that the property will not be listed for at least another three months.

The Interim Sub-Executive agreed to continue the existing appointment of the present parliamentarian, Paul Reed, until a new person is appointed through the nomination process.

### **November 16–20, 2006, Executive of the General Council**

This first meeting of the triennium included an extra day for orientation. Orientation included looking at the big picture of the Executive and its work as the governing body of the General Council. Further orientation included an exercise on thinking styles and who the Executive of the General Council is, as well as an overview of the structure and organization of The United Church of Canada. A tour was made of the General Council Office to meet staff in their work as well as joining the staff for lunch.

The Executive of the General Council approved its minutes of April 28–May 1, 2006, and received, for information, the minutes of the meetings of the Sub-Executive of the General Council held May 8, May 23, June 5, June 28, September 12, and October 10, 2006.

The Executive of the General Council worked in three sessional committees (red, blue, and green) to facilitate its work with reports, correspondence, and proposals assigned thematically. The Executive of the General Council declared Nora Sanders as the General Secretary, General Council, effective January 8, 2007.

Worship took place throughout the Executive of the General Council. In the Service of Communion and Covenanting the following General Council staff were covenanted:

- Nora Sanders – General Secretary Designate
- George Takashima – acting Executive Minister of the Ethnic Ministries Unit
- David Woodall – Executive Secretary of London Conference

Other worship included

- a strawberry ceremony with the assistance of Donna Bomberry, Coordinator of Indigenous Ministries, from the Anglican Church of Canada
- Bible study and reflection led by Carmen Lansdowne and Aruna Gnanadason
- worship by the French Ministries Unit
- Taizé worship

Theological reflection took place throughout the Executive in table groups. Members of our church family who left bequest gifts, annuity residues, and insurance proceeds to The United Church of Canada were remembered.

The Executive of the General Council heard reports from the following:

- the Moderator
- the General Secretary
- Permanent Committee on Ministry and Employment Policies and Services
- Permanent Committee on Governance, Planning and Budgeting Processes
- Permanent Committee on Programs for Mission and Ministry
- Permanent Committee on Finance
- Emerging Spirit
- Pension Board

The Accountability Report from Residential Schools included an address by National Chief Phil Fontaine. The Moderator commemorated the 20th Anniversary of the Apology to First Nations Peoples with a copy of the apology presented to the National Chief and asked him to receive it from The United Church of Canada.

Our global partner Dr. Aruna Gnanadason brought greetings from the Church of South India, and from Dr. Sam Kobia and all the staff of the World Council of Churches.

Throughout the Executive, members had an opportunity to meet in their common groups for discussions. The Executive of the General Council had an opportunity to reflect on the difficult and painful experiences from the 39th General Council 2006, including a sharing and healing circle.

The Executive of the General Council established the Executive of the General Council Priorities Task Group reporting to the General Secretary, General Council, to review and make recommendations to the May 2007 meeting of the Executive of the General Council. Later in the meeting, the Executive appointed members to the task group.

As part of the education of the Executive, presentations on the program work of the Permanent Committee on Programs for Mission and Ministry were heard, including presentations on Community Ministries and French Ministries.

Sharon Parks led the Executive through governance education with an introduction to the “Commons” to clarify and share a common language including common ways to work together, adaptive challenges, and the role of the Executive.

The voting members of the Executive had an opportunity to meet with and engage the Moderator and the General Secretary.

Youth members from the 39th General Council 2006 introduced their proposal from General Council: “Awakening a Sleeping Giant: A Transformative Vision for Youth and Young Adult Ministries in the Third Generation of The United Church of Canada.”

The proposals and actions of the 39th General Council 2006 were reviewed as the Executive looked at its priorities in preparation for priority setting at the May 2007 GCE meeting.

The Executive of the General Council referred the following to the General Secretary, General Council, in preparation for priority setting in May 2007:

- The Meaning of Ministry
- Rethinking the Order of Ministry
- Ministry Compensation
- Education and Admission for Ethnic Ministers
- Circle and Cross, National Aboriginal Consultation, and Partnership of Aboriginal Peoples
- Transformative Vision
- Living Faithfully in the context of Empire
- Exercise of Discipline of Ministry Personnel



The following reports and proposals were referred to the priority-setting process:

- Circle and Cross: The Relationship of The United Church of Canada to Aboriginal Spirituality
- Tar Sands Moratorium – Protection of Canadian Sovereignty Over Its Energy and Environment

The Executive of the General Council referred the following to the Moderator:

- Partnership of Aboriginal Peoples in Healing the Church and the World
- Call to Purpose

and referred the Partnership of Aboriginal Peoples in Healing the Church and the World to the General Secretary, General Council, for further work and further consideration at the May 2007 Executive of the General Council. The “Call to Purpose” was directed to the General Secretary, General Council, and to the Executive of the General Council Priorities Task Group to inform their work.

The Executive of the General Council referred the following to the Permanent Committee on Ministry and Employment Policies and Services for consideration:

- 363 Review Process – Resolution of Conflicts (BC 1)
- Combining Sections 333 and 363 of *The Manual* (BC 4)
- Review Involving Effectiveness of Ministry Personnel (GS 23)
- Interim Ministry Requirements (MNWO 9)
- Designation for Interim Minister (SK 6)
- Amendment to Section 363 of *The Manual* (LON 3)
- Changes to Article 363 of *The Manual* (TOR 4)

The Executive of the General Council also referred the following reports and proposals to the Permanent Committee on Ministry and Employment Policies and Services for consideration in the Human Resources Policy review:

- Supervision
- General Council Minister, Regional Relations

The Executive of the General Council received the following reports:

- Moderator’s Accountability Report
- Moderator’s Advisory Committee Report
- General Secretary’s Accountability Report
- General Secretary’s Supervisory Committee Report
- Permanent Committee on Finance Accountability Report
- Permanent Committee on Governance, Planning and Budgeting Processes Report
- Permanent Committee on Ministry and Employment Policies and Services Report
- Permanent Committee on Programs for Mission and Ministry Report
- Pension Board Report
- Report of the Task Group on Funding the Work of the Church
- World Council of Churches Report
- Manual Committee Report
- Residential Schools Steering Committee Report

Regarding the Permanent Committee on Programs for Mission and Ministry Accountability Report, the Executive of the General Council directed to the Moderator and General Secretary, General Council, concerns from their report.

The Executive of the General Council referred the report entitled “Decision-Making and Administrative Processes of The United Church of Canada” to the Permanent Committee on Governance, Planning and Budgeting Processes for further work.

The Executive of the General Council referred the following reports and proposals to the General Secretary, General Council:

- Moderator as Presiding Officer of the General Council
- Task Group on Theological Schools and Programs
- Current Model of Recruiting Volunteers for General Council Volunteer Structure
- Intercultural Protocols
- the question of First Nations Representation to Emerging Spirit Project
- affirm the intent of “Awakening a Sleeping Giant,” and direct for further work in preparation for the priority-setting process
- Recognition of Spouses of Overseas Personnel

The Executive of the General Council adopted the terms of reference for the following:

- Review of Duties and Powers of the Executive Task Group
- Review of Mandates of the Committees of the General Council Task Group
- Review of the Number of Commissioners Task Group
- General Council Office Accommodation Task Group

The Executive of the General Council adopted the revised terms of reference for the Redesign Evaluation Task Group.

The Executive of the General Council approved the following project descriptions and directed them to the General Secretary, General Council, for implementation:

- That We May Know Each Other
- Let’s Make Child Poverty History
- Gun Violence – Educational Program re: Anti-Racism

The Executive of the General Council referred the following project descriptions to the General Secretary, General Council, for further work and to the priority-setting process:

- Transformative Vision – Intercultural Ministries
- Isolation in Ministry

The Executive of the General Council approved the project description “Special Funding for Experimental Ministries” and directed it to the Permanent Committee on Programs for Mission and Ministry.

The Executive of the General Council received the proposal on “Rules Governing the Sharing of a Church Building by Two Congregations,” took no action, and referred the concerns raised to the General Secretary, General Council, for consideration.

The Executive of the General Council authorized the Permanent Committee on Programs for Mission and Ministry to proceed with the implementation of the Review of United Church Partnership Principles, Practices and Guidelines in the Context of Empire.

The Executive of the General Council directed the General Secretary to provide a French translation of *The Manual* of The United Church of Canada and ensure that this French *Manual* be updated following each General Council, and that should a discrepancy appear between English and the French translation, the most recent English language printed edition of *The Manual* of The United Church of Canada will govern.

The Executive of the General Council committed up to \$250,000 from the United Church of Canada Reserve Fund for 2007 for the purpose of the design and testing stage of the payroll service and its operation and directed that no action be taken on # 2 in view of the Ministry Compensation proposal, which was referred to the priority-setting process of the Executive of the General Council in May 2007.

The Executive of the General Council referred the following correspondence to the General Secretary, General Council, for response:

- Timothy Eaton United Church
- Emerging Spirit Ad Campaign
- Consistoire Laurentien

The Executive of the General Council adopted the policy that decisions about an individual with respect to the admission or re-admission process are not subject to appeal.

The Executive of the General Council set the date for a special meeting for the sole purpose of reviewing the priority plan and budget brought by the General Secretary on June 21 from 4:00 p.m. to June 23 at 4:00 p.m. (2007) in Toronto.

The Executive of the General Council approved design changes of the Group Insurance Plan for Active Employees and Pensioners and approved changes to the Group Insurance Plan premium collected from employers and members.

The Executive of the General Council adopted the following as policy for ministry personnel:

- adoptive parents are entitled to take up to 35 weeks of parental leave separate from, and in addition to, 17 weeks of adoption leave, such that a total of 52 weeks leave is possible
- amend existing policy respecting weeks of qualifying employment for maternity, adoption, and parental leave such that it corresponds to criteria used by Employment Insurance

The Executive of the General Council directed the General Secretary to encourage the governments of Canada and Bermuda to provide adoptive parents the same parental benefits as birth parents.

The Executive of the General Council referred “Paying Back ‘Top Up’ Benefits (Ministry Personnel)” to the Permanent Committee on Ministry and Employment Policies and Services for further work.

The Executive of the General Council directed the General Secretary, General Council to establish the terms of reference of a Leadership Outcomes Framework for Ordered Ministry Task Group for the approval of the Sub-Executive of the General Council and authorized an extraordinary recruitment to this task group.

The Executive of the General Council committed the church as it gathers at the 40th General Council 2009 to the practice of interculturalism expressed in the “Call to Purpose”; and directed the General Council Agenda and Planning Committee to provide an intercultural meeting with sensitivity to the people of the land on which we gather.

The Executive of the General Council adopted the following by-law changes as proposed by the Manual Committee:

- Sexual Abuse Policy and Procedures
- Option 7 (d) of the Mail-In Process, that is, not to allow mail-in ballots
- changes on Presbytery Appointments and Settlement

The Executive of the General Council adopted the by-law changes to Section 001 “Quorum” of *The Manual*, regarding Presbytery Quorum and referred to the General Secretary, General Council, the question of the requirements on “retained” and “retired.”

The Executive of the General Council approved the dissolution of the amalgamation of St. Stephen’s College and St. Andrew’s College and referred the question in regard to the loan to the General Secretary, General Council.

The Executive of the General Council adopted the following:

- Revised Statement of Investment Policies & Procedures (FIN 1)
- Appointment of Auditors (GS 5)
- Emerging Spirit Funding (GS 6)
- Membership Requirement for Representatives of The United Church of Canada to External Partner Organizations (GPBP 2)
- Process for Review of Terms of References of Committees and Task Groups of the Executive of the General Council (GPBP 3)
- Elders (GC/GS 17)
- National Extra Appeals (GC/GS 29)
- Proposed By-Law Changes (GS 10)
- Permanent Committee on Ministry and Employment Policies and Services Representative on Pension Board of The United Church of Canada (MEPS 3)

The Executive of the General Council appointed people to the following committees and task groups or as representatives of The United Church of Canada:

- GC – Theology and Faith Committee
- GC – The Manual Committee
- GC – Audit Committee
- GCE – Permanent Committee on Governance, Planning and Budgeting Processes
- GCE – Permanent Committee on Ministry and Employment Policies and Services
- GCE – Permanent Committee on Programs for Mission and Ministry

- GCE – Gender Justice Advisory Committee
- GCE – Pension Plan Advisory Committee
- GCE – Redesign Evaluation Task Group
- GCE – Task Group on the General Council Grant to Conferences
- PC-FIN – Gift Planning Committee
- PC-FIN – Mission and Service Fund Advisory Committee
- PC-MEPS-Interim Ministry Steering Group
- PC-MEPS – Transfer and Settlement Review Task Group
- PC-PMM – Justice, Global and Ecumenical Relations Unit-Wide Committee
- PC-PMM – Ministries in French Unit Wide Committee
- PC-PMM – Duty of Care Program Advisory Committee
- PC-PMM – Faith Formation for All Ages Committee
- PC-PMM – New Congregations and Ministries Task Group
- JGER UW – Justice, Peace and Creation Advisory Committee
- JGER UW – Interchurch and Interfaith Committee
- ICIF – The Canadian Council of Churches: Commission on Faith and Witness
- ICIF – The Canadian Council of Churches: Commission on Justice, Peace and Creation
- JGER UW – Representative of the United Church to the Board of Management of the Canadian Churches Forum for Global Ministries
- JGER UW – Representative of The United Church of Canada to the Caribbean and North American Council for Mission – CANACOM
- ICIF – Representative of The United Church of Canada to the Reformed/Lutheran Ecumenical Conversation
- JGER UW – Representative of The United Church of Canada to the National Coalition on Housing and Homelessness
- Sub-Executive of the General Council
- GCE Nominations Committee – British Columbia Conference Representative
- Representative of The United Church of Canada to the World Council of Churches: Commission on International Affairs
- JGER – Global Partnership Advisory Committee, Renewal
- PC-PMM – Congregational Stewardship Development Committee, Renewal
- PC-FIN – Financial Assistance Committee, Renewal

and received for information the appointment to the following committees and task groups:

- Executive of the General Council – Conference Representatives
- The United Church of Canada Foundation
- Aboriginal Steering Group – as named by the General Secretary
- Justice, Peace and Creation Advisory Committee

The Executive of the General Council directed that The United Church of Canada be a member of the World Reformed Communion.

The Executive of the General Council approved the following:

- the broadening of the mandate of the Peace Fund for Palestine-Israel to include other regions
- a fundraising goal of \$2 million over two years
- a grant of \$25,000 from the Project Fund for planning and resource development in order to launch the Peace Fund

- that 50 percent of the total funds raised over two years be allocated for support of peace initiatives in Palestine-Israel, and that 50 percent go to initiatives in other regions

The Executive of the General Council, through the General Secretary, General Council, called upon the Government of Canada to amend federal pharmaceutical legislation in order to remove any disincentives for the export of less-expensive or generic medicines to countries without pharmaceutical production capabilities.

The Executive of the General Council recognized Jim Sinclair and David Hallman for their work and contributions to The United Church of Canada.

The Executive of the General Council authorized persons to affix the Seal of the Church effective January 8, 2007.

The Executive of the General Council discussed the siege of Gaza and the occupation of the Palestinian territories.

The global partner, Dr. Aruna Gnanadason, gave her reflections of the meeting and Carmen Lansdowne reviewed her role as representative to the Central Committee of the World Council of Churches.

The Executive of the General Council adopted the “Administrative Standards and Best Practices for Healthy Community Ministry”; and delegated the Permanent Committee on Programs for Mission and Ministry, with oversight of the implementation of these standards.

The Executive of the General Council approved the revised National and Global Emergency Response Protocols and approved the creation of the National and Global Emergency Response Fund.

The Executive of the General Council authorized its Sub-Executive to deal with the business placed before it by this meeting of the Executive and any emergent business that may arise prior to the next meeting of the Executive of the General Council and adjourned the meeting.

#### **December 7, 2006, Sub-Executive of the General Council**

The Sub-Executive adopted the minutes of the Interim Sub-Executive of the General Council for October 10, 2006 and approved, with a correction, the Interim Sub-Executive minutes of September 12, 2006.

The Sub-Executive, subject to receiving written confirmation of the approval of Maritime Conference, approved the request of United Church senior citizens’ home in Windsor, Nova Scotia, for pre-approval for the purchase of land, to a maximum amount of \$800,000, and approval to proceed with its facility planning project based on estimated costs in the amount of \$45,050,000 with the understanding that this does not authorize any borrowing in the name of The United Church of Canada or authorize any extra appeals in the name of The United Church of Canada without specific consent of the appropriate courts of the church.

The Sub-Executive approved the request of Carmichael Outreach Inc. to amend its articles of incorporation and By-law 1 to eliminate references to The United Church of Canada as proposed, and having relinquished The United Church of Canada's residual interest in this property does so without prejudice as to how the church addresses property matters of "Legacy" IV Corporations in the future.

The Sub-Executive also heard an update on the Emerging Spirit meeting held in Montreal. The French-language WonderCafé is to be up and running by the fall of 2007.

#### **December 14, 2006, Sub-Executive of the General Council**

The Sub-Executive adopted the minutes of the Sub-Executive of the General Council for December 7, 2006, as amended.

The Sub-Executive approved the terms of reference for a Task Group on the Leadership Outcomes Framework.

The Sub-Executive delegated the authority to the General Secretary to consult with the Moderator and select a voting member of the Executive of the General Council for the solidarity visit by a United Church delegation to partners in Israel and Palestine and requested the Permanent Committee on Governance, Planning and Budgeting Processes to review the processes described in the nomination process "exemption clause" to define a more suitable process for situations like these that inevitably arise and draft a process for including members of the Executive of the General Council in future delegations.

#### **February 6, 2007, Sub-Executive of the General Council**

The Sub-Executive of the General Council adopted the minutes of December 14, 2006, as corrected.

The Sub-Executive appointed members to the Task Group on the Leadership Outcomes Framework and received for information the report of the Nominations Committee.

The General Secretary reported to the Sub-Executive that Allan Seal will be a member of the solidarity visit by a United Church delegation to partners in Israel and Palestine.

#### **May 4–7, 2007, Executive of the General Council**

Throughout the Executive, worship was celebrated with the assistance of the Priorities Task Group. Bruce Harding and Lloyd MacLean provided music throughout the meeting. The Kerygma Café was one of the discernment processes used throughout the meeting as the Executive set the broad priorities. At the end of the meeting, the General Secretary, General Council, was presented with the broad priorities to assist her in recommending a work plan and budget to the June 2007 meeting of the Executive.

Theological reflection took place throughout the meeting as part of the priority-setting process, plus a reflection from the Moderator. The members of the Israel and Palestine Delegation gave their personal reflection on their journey followed by further theological reflection by the Executive.

The Executive of the General Council approved its minutes of November 2006 and received for information the minutes of the meetings of the Sub-Executive of the General Council held December 7 and 14, 2006, and February 6, 2007.

The Moderator gave his Accountability Report to the Executive and shared news about his health and upcoming surgery. The General Secretary, General Council, reviewed her experiences as General Secretary to date as part of her report.

Common Groups met and throughout the Executive they shared the good news from their Conferences in two-minute news flashes.

The Executive of the General Council heard reports from the following:

- Emerging Spirit
- Permanent Committee on Finance
- Permanent Committee on Programs for Mission and Ministry
- Permanent Committee on Ministry and Employment Policies and Services
- Permanent Committee on Governance, Planning and Budgeting Processes
- 39th General Council 2006 Agenda and Planning

The Executive of the General Council met in three sessional committees to review the work brought before them and, using the proposal process, brought proposals to the whole group. The Executive of the General Council had an opportunity to reflect and acknowledge the bequest gifts of its members to The United Church of Canada.

The Executive of the General Council received, in an omnibus motion, the following Accountability Reports:

- Accountability Report of the Moderator
- Moderator's Advisory Committee Report
- Task Group on Funding the Work of the Church Report
- Task Group of General Council Grant to Conferences Report
- Pension Board Report
- Accountability Report of the General Secretary
- Foundation Report to the General Secretary
- Staff Council Report
- Pastoral Charge Payroll Service Project
- Permanent Committee on Finance
- Permanent Committee on Ministry and Employment Policies and Services
- Permanent Committee on Programs for Mission and Ministry
- Permanent Committee on Governance, Planning and Budgeting Processes
- Emerging Spirit
- Gender Justice Advisory Committee
- Racial Justice Advisory Committee
- Residential Schools Steering Committee
- World Council of Churches



The Revisions for Appeal Process to Accreditation Decisions were referred by the Executive of the General Council to the General Secretary, General Council.

The Executive of the General Council received the following correspondence and directed the General Secretary, General Council, to respond.

- Executive of Saskatchewan Conference – New Sexual Abuse Policy
- St. John's United Church, Middleton, Nova Scotia – Emerging Spirit Ad Campaign
- Executive of Manitou Conference – The Manitou Art Collection

The Executive of the General Council received the following correspondence:

- Chinook Presbytery, Saskatchewan Conference – 2007 Mandatory Continuing Education Allowance
- Executive of Saskatchewan Conference – Living the Welcome Participant Fees

The Executive of the General Council received for information the Evaluation of the 39th General Council 2006 report and referred it to the Permanent Committee on Governance, Planning and Budgeting Processes.

The Executive of the General Council received the report of the Terms of Reference for Committees and Task Groups of the Executive of the General Council for information and approved the terms of reference for the following committees and task groups:

- Permanent Committee on Finance
- Permanent Committee on Governance, Planning and Budgeting Processes
- Permanent Committee on Ministry and Employment Policies and Services
- Permanent Committee on Programs for Mission and Ministry
- Racial Justice Advisory Committee
- Gender Justice Advisory Committee
- General Council Agenda and Planning Committee
- Residential Schools Steering Committee

and referred to the Permanent Committee on Governance, Budgeting, and Planning Processes the following:

- names of Permanent Committees
- mandates of Permanent Committees
- reporting and advising relationships of the Gender Justice Advisory Committee and the Racial Justice Advisory Committee

The Executive of the General Council adopted guidelines for accountability reports to the Executive of the General Council and recommended that these guidelines be used for all accountability reports within the church.

The Executive of the General Council adopted the process for appointing members of the Executive as participants in delegations to visit global partners.

The Executive of the General Council revised the policy regarding exemption to the Guiding Principles, Practices and Processes for members of committees and task groups.

The Executive of the General Council received for information The United Church of Canada Archival Network Review Report and commended it to the General Secretary, General Council, for implementation consistent with the priorities established by the Executive.

The Executive of the General Council approved the dissolution of the agreement between The United Church of Canada and Victoria University dated December 1, 1990, and revised on September 1, 1993, to govern the operation of the joint archives effective April 30, 2008.

The Executive of the General Council received the proposed work plan of the Redesign Evaluation Task Group and designated 90 minutes for focus groups at its November 2007 meeting. The Executive also designated up to \$50,000 for research in 2007 and 2008.

The Executive of the General Council received for information the Aboriginal Ministries Steering Task Group Report to the General Secretary, extended the timeline for the work of the task group to the fall of 2008, and directed the General Secretary, General Council, to assign budget for the work of the task group.

The Executive of the General Council accredited the Naramata Centre, the PCTC-Calling Lakes Centre, and the Tatamagouche Centre as Education Centres of The United Church of Canada.

The Executive of the General Council received for information the United for Peace Campaign Implementation Report and recognized that authority to implement had been given to the General Secretary, General Council, at the November 2006 meeting of the Executive of the General Council.

The Executive of the General Council took no action on the proposal regarding public statements or policies regarding Palestine and Israel, noting that there are already policies in place.

The Executive of the General Council received the proposal to merge units for information, merged the Faith Formation and Education Unit and the Support to Local Ministries Unit into one unit named Congregational, Educational, and Community Ministries Unit, and approved the mandate of the Unit.

The Executive of the General Council approved the protocol for visits with global partners.

The Executive of the General Council requested the General Secretary, General Council, to ensure the participation of The United Church of Canada in contributing to the “Towards 2010” process and directed the Permanent Committee on Programs for Mission and Ministry to seek avenues for collaboration with other denominations and faith groups in Canada in the process.

The Executive of the General Council received the Nominations report and appointed people to the following committees and task groups or as representatives of The United Church of Canada:

- GC – Theology and Faith Committee
- GC – Judicial Committee – Chairperson
- GCE – Task Group to Review the Mandates of the Committees of the General Council GCE – Task Group to Review the Number of Commissioners

- GCE – Task Group on General Council Accommodation
- GCE – Pension Board
- PB – Pension Plan Advisory Committee
- PB – Investment Committee, Specialist
- PC-PMM – Ethnic Ministries Unit-Wide Committee
- PC-PMM – Justice, Global and Ecumenical Relations Unit-Wide Committee
- PC-PMM – Worship and Liturgy Advisory Committee
- PC-PMM – Duty of Care Program Advisory Committee
- PC-PMM – The McGeachy Scholarship Committee
- PC-PMM – Partnership Review Task Group
- JGER – Global Partnership Advisory Committee
- JGER – Representative of The United Church of Canada to KAIROS – Global Economic Justice
- JGER – Global Mission Personnel Committee
- JGER – Interchurch and Interfaith Committee
- ICIF – Representative of The United Church of Canada to the Roman Catholic-United Church Dialogue
- ICIF – Representative of The United Church of Canada to the Anglican Church-United Church Dialogue

The Executive of the General Council received for information the appointments to the following committees and task groups:

- GC – Transfer Committee, Chairperson
- RSSC – Task Group on Leadership Training in Aboriginal Communities
- PC-PMM – Ethnic Ministries Unit-Wide Committee

The Executive of the General Council referred the Delegation of Authority proposal to the Permanent Committee on Governance, Planning and Budget Processes for review and recommendation.

The Executive of the General Council approved a trial program for the Symons Valley new church development project.

The Executive of the General Council amended the approved budget assumptions for 2008 to increase Mission and Service unified receipts from \$29,750,000 to \$30,200,000; to increase the Mission and Service Operating Fund draw from \$2,200,000 to \$2,400,000; and to increase the United Church Reserve additional draw as per the Fund Policy from \$0 to \$1,003,000.

The Executive of the General Council approved the Gift Planning Policy.

The Executive of the General Council took no further action on Paying Back “Top Up” Benefits (Ministry Personnel) and amended the HR Policy 4.3, Maternity, Adoption and Parental Leave, such that any and all references to paying back “top up” benefits be deleted.

The Executive of the General Council received for information the Leadership Outcomes Framework Report, approved the revised framework, and directed the General Secretary, General Council, that policies related to implementation (including but not limited to the

candidacy process, the granting of testamur, and the measurement/assessment of outcomes) be developed and/or modified with the understanding that these policies would be approved by the Executive of the General Council prior to implementation.

The Executive of the General Council moved in camera and received for information the report as presented by the General Secretary's Supervisory Committee.

The Executive of the General Council received for information the report on the terms of reference for the proposed Task Group on Educational Institutions and referred the scope of work to the General Secretary, General Council, and requested a proposal to the Executive of the General Council by November 2008. The Executive referred to the Permanent Committee on Finance for consideration the development of a plan to encourage and assist educational institutions "to obtain permanent endowments for their maintenance" on a sustainable basis.

The Executive of the General Council took no action on the proposal regarding Designated Lay Ministry from the Bay of Quinte Conference Executive.

The Executive of the General Council heard an overview of their role as legal administrator of the Pension Plan and received an introduction to the Pension Plan Handbook.

The Executive of the General Council affirmed "Call to Purpose" as a statement of the church to the church for the purposes of determining the allocation of General Council resources, and affirmed that planning for the period 2008–2010 give priority (in no particular order) to that which

- deepens our experience of intentional and authentic communities, stretches us beyond the familiar expressions and concerns of our church, with particular concern for our commitment to youth and young adult ministry, becoming an intercultural church, and living with respect in creation
- supports and develops congregational ministries
- supports and empowers ministry personnel
- addresses the church's brokenness in the relationships with Aboriginal peoples and moving toward healing and building right relations
- retains flexibility to accommodate emergent work appropriately directed

The Executive of the General Council directed the General Secretary, General Council, to develop plans and budgets for the years 2008-2010 for presentation to the June 2007 meeting of the Executive of the General Council.

Governance evaluation took place throughout with an introduction on procedures including proposals and parliamentary process. At the conclusion of the meeting a self-evaluation on how the Executive is doing took place. The Executive also received information on the online community.

The Executive of the General Council authorized its Sub-Executive to deal with the business placed before it by this meeting of the Executive and any emergent business that may arise prior to the next meeting of the Executive of the General Council.

The Executive attended the launch of *More Voices* at Islington United Church.

### **June 21–23, 2007, Executive of the General Council**

The Moderator constituted the meeting and thanked the General Secretary, the General Council Ministers, and the Executive Ministers and Officers for their faithful work to prepare for this meeting, and asked the Executive, out of a spirit of gratitude, to look at the material and the concerns and challenges.

The Executive approved the minutes of the Executive of the General Council (GCE) meeting held on May 4–7, 2007, as part of the opening procedural motions. Worship throughout the Executive was led by the Priority Setting Task Group.

The Executive heard a review of planning and priority setting over the past 10 years as background to the work of this meeting. The General Secretary, General Council, gave an overview of the work of staff since the May meeting of the Executive.

On National Aboriginal Day, the Executive honoured the Aboriginal community: Tarance Whiteye gave presentations on his experiences in Bolivia; Allan Sinclair led the seven teachings for continued healing; news was shared on a day of solidarity for Native and non-Native people and re-endorsement of the “New Covenant”; and the film *Muffins for Granny* by Ojibway artist Nadia McLaren in honour of her grandmother was viewed.

The Executive heard “Plans towards 2010” as the General Secretary reflected on the priorities and principles for the work of the General Council Office. This was followed by two in camera sessions of the Executive.

The Executive heard about the gift of Chris Giffen and Jessie Negropontes to the United Church through the Go Project. Chris Giffen led music throughout the meeting.

The Executive received the General Secretary’s report “Plans towards 2010” (the Report) and the General Secretary’s Speaking Points and adopted the directions outlined therein. They also adopted the Financial Plan (budget for 2008) in the Report.

The Executive directed the General Secretary to report for information to the Executive of the General Council in November 2007 the detailed budget 2008 and related work plans, and to include updates in the General Secretary’s report to each meeting of the Executive of the General Council.

The Executive referred the Future Considerations section of the Report to the Permanent Committee on Governance, Planning and Budgeting Processes to work with the General Secretary and return in November 2007 with recommendations.

The Executive acknowledged with grief the work ending and gave thanks to God for the ministries received and the implications for staffing reductions, and expressed gratitude for the faithful service of the staff members affected.

The Executive celebrated and gave thanks to God for the financial stewardship and support of the Mission and Service Fund that sustains the ministries of the church.

The Executive honoured and said farewell to Sarah Cooper.

The Executive heard the reflections from Aruna Gnanadason, global partner, on the work of the Executive.

The Executive received correspondence from the following:

- Bill Bartlett, Executive Secretary, Newfoundland and Labrador Conference, about the election of John McGonigle as the Ministry Personnel Representative
- Elected members of the Justice, Global and Ecumenical Relations Unit-Wide Committee
- Barry Rieder, Commissioner to 39th General Council 2006, Chairperson of the Justice, Peace and Creation Advisory

The Executive received the Nominations Committee Report and appointed people to the following committees and task groups:

- Search and Selection Committee for the Executive Minister, Ethnic Ministries
- Nominations Committee
- Sub-Executive of the General Council

The Executive ordered formal hearings and that the General Secretary, General Council, appoint a Formal Hearing Committee for the Rev. M.J. Perry and the Rev. Robin Scullard.

The Executive extended its warmest greetings to the General Synod of the Anglican Church of Canada, and to the Right Rev. Fred Hiltz in his election to the Primacy of the Anglican Church of Canada and to the National Convention of the Evangelical Lutheran Church in Canada and to the Rev. Susan Johnson in her election to the office of National Bishop.

The Executive of the General Council authorized its Sub-Executive to deal with the business placed before it by this meeting of the Executive and any emergent business that may arise prior to the next meeting of the Executive of the General Council.

### **July 30, 2007, Sub-Executive of the General Council**

The Sub-Executive approved their minutes for the meeting held on February 6, 2007.

The Sub-Executive received an update on the application from the Canadian Union of Public Employees (CUPE) to establish a bargaining unit with Church House employees.

The Sub-Executive approved the sale of assets of Camp Wabimasquah in Saskatchewan Conference, net of any outstanding liabilities, to the White Bear First Nation for the nominal sum of \$1.00.

In addition, they approved the sale of the assets of Camp McKay, net of any outstanding liabilities, to the Ochapowace First Nation for the sum of \$200,000 on an all-cash basis, with the proceeds to be applied for such purposes as may be approved by Saskatchewan Conference.

**August 22, 2007, Sub-Executive of the General Council**

The Sub-Executive of the General Council approved its minutes from July 30, 2007.

The Sub-Executive of the General Council received the correspondence from the ad hoc group United for Justice Network, and requested the Moderator to respond to the United for Justice Network with gratitude for their work and concerns. The Sub-Executive requested that existing channels be used to express their concerns before the next Executive of the General Council meeting. Channels to be used would include correspondence to the Executive of the General Council, Permanent Committees, or to Conference representatives to the Executive of the General Council.

The Sub-Executive of the General Council confirmed the dates for the 40th General Council 2009 to be August 9–15, 2009 with August 8 and 16 as travel days.

**September 21, 2007, Sub-Executive of the General Council**

The Sub-Executive of the General Council approved its minutes from the meeting held on August 22, 2007.

The Sub-Executive of the General Council appointed Michael Blair to the position of Executive Minister: Ethnic and Intercultural Ministries, effective January 1, 2008.

The Sub-Executive of the General Council approved guarantor status for a bank loan for Symons Valley United Church.

Regarding the Mission and Service Fund and grant reductions for 2009, the Sub-Executive of the General Council requested the General Secretary, General Council, to bring a proposal to the November 2008 meeting of the Executive of the General Council on a way of facilitating a response to proposed cuts to grants to global partners and mission support grants.

The Sub-Executive of the General Council consented to The United Church Home for Senior Citizens, Inc. (Drew Nursing Home and Tantrammar Residences) to build an additional cottage on the property and directed the General Secretary to provide a letter to that effect to the corporation.

**October 18, 2007, Sub-Executive of the General Council**

The Sub-Executive of the General Council approved its minutes of September 21, 2007.

The Sub-Executive of the General Council requested the Moderator to invite Brian McIntosh and one other representative of the United for Justice Network to attend the entire meeting of the Executive of the General Council as observers on November 16–19, 2007, and to address the court early in the meeting for a total time of 15 minutes.

The Sub-Executive of the General Council approved in principle the eventual sale of the Bamfield property in Bamfield, B.C., and stated specific values to consider.

The Sub-Executive of the General Council approved in principle the eventual sale of the Albright Gardens, Beamsville, Ontario, real property to a yet-to-be incorporated ministry of The United Church of Canada and authorized the General Secretary, General Council, to continue planning

with the Albright Centre for the renewal of the Albright Gardens cottages in order to ensure that housing for seniors continues to be provided on the Albright property for seniors in general, and, as possible, specifically for pensioners of The United Church of Canada.

The Sub-Executive of the General Council authorized Windsor Elms, the United Church senior citizens' home in Windsor, Nova Scotia, to proceed with the securing of funding for property and mortgage of up to \$40 million for the new facility project as arranged with the Nova Scotia Ministry of Health by increasing Windsor Elms' indebtedness to \$40 million.

### **November 16–19, 2007, Executive of the General Council**

The past and present Moderators, the Right Rev. David Giuliano and the Very Rev. Peter Short, presided at this meeting of the Executive.

The Executive of the General Council approved its minutes from the June 21–23, 2007, meeting and received, for information, the minutes of the meetings of the Sub-Executive of the General Council held July 30, August 22, September 21, and October 18, 2007.

Michael Shewburg led worship and theological reflection throughout the meeting. The Executive of the General Council covenanted with Michael Blair, Executive Minister, Ethnic Ministries Unit, during the first worship. Music throughout the meeting and at worship was by the members of rEvolvE, Chris Giffen, Gord Oaks, Julian Pattison, and Josh McHan.

The Executive of the General Council heard reports from the Moderator; Emerging Spirit; the General Secretary, General Council; General Secretary's Supervision Committee; Permanent Committee on Finance; Funding the Work of the Church Task Group; Permanent Committee on Ministry and Employment Policies and Services; Permanent Committee on Governance, Planning and Budgeting Processes; Permanent Committee on Programs for Ministry and Mission; Extra Measures Project; Bay of Quinte Conference; General Council Grants to Conference Task Group; and the World Council of Churches. The report of the General Secretary, General Council, included an update on the budget.

Table groups throughout the meeting reflected on questions including their experiences in response to the decisions made in May and June. Governance education took place throughout the meeting and included reviewing governance, management, the role of General Council, and the journey of the Executive together through the triennium.

The Executive of the General Council heard a presentation from the United for Justice group regarding the decisions made in May and June.

The Executive of the General Council met in their common groups and Conferences reported back throughout the meeting on stories and events in their Conferences.

The Executive of the General Council reviewed meeting options for future meetings by filling out a survey and hearing a report back.

The Executive of the General Council received the following reports:



- Moderator's Accountability Report
- Accountability Report of the General Secretary, General Council
- Permanent Committee on Finance Accountability Report
- Funding the Work of the Church Task Group Final Report
- Pension Board Accountability Report
- Permanent Committee on Governance, Planning and Budgeting Processes Accountability Report
- "Youth United for Peace" Global Exposure Visits
- Residential Schools Steering Committee Accountability Report
- World Council of Churches Executive Committee Report
- Emerging Spirit Report
- Permanent Committee on Programs for Mission and Ministry Accountability Report
- General Secretary's Supervision Committee Annual Report
- Report of The United Church of Canada Foundation to the General Secretary, General Council

The Executive of the General Council affirmed the work currently being done throughout the church and the faithful people who annually give approximately \$30 million to the Mission and Service Fund and affirmed the continued use of a unified fund, such as the Mission and Service Fund, as the primary vehicle for funding the church's work.

The Executive of the General Council directed the General Secretary, General Council, to develop ways and means by which greater attention is given to stewardship development and education at all levels of the church, with particular emphasis on the theology of stewardship with specific guidelines.

The Executive of the General Council extended gratitude for the service of the members of the Funding the Work of the Church Task Group.

The Executive of the General Council approved the principle that givings to the Mission and Service Fund for 2007 in excess of \$30,200,000 be set aside to reduce, equally, the planned 2009 reductions in grants to Global Partners and Mission Support Grants.

The Executive of the General Council directed the General Secretary, General Council, to bring a recommendation regarding the criteria and principles applied to determine the funding reductions in the 2009 Global Partnership Grants and Mission Support Grants and to identify the elected and appointed member bodies and others consulted in developing the criteria and their application.

The Executive of the General Council received the report on the Governance Policy Project from Tom Forgrave, adopted the format of the Governance Policy Handbook, and adopted the following new policies:

- GG001 Governance Policy Development (new)
- GG002 Principles of Conduct (new)
- GG003 Conflict of Interest (new)
- FM008 Reimbursement of Expenses for Volunteers

The Executive of the General Council directed the Permanent Committee on Governance, Policies and Budgeting Processes to develop a correspondence policy for the Executive of the General Council.

The Executive of the General Council requested that in and for 2008, all General Council parent committees, including the Executive of the General Council, frame a discussion around aligning the ongoing work of committees, task groups, and representative roles.

The Executive of the General Council approved policy guidelines as required by Section 429 of *The Manual* for the following:

- Category 1: The United Church of Canada Incorporated Ministries
- Category 2: Multi-Party Incorporated Ministries with Multiple Participants

The Executive of the General Council requested that the mission theme for 2009–2011 be brought to the spring 2008 meeting of the Executive of the General Council.

The Executive of the General Council received the Nominations Report and appointed people to the following committees and task groups or as representatives of The United Church of Canada:

- GC – Theology and Faith Committee
- GCE – General Council 40, Agenda and Planning Committee
- GC A&P – General Council 40, Youth Forum Design Team
- GCE – General Secretary, General Council Supervision Committee
- GCE – Pension Board
- GCE – Task Group on General Council Accommodation
- GCE – Task Group to Review the Duties and Powers of the Executive
- PC-MEPS – Financial Assistance Committee
- PC-PMM – Justice, Global and Ecumenical Relations Unit-Wide Committee
- PC-PMM – Ministries in French Unit-Wide Committee
- PC-PMM – Intercultural Ministries Task Group
- PC-PMM – Camping Task Group
- PC-PMM – Congregational Renewal and Community Development Advisory Committee
- PC-PMM – Education and Vocations Advisory Committee
- PC-PMM Gathering Advisory Board
- PC-PMM – McGeachy Scholarship Advisory Committee
- PC-PMM – Worship and Music Advisory Committee
- PC-PMM – Stewardship Development Advisory Committee
- ICIF – Nomination to the World Council of Churches: Commission on International Affairs
- ICIF – Representative of The United Church of Canada to the Anglican Church-United Church Dialogue
- PC-PMM Canadian Forces Chaplaincy

The Executive of the General Council approved the appointment of Robert F. Richards of Toronto as a Director of The United Church of Canada Foundation.

The Executive of the General Council received and adopted the report “Refugee and Immigration Policies: Access, Rights in Canada, Removal.”

The Executive of the General Council affirmed the Youth Year of Service program, including the implementation of a pilot project, and requested the General Secretary to identify sources of funding other than the Reserve Fund.

The Executive of the General Council approved a draw from the Morrison Bequest to the Residential School Fund of up to \$643,000 in 2008 and up to \$705,000 in 2009 to enable healing, reconciliation, and right relations work.

The Executive of the General Council requested the General Secretary, General Council, to ask the Canadian government to intervene with the United States on behalf of Omar Khadr with stated considerations and called for an independent investigation into the Canadian government's involvement in Omar Khadr's detention, interrogation, and torture.

The Executive of the General Council referred the General Council Process to the Permanent Committee on Governance, Planning and Budgeting Processes and asked for a clear procedure for the next General Council meeting to evaluate the actions regarding the reduction of programming staff positions by the Executive of the General Council at its June 2007 meeting and how these actions reflect the priorities of the United Church.

The Executive of the General Council affirmed the directions outlined in the Task Group on General Council Grants to Conferences Report and directed the General Secretary, General Council, to implement a process that tests the directions as well as specific recommendations and to bring a preliminary report to the spring 2008 Executive of the General Council.

The Executive of the General Council adopted the following policies:

- Policy 1.10 Transfer Policy: now part of the combined Recruitment Policy 1.7
- Policy 1.7 Recruitment Categories 1–6 and Policy 1.8 Recruitment of Staff Categories 7 and Higher: recruitment policies now combined
- Policy 2.5 Banking of Hours: policy deleted and covered in Policy 3.3 Overtime
- Policy 2.8 Early Closing: policy eliminated and a statement added to Policy 2.7 Holidays giving the General Secretary the option of declaring early closings

The Executive of the General Council directed the Permanent Committee on Ministry and Employment Policies and Services to implement a comprehensive study of the factors that have created the current demographic of ministry personnel with a final recommendation to the Executive of the General Council by November 2010.

The Executive of the General Council acknowledged the General Council Task Group on Simplifying Policies and Procedures Related to Pastoral Relations and took action on the outstanding resolutions of the 38th General Council 2003.

The Executive of the General Council took no action on the Pastoral Charge Payroll Service.

The Executive of the General Council approved the Group Insurance Plan design changes and received for information the changes to the Group Insurance Plan premiums.

The Executive of the General Council directed the General Secretary, General Council, to implement the Meaning of Ministry Study.

The Executive of the General Council referred correspondence on Conference Boundaries, from David Allen, Executive Secretary, Toronto Conference to the General Secretary, General Council, to provide background information to the Executive of the General Council by May 2008.

The Executive of the General Council referred the correspondence from Peter Wyatt with respect to the quincentenary celebrations to the General Secretary, General Council, for action.

The Executive of the General Council received greetings from Bishop Juan Alberto Cardona, head of the Methodist Church of Columbia followed by the launch of the United for Peace Campaign.

The Executive of the General Council gratefully acknowledged the members of our church family who left bequest gifts, annuity residues, and insurance proceeds to The United Church of Canada between April and October 2007.

The Executive of the General Council received for information and reflection all correspondence on the reductions to staff and programs and planned grant reductions in 2009 and expressed appreciation for the passion and concern of members of The United Church of Canada and for the work done by the General Council Office staff in developing implementation strategies in light of the June 2007 decisions. The Executive of the General Council encouraged the church to enter into a dialogue about faithful stewardship in order to be a justice-enabling people in all that we do, including through open communication and consultative dialogue. The Executive directed the General Secretary, General Council, to provide an appropriate response to all correspondence raising concerns with the June 2007 decisions, and to affirm the work done in implementing the decisions taken and the ongoing commitment to “seeking justice and peace, locally, globally and ecumenically” through the identification of this commitment alongside the priorities established by the Executive of the General Council within the Executive’s budget reports.

The Executive of the General Council affirmed and emphasized specific directions from the “Plans towards 2010” document including an “efficiency study” of our administrative practices; considering whether we have the appropriate balance of management and non-management staff; and reviewing the governance process of General Council.

The Executive of the General Council reaffirmed its commitment to a balanced budget while simultaneously encouraging the people of The United Church of Canada in our collective stewardship by increasing our 2008 and 2009 Mission and Service goal from \$30.5 million to \$31.5 million in 2008 and to \$32.5 million in 2009 (a 3 percent increase per year) in order to enable us to do additional work in furthering the priorities established by the Executive of the General Council.

The Executive of the General Council took no action on Reductions within the Justice, Global and Ecumenical Relations Unit and Response to the Executive of the General Council action of June 23, 2007.

Global partner Aruna Gnanadason thanked the Executive of the General Council for the privilege of being part of the family of the United Church for the past three meetings.

The Executive of the General Council viewed the film *Front Runners*, dramatizing the experiences of former residential schools students who carried the torch to the stadium door of the Pan American Games in Winnipeg in 1967.

The Executive of the General Council heard the report of the Redesign Evaluation Task Group and participated in focus group exercises for the task group's data collection.

The Executive of the General Council extended their gratitude for the service of the General Council Grants Task Group.

The Executive of the General Council directed the Committee on Theology and Faith to reflect on the General Council governance model and our understanding of the conciliar church with a report to the May 2008 Executive of the General Council.

The Executive of the General Council authorized its Sub-Executive to deal with the business placed before it by this meeting of the Executive and any emergent business that may arise prior to the next meeting of the Executive of the General Council.

#### **January 15, 2008, Sub-Executive of the General Council**

The Moderator constituted the meeting and with the approval of the procedural motions approved the Sub-Executive minutes from October 18, 2007.

The Sub-Executive of the General Council appointed members to the Task Group on the Meaning of Ministry.

The Sub-Executive of the General Council approved the criteria and principles for use in determining the 2009 grant allocations for global partnership work, and received the report on the staff and elected member processes applied in achieving the reductions.

The Sub-Executive of the General Council received clarification on Remits 4, 5, and 6, including their possible outcomes.

#### **February 28, 2008, Sub-Executive of the General Council**

The Moderator constituted the meeting and the procedural motions were approved including their minutes from January 15, 2008.

The Sub-Executive of the General Council authorized a loan of \$500,000 from the Congregational Development Fund to Symons Valley United Church for the purpose of servicing the Royal Bank of Canada mortgage as a deferred interest loan. The standard interest payments

will accrue to principal. Draws from the Congregational Development Fund are to be made as required to a maximum of \$500,000.

**April 1, 2008, Sub-Executive of the General Council**

The Moderator constituted the meeting. The procedural motions and minutes of the February 28, 2008 meeting were approved.

The Sub-Executive of the General Council authorized that the boundaries of Toronto Conference and Bay of Quinte Conference be realigned, so that the jurisdiction for Dunbarton-Fairport Pastoral Charge be transferred from Toronto Scarborough Presbytery in Toronto Conference to Oshawa Presbytery in Bay of Quinte Conference, effective May 1, 2008.

The Sub-Executive approved the request from the Naramata Centre for an increase in its line of credit amount from \$175,000 to \$2,000,000, secured by a mortgage on the assets of Naramata Centre subject to the condition that \$500,000 of that amount is for operating expenses and \$1,500,000 is for capital expenses.

**April 17, 2008, Sub-Executive of the General Council**

The Moderator constituted the meeting and the procedural motions were approved. The minutes from the meeting of April 1, 2008 were approved.

The Sub-Executive of the General Council confirmed the appointment of Professor Mark Toulouse as the Principal of Emmanuel College.

**May 2–4, 2008, Executive of the General Council**

The Moderator constituted the meeting and the procedural motions were approved. The Sub-Executive of the General Council minutes from January 15, February 28, April 1, and April 17, 2008, were received for information.

Worship and music took place throughout the meeting with the assistance of the worship and music resource persons: Bruce Harding, Lloyd MacLean, Cheryl Harding, Heather Burton, Marion Carr, and Doug Goodwin.

Table groups were in new configurations to give members an opportunity to interact more closely with new people. Throughout the meeting, time was spent in table groups to reflect and discuss questions.

The Executive of the General Council approved by consent agenda the following:

- The minutes of the Executive of the General Council meeting held on November 16–19, 2007
- Appointment of Peter Harder of Ottawa as a Director of The United Church of Canada Foundation
- Appoint a voting member of the Executive to serve as a member of the Board of the Foundation
- Take no action at this time to implement a self-insurance program with mandatory participation

- Approve policy guidelines as required by Section 429 of *The Manual*
- Dates for the meetings of the Executive of the General Council from November 2009 through to March 2012
- Date for the 41st General Council 2012 to be August 12 to 18, 2012

In the consent agenda, the Executive of the General Council received the following reports for information:

- Emerging Spirit
- The United Church of Canada Foundation to the General Secretary
- Moderator's Advisory Committee
- World Council of Churches
- Conciliarity and the General Council Governance Model
- Aboriginal Ministries Steering Committee
- Residential Schools Steering Committee
- Redesign Evaluation Task Group
- Meaning of Ministry Task Group
- Task Group on the Number of Commissioners
- Task Group on the Review of Mandates of General Council Committees
- Task Group on Duties and Powers of the Executive of the General Council

The Executive of the General Council heard accountability reports from the Moderator; the General Secretary, General Council; Emerging Spirit; the General Secretary, General Council, Supervision Committee; Permanent Committee on Finance; Permanent Committee on Processes; Permanent Committee on Ministry and Employment Policies and Services; Permanent Committee on Programs for Mission and Ministry; Theology and Faith; World Council of Churches; and the Redesign Evaluation Task Group.

The Executive of the General Council referred the question about ensuring that “the Human Resource policies of The United Church of Canada are fairly and consistently applied” to the Permanent Committee on Governance, Planning and Budgeting Process for clarification and recommendation.

Members of the Permanent Committee on Governance, Planning and Budgeting Process led the Executive of the General Council in dialogue and reflection on the processes of planning, priorities, and budgeting.

The Executive of the General Council were updated on the 40th General Council 2009 and its theme of “Down to the Potter’s House.”

The Executive of the General Council viewed the Moderator’s video clip “Be Not Afraid” for use at Conference annual meetings and gatherings. Throughout the meeting, Conference groups reported with short stories about their Conferences.

The Executive of the General Council viewed the new document management system that will enable the Executive of the General Council members to access all documentation related to the governance of The United Church of Canada.

The Executive of the General Council were updated on mission support grants and how the Mission Support Grant Consultation does their work. They also reviewed the process for the reduction in global partner grants.

The Executive of the General Council were introduced to the new United Church hymn book in French, *Nos Voix Unies*.

The Executive of the General Council authorized the Permanent Committee on Programs for Mission and Ministry to establish a working group to undertake a review of discernment, candidacy, and internship programs.

The Executive of the General Council named the mission theme for 2009–2011, to be focused on sustainable alternatives to empire, with an emphasis on life-giving care of creation, that is practically (action) oriented for congregations and intentionally intergenerational.

The Executive of the General Council changed the name of the working unit from Ethnic Ministries to Intercultural and Diverse Communities in Ministry.

The Executive of the General Council received the following reports: Moderator; General Secretary, General Council, Supervision Committee; Permanent Committee on Ministry and Employment Policies and Services; Permanent Committee on Programs for Mission and Ministry; Nominations Committee; Permanent Committee on Finance Accountability Report; Permanent Committee on Governance, Planning and Budgeting Processes; and General Secretary, General Council.

The Executive of the General Council appointed people to the following committees and task groups or as representatives of The United Church of Canada:

- GC – *Manual* Committee
- GCE – General Council 40, Agenda and Planning Committee
- GC A&P – General Council 40, Youth Forum Design Team
- GCE – Task Group on General Council Accommodation
- PB – Pension Plan Advisory Committee
- PC-FIN – Mission and Service Fund Advisory Committee
- PC-FIN – Gift Planning Committee
- PC-PMM – Congregational Renewal and Community Development Advisory Committee
- PC-PMM – Mission through Finance Advisory Committee
- PC-PMM – *Gathering* Advisory Board
- PC-PMM – Architectural Resource Group
- PC-PMM – Canadian Forces Chaplaincy Committee
- PC-MEPS – Steering Group on the Discipline and Oversight of Ministry Personnel
- PC-MEPS – Financial Assistance Committee



- PC-MEPS – Task Group on Counselling by Ministry Personnel
- PC-PMM – Duty of Care Advisory Committee
- ICIF – Anglican and United Church Dialogue
- ICIF – Canadian Centre for Ecumenism
- GCE Representatives to Justice, Global and Ecumenical Relations Partnership Consultation
- Board of The United Church of Canada Foundation

The Executive of the General Council received for information appointments to the following committees and task groups:

- GC – Transfer Committee
- PC-PMM – Intercultural Ministries Task Group

The Executive of the General Council gratefully acknowledged the members of our church family who left bequest gifts, annuity residues, and insurance proceeds to The United Church of Canada, November 2007–March 2008.

The Executive of the General Council approved the budget assumptions for 2009 consistent with the “Plans towards 2010.”

The Executive of the General Council approved the 2009 budget for Conference grants divided along the same lines as for 2008, including other minor adjustments, to be worked out with Conference Executive Secretaries/Speaker as a group, and to respond to any other urgent needs. A consultation of Conference Presidents and Leading Elders (or past or incoming persons in these positions as substitutes) and Conference Executive Secretaries/Speaker will be convened to come to a consensus on how the Conference grants will be distributed using the percentages outlined in the task group report.

The Executive of the General Council approved principles for establishing the 2009 mission support allocation and invited all Conferences to participate in future Mission Support Consultations.

The Executive of the General Council adopted a process of triennium budgeting for the General Council.

The Executive of the General Council affirmed the guiding principles for planning the 40th General Council 2009.

The Executive of the General Council approved amendments to the Unit-Wide Committee policy and adopted the following policies: Representatives to Partner Organizations, Delegated Authority of the Executive of the General Council, Delegated Authority, and Correspondence.

The Executive of the General Council directed the Permanent Committee on Governance, Planning and Budgeting Processes to consult widely and consider a recommendation to the Executive on correspondence by means other than writing.

The Executive of the General Council received the correspondence presented for information.

The Moderator honoured the contributions of Dorothy Hemmingway and Sandra Dunning to the Executive of the General Council and to the church.

The General Secretary, General Council, recognized Sharon Larade for her services to the church and her contributions as Chief Archivist.

The Executive of the General Council established a working group of the Executive of the General Council to work with the General Secretary, General Council, to review the report on the Campaign Planning Study (KMA Consultants).

The Executive of the General Council spent time exploring assumptions regarding the meaning of “conciliar.”

The Executive of the General Council directed the 40th General Council 2009 Agenda and Planning Committee to prepare for the November 2008 meeting of the Executive of the General Council a proposal for the development of a report on “The State of the Church” for the 40th General Council 2009.

The Executive of the General Council approved that its next meeting be three days from Saturday, November 15, to Monday, November 17, 2008.

The Executive of the General Council directed the General Secretary, General Council, to explore the reasons for the visa delay for our global partner and if appropriate to write to the Government of Canada expressing our disappointment and concern.

The Executive of the General Council referred the correspondence from Sally Harris, Co-chair of Affirm United, on April 15, 2008, to the Permanent Committee on Governance, Planning and Budgeting Processes for a recommendation to the November 2008 meeting of the Executive.

The Executive of the General Council received and referred Church Music Licensing, Pastoral Charge Payroll Service, and General Council Process to the November 2008 meeting of the Executive of the General Council.

The Executive of the General Council authorized its Sub-Executive to deal with the business placed before it by this meeting of the Executive and any emergent business that may arise prior to the next meeting.

### **May 22, 2008, Sub-Executive of the General Council**

The Moderator constituted the meeting and the procedural motions were approved.

The Sub-Executive of the General Council approved its minutes of April 17, 2008.

The Sub-Executive of the General Council heard an update and background on the 40th General Council 2009 and approved the change of site from Kamloops to Kelowna with the same host presbytery (Kamloops-Okanagan Presbytery).

The Sub-Executive of the General Council approved, in principle, the change of site for the meeting of the Executive of the General Council scheduled for November 15 to 17, 2008 to Campus Notre-Dame-de-Foy, Quebec City.

The letter of resignation from Bob Campbell, Conference Executive Secretary, Saskatchewan Conference was read to the Sub-Executive of the General Council.

The Sub-Executive of the General Council appointed members to the following Working and Task Groups:

- GCE – Working Group on Issues and Next Steps for the General Council and its Executive
- PC-PMM – Intercultural Ministries Task Group

### **June 17, 2008, Sub-Executive of the General Council**

The Sub-Executive of the General Council approved their minutes for the meeting held on May 22, 2008, and approved the procedural motions.

The Sub-Executive approved the sale by Hamilton Presbytery Mission Council of 708 Rymal Road East, Hamilton, and related lands, to Scarlett Homes.

The Sub-Executive authorized the General Secretary, General Council, to take such actions as may be necessary from time to time to implement the collective agreement renewal negotiated between the Canadian Union of Public Employees and its Local 4557 and The United Church of Canada on behalf of KAIROS insofar as such agreements are within the parameters of the human resources policies of The United Church of Canada.

The Sub-Executive appointed members to the following:

- GCE – Working Group on Issues and Next Steps for the General Council and Its Executive
- GC – *The Manual* Committee

and received information on appointments to the following:

- Executive of the General Council – Conference representatives, as named by the respective Conferences
- Intercultural and Diverse Communities in Ministry Unit-Wide Committee

### **November 15–17, 2008, Executive of the General Council**

The Executive of the General Council met at Campus Notre-Dame-de-Foy, Quebec City, Quebec, on the traditional territory of the Huron Wendat Nation. Simultaneous interpretation in both English and French was available throughout the meeting. The Moderator, the Right Rev. David Giuliano, constituted the meeting and the procedural motions were approved.

Worship took place throughout the meeting led by Stéphane Vermette. David-Roger Gagnon, Bruce Harding, and Lloyd McLean led music throughout the meeting. The Moderator and the Executive of the General Council covenanted with their new members: Susie Ibutu, Andy Wright, Bill Rogers, Arlyce Schiebout, and Joyce MacKinnon. Theological reflection was led by Stéphane Vermette. Susie Ibutu reflected on the dispute and violence in Kenya at the beginning of the year and noted the solidarity of the World Council of Churches and The United Church of Canada to remind the people of Kenya that they were not alone. On Sunday morning, the

Executive worshipped with the congregations at Chalmers-Wesley United Church and Église Unie Saint-Pierre in Quebec City. The Executive gratefully acknowledged members of our church family who left bequest gifts, annuity residues, and insurance proceeds to The United Church of Canada, April 2008–October 2008.

The Executive received, for information, the minutes of the Sub-Executive meetings held May 22 and June 17, 2008.

The Executive of the General Council approved the following by consent agenda:

1. The minutes of the Executive of the General Council meeting held on May 2–4, 2008.
2. Receive for information the following reports:
  - World Council of Churches
  - General Council Agenda and Planning
  - General Secretary's Supervision Committee
  - Pension Board
  - Residential Schools Steering Committee
  - Committee on Theology and Faith
  - Task Group on General Council Office Accommodations
  - Task Group on the Number of Commissioners
  - Task Group on Duties and Powers of the Executive of the General Council
  - Task Group on the Meaning of Ministry
  - Task Group on the Review of Mandates of General Council Committees
  - Redesign Evaluation Task Group Reports
  - Correspondence to the Executive
  - Aboriginal Ministries Steering Group
  - Emerging Spirit
  - Group Insurance Plan Annual Renewal
3. Adopt the recommendations in the following proposals:
  - Adopted an Ethical Fundraising Code
  - Sent a letter of appreciation to Kathy Hogan
  - Revised Policy 3.11 regarding the General Secretary's Supervision Committee
  - Responded to correspondence from Affirm United of April 15, 2008
  - Adopted amendments to governance policy 1.07 Committees
  - Referred the correspondence from Affirm United of October 15, 2008, to the Committee on Theology and Faith
  - Approved the 2007 Audited Financial Statements
  - Approved Group Insurance Plan design changes
  - To recommend to the 40th General Council 2009 wording changes to Section 341 (a) of *The Manual* regarding Pastoral Charge Supervisor
  - Approved the policy for Continuing Education Allowance
  - Triennium orientation

The Executive of the General Council heard the following:

- Moderator's Accountability Report

- General Secretary, General Council's Accountability Report
- World Council of Churches
- Permanent Committee on Ministry and Employment Policies and Services Report
- Permanent Committee on Programs for Mission and Ministry Report
- Redesign Evaluation Task Group Report
- Aboriginal Ministries Steering Committee Report
- Permanent Committee on Governance, Planning and Budgeting Processes Report
- Permanent Committee on Finance Report
- Emerging Spirit Report
- Vision and Action Working Group
- General Council Agenda and Planning

The Executive of the General Council appointed William R. Kennedy to the position of Executive Officer, Finance, effective January 1, 2009.

Susie Ibutu, our global partner from the National Council of Churches in Kenya, was introduced and she brought greetings from the National Council of Churches in Kenya and the General Secretary of the church.

The Executive heard information on the document management system.

The Executive of the General Council worked in three sessional committees and the Moderator met informally with voting members.

The Executive of the General Council approved an expenditure from The United Church of Canada Reserve of up to \$150,000 in support of funding The United Church of Canada Foundation for the first six months of 2009, and will consider requests for funding for the second half of 2009 and beyond at the meeting of the Executive in March 2009.

The Executive of the General Council adopted the 2009 Operating Budget.

The Executive of the General Council received for information the following:

- Moderator's Accountability Report
- General Secretary's Accountability Report
- Permanent Committee on Finance Accountability Report
- Permanent Committee on Ministry and Employment Policies and Services Accountability Report
- Permanent Committee on Governance, Planning and Budgeting Process Report
- Permanent Committee on Programs for Mission and Ministry Accountability Report
- Nominations Committee Report

The Executive of the General Council adopted the following human resources policies:

- 2.1 Working Hours
- 3.5 Acting Pay
- 4.2 Sick Leave

- 4.7 Compassionate Leave
- 4.8 Extended Compassionate Leave
- 4.10 Sabbatical Leave
- 4.11 Vacation
- 5.12 Continuing Education

And deleted the following policies:

- 3.6 Garnishment of Wages/Enforcement Orders
- 3.8 Personal Property Insurance
- 5.3 Attendance at Participatory Events
- 5.4 Personal Activities

The Executive of the General Council directed the Permanent Committee on Programs for Mission and Ministry to review the existing study of the debt of theological students and the implications for the United Church.

The Executive of the General Council placed the following proposals before the 40th General Council 2009:

- Transfer and Settlement Review
- Delete from *The Manual*, Section 29 (g)
- Recommend an addition to Section 389 (b) of *The Manual 2007* (Interim Ministry)

The Executive requested the General Secretary, General Council, to rule whether the changes proposed to Transfer and Settlement require a remit (Basis of Union 9.9).

The Executive of the General Council established the policy that active Interim Ministers are entitled to Sabbatical Leave with specified terms.

The Executive of the General Council appointed members to the following committees and task groups or as representatives of The United Church of Canada:

- GCE – Permanent Committee on Programs for Mission and Ministry, Chairperson
- GCE – Permanent Committee on Finance, Chairperson
- GCE – Permanent Committee on Ministry and Employment Policies and Services, Chairperson
- GCE – Nominations Committee, Chairperson
- GCE – Gender Justice Advisory Committee, Chairperson
- RSSC – Living into Right Relations Task Group
- PB – Investment Committee
- PC-PMM – Stewardship Development Advisory Committee
- PC-PMM – Mission through Finance Advisory Committee
- PC-MEPS – Financial Assistance Committee
- PC-MEPS – Task Group on Demographics of Ministry Personnel
- PC-PMM – Justice, Global and Ecumenical Relations Unit-Wide Committee
- UW-JGER – Delegates to World Alliance of Reformed Churches, Uniting General Council
- UW-JGER – Representatives to Project Ploughshares

- ICIF – Ecumenical Partner to the Joint Anglican Lutheran Commission
- ICIF – World Methodist Council

The Executive of the General Council received for information appointments to the following committees and task groups:

- GC – Executive of the General Council
- GC – Archives and History Committee
- GCE – General Council Agenda and Planning Committee
- RSSC – Living into Right Relations Task Group
- PC-PMM – Intercultural Ministries Unit-Wide Committee
- PC-PMM – Justice, Global and Ecumenical Relations Unit-Wide Committee
- PC-MEPS – Interim Ministry Task Group

The Executive of the General Council amended the Reimbursement of Expenses Policy 6.08.

Given that the Toronto Conference received and defeated Appointing of the General Council Commission, the Executive of the General Council received and took no action on the proposal.

Given that the Executive of Toronto Conference defeated General Council Accountability, General Council Governance Task Group, and Role and Authority of the General Council for Decision Making, the Executive of the General Council received and took no action on the proposals.

The Executive of the General Council received the proposal Affirming the Participation and Ministry of Transgender People from Manitoba and Northwestern Ontario Conference and referred it to the General Secretary, General Council, for consideration within the existing work plans and budget, and as appropriate for proposal of policy on this matter and subsequent action.

The Executive of the General Council asked the Permanent Committee on Governance, Planning and Budgeting Processes to clarify the process and options for dealing with proposals submitted by Conferences to the Executive of the General Council between General Council meetings.

The Executive of the General Council received the following proposals from Conferences and referred them to the General Secretary, General Council, for response:

- Pastoral Charge Payroll Service
- General Council Process
- Delay Implementation of the Designated Lay Ministry Policy

The Executive of the General Council received the Church Music Licensing proposal and referred it to the General Secretary, General Council, for consideration within the existing work plans and budget, and as appropriate for proposal of policy on this matter and subsequent action.

The Executive of the General Council received the proposal on Ethical Standards and Standards of Practice and referred it to the Permanent Committee on Ministry and Employment Policies and Services.

The Executive of the General Council received the proposal on the Compliance with Pastoral Charge Payroll System and took no action.

The Executive of the General Council deferred the Guidelines for Presbytery/District Recognized Ministries until the March 2009 meeting of the Executive of the General Council.

The Executive of the General Council received the report The United Church of Canada's Peace Policy and accepted the recommendations.

The Executive of the General Council committed \$25,000 from the Executive of the General Council Project Fund to support the advocacy initiatives and fundraising efforts for year two of the United for Peace Campaign, and requested the General Secretary, General Council, to explore options for additional resources to further support the campaign.

The Moderator honoured Deb Bowman for her work with the General Council and its Executive.

The Executive of the General Council established an Aboriginal Ministries Council and directed the Committee Member Services and the Nominations Committee to collaborate with the Aboriginal constituencies to recruit and discern members for the Aboriginal Ministries Council with a first meeting of the council in the spring of 2009. The Executive will recommend to the 40th General Council 2009 that six members of the Aboriginal Ministries Council be voting members of the Executive of the General Council. The Executive established a staff group called the Aboriginal Ministries Circle and will recommend to the 40th General Council 2009 the establishment and job description for a General Council Minister, Aboriginal Ministries. A National Aboriginal Spiritual Gathering will occur every three years beginning in June 2009. The Executive of the General Council will recommend to the 40th General Council 2009 the revision of The United Church of Canada Basis of Union to include First Peoples as a significant component and signatory to the constitution of The United Church of Canada and recommend the revision of The United Church of Canada crest as envisioned by the Aboriginal Ministries Steering Committee to recognize that The United Church of Canada is built upon Aboriginal heritage and territory. The Executive established an Implementation Task Group to "transform its historical legacy to that of an equal and joint partnership in healing the church and the world in the Spirit of Christ, with the active partnership of the Aboriginal Peoples of The United Church of Canada." A significant block of time will be set aside during the 40th General Council 2009 for mutual healing and right relations.

The Executive of the General Council requested the General Secretary, General Council, to explore options to maintain the Emerging Spirit campaign for an additional year beyond its formal ending in 2009 in order to incorporate the learnings of Emerging Spirit into the work of the General Council Office, explore and integrate web2.0 practices within the church, continue to develop strategies for support and utilizing the network of Emerging Spirit leaders, and to enable congregations participating in the Emerging Spirit campaign to have an additional year to incorporate learnings from Living the Welcome and Living the Hope events.

The Executive of the General Council agreed that Youth Forum and Children and Young Teens Program participants will not be charged a fee for their participation at General Council and



directed the General Secretary, General Council, to ensure appropriate funding for the Youth Forum and Children and Young Teens Program at General Council.

The Executive of the General Council established a working group on Work Flow and Priorities, accountable to the Executive of the General Council. The working group will advise the General Secretary on the work flow from the General Council to the Executive for the next triennium and develop a proposal for the priorities of the Executive of the General Council for the next triennium for November 2009.

The Executive of the General Council directed the General Secretary, General Council, in consultation with the Vision and Action Working Group, to finalize the document “Called to Be Church” and circulate it throughout the church prior to the 40th General Council 2009, preferably early in 2009, and that this document be commended to the church for prayerful discernment.

The Executive of the General Council directed the General Secretary, General Council, to continue in the development of a communications strategy.

The Executive of the General Council directed the General Secretary, General Council, to prepare a “State of the Church” report for the consideration of the Executive at its March 2009 meeting.

The Executive of the General Council referred the report of the Redesign Evaluation Task Group to the Permanent Committee on Governance, Planning and Budgeting Processes and directed the General Secretary, General Council, to review and respond to the recommendations in the report related to staffing.

The Executive of the General Council referred the remaining proposals to the Sub-Executive of the General Council:

- Chief Archivist – Membership on the Executive of the General Council
- Review of the Governance, Planning and Agenda Functions of Committees of the Executive of the General Council
- General Council Proposals Task Group
- Correspondence of July 10, 2008, from Chignecto Presbytery
- Addition to Closing Motion

The Executive of the General Council approved the “Statement on Global Partnership” as affirmations to guide the global partnership work of The United Church of Canada for this time, and directed the General Secretary, General Council, to develop and implement a comprehensive educational plan.

In the closing procedural motion, the Executive of the General Council authorized its Sub-Executive to deal with the business placed before it by this meeting of the Executive and any emergent business that may arise prior to the next meeting of the Executive of the General Council.

**November 26, 2008, Sub-Executive of the General Council**

The Sub-Executive of the General Council met by teleconference call and the Moderator constituted the meeting. The procedural motions were approved.

The Sub-Executive approved its minutes of June 17, 2008.

The Sub-Executive recommends to the 40th General Council 2009 to remove from the membership of the Executive of the General Council, Section 522 (g) the Chief Archivist.

The Sub-Executive approved the terms of reference for the Permanent Committee for Governance and Agenda, Policy 3.04, and disbanded the Permanent Committee on Governance, Planning and Budgeting Processes and the Agenda, Planning and Business Committee of the Executive at the rise of the 40th General Council 2009.

The Sub-Executive renamed the General Council Agenda and Planning Committee the General Council Planning Committee and will recommend to the 40th General Council 2009 that the chairperson of the General Council Planning Committee be a voting member of the Executive.

The Sub-Executive authorized the Agenda and Planning Committee to establish a Proposal Working Group of the Executive of the General Council, to work with the General Secretary, General Council, to take appropriate preparatory measures so as to facilitate the consideration of proposals and the work of the General Council.

The Sub-Executive referred the correspondence of July 10, 2008, from Carol E. Mullin and Chignecto Presbytery concerning the intake into the Designated Lay Ministry program offered by Union Theological College to the General Secretary, General Council, for reply.

Having heard the closing motion proposal from the Green Sessional Committee, the Sub-Executive agreed to take no action on the addition to the closing motions of the Executive, recognizing that this is part of ongoing duties of the General Secretary, General Council.

The Sub-Executive authorized the General Secretary, General Council, to explore with Conference Presidents/Leading Elders the possibility of an alternative to the method directed by the Executive of the General Council for the distribution of the General Council Grant to Conferences, and, if there is agreement for an alternative from all Conference Presidents/Leading Elders, to pursue the agreed-upon alternative in place of the consultation as previously directed by the Executive.

**December 11, 2008, Sub-Executive of the General Council**

The Sub-Executive of the General Council met by teleconference call and the Moderator constituted the meeting. The procedural motions were approved.

The Sub-Executive approved its minutes from November 26, 2008, as corrected.

The Sub-Executive appointed the Rev. Bill Doyle to the position of Conference Executive Secretary, Saskatchewan Conference, with the date to be determined.

**January 12, 2009, Sub-Executive of the General Council**

The Sub-Executive of the General Council met by teleconference call and the Moderator constituted the meeting. The procedural motions were approved.

The Sub-Executive approved its minutes for the meeting held on December 11, 2008.

The Sub-Executive authorized the execution and delivery of the documents required for the loan to The Gorge View Society from Canada Mortgage and Housing Corporation and asked that discussions be held with The Gorge View Society in an effort to transfer title to their property from The United Church of Canada to the Society.

The Sub-Executive adopted resolutions naming the officers and persons authorized to sign documents under seal of The United Church of Canada, and signing officers for banking accounts and investment accounts.

**February 26, 2009, Sub-Executive of the General Council**

The Sub-Executive of the General Council met by teleconference call. The Moderator opened the meeting with prayer and constituted the meeting.

The Sub-Executive approved the procedural motions and its minutes of January 12, 2009.

The Sub-Executive endorsed the nomination of the Rev. Christopher Ferguson for the position of General Secretary of the World Council of Churches, and requested the Moderator to send a letter of recommendation to accompany the nomination.

The Sub-Executive authorized the Moderator, upon receipt of the notice of the nomination of the Rev. Karen Hamilton for the position of General Secretary of the World Council of Churches, to send a letter of recommendation to accompany the nomination.

**March 28–30, 2009, Executive of the General Council**

(to be approved at the next meeting of the Executive of the General Council)

The Executive of the General Council met at the General Council Office and the Moderator, The Right Rev. David Giuliano, presided and constituted the meeting.

The Executive of the General Council approved the procedural motions.

The Executive of the General Council approved the consent agenda including the following:

1. Its minutes from November 15–17, 2008, as corrected.
2. Received, for information, the minutes of the meetings of the Sub-Executive of the General Council held November 26, 2008, December 11, 2008, January 12, 2009, and February 26, 2009.
3. Received for information the following reports:
  - Moderator's Accountability Report
  - General Secretary's Accountability Report
  - Residential Schools Steering Committee Report
  - Task Group on General Council Office Accommodation

- Task Group on Duties and Powers of the Executive of the General Council
- Task Group to Review Mandates of General Council Committees
- Task Group on the Number of Commissioners
- 40th General Council 2009 Agenda and Planning
- Nominations Committee Report
- Emerging Spirit Report
- Meaning of Ministry Report
- Permanent Committee on Finance Accountability Report
- Permanent Committee on Governance, Planning and Budgeting Processes Accountability Report
- Permanent Committee on Ministry and Employment Policies and Services Accountability Report
- Permanent Committee Programs for Mission and Ministry Accountability Report
- Candidacy Report
- Covenanting in the Midst of Empire Report
- Creating New Communities of Faith and Mission
- Intercultural Ministries
- A Vision for French Ministries in The United Church of Canada / Une Vision pour les Ministères en français dans l'Église Unie du Canada
- Correspondence to the Executive of the General Council March 2009

Also in the consent agenda the Executive adopted the following:

- That any proposal to the Executive of the General Council for funding outside the normal budget cycle be provided to the Permanent Committee on Finance at least 60 days prior to the meeting of the Executive where the proposal is to be presented.
- Directed the General Council Agenda and Planning Committee to use plenary and up to three commissions to facilitate the disposition of proposals coming to the 40th General Council 2009 and to assign proposals thematically to commissions with commissioners assigned by table groups using a random procedure.
- Proposes to the General Council amendments to the *Manual* Section 603 regarding revised Duties of Permanent Committees.
- Adopted additions to governance policy 1.02 *Principles of Conduct* (sections 5–15).
- Revised the Membership of the Sub-Executive (governance policy 3.01).
- Directed the Permanent Committee on Governance and Agenda to ensure a written evaluation of all components of each meeting of the Executive occurs immediately after each meeting and to review the evaluation results and provide feedback to the appropriate people.
- Recommended to the Board of Directors of Observer Publications Inc. persons elected by their Conferences to serve on the Executive of the General Council be admitted as members of Observer Publications Inc.
- Adopted the following Human Resources policies:
  - 1.3 Job Evaluation
  - 1.11 Term Employment
  - 3.9 Membership in Professional Organizations
  - 3.10 Gifts to Staff

The Moderator presided at communion worship in the chapel and the Executive of the General Council covenanted with Bill Kennedy, Executive Officer, Financial Services. On Sunday morning the Executive worshipped with the congregations of Alpha Korean United Church, Bathurst United Church, Trinity-St. Paul's United Church, and Bloor Street United Church at Bloor Street United Church. On Monday, Lynn Maki led worship on the continuing theme of "To the Potter's House"

The Executive of the General Council reflected theologically throughout the meeting with theological reflection led by Ha'eis Clare Hill. Later in the meeting Emmanuel Ofori reflected theologically on his relationship with The United Church of Canada during this triennium.

The Executive of the General Council heard the following Accountability Reports:

- Moderator
- General Secretary, General Council
- World Council of Churches
- Emerging Spirit
- Permanent Committee on Finance
- Permanent Committee on Ministry and Employment Policies and Services
- Permanent Committee on Governance, Planning and Budgeting Processes
- Permanent Committee on Programs for Mission and Ministry
- Review of Mandates Task Group
- Number of Commissioners Task Group
- Review of the Executive of the General Council Duties and Powers Task Group
- General Council Agenda and Planning

The Executive of the General Council met in camera to receive the General Secretary's Supervision Committee Report.

The Executive of the General Council heard from the consultants who will be doing the evaluation of Emerging Spirit with time in table groups to respond to questions.

The Executive of the General Council heard an update on the "Called to Be Church" document sent to inform commissioners coming to General Council.

One evening the Executive gathered for a kitchen party and another evening the Moderator met informally with voting members.

The Executive of the General Council, in an in camera session, directed the General Secretary, General Council, to proceed with the changes to the management structure of the General Council Office and to propose to the 40th General Council 2009 that changes be made to *The Manual* in order to reflect these changes.

The Executive of the General Council established a working group from among its members or existing task groups to examine the sustainability of the current model for General Council meetings and report to the Sub-Executive by June 15, 2009.

The Executive of the General Council placed the following reports and recommendations before the 40th General Council 2009:

- Task Group to Review the Number of Commissioners
- Task Group to Review the Mandates of Committees
- A Vision for French Ministries in The United Church of Canada
- Covenanting to Live Faithfully in the Midst of Empire

The Executive of the General accepted the invitation of Ottawa Presbytery and Montreal and Ottawa Conference to host the 41st General Council 2012 (August 12–18, 2012).

The Executive of the General Council asked that the report of the Task Group to Review the Duties and Powers of the Executive be shortened with suggested changes and submitted the report to the Sub-Executive for review prior to placing the report and recommendations before the 40th General Council 2009.

The Executive of the General Council established a Committee on Endowment Grants, accountable to the Executive with specified terms.

The Executive of the General Council approved funding for the Aboriginal Ministries Circle so that 2015 it will be funded 100 percent from the Operating Budget.

The Executive of the General Council adopted assumptions for purposes of preparing the 2010 Budget.

The Executive of the General Council adopted principles for cascading appointments of voting members of the Executive of the General Council.

The Executive of the General Council made available up to \$500,000 from the Emergent Work budget line as a “Crisis Response Fund”—a focused, time-limited initiative to address the distress many Canadians are experiencing during the current economic crisis.

The Executive of the General Council took no action on the proposal from Montreal and Ottawa Conference to Review Executive of the General Council Governance Process and directed the General Secretary, General Council, to write to the Montreal and Ottawa Conference drawing attention to the work of the Task Group to Review the Duties and Powers of the Executive of the General Council and the work of the Redesign Evaluation Task Group.

The Executive of the General Council recommends to the 40th General Council 2009 adoption of the Admissions Draft Policy Statement, and directed the General Secretary, General Council, to amend *The Manual* accordingly.

The Executive of the General Council received the Report of the Admission Joint Working Group of the Permanent Committee on Ministry and Employment Policies and Services and requested the General Secretary, General Council, to remove the sentence from *The Manual* section 032 (a), “And who meanwhile has not been received as a minister of another communion,” to ensure clarity in the re-admission process.

The Executive of the General Council recommends that the 40th General Council 2009 adopt the policy statement expressing the purpose and intention of Designated Lay Ministry (DLM) and Congregational Designated Ministry (CDM), and requested the General Secretary, General Council, to make *Manual* changes accordingly and to continue to develop procedures regarding Designated Lay Ministry and Congregational Designated Ministry for the approval of the Executive.

The Executive of the General Council requested the General Secretary, General Council, to make changes to *The Manual* to amend the policy regarding moving expenses.

The Executive of the General Council took no further action on the proposal Ethical Standards and Standards of Practice and requested the General Secretary, General Council, to correspond with the Conference of Manitoba and Northwestern Ontario, updating them on work related to the proposal that has been undertaken by the Permanent Committee on Ministry and Employment Policies and Services through the Steering Group on Oversight and Discipline.

The Executive of the General Council received the Candidacy Review report recommending that the current policies regarding appeals be retained and requested the General Secretary, General Council to prepare a report for the 40th General Council 2009 with recommendations from the Executive.

The Executive of the General Council affirmed that the development of new communities of faith and mission in diverse contexts across the church is at the core of the church's being, purpose, and faithfulness as it seeks to participate intentionally in God's mission, and is an integral part of the ongoing life of the church, as well as a key component toward implementing the Executive's "congregational ministries" priority in the "Plans towards 2010" and directed the General Secretary, General Council, to initiate a process, involving Conferences, presbyteries, related bodies (e.g., Extension Councils), representatives of pastoral charges, and other relevant bodies, to shape and recommend a plan for new ministry development across the church, and to report by November 2010.

The Executive of the General Council directed the General Secretary, General Council, to develop a new mechanism to remove the burden of Ventures in Mission capital debts from affected congregations, in such a way that the value of the debt is not lost but maintained as a residual claim in the event ministry stops.

The Executive of the General approved the transition phase of the Emerging Spirit Project until June 30, 2010, using the existing funding and directed the General Secretary, General Council, to establish a work plan to continue WonderCafe and Caféchange beyond June 30, 2010.

The Executive of the General Council gratefully acknowledged the members of our church family who have left bequest gifts, annuity residues and insurance proceeds to The United Church of Canada, from November 2008 to March 2009.

The Executive of the General Council requested the Committee on Theology and Faith to engage The United Church of Canada in national conversations to discern what the essential core values

are for The United Church of Canada and how these core values may differ from cultural values, and offer a report back to the 41st General Council 2012. The Executive also asked the budget priority planning process to consider simultaneous interpretation at national events and meetings to enable the fuller participation of peoples who do not speak English, and that these events be determined by the General Secretary, General Council. The Permanent Committee on Programs for Ministry and Mission was directed to undertake an audit across the courts of the church and the church's educational institutions to identify barriers to full participation—and opportunities for increased participation—of diverse cultural, linguistic, Deaf, and racialized communities in the whole life of the church, and that the results of the audit be reported to the Executive of the General Council in 2012.

The Executive also proposed at least two racialized people and at least one Deaf person be corresponding members to the 40th General Council 2009 and each subsequent General Council, so that the broader participation of people from racialized and Deaf communities and increased intercultural perspectives are present at the highest court of the church. The Executive also requested that each Conference intentionally consider electing at least two people from racialized and Deaf communities as commissioners to General Councils.

The Executive of the General Council received the report of the Meaning of Ministry Task Group. The task group will incorporate feedback received and reformat as appropriate and forward the report for information with the Statement on Ministry for the consideration of the 40th General Council 2009. The Executive postponed definitely until their November 2009 meeting the subsequent sections of the proposals.

The Executive of the General Council directed the General Secretary, General Council, to explore options to strengthen and enhance the capacity of presbyteries to effectively exercise their oversight functions and to ensure that this exploration includes structural and financial options that will allow for adequate and effective staffing for all presbyteries.

The Executive of the General Council directed the General Secretary, General Council, to initiate revisions of *The Manual* to clarify the dual membership of Designated Lay Ministers in both a congregation and their supervising presbytery, and that presbytery membership for Designated Lay Ministers concludes with the end of appointment.

The Executive of the General Council also requested that the Permanent Committee on Ministry and Employment Policies and Services and the Permanent Committee on Programs for Mission and Ministry to explore options that encourage alternatives to part-time ordained and commissioned ministries in such a way as to facilitate the emergence of new models of ministry, including the option of ordered ministry personnel working collaboratively with designated lay ministers.

The Executive of the General Council directed the General Secretary, General Council, to edit the Guidelines for Presbytery/District Recognized Ministries to include covenanting services for Designated Lay Ministry in appropriate locations in the guidelines and to adopt the recommendations.



The Executive of the General Council, in light of the current economic situation, requested the Permanent Committee for Ministry and Employment Services to review the proposed economic increase for 2010 of 2.3 percent without the restriction of using an established formula and to make a recommendation to the Sub-Executive for ratification.

The Executive of the General Council offered guidelines to the General Secretary, General Council, in the preparation of material for the meeting of the General Council including that reports originating from the Executive of the General Council or General Secretary, General Council, be on average up to 10 pages and that the total of reports and proposals not exceed 250 pages.

The Executive of the General Council commended the Redesign Evaluation Task Group recommendations to the attention of the incoming Executive of the General Council and the Permanent Committees, to be incorporated in the orientation and governance education processes and in their ongoing work; and directed the General Secretary, General Council, to circulate the Executive Summary of the Redesign Evaluation Task Group Report to commissioners and other stakeholders, with a covering letter to be prepared in consultation with Permanent Committee on Governance, Planning and Budgeting Processes.

The Executive of the General Council authorized its Sub-Executive to deal with the business placed before it by this meeting of the Executive and any emergent business that may arise prior to the next meeting of the Executive of the General Council and adjourned the meeting.

#### **April 16, 2009, Sub-Executive of the General Council**

The Sub-Executive of the General Council approved its minutes for the meeting held on February 26, 2009.

The Sub-Executive of the General Council authorized the sale of the former Alcove United Church property in Alcove, Quebec.

The Sub-Executive of the General Council consented to the mortgaging for Five Oaks Christian Workers' Centre as outlined in the correspondence received from Hamilton Conference and the motion passed by the Executive of Hamilton Conference.

The Sub-Executive of the General Council appointed members to the Future General Councils Working Group to serve until August 2009.

The Sub-Executive of the General Council adopted an Indemnity Policy identifying each and every officer, member, employee, or volunteer who is authorized or directed by the General Council, Conferences, or presbyteries to carry out a responsibility on behalf of The United Church of Canada.

The Sub-Executive of the General Council appointed members to the Aboriginal Ministries Council.

**CORRECTIONS TO MINUTES OF THE 39TH GENERAL COUNCIL 2006****Ethical Investment for Peace in Palestine and Israel (GS 2)**

Page 715 ROP 2006

The motion was dealt with seriatim (GC39 2006-27)

The following motion numbers are the seriatim motions plus amendments: GC39 2006-028, GC39 2006-029, GC39 2006-030, GC39 2006-031, GC39 2006-032, GC39 2006-033.

*The printing of the motion as amended in the Record of Proceedings (ROP) had some errors; namely, the numbering of 3e and the wording in 4. The correct motion as amended is as follows:*

That the 39th General Council 2006

1. Receive for information the report on “Ethical Investment for Peace in Palestine and Israel.
2. Direct that the report inform the purpose statement(s) to be developed by this General Council.
3. Through the General Secretary, General Council invite the membership, congregations and organizations of The United Church of Canada to contribute to the realization of a just peace in Palestine and Israel through:
  - a) continuing to work with the Jewish and Arab communities to promote peace and understanding and the end of hostilities in the Middle East;
  - b) continuing to denounce acts of violence perpetrated against persons on all sides of the conflict;
  - c) adopting a pro- investment strategy with companies which engage in ethically responsible business, and contribute to peace and a secure and economically viable Palestinian state alongside a secure and economically viable State of Israel;
  - d) Making financial investments, as they pertain to Israel, Gaza, East Jerusalem and the West Bank, only in peaceful pursuits, and affirming that the customary ethical investment process of our denomination is the proper vehicle for achieving this goal. Non-peaceful pursuits would include Canadian and international corporations and companies that:
    - i) provide products, services or financial support to groups that engage in violence against Palestinian or Israeli persons.; or
    - ii) provide products services or technology to any government or organization that refuses to recognize the legitimate rights of the State of Israel including its right to exist as a Jewish State.
    - iii) provide products, services or technology that sustain, support or maintain the occupation;
    - iv) have established facilities or operations on occupied land;
    - v) provide products, services, or financial support for the establishment, expansion, and/or maintenance of settlements on occupied land or settlement-related infrastructure;
    - vi) provide finances or assist in the construction and/or maintenance of the separation barrier within occupied territories;
  - e) advocacy with the Canadian government and corporations to take leadership in international efforts toward a just and peaceful resolution of the conflict.

4. Request the Executive of the General Council to develop the means of raising one million dollars to support projects initiatives and groups of any faith working for peace in Palestine and Israel.

### **General Secretaries as Commissioners (GS 5)**

Page 759 ROP 2006

*The following, including motion GC39 2006 – 142, was omitted from the minutes.*

Whereas Section 8.3 of the Basis of Union names the Chairperson or alternate of each General Council Division as a Commissioner to the General Council;

And whereas, as a result of the restructuring of the General Council Offices, as approved by the 37th General Council 2000, the Divisions no longer exist;

And whereas all other references to Divisions in the Basis of Union have been changed by action of the General Council;

And whereas the chairpersons of the Permanent Committees of the Executive of the General Council may be interpreted as the equivalent of the Chairs of the Division for the purpose of naming Commissioners to the General Council;

### **Motion: Cari Copeman-Haynes/ Ron Holotuk**

**GC 39 2006 – 142**

That the 39th General Council 2006:

Authorize a Remit to the Presbyteries with respect to the following change to the Basis of Union in order to reflect the re-organization of the General Council Offices:

8.0 The General Council should consist of:

...

8.3 The Chairperson or alternate of each of the Permanent Committees of the Executive of the General Council and three of the General Council Secretaries., ~~and three of the General Council Secretaries.~~

**Carried**

*The following proposal to General Council (page 74 ROP) had an error in point 5. Please see the crossed out and underlined word below in point 5.*

### **GCE 2 – Ministry Compensation (Commons)**

#### **Proposed Action**

**(For consideration after General Council by the Executive of the General Council)**

<b>Title:</b>	Ministry Compensation
<b>Origin:</b>	Permanent Committee Ministry and Employment Policies and Services
<b>Financial Implications:</b>	To be determined by the Executive of the General Council
<b>Staffing Implications:</b>	To be determined by the General Secretary
<b>Source of Funding:</b>	To be determined by the Executive of the General Council

That the Executive of the General Council:

1. Implement a centralized payroll service for ministry personnel and lay employees in all pastoral charges.
2. That ministry personnel be paid a comprehensive salary instead of a base salary and housing allowance/housing;
3. Implement a redesigned salary structure that has:
  1. minimum and maximum levels of compensation for each category to enable charges to have flexibility in attracting ministry personnel and a modest recognition of regional differences;
  2. a greater differential in the salaries of the Order of Ministry, Lay Pastoral Ministers and Staff Associates; and
  3. a provision that Lay Pastoral Ministers In-Training/Staff Associates not accumulate service credits until they are recognized as Lay Pastoral Ministers
4. Establish a centrally administered vehicle to compensate those.
5. In exceptionally high-cost, remote locations and (in) clergy ~~ouples~~ couples where one person is restricted from claiming a clergy residence deduction.

## **COMMISSION MEMBERSHIP**

### **Arctic Commission Membership**

**Ex Officio** – Peter Short.

**Alberta & Northwest** – Sally Boyle, Denise Davis-Taylor, Armand Houle, Don Koots, Drew Strickland, Ed Bardock, Adrine Giles, Hugh Johnson, Marilyn Penfound, Louise Rogers, Jill Spaner.

**All Native Circle** – Allan Sinclair, John Thompson, Russell Burns, Donna Kennedy, Eleanor Thompson.

**Bay of Quinte** – Alan Boyd, Bob K. Fillier, Caroline Giesbrecht, Karen Smart, John H. Young, Jane Alleslev, Joan Chalovich, Bronwen Harman, Daniel Reed.

**British Columbia** – Dan Chambers, Albert Fowler, Peggy Jensen, Heidi Koschzeck, Shannon Tennant, Doreen Angus, Gale Detta, Alvin Dixon, Beverley Liedtke, Marleen Soutar.

**Hamilton** – Beth Dohn, Sarah Fanning, Rick Hawley, Heather Leffler, Pegi Ridout, Roz Vincent-Haven, Norma Cronkwright, David Dawson, Bonnie Driver, Patricia Greig, Jayne Little, Miriam Spies, Catherine Stewart Savage, Sybil Wilson.

**London** – Kyla Riach, Doreen Sproule, Krista Vandersar, David Williamson, Kathy Butson, Rebecca Carlyle, Kerri Graham, Chuck Scott, Charles McMillan, Jason Kuracina.

**Manitoba & Northwestern Ontario** – James Christie, Caryn Douglas, Bob Gilbert, Barb Janes, Salesi Takau, Lloyd Baker, Shirley May.

**Manitou** – Maureen Ellison, Ella Falat, Bill Rowe.

**Maritime** – Ross Bartlett, Kirby Breithaupt, Kevin Dingwell, John Fraser, Meredith Fraser, David Hewitt, Bob Johnson, Sungmin Jung, Gary MacDougall, Stephen Mills, Leslie Robinson, Annika Sangster, Ron Vincent, Chris Binns, Shirley Cleave, Fraser MacPherson, Anna Peters, Marnie Smith, Brad Trecartin, Elaine White.

**Montreal & Ottawa** – Elaine Beattie, Brian Cornelius, Thierry Delay, Carla Van Delen, Neil Wallace, Isobel Eastman, Charlotte Griffith, Jesse Root.

**Newfoundland & Labrador** – Heather Sandford, Karen Thorne, Karen Critch, Fannie Hudson, Roy West.

**Saskatchewan** – Danna Armstrong, Sheila Krueger, Leigh Sinclair, Leanne Acton, Barbara Archibald, Todd Joyes, Moses Kanhai, Donna Rumpel, George Thurlow.

**Toronto** – Thelma Arnott, Karen Hamilton, Jong Bok Kim, John Lee, Vicki Obedkoff, Ralph Schmidt, Barbara White, Rosalind Cammidge, Julia Lobsinger, Paulette Murray, Lynella Reid-James, Margaret Walker.

### **Atlantic Commission Membership**

**Alberta & Northwest** – Peter Chynoweth, Brenda Kersell, Shannon Mang, Mary Royal, Kathleen Taylor, Gail Dennis-Moisey, Beverley Green, Linda McKelvie, Judy Stretch, Kathryn Yamashita.

**All Native Circle** – Maureen Scott Kabwe, Charlene Burns.

**Bay of Quinte** – Michelle Brotherton, Richard Hollingsworth, Laurie McKnight-Walker, Elizabeth Macdonald, Janet Stobie, Warren Vollmer, Ted Bazeley, Bobby D. Fillier, Bruce Hutchinson, Sarah Ibbitson, Mary-Anne Shipley.

**British Columbia** – Bari Castle, Richard Chung, Sandy Ferguson, Minnie Hornidge, Dee McEachern, Jim Angus, Randy Bentayen, Sunni Shular, Michele Walker.

**Hamilton** – Jeffrey Crittenden, Mark Ferrier, Robert Hockley, Donna Kerrigan, Dwain Ketcheson, John Maich, Maggie McLeod, Adam Brown, Judith Fetter, John Hurst, Walter Sowa.

**London** – Fred Darke, Susan Eagle, Nancy Ferguson, Wendy Milliken, Margaret Trapnell, Sharon Willis-Whitwell, Edward Avey, Hugh John Cook, Jana Howson, Dyane Matthews, Marnie McDonough, Gordon Spence.

**Manitoba & Northwestern Ontario** – Jeri Bjornson, Joyce Fergus-Moore, Wendy Rankin, Barbara Roberts, Jillian Bright, Shirley McLaren, Betty Kelly, Christina Stricker, Carol Zacharias.

**Manitou** – Micol Cottrell, Mary-Jo Eckert Tracy, Judith Visser, Cory Bentley, Janice Brownlee, Marian Sloss.

**Maritime** – Janis Campbell, Russ Daye, Ruth Gamble, Beth Johnston, John Roy, David Atwood, Erin Bartlett, Amanda Francis, Lance Howard, Lorna MacRury, Gerald Muir, Catherine Stuart, Bill Swetnam.  
**Montreal & Ottawa** – Victoria M. Fillier, Maggie Melanson, Emmanuel Kwadwo Ofori, Wendy Bernier, Fred Braman, Michael Eby, Nicole Hamel, John F. Keddy, Louise Shaw.  
**Newfoundland & Labrador** – Wayne Blackwood, Russell L. Small, Paul Vardy, Yordest Andrews, Don Lockhart.  
**Saskatchewan** – Kevin Johnston, Camille Kamphuis, Kathy Platt, Annette Taylor, June Blau, Bev Kostichuk, Vic Wiebe.  
**Toronto** – B. Christina Boyd, Ann Harbridge, Stephen Mabee, Bryan Ransom, Norman Seli, Jessica Bastelak, Judith Flemming, Margaret Krauter, Joyce MacKinnon, Eleanor Nicol, Alydia Smith, Paul Stott.

### **Pacific Commission Membership**

**Alberta & Northwest** – James Farrell, Harold Imes, Erin Klassen, Nel Ouwens, Alan Richards, Ross Smillie, Wayne Flewelling, Lloyd Henderson, Pam Mykityshyn, Kay Quon, Marilyn Thomas.  
**All Native Circle** – Evelyn Broadfoot, Maria Joyea, Elaine Jacobs, Myrtle Moneybird.  
**Bay of Quinte** – Nancy Lester, Paul Reed, Jessica Beecham Stockton, Stéphane Vermette, Jean Wilson, Mariko Bown-Kai, Sheila-Mae Gidney (Young), Miriam Illman-White, Gary McKay, Karen McLean, Joyce Payne, Norma Thompson.  
**British Columbia** – Heather Burton, Valerie Taylor, Brian Yi-jang Tsai, Martha Ashbaugh, Cheryl Ballard, Carla DeGroot, Glenys Verhulst.  
**Hamilton** – Thom Davies, Deborah Deavu, Lynn Godfrey, Orville James, Lark Kim, Keith Reynolds, Laura Black, Lewis Coffman, Deanne Dickson, Ralph Hayman, Amber Ing, Mardi Tindal, Harold Wall.  
**London** – Michelle P. Down, Judith Gilliland, Valarie Hodgins, BoJeong Kim, Ted Kostecki, Maya Landell, Ethel Miner Clare, Doug Wright, Joyce Biggs, Jacquelyn Denham, Ken Hunking, Rachel McSwain, Kathryn Riach, Vanessa Spence.  
**Manitoba & Northwestern Ontario** – Ginny Coleman, David Howell, Cheryl Kinney Matheson, Doug Martindale, CJ Avison, Sheila Cooper, Ryon C. Johnston, Pamela McLeod, Anna Stewart, Kristin Wood.  
**Manitou** – Lois Brown, Jessica Cottrell, Bob Gardner, Tom Fisher, Marguerite Hayes, Bill Rogers, Wendy Whalen.  
**Maritime** – Steve Berube, Vince Galbraith, Joan Griffin, Andrew O’Neill, Donna Tourneur, Bob Bartlett, Marion Green, Carolyn Kimball, Letha Mowat, Carole Newell, Shirley Shot, Keith Smith, Pauline Walker.  
**Montreal & Ottawa** – Pix Butt, Graeme Carruth, Matt Gallinger, Darla Sloan, Faye Wakeling, Anna Barr, Nancy Christie, Ryan Fea, David McCormack.  
**Newfoundland & Labrador** – Kathy Brett, Don Stiles, Andrew Wright, Jocelyn Cook, Angela Hann, Lisa Parmiter.  
**Saskatchewan** – Linda Emberley, Faye Ford, Linsell Hurd, Deborah Laforet, Miles Russell, Dwaine Dornan, Helen Schriek, Darleen Stewart.  
**Toronto** – Jan Alward, Jolyn Campbell, Carol Ann Gierak, Brian McIntosh, George Moore, Eleanor Scarlett, Nancy Waterman, Amanda Buchanan, Clyde Harris, Karen Kowal, Hannah Lee, Jim McKibbin, Linda Parsons, Chris Tindal.  
**Overseas Personnel** – Mary Collins, Douglas Varey

## **173 PROPOSALS OF THE 40TH GENERAL COUNCIL 2009**

### **What is a proposal?**

The definition from *The Manual 2007* – Section 001 is: “Proposal means a formal request for specific action within the jurisdiction of the Court to which it is directed.” The “Court” is the 40th General Council 2009 gathered in Kelowna. There are 173 proposals to the Court.

### **Where do proposals come from?**

Proposals come from three sources:

- one of the 13 Conferences (105 proposals)
- the Executive of the General Council (21 proposals)
- the General Secretary, General Council (47 proposals)

### **How will the General Council manage the 173 Proposals?**

The General Council will take action on 15 proposals in the commons – that is all commissioners will review, respond and vote on the proposals related to congregational identity, ministry and priority setting. The balance of the proposals (158) have been assigned to three “commissions” – Pacific, Atlantic, and Arctic (We are a church that stretches from sea to sea to sea.)

### **What is a commission?**

The definition from *The Manual 2007* – Section 001 is: “Commission” means a member or members of the United Church appointed by a Court or its Executive and given power to do a specific task and to make a Decision or Decisions.” Each commissioner will be appointed to one of the commissions by a motion at the beginning of the General Council meeting. The 157 proposals have been assigned to one of the commissions by the General Secretary and the Business Process Group of the General Council Agenda and Planning Committee.

The work of the commissions will be on the Tuesday afternoon and Thursday from mid-morning through the afternoon. Efforts have been made to direct the work to the commissions in a manner to balance the workload, to keep related pieces of work together, and to give a flavour of the breadth of the matters directed to the General Council. In directing the work to the commissions a number of proposals have been marked to be concluded in a consent (omnibus) motion. These proposals for consent have been identified as they are clear in intent and action, do not have significant human or financial cost, and are consistent with existing policy and practice. Some are from the General Secretary with proposed changes to *The Manual* to reflect policy changes made by or directed to be made by the 39th General Council.

### **How do you dispose of a proposal?**

There is an open conversation process for dealing with a proposal. The person presiding (the Moderator in the commons and the chairperson in a commission) directs the commissioners to examine a proposal (in some cases a group of proposals). Questions may be asked to focus the discussion as the body seeks to determine if the suggested action is necessary, appropriate, and right for this time. Commissioners will need always to remember that the decisions of this General Council must be supported by the available resources, money and time of the next triennium. Commissioners are invited to ask questions of clarification of the resource people about the proposal.

All proposals originating from the Executive of the General Council, the General Secretary, and the Conferences are on yellow paper. The specified action is presented first in bold print followed by background information if provided. The background information is provided by the originators of the proposal. These statements can not be changed (nor can the reports on the white pages). Commissioners may suggest changes only to the text within the bold printed action of a proposal. Where two or more proposals are very similar a proposal task group has prepared and submitted for your consideration a single proposal (printed on blue pages). These proposals along with consent proposals also prepared by the proposal task group are included in the work book. These are offerings to the commissions and will be presented formally in the commission time.

The person presiding will direct the conversation as an informal process until the proposal is shaped, reflects the consensus of the court (or commission), and clearly defines a course of action. When the court (or commission) is ready, the proposal is put forward as a motion to the court (or commission). The normal rules of debate and procedure (see *The Manual*, Appendix III) are then applied.

There are five ways a court (or a commission) can dispose of a proposal:

1. Adopt the proposal (as is or with changes)
2. Take action different from that requested in the proposal but dealing with same subject matter
3. Refer to the proposal to the one of two places:
  - The General Secretary, General Council
  - The Executive of the General Council(The General Secretary or the Executive may refer work to other bodies)
4. Receive the proposal for information and take no action
5. Defeat the proposal

### **In Summary**

173 proposals, 105 directed from Conferences, 21 from the GCE and 47 from the General Secretary

To be heard by the General Council, 14 in common time, 159 by commissions; 45 by Pacific, 40 Atlantic, and 74 by Arctic. (The apparent imbalance of the Arctic Commission may be explained by the large number of proposals suggesting required *Manual* changes that must be approved by the General Council but may be done in a consent motion.)

Of which an unknown number of actions will be directed to either the General Secretary, General Council, for implementation or to the Executive of the General Council for study, policy and procedure development and oversight.

Paul Reed,  
Business Processes



## **PROPOSAL TASK GROUP MESSAGE**

Following the 39th General Council 2006 many voices were asking if it would not be possible to ensure that proposals were better prepared so that commissioners could spend more time speaking of the merit of a proposal and not spending so much time “wordsmithing” and editing. The Executive approved a request from the General Secretary to gather a small group to assist in the preparation of materials for the commissioners. This group has been known as a Proposal Task Group.

The proposals before the General Council come from three sources: Conferences, the General Council Executive, and the General Secretary.

The Proposals Task Group, made up of some who will be providing leadership in the commissions at the General Council, met in June to review the proposals received. Within limitations they sought to standardize the format of the proposals, allocate them to the commons or to commissions, identify proposals which could be dealt with by consent, and offer alternative composite proposals where more than one proposal seemed to be getting at the same thing.

Typical changes that have been made by this group are:

- Clarifying who would do approved work on behalf of the General Council by adding words such as “direct the General Secretary, General Council to”
- using action words consistently, words such as “direct,” “declare”
- using language consistent with polity, i.e., “Authorize a remit” not “have a remit”
- adding words so that the required action can be understood when separated from the accompanying background.
- To reflect policy unless the requested action is to change policy

Most proposals are dealt with in commissions, with the final decision being made in the commission. Matters of particular significance to the denomination as a whole have been selected and directed to be dealt with in the commons. The task group has also grouped and directed related proposals to the commissions.

Proposals identified to be dealt with by consent have been selected as they comply with existing policy and are consistent with previous actions that have had wide support. Where alternative composite proposals are being offered they include the actions of the separate proposals, the individual proposals are included in the workbook too, so that the body dealing with the work can choose how to use them. Proposals are printed on yellow paper. Consent and composite proposals offered by the task group are printed on blue pages.

The objective of the task group has been to support and enable the work of the commissioners. To the best of its ability, ready the proposals without changing the nuance, the requested action or to reflect any judgement.

Paul Reed  
Business Processes, 40th General Council

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## MINUTES OF THE 40TH GENERAL COUNCIL 2009

### Sunday, August 9, 2009

The 40th General Council 2009 of The United Church of Canada met from 9:00 a.m. on Sunday, August 9, 2009, to the close of the service of installation on Saturday, August 15, 2009, at the University of British Columbia – Okanagan, Kelowna, British Columbia. The Moderator, the Right Rev. David Giuliano, presided.

#### Welcome

The Moderator welcomed the members of the 40th General Council to this gathering. With the theme of going “Down to the Potter’s House,” the Moderator reflected on the context, which is larger than individual churches and will lead us, as the General Council, to wonder, curiosity, anxiety, and concern. The Potter calls us to great risk with changes that we can’t imagine. The Moderator invited everyone to come together, down to the Potter’s house, because this is something that cannot be done alone.

The Moderator welcomed and introduced Wilfred Barnes and Mary Anne Eli, Aboriginal Elders, who brought greetings and welcomed the members of the 40th General Council to this territory with blessings and prayer.

Joan Phillip addressed the court, and talked about growing up in a dysfunctional home and her reconnection with the Creator. She welcomed everyone to the Okanagan Valley.

Grand Chief Stewart Phillip of the Okanagan Nation Alliance, and President of the Union of B.C. Indian Chiefs, acknowledged the words and prayer of Elder Mary Anne Eli and talked about his journey in this life.

Jim White welcomed the General Council to the Okanagan Territory on behalf of the Union of B.C. Indian Chiefs and expressed gratitude for the work of the United Church.

Rev. Dan Chambers, B.C. Conference President, paid tribute to the Okanagan Lake Band and their home. He blessed the General Council and thanked everyone for their work and to all who made the long journey to be here.

The Moderator thanked all who brought greetings and who took the time to be with us this morning.

#### Constitution of the Court

The Moderator constituted the General Council with the following words:

« Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 39<sup>ième</sup> Conseil général, je déclare ouvert, par la présente, le 40<sup>e</sup> Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu. »

“In the Name of the Lord Jesus Christ, the only Sovereign head of the Church, and by the authority vested in me by the 39th General Council 2006, I hereby declare this meeting of the 40th General Council 2009 to be in session for the work that may properly be brought before it to the glory of God.”

### **Procedural Motions**

The Accountability Report of the Executive of the General Council was deferred until after the report has been presented to the Court.

### **Motion: Nora Sanders/Paul Reed**

**GC 40 2009 - 001**

#### **Bounds of Council**

That the bounds of the 40th General Council 2009 be the gymnasium floor, excluding the bleachers, at University of British Columbia – Okanagan, Kelowna, British Columbia.

#### **Corresponding Members**

That the following persons who are in attendance be corresponding members of the 40th General Council 2009 and as such, be entitled to speak but not to move motions or to vote:

- Moderators: Marion S. Best and the Very Rev. Dr. Marion Parfy
- Global partner representatives, ecumenical, interfaith, and official guests of the Council
- Participants and leaders in Youth Forum
- Participants and leaders of Children and Young Teens at Council
- Those that have been requested by the General Secretary, General Council, to serve as resource persons to the Council
- Members of the Business Committee who are not commissioners: Debra Bowman, Michelle Slater, Larissa Kanhai, and Anne-Marie Carmoy
- General Council Officers, Executive Ministers, Executive Officers, and Conference Executive Secretaries and Speaker
- Guests appointed by the Executive of the General Council: Susan Beaver, Emma Chalmers, and Ken Anderson

#### **Business Committee Membership**

That the Business Committee for the 40th General Council 2009 be:

- Michelle Slater, Chair
- Paul Reed
- Deb Bowman
- Peter Short
- Fred Monteith
- Larissa Kanhai
- David Giuliano, Moderator
- Nora Sanders, General Secretary
- Carol Hancock, General Council Officer, Conciliar Relations
- John Burton, resource to the Business Committee
- Anne-Marie Carmoy, resource to the Business Committee
- Cynthia Gunn, resource to the Business Committee

#### **Friends in Council**

That the Friends in Council of the 40th General Council 2009 be Bruce Fauschou, Rosemary Lambie, and Jim White.



### **Review Committee**

That Martha Ashbaugh, Ross Bartlett, Virginia Coleman, George Thurlow, and Sharon Willis-Whitwell be appointed to review the decision of the Judicial Committee made November 27, 2006, as requested by Don Anderson pursuant to section 548 of *The Manual*.

### **Records Review**

That the Records Review Committee, coordinated by Barbara Reynolds, review the records of the Conferences.

### **Scrutineers**

That the Scrutineers for the 40th General Council 2009 be:

- Fred Braman
- Thierry Delay
- Charlotte Griffith
- Ronald Vincent
- Marie-Claude Manga
- Anne-Marie Carmoy
- Leanne Eyford

### **Roll of Council**

That the Reporter for the Roll of the 40th General Council 2009 be Jim McKibbin; and

That the report of the Committee on the Roll contain

- the names of those entitled under section 501 of *The Manual (2007)*, which shall constitute the permanent roll of the 40th General Council 2009; and
- statistics regarding attendance at General Council for the information of the Council.

### **Business before the 40th General Council 2009**

That the reports and proposals printed in the Workbooks, along with any change pages, and any new business received by the deadline for new business, be received for consideration by the 40th General Council 2009.

### **New Business**

All notices of new business shall be presented, in writing, to the Business Committee. The Business Committee shall from time to time report items of new business and recommendations for incorporation into the agenda, unless the court otherwise determines in the case of a specific item.

Items of New Business will be ordered:

1. Not on a first come-first presented basis, but with preference to items that:
  - a. Arise unexpectedly in response to the life of the Council; and
  - b. Arise in response to global or national matters that occur during the life of the Council.
2. In accordance to the benefit, or requirement, of General Council discussion and or decision. Items that should have been presented as a Proposal originating through a Court of the Church will be given low priority.

New Business not able to be dealt with due to time limitations will be dealt with by a motion to refer. Referral may be made to the General Secretary or to the Executive of the General Council. The presenter of the proposal will be allowed to speak to the proposal.

Unfinished Business will be referred to the Executive of the General Council.

### **Election of Moderator**

That the following be approved as the process for nominations and election of the 40th Moderator of The United Church of Canada:

1. Nominations from the floor be received in writing by the Chair of the Business Committee by 11:30 a.m., Monday, August 10;
2. Nominations from the floor of the Council be declared closed at 11:30 a.m., Monday, August 10;
3. The nominees be introduced to the Council at 11:45 a.m. on Monday, August 10;
4. Candidates will address the Council, individually, Wednesday, August 12;
5. Voting will be by ballot and take place on Friday, August 14;
6. A candidate will be declared elected as the 40th Moderator upon attaining 50% plus one of the votes cast;
7. After the first ballot, the name of the candidate receiving the fewest votes, and the name of any other candidate receiving 5% or less of the votes cast, shall be omitted from subsequent ballots;
8. Announcements of the results of ballots shall take place at times determined by the Business Committee;
9. Tallies of votes will not be announced.

### **Business Procedures**

That the following items be adopted as the business procedures for the commons sessions of this meeting:

- The Moderator shall assume responsibility:
  - To guide the Court in the exercise of discernment, including but not limited to the established Rules of Debate and Order (*The Manual* Appendix III) and as approved herein in the Opening Resolutions for this 40th General Council 2009. *Bourinot's Rules of Order* will be used as the authority should a question arise which is not answered by Appendix III or the established rules of debate and order for the 40th General Council 2009;
  - To complete the items of business in the scheduled commons sessions as outlined in the agenda and as arranged by the Business Committee;
  - To judge when all aspects of an issue have been raised, and on that judgment, to suggest to the Court that the debate be closed;
  - To discern the mood of the Court and to suggest such things as a song, stretch break, moment of silence, prayer, etc as appropriate;
  - To consult with the General Secretary at any time and to refer questions of order or procedure to the General Secretary who shall state the rule covering the matter.
- Speakers shall:
  - Speak from designated microphones in the Court;
  - Be recognized by the Moderator prior to speaking;
  - Begin comments by identifying themselves by name, role, and Conference (or position as appropriate);
  - Normally speak for no longer than 90 seconds except at the discretion of the Moderator;

- Use the floor microphones to raise a point of order, that is to raise a specific question of procedure with the Moderator;
- Use the floor microphones to raise points of personal privilege which shall be understood to be limited to comments noting that the individual raising the point has been insulted or maligned in the current debate.

Note: Points of general privilege (inability to hear, temperature of the room, missing documentation) shall be made to the Friends in Council, Bruce Faurshou, Jim White, and Rosemary Lambie, who shall determine how the concern will be addressed. Concerns for the well-being of individuals, celebrations of birthdays, etc. shall be made to the Friends in Council who shall coordinate these for “community moments.”

- New business received, in writing by the Business Committee, prior to 12 noon Monday, August 14, will be incorporated into the approved agenda, unless the Court determines otherwise.
- Referrals of business may be made to one of the following: General Secretary, or to the Executive of the General Council.
- Unfinished business shall be referred to the Executive of the General Council.

#### **Minutes of the 39th General Council 2006**

That the minutes of the 39th General Council 2006 be approved as corrected in Workbook 1.

#### **Minute Secretary**

That the Minute Secretary for the 40th General Council 2009 be Joan MacGillivray.

#### **Accountability Reports**

~~That the 40th General Council 2009 accept the accountability report of the Executive of the General Council.~~

That the 40th General Council 2009 receive for information the following reports:

- Moderator’s Report to the General Council
- General Secretary, General Council’s Accountability Report
- Accountability of the 39th General Council 2006
- Manual Committee Report
- Moderator’s Advisory Committee Accountability Report
- Report of the Committee on Theology and Faith
- Intercultural Ministries: A Process of Church-Wide Transformation
- Towards Right Relations Accountability Report
- Judicial Committee Report
- The Observer Report
- Newfoundland and Labrador Conference Report
- Maritime Conference Report
- Synode Montreal & Ottawa Conference
- Bay of Quinte Conference Report
- Toronto Conference Report
- Hamilton Conference Report
- London Conference Report

- Manitou Conference Report
- Conference of Manitoba and Northwestern Ontario Report
- Saskatchewan Conference Report
- Alberta and Northwest Conference Report
- British Columbia Conference Report
- All Native Circle Conference Report

**Carried**

**Motion: Nora Sanders/Paul Reed**

**GC 40 2009 - 002**

**Establish Commissions**

That the 40th General Council 2009 establish three Commissions to meet Tuesday afternoon and Thursday from 10:30 a.m. until dinner, and assign work to each.

**Voting Privileges in Commissions**

That the Commissioners of the General Council have voting privileges in the Commission to which their membership has been assigned; that Corresponding members of General Council have privilege of voice but no vote, in Commissions; and that the Moderator and the General Secretary are ex-officio members of all Commissions.

**Business Assigned to Arctic Commission**

That the 40th General Council 2009 assign to Arctic Commission the items of business as reported in Workbook 2.

**Membership of Arctic Commission**

That the 40th General Council 2009 appoint the membership of Arctic Commission as assigned in the Workbook.

**Leadership of Arctic Commission**

That Shirley Cleave and Brian Cornelius be the Co-Chairs that Susan Fortner be the minute secretary.

**Business Assigned to Atlantic Commission**

That the 40th General Council 2009 assign to Atlantic Commission the items of business as reported in Workbook 2.

**Membership of Atlantic Commission**

That the 40th General Council 2009 appoint the membership of Atlantic Commission as assigned in the Workbook.

**Leadership of Atlantic Commission**

That Betty Kelly and Paul Stott be the Co-Chairs and Jennifer Bentley be the minute secretary.

**Business Assigned to Pacific Commission**

That the 40th General Council 2009 assign to Pacific Commission the items of business as reported in Workbook 2.

### **Membership of Pacific Commission**

That the 40th General Council 2009 appoint the membership of Pacific Commission as assigned in the Workbook.

### **Leadership of Pacific Commission**

That Heather Burton and Stéphane Vermette be the Co-Chairs and Debbie Siertsema be the minute secretary.

### **Agenda**

That the 40th General Council 2009 accept, as its agenda, the agenda as circulated and approved on the understanding that the agenda may be changed, as necessary, by the action of the General Council, or by action of the General Council on the recommendation of the Business Committee.

### **Motion to Amend: Matt Gallinger/Stephen Mills**

That Proposal SK 1 Equal Access to Services of the Church through Public Worship be removed from Arctic Commission to the Commons time.

**Defeated**

### **Motion to Amend: Jesse Root/Miriam Spies**

That the four proposals related to Palestine/Israel be moved into the Commons time.

**Defeated**

### **Motion to Amend: Leslie Robinson/David Hewitt**

To allow Commissions the flexibility to extend their time as they see fit.

**Defeated**

Time was spent in table groups to introduce each other and review the agenda.

### **Motion to Amend: Faye Wakeling/Elizabeth Macdonald**

That there be a minimum of nine hours for Commissions to meet and that this time not be taken from the existing proposal time in Commons.

**Carried**

**Motion as amended – Carried**

### **Worship**

Worship throughout General Council was led by the worship team of Ha'eis Clare Hill, Sandra Dunning, Yoko Kihara, Maya Landell, David Lefneski, Emmanuel Ofori, Sarah Wyatt, and Adam Hanley. Music was led by rEvolve members Chris Giffen, Gord Oaks, Julian Pattison, and Josh McHan.

The Moderator and General Secretary presided over communion during the opening worship and the Moderator reflected on the theme of General Council – “Down to the Potter’s House.”

**Nominees for 40th Moderator**

**Motion: Nora Sanders/Paul Reed**

**GC 40 2009 - 003**

That the 40th General Council 2009 receive and place on the ballot the following names of nominees for the 40th Moderator:

- Jim Angus
- James Christie
- Richard Hollingsworth
- Stephen Mabee
- John Thompson
- Mardi Tindal

**Carried**

**Motion: Doug Wright/Jill Spaner**

**GC 40 2009 - 004**

That the 40th General Council 2009 receive and place on the ballot the following name of nominee for the 40th Moderator – Rev. Maya Landell

**Carried**

**Motion: Robert Johnson/Richard Hollingsworth**

**GC 40 2009 - 005**

That the 40th General Council 2009 receive and place on the ballot the following name of nominee for the 40th Moderator – Rev. Dr. Ross Bartlett

**Carried**

**Community Building**

Larissa Kanhai introduced community building in table groups. She invited members of General Council to get to know one another, and to ask each other “why are you called to be here?” Table groups wrote a phrase or word that captured the table group discussion on response sheets which were collected by the Listening Team.

**Whole People’s Covenant**

Larissa Kanhai and Michelle Slater introduced “A Whole People’s Covenant” as a reminder to live in discernment and become an intercultural church. The General Council repeated this covenant each day.

“Each of us comes as a pilgrim to this gathering of brothers and sisters in Christ. Each of us comes with our own cultural values, assumptions and world views. Each one of us, and the cultures we represent, are God’s living letters of faith, hope, love and beauty. Therefore, we embrace the following Christian virtues that honour God and promote right relationship between us as we gather together and learn from one another:

We promise to relate to one another with:

- Respect
- Humility
- Patience
- Open mindedness
- Courage
- And the spirit of grace and forgiveness we have received in Christ Jesus

We acknowledge the land that we stand upon by:

- Remembering our Aboriginal sisters and brothers who have walked these paths before us
- Understanding that we are one part of God's creation
- Honouring our future generations by preserving this land as they find their own paths

In our Christian love for one another we will:

- Invite the Spirit into both our worship and business
- Listen to others with our whole selves: our physical senses, intuition, imagination, and intellect
- Speak for ourselves in the spirit of truth and gentleness, avoiding unhelpful generalizations and racial stereotypes
- Not interrupt when others are speaking
- Be mindful of language that is not inclusive
- Affirm the deep wisdom of silence and pause, as necessary, to ponder what others have said
- Seek to understand rather than win arguments, and assume best intentions
- Hold our beliefs and opinions lightly
- Hold one another in prayer

Today this pilgrimage will lead us to becoming a Whole People. With God's help I will leave behind what I must to make this journey. Thanks be to God."

### **Call to Purpose**

The Moderator introduced the Call to Purpose from the 39th General Council 2006 and invited the General Council into a time of reflection followed by the Call to Purpose prayer.

Karen Bridges invited the General Council to think about and share in table groups: "What word or phrase is calling to you today from the Call to Purpose prayer and why?"

### **Moderator's Accountability Report**

The Very Rev. Peter Short assumed the chair and introduced the Moderator's Accountability Report.

Moderator David Giuliano thanked the people who supported him throughout his three years as Moderator, including the members of the Executive of the General Council and the Moderator's Advisory Committee.

The Moderator talked about the fear of loss and the people he encountered who have "the blessing of bad things." He modelled what it means to be broken and fragile by letting God into frailty and he invited the church into places where people are facing brokenness. He thanked everyone for their prayers which have been answered and thanked everyone for the privilege of serving as Moderator. Peter Short gave our gratefulness for the Moderator and introduced table group time followed by an introduction of the chairs of the Permanent Committees who responded to questions along with the Moderator and General Secretary.

### **Motion: David Hewitt/Bobby D. Fillier**

**GC 40 2009 - 006**

That the 40th General Council 2009 provide an opportunity for questions after the General Secretary, General Council's Accountability Report including responding to written questions.

**Carried**

**Motion: David Giuliano/Don Koots**

**GC 40 2009 - 007**

That the 40th General Council 2009 receive for information the printed report “Executive of the General Council Accountability report” on pages OMNI 1–47.

**Carried**

The Moderator returned to the chair.

**General Secretary, General Council’s Accountability Report**

The General Secretary noted that in her experience, Kelowna is a time for significant meetings: she had previously attended a First Ministers meeting on Aboriginal Issues in Kelowna. As she referred to the time leading up to General Council, she noted the importance, despite difficulties, of keeping faith at the centre of our service to the United Church.

She noted the challenging and rewarding three years and identified communications as one item that requires ongoing work. She asked for the assistance of commissioners in assisting with communication to the church.

She thanked staff and the people at the General Council Office for their vision, ideas, and commitment. She also thanked her Supervisory Committee for their assistance and support, and thanked the Moderator, who brought her back to the spiritual place needed in order to do the work.

The General Secretary referred to the written report as submitted. After time in table groups, she responded to questions.

**State of the Church Report**

Don Hunter, chair of the Permanent Committee on Finance reported on the “State of the Church” and “Called to Be Church” reports, including their purpose of giving information and creating discussion and conversations. Don Hunter referred to the costing document that had been provided to commissioners, and noted that the proposals before General Council have a cumulative cost of \$50 million and noted the projected shortfall of \$6.5 million in the budget. Through a PowerPoint presentation, he illustrated the need for revenue generation and gave some examples of transformative thinking and delivering choices with 10 ways to generate \$1 million of budget.

**Discernment**

Throughout General Council there was time for discernment. Larissa Kanhai invited the General Council to pause after the day’s presentations and listen to the voice of God and ask the question “What is the particular way the United Church witnesses to the gospel?” The responses were written down and shared with the Listening Team.

**Introductions**

The Moderator introduced the former Moderators at General Council: Marion Best, Marion Parady, and Peter Short.

Omega Bula welcomed our global, ecumenical, intercultural, and interfaith partners, who introduced themselves and brought greetings:

- Ken Anderson – Intercultural Guest



- Susan Beaver – Intercultural Guest
- Rabbi Reuven Bulka – Jewish Community
- Nora Carmi – SABEEL
- Emma Chalmers – Intercultural Guest
- Mary Corkery: KAIROS
- Jim Cornelius – Canadian Foodgrains Bank
- Nancy Grenier – Green Communities Canada
- The Rev. Dr. William Harrison – Anglican Church of Canada
- Don Hill – United Church of Christ, USA
- The Rev. Paul Johnson – Canadian Council of Churches
- Bishop Levee Kadenge – Institute for Theological Reflection Today
- Susie Ibutu – National Council of Churches of Kenya
- Dr. Johnson Mbillah – Program for Christian Muslim Relations in Africa
- Neeta Montes – World Student Christian Federation, Asia/Pacific Region
- Claudia Procula Narzary – Christian Conference of Asia and World Council of Churches  
Commission on Youth in the Ecumenical Movement
- The Rev. Kenichi Otsu – Asian Rural Institute
- Dr. Elias Rishmawi – Alternative Tourism Group
- Ms. Marilia Schuller – KOINONIA
- Imam Hamid Slimi – Muslim Community
- The Rev. Vera Tatham – Moravian Church in Nicaragua
- Susan Towner-Larson – United Church of Christ, USA
- Wanda Yamamoti – Canadian Council for Refugees

**Motion: Nora Sanders/Paul Reed**

**GC 40 2009 - 008**

That the agenda be extended as follows:

- Monday: extend the order of the day for dinner until 5:30 with the additional half hour for the Moderator and General Secretary, General Council, to respond to questions regarding their Accountability Reports.
- Tuesday: extend Commission time half an hour to 5:30.
- Thursday: extend Commission time one hour until 6.

**Carried**

**Green Initiative**

Chris Tindal introduced those who have been working on ways to lessen the environmental impact of General Council and invited members of the General Council to pledge acts of green.

Throughout General Council the 40th General Council 2009 Legacy Project invited General Council to respect creation by actions and reported on the contributions made for a solar hot water heater for the Naramata Centre.

**Friends in Council**

Throughout General Council, the Friends in Council brought celebrations and also those who were in need of the prayers of General Council. They noted the special contribution of the community of Lillooet who had committed to making cookies for General Council. When they were evacuated because of the forest fires in their vicinity they ensured that they did not forget the cookies.

The Moderator concluded the day with prayer and the Conferences gathered in their groups after dinner.

### **Monday, August 10, 2009**

#### **Worship**

The Worship Team and rEvolve led morning worship with the theme “I am a child of God” and inclusiveness.

#### **Listening Team**

Larissa Kanhai gave feedback from the Listening Team on what they heard from General Council yesterday.

Time was spent in table groups with clarification given to some responses.

#### **Motion: David Howell/Kevin Johnston**

**GC 40 2009 - 009**

That the youth have a minimum of ten minutes to address the court on topics and format of their choosing.

Time was requested for the youth to discuss this motion. The motion was withdrawn later in the meeting.

#### **Intercultural Task Group**

The members of the Task Group on Intercultural Ministries (Susan Beaver, Helen Bickle, Thierry Delay, Emmanuel Ofori, and Adele Halliday) explored what it means to become an intercultural church, building on the church’s intercultural commitment made at the 39th General Council.

Through a PowerPoint presentation, Adele Halliday defined the types of intercultural diversification and interaction plus the vision of what the church can become as an intercultural church.

Emmanuel Ofori led theological exploration and reflection to ground the vision of an intercultural church in scripture and included stories of mutual interaction that is reciprocal. He illustrated how as the church comes together there are things that we can share and pass around; some of these things can be thrown out and others we can keep.

Table groups discussed “What does ‘intercultural’ mean for you in your context?” “How might God be calling us to transform the church and to live into the biblical vision of becoming an intercultural church?” and “How are we called to risk and what are we being called to let go of in order to fully embrace God’s intercultural mission?”

#### **Statement on Ministry in The United Church of Canada**

Heather Burton introduced the work of the Statement on Ministry in The United Church of Canada Task Group and along with Jim Blanchard and Christine Williams shared the background of the statement and the responses received.

Small groups and table groups reflected on the Statement on Ministry and concerns were raised. More time was requested and this was returned to later in the meeting.

### **Moderator Nominees**

The Moderator called for additional nominations for Moderator from the floor. With no additional nominations coming forward, the Moderator declared the nominations for Moderator closed.

Michelle Slater introduced the nominees for Moderator:

- Jim Angus
- Ross Bartlett
- James Christie
- Richard Hollingsworth
- Maya Landell
- Stephen Mabee
- John Thompson
- Mardi Tindal

### **Truth and Reconciliation Commission**

James Scott gave an update on the efforts of the United Church to live out its apologies and obligations related to the legacy of the Indian residential school system. He noted that, with the launch of the Truth and Reconciliation Commission (TRC), a formal process for truth telling has begun and the key role for the church is to listen.

Sharon Thira, Executive Director of the Indian Residential School Survivors Society of British Columbia, talked about the critical role and work of the Truth and Reconciliation Commission in validating and documenting the history that is coming to light through individual stories. She introduced three survivors who had agreed to share their experiences of residential school.

Ben David, Andrew Yellowback, and Jeffrey Seymour each told of their personal journey from the pain and dysfunction left from the schools to healing and forgiveness. They said that there are lots more stories but without anyone to listen, these stories can't be shared.

Marie Wilson, one of the Commissioners for the Truth and Reconciliation Commission, brought the greetings of the Chair of the Truth and Reconciliation Commission. She talked about the importance of the Commission for the nation, its mandate and its initial plans. She said that it is critical that the Commission collect and preserve the full history of the residential school system so that it can be available to the survivors, their families and the whole of the Canadian population.

Table groups reflected on the presentation and the question, "What are the two things that I can do when I go home to prepare for the Truth and Reconciliation Commission coming to my community?"

The Moderator remembered when he drank strawberry juice with Alberta Billy from a broken chalice and the powerful symbol that this has become for the church. The Truth and Reconciliation Commission gives us all the opportunity to symbolically drink from this broken chalice. At the right time, a new chalice may be added to the broken one symbolizing the healing of the relationship. Someday we hope to drink from a cup that feels less broken. Until that time, we all can find the way to drink from this cup together. Worship of confession and reconciliation concluded the time.

### **Report on the Aboriginal Ministries Circle**

Maggie McLeod introduced the members from the various Aboriginal constituencies. She gave examples of how the United Church has walked with First Nations peoples from the apology in Sudbury through to the establishment of the Aboriginal Ministries Circle and the development and journey of the Aboriginal Ministries Council. Alberta Billy led prayer.

Alan Sinclair, Alberta Billy, and Russel Burns told of the sacred journey of the Aboriginal Ministries Steering Committee and the Aboriginal Ministries Circle. Through the construction of a tepee, Russel Burns talked about values, principles, and taking control of one's own destiny. Alberta Billy reviewed the work of the Aboriginal Ministries Steering Committee and how it will put into action the work over the past 30 years. Lewis Coffman, on behalf of the Executive of the General Council, shared the Vision of New Beginnings and how the Steering Committee engaged in the practice of the Listening Circle.

Maggie McLeod offered a prayer. Russel Burns concluded by inviting the General Council into a circle dance.

### **Executive of the General Council Accountability**

The Very Rev. Peter Short took the chair while the Moderator and General Secretary responded to questions from the court.

The Moderator returned to the chair.

## **Tuesday, August 11, 2009**

### **Worship**

The Worship Team and rEvolve led morning worship with a reflection by Emmanuel Ofori.

### **Listening Team**

Larissa Kanhai shared what was heard by the Listening Team yesterday in the listening and conversations. Table groups and small groups discussed whether the Listening Team is hearing the thoughts of General Council and asked the question "What are we called to let go of?"

The Moderator closed the time of discernment with prayer.

### **Youth and Young Adults**

#### **Motion: Matt Gallinger/Miriam Illman-White**

**GC 40 2009 - 010**

That the members of Youth Forum in attendance at General Council be allowed to vote.

The Moderator ruled this motion out of order.

Members of Youth Forum and representatives of the Commissioners under 30 addressed the court on motion GC 40 2009 - 009. They noted that all Commissioners and guests are encouraged to reflect, pause, speak, and listen and that this gives members of Youth Forum the input they require. Youth Forum did request that an Accountability Report from them be included in the *Record of Proceedings*.

David Howell and Kevin Johnston agreed to withdraw their motion GC 40 2009 - 009.

### **Statement on Ministry in The United Church of Canada cont'd**

Returning to the Statement on Ministry, the Listening Team asked table groups to reflect on "What are we willing to pour out to create space for faithful ways of living into God's call?" The Moderator invited responses from the General Council.

The General Council moved into three commissions to continue their work.

### **Wednesday, August 12, 2009**

The General Council returned to the Commons time.

#### **Worship**

The Moderator welcomed the Children and Young Teens in Council who led worship.

#### **Listening Team**

Larissa Kanhai reviewed what the Listening Team heard yesterday. The Moderator reminded everyone that discernment is not an activity but an attitude and the challenge is to look for patterns. Table groups were asked to discuss “If we let go of our fear, our need to ‘fix,’ and our attachment to our buildings, where could that lead us?”

Table groups were also given time to debrief on the work in commissions to date.

#### **Moderator Nominees**

Amy Crawford introduced the Children in Council Planning Team and thanked the nominees for allowing the children to interview them. The Children in Council, as part of a skit, introduced each nominee with information from their interviews.

Jim Angus talked about the challenges facing the church and invited the General Council to step out of its comfort zone and take risks. He invited the United Church to walk together slowly and to listen.

Ross Bartlett presented the image of the United Church as a boat that is no longer a luxury ocean liner but is still solid. He invited the United Church to dream new dreams and to paint a new future.

Jim Christie called the United Church to live in hope and faith with its mission to discern the presence of the risen Christ. He called for unity among the churches to end the demons of racism, materialism, militarism, and empire.

Richard Hollingsworth called himself a social activist immigrant. He said that we need to listen to the people because we can’t continue to do everything. He invited everyone to be joyous, to worship, and to enter singing and dancing.

Maya Landell talked about her deep sense of call with the uphill climb and struggle to find Jesus’ way. She invited everyone to choose life now with the Spirit that is moving the church forward.

Stephen Mabee asked, “Where is God calling us and how will we become part of God’s creative story?” The church needs to be open and receptive as it changes, looks at new relationships, and builds an intercultural community within the world.

John Thompson talked about the unique challenge and opportunity of dwindling resources and the new vision where all are part of one family, connected to all life. The poor, marginalized, and disempowered hold the answers to bring healing to the church and creation.

Mardi Tindal asked, “Where is God leading the church?” She gave examples of scarcity turned into abundance and noted the challenge to learn to live within the realities of God’s creative order for the sake of all life. She said that everyone has gifts to offer to God’s abundant healing.

The Moderator concluded with prayer.

### **Ministries in French**

Stéphane Vermette introduced Ministries in French and the importance of creating community. This includes a policy and practice with resources to ensure that gifts are used to their fullest. A video of the French church in Quebec City and of French-speaking people serving the church across the country was viewed. Commissioners shared stories of their journeys and the journeys of others as they found United Churches that understood what it is to be French and to speak French.

The Moderator asked for a moment of silence followed by prayer.

### **Recognition of Injustice to the Japanese Community**

The Moderator welcomed members of Vancouver Japanese United Church and B.C. Conference to the stage.

Doug Goodwin, Executive Secretary of B.C. Conference, gave the history and context of the Vancouver Japanese United Church in British Columbia, including their internment in camps during World War II. At that time, their church, Powell Street United Church, was put into the trusteeship of The United Church of Canada and later sold without the congregation’s consent. Attempts by the congregation over several decades to address this history were not adequately dealt with until their then-minister, Maki Fushii, raised it again, allowing B.C. Conference to make public recognition and apology during its General Meeting in May.

Dan Chambers, President of B.C. Conference, told the General Council about the service of recognition and apology undertaken by the Conference with the goal of reconciliation and a healed and balanced relationship. He spoke of the great hope experienced by all when the Japanese congregation accepted the apology in the hope of continuing to walk together in mutuality within the United Church.

Two representatives from the congregation, Chizu Uchida and Mits Hayashi, told the story of Powell Street United Church and their experience of receiving the Conference’s apology. They noted that the congregation is growing as people raised in Japan are coming to Vancouver and finding Vancouver Japanese United Church.

The Moderator invited the court to stand and acknowledge its responsibility for right relations by sharing the history and telling the truth about these historic experiences. He also asked the General Council to spread the word about this act of recognition and apology, especially to former Vancouver Japanese United Church members who no longer live in British Columbia.

The Moderator asked the Council to take a moment to reflect on everything heard as we go down to the Potter’s house together, followed by prayer.

**Thursday, August 13, 2009**

**Worship**

“The Spirit Spins at the Potter’s House” was the theme of morning worship led by the Youth and Young Adults.

Table groups were asked to reflect on either “What are you sensing that God, the Potter, is creating out of us as a national church?” or “What are the common patterns that are emerging among us as The United Church of Canada?”

**Statement on Ministry in The United Church of Canada (GCE 5)**

Conversations on the statement continued and improvements were suggested.

**Motion: Dwaine Dornan/Warren Vollmer**

**GC 40 2009 - 011**

That the 40th General Council 2009 refer the “Statement on Ministry in The United Church of Canada” to the Executive of the General Council for further work in light of the discussion at the 40th General Council 2009 and report to the 41st General Council 2012.

**Defeated**

Stephen Mills moved to bring forward the proposal as a motion and called for an immediate vote.

**Motion: Stephen Mills/Bob K. Fillier**

**GC 40 2009 - 012**

That the 40th General Council 2009

1. Approve the following “Statement on Ministry in The United Church of Canada” and
2. Direct the General Secretary, General Council, to undertake revisions to the policies of the church to ensure consistency with the intentions of the statement.

**Amendments to text of Statement:**

To insert the words “Paid Accountable Ministry” into the title of the report.

**Carried**

To insert the following into the text as replacement wording:

“At the end of an appointment, the presbytery and designated lay minister discern together questions of ongoing ministry and presbytery membership.”

“Designated lay ministry is flexible, responsive to local need and responsive to the gift of the Spirit.”

**Carried**

**Amended Motion – Carried**

**Statement on Paid Accountable Ministry**

The church is a community of believers (*ecclesia*) called into existence by the presence of Jesus Christ and the call to continue Christ’s ministry in the world. Through the Spirit, who enlivens and renews the church, all members are called to discipleship to contribute to Christ’s ministry, the work of the church. The church is about God’s mission in the world; that there will be shalom for God’s creatures and healing for God’s creation. Mission and ministry cannot be separated.

While all members share in Christ's ministry, the church from its earliest days has recognized that God calls some from within the community through specific gifts to ordered expressions of ministry. These ordered ministries are based in God's call and therefore serve to remind the community to whom we belong. The capacity to respond to God's call is tested by the community and is therefore a reminder that these ministries belong to the body of Christ. The United Church of Canada recognizes ordained and diaconal orders of ministry. The church also has recognized the emergence of lay expressions of ministry in local and time-limited contexts, and identifies them as designated lay ministry.

Ordered and designated lay ministries are called to distinctive roles of leadership within the church by virtue of their membership in a presbytery (or district). Through this membership, they are called to exercise governance and leadership, shared with elected elders, in the ministry of the church. Ordered ministers and designated lay ministers in paid accountable ministry positions are paid office holders within The United Church of Canada. While there may be elements similar to employment, the essential nature of the relationship is a covenant with the presbytery, pastoral charge or presbytery recognized ministry, and God.

The various ordered ministries of the church can be expressed in the following ancient expressions given current meaning: sacramental remembrance and enlivening worship (*leitourgia*); being faithful inheritors and communicators of the tradition (*kerygma*); responding to the needs of the community and the world (*diakonia*); nurturing faith, making the wisdom of the ages relevant for today (*didache*); and building up the community of faith as the beloved community of God (*koinonia*). The present social context of the church in Canada calls the church to acknowledge aspects of societal witness at the heart of ordered ministry (*marturia*); in other words, being sent into the midst of society as representatives of Christ and the church, in particular to bring the theological witness of the church into engagement in these contexts. Ordered and designated lay ministries always function within and on behalf of the community and are constituted by the community.

Ministry is prophetic in character, meaning that it enables communities formed by God's Word and Spirit to resist the powers of evil, and to be living messengers of the kingdom of God that is to come. Ordered and designated lay ministries are called to leadership in forming the prophetic community by God's Word, in discerning the signs of the times and in presiding over the liturgy.

Ministry is representational in character, meaning that it is on behalf of someone else. It reflects the character of Jesus, who is among us as one who serves. Ordered and designated lay ministries are representative of the community of faith—the body of Christ—in words and action, and of the presbytery, which represents the unity of the church.

Ministry is relational in character in that it is based in the gifts of the Spirit given to build up the body of Christ. Ordered and designated lay ministries belong to the community and are brought into being in relationship with the community. Modelling the ministry of Jesus, ordered and designated lay ministries are also enabling in character, meaning that they are primarily focused on supporting and strengthening the ministry of the members of the community of faith.



Ministry is collaborative in character, in that the church's life is based in partnership. Ordered and designated lay ministries are always exercised in partnership with members of the community and collegially within the presbytery.

Ministry is accountable in character, in that it is exercised on behalf of and therefore with the authority of the faith community. Ordered and designated lay ministries in their various forms begin with a call that is tested by the community and is exercised under the discipline of a presbytery.

Ministry is of the heart and soul as well as of the mind. Spiritual depth, wisdom, sensitivity, and compassion are all attributes that define ministry, and are gifts or charisms of the Spirit that can be found in all effective leaders. Ordered and designated lay ministries require attention to spiritual life, authenticity, integrity, and passion.

### **Offices of Ministry Leadership**

Ordered ministry and designated lay ministry are the offices of ministry leadership appointed within The United Church of Canada. They encompass ordained, commissioned, and designated lay ministries in which members of the church experience and discern a call to ministry, and are tested and authorized by the church to provide accountable leadership in the mission and ministry of the church.

*Ordained and diaconal ministers* are ordered by the denomination and serve the mission and ministry of the whole church. Preparation for ordered ministry involves a minimum of university theological study and an extensive assessment process. As such, ordered ministry personnel are seen to be those who carry the responsibility of inheritors and communicators of the tradition enacted either in word and sacrament or in education and service. Ordered ministers therefore maintain the historic connection of the United Church to the Church Catholic through the witness to apostolic succession and through the faithful interpretation of the living faith tradition. Ordered ministers in particular serve as the church's resident theologians, called to bring the church's theological heritage into the context of God's mission in the world.

Ordained ministers function in all aspects of ministry and are formally called to word, sacrament and pastoral care. This involves presiding in worship and sacrament, care for the faithful inheritance and communication of the tradition, nurturing and strengthening the beloved community of God, making the wisdom of the ages relevant for today, and being representatives of Christ in the world in seeking justice and wholeness for all of creation.

Diaconal ministers also function in all aspects of ministry and are called to a specific emphasis on education, service, social justice, and pastoral care. Diaconal ministry, rooted in the tradition and history of diakonia, encourages a growing faith, speaks truth to power, seeks mutual empowerment, proclaims prophetic hope, nurtures life-giving community, and fosters peaceful, right relationship within the church and the whole of creation.

By virtue of their training and recognition, ordered ministry personnel are representatives of the church, expressed through their lifelong membership in presbytery. Consistent with the historic traditions of the church, ordination and commissioning take place through the laying on of

hands and once enacted, ordination or commissioning is not re-enacted. Ordination and commissioning are liturgically enacted at a Conference level.

Their training and recognition by the denomination also affords ordered ministers flexibility in their exercise of ministry leadership, including the possibility of being retained on the role of ministry without appointment. Because their ordered ministry is to the mission and ministry of The United Church of Canada (within the Holy Catholic Church), their ordination or commissioning can function in any presbytery recognized ministry, or they may be retained on the roll of presbytery while engaging other vocational or personal activities. Ordered ministers, by virtue of their training and accountability, are entrusted to initiate new forms of ministry, including the possibility of non-stipendiary ministries authorized and accountable to presbytery.

Ordered ministries encompass lifelong accountability and function everywhere.

*Designated lay ministers* are members of the church who exercise gifts for leadership in mission and ministry that emerge from within a local congregation or community ministry. Their ministries are presbytery accountable and serve local communities. Because their ministry emerges out of a local pastoral or ministry need, educational preparation may vary. Designated lay ministers are required to complete an educational program while under appointment, and completion of the program provides eligibility for subsequent appointments. While under appointment, designated lay ministers function in the aspects of ministry leadership relating to their appointment and they are also accorded membership in presbytery. At the end of an appointment, the presbytery and designated lay minister discern together questions of ongoing ministry and presbytery membership. Because designated lay ministry is dependent on appointment, it is celebrated (re-enacted) at each appointment. The appointment of a designated lay minister is liturgically enacted by the presbytery either in a presbytery meeting or in the local ministry.

Designated lay ministry is flexible, responsive to local need and responsive to the gift of the Spirit. Designated lay ministers are appointed to varied leadership in the ministries of the church specific to the work undertaken.

*Accountable ministry* takes form in The United Church of Canada in ordered and designated lay ministry roles. Ordered and designated lay ministers are called by God to exercise leadership within the church. They respond to the yearning of the church to be faithful in its participation in God's mission in the world. To be faithful and effective in that mission, accountable ministers need to be grounded in their spiritual life; secure in their identity; passionate in their mission; and effective in their organization, directed toward equipping the members of the body for engaging the mission and ministry of Christ's church. Because of the importance of all of these tasks, the church recognizes ordered and designated lay ministers and holds them accountable for the faithful exercise of leadership.

### **Emerging Spirit**

The General Secretary introduced the Emerging Spirit project approved at the 39th General Council 2006 and the current status of the work.

Keith Howard and Lesley Harrison gave a PowerPoint presentation on the work of Emerging Spirit and some of the congregational learning events including “Living the Welcome.” They noted that Emerging Spirit has presented different strategies to give options to congregations with the key question “Which relationships will we allow to influence our lives and thus our experience of God?”

The General Council returned to the three commissions to continue their work.

### **Friday, August 14, 2009**

#### **Worship**

Worship recognized the chaplains, and Navy Chaplain Rev. Earl Klotz introduced the retired chaplains in court and Peter Short, the United Church representative to the Interfaith Committee on Canadian Military Chaplaincy. He noted the importance of having the connection with the church and brought greetings on behalf of all the chaplains throughout the armed forces.

#### **Commission Update**

Paul Reed reported on the work done in commissions, noting that all but 25 proposals were dealt with in commissions and those not dealt with were referred to the Executive of the General Council.

#### **Motion: Paul Reed/Heather Burton**

**GC 40 2009 - 013**

That the 40th General Council 2009

1. Receive with appreciation the work of the Commissions conducted Tuesday afternoon, Thursday morning, afternoon and evening, and
2. Authorize the minutes of the Atlantic, Arctic and Pacific Commissions to be included in the *Record of Proceedings* of this General Council.

**Carried**

#### **Moderator Election**

The Moderator introduced the process for choosing the new Moderator, who will provide spiritual leadership for the church over the next three years. The General Secretary reviewed the voting procedures for the 40th Moderator of the General Council. The stewards distributed and collected the first ballot.

#### **Listening Team**

Table groups updated each other on the work in each of their commissions with the following question: “From your commissions yesterday, what would you say was the most significant in terms of direction for the next triennium?” Larissa Kanhai gave an update from the Listening Team on what it has heard to date and asked table groups to consider the following: “What are the glimpses of the resurrection that you have seen this week?”

#### **Remits Authorized by the 39th General Council 2006 (GS 48)**

The General Secretary reported the results of the following remits, which had been authorized by the 39th General Council 2006:

- Remit 1 – Licensed Lay Worship Leaders
- Remit 2 – Retired Lay Pastoral Ministers and Staff Associates
- Remit 3 – Presbytery Membership for Lay Past Presidents/Elders

- Remit 4 – Permanent Committee Chairpersons as Commissioners
- Remit 5 – General Secretaries/Speaker as Commissioners
- Remit 6 – Ex Officio Commissioners to the General Council

All of these remits were sent to Presbyteries. By the designated return date, out of 92 Presbyteries:

69 voted in favour of Remit 1	66 voted in favour of Remit 4
65 voted in favour of Remit 2	68 voted in favour of Remit 5
65 voted in favour of Remit 3	55 voted in favour of Remit 6

She noted that the decision of the court yesterday regarding Meaning of Ministry means that the court might not wish to enact Remit 2 at this time. Under Remit 2, Designated Lay Ministers who have been recognized by the Conference remain members of the Presbytery upon retirement. The “Statement on Ministry in The United Church of Canada” approved by the court yesterday changes the policy in Remit 2 by leaving the ongoing Presbytery membership of Designated Lay Ministers after appointment to the discernment of the Designated Lay Minister and Presbytery. As such, it requires another remit. If that new remit passes, Remit 2 will only be in effect for one triennium.

A question regarding Remit 3 clarified that Presbytery membership for Lay Past Presidents/Elders would include all Past Presidents.

Dwaine Dornan declared an interest in this proposal.

**Motion: Nora Sanders/Paul Reed**

**GC 40 2009 - 014**

The 40th General Council 2009:

1. That Remits 1, 3, 4, 5 and 6 be enacted, effective upon the release of the *Record of Proceedings* of this 40th General Council 2009; and
2. *The Manual* be changed to reflect the enactment.

**Carried**

**Motion: Steve Berube/Ann Harbridge**

**GC 40 2009 - 015**

The 40th General Council 2009:

1. That Remit 2 be enacted, effective upon the release of the *Record of Proceedings* of this 40th General Council 2009;
2. *The Manual* be changed to reflect the enactment.

**Carried**

There was discussion of whether Remit 2 should be enacted at this time. It would only be in effect for one triennium if the new remit that is required as a result of the court approving the “Statement on Ministry in The United Church of Canada” passes and is enacted.

**Motion: Steve Berube/Ann Harbridge**

**GC 40 2009 - 016**

3. authorize a remit to test the will of the Church on the policy adopted by this General Council with respect to Presbytery membership of Designated Lay Ministers

**Carried**

### **Moderator Election**

The General Secretary announced that the names on the second ballot would be Jim Angus, Ross Bartlett, James Christie, Maya Landell, and Mardi Tindal.

The Moderator thanked, on behalf of the General Council, the people who allowed their names to be put forward and who are not going forward on the second ballot. The stewards distributed and collected the second ballot.

### **Location of the General Council Office (COM 1)**

#### **COM 01 – M&O 15 and MNWO 3**

The General Secretary gave an update on the work being done to determine the location of the General Council Office after the current lease expires in 2015.

#### **Motion: Warren Vollmer/Heather Burton**

**GC 40 2009 - 017**

That the 40th General Council 2009 refer to the General Secretary, General Council, Proposals M&O 15 and MNWO 3 and all other suggestions of site location for the relocation of the General Council Office.

**Carried**

### **Nominations to the Executive of the General Council and Committees of the General Council (GCE 19)**

Paul Stott reviewed the work of the Nominations Committee.

The Moderator thanked the Nominations Committee, on behalf of the church, for the work they have done and their discernment.

#### **Motion: Paul Stott/Betty Kelly**

**GC 40 2009 - 018**

That the 40th General Council 2009

1. Appoint the people named in the Report of the Nominations Committee to the Executive of the General Council and the committees of the General Council with the stated terms.
2. Acknowledge with gratitude the service of those members who completed or ended their terms on the Executive of the General Council or one of the committees of the General Council during this past triennium.

**Carried**

### **Twenty Articles of Faith (SK 6)**

Linsell Hurd introduced the proposal from Saskatchewan Conference and the intention that these 20 Articles of Faith are not the only theological statements in the United Church. Time was spent in table groups for additional discussion with questions asked and responded to.

#### **Motion: John Young/Doug Wright**

**GC 40 2009 - 019**

That the 40th General Council 2009

1. In the area of Doctrine, The United Church of Canada recognizes the primacy of Scripture, with the “Doctrine Section of the Basis of Union”, “1940 Statement of Faith”, “A New Creed,” and “A Song of Faith” each being recognized as a ‘subordinate standard’ of the United Church as contemplated by Declaration 3(b) of The United Church of Canada Act.

2. Declare that “Doctrine” of the United Church for all purposes in the Basis of Union, By-Laws, and Appendices of *The Manual* be those subordinate standards, subordinate to Scripture, that are so approved by the United Church in accordance with the conditions contained within The United Church of Canada Act; and
3. Authorize a remit to Presbyteries and to Pastoral Charges to test the will of the United Church with respect to these declarations and recognition.

**Motion to Amend: Pegi Ridout/Victoria Fillier**

To remove the 1940 Statement of Faith.

**Defeated**

**Motion – Carried**

**Moderator Election**

The General Secretary announced that the names on the third ballot would be Jim Angus, James Christie, Maya Landell, and Mardi Tindal. The stewards distributed and collected the third ballot.

**Announcements**

Michelle Slater noted the commissioners and guests who will be leaving early including Peter Short, Cheryl Ballard, Carla DeGroot, Jim White, Nancy Grenier, Hamid Slimi, Rabbi Reuven Bulka, Susie Ibutu, Don Hill, and Susan Towner-Larson.

Lloyd MacLean gave an update on behalf of Music United, formerly the United Church of Canada Association of Musicians.

**Moderator Election**

The General Secretary announced that the names on the fourth ballot would be Jim Angus, Maya Landell, and Mardi Tindal. The stewards distributed and collected the fourth ballot.

**Judicial Review Committee**

Virginia Coleman reported on the appeal process and the work of the Judicial Review Committee.

**Motion: Virginia Coleman/Ross Bartlett**

**GC 40 2009 - 020**

That the 40th General Council 2009 affirm the decision of the Judicial Committee not to hear the appeal of Mr. Don Anderson with regard to ruling 06-009-R.

**Carried**

**The Candidacy Pathway (GCE 6)**

Stéphane Vermette gave an update and background to the Candidacy Pathway report and proposal. Discussion and questions were raised including motions passed in the commissions.

**Motion: Vic Wiebe/Leigh Sinclair**

**GC 40 2009 - 021**

That having considered the Candidacy Pathway proposal, the General Council refer it to the Executive of the General Council for more detail and development.

**Motion to Amend – Jim Christie/John Young**

To approve in principle the Candidacy Pathway Report and refer it to the Executive of the General Council for more detail and development.

The Moderator ruled the amendment out of order.

**Motion – carried**

**Moderator Election**

The General Secretary announced that the names on the fifth ballot would be Maya Landell and Mardi Tindal. The stewards distributed and collected the fifth ballot.

**Requirements for Discernment Committees (M&O 5)**

Matt Gallinger introduced the proposal, followed by time in table groups for discussion.

**Motion: Matt Gallinger/Krista Vandarsar**

**GC 40 2009 - 022**

That the 40th General Council 2009 direct the Executive of the General Council to review the requirements for the Discernment Committee process, particularly the requirements that presbytery representatives must be in place and call the first meeting in order for the process to begin, and the length of the process.

**Carried**

**Moderator Election**

The General Secretary declared the results of the election and introduced Mardi Tindal, the 40th Moderator of The United Church of Canada.

**Motion: Maya Landell/Jim Angus**

**GC 40 2009 - 023**

That this vote for Moderator be unanimous.

**Carried**

Mardi Tindal addressed the court, thanking the nominees for their leadership, inspiration, and deep faith. She thanked her family and colleagues. She read from Ephesians 4 and recommended this as the basis of a covenant for the next three years: “let us live in love.” In closing she quoted Jim Angus, “we will walk together.”

The General Secretary declared that the electoral process was closed.

**Motion: Fred Braman/Ron Vincent**

**GC 40 2009 - 024**

That the ballots be destroyed.

**Carried**

The Moderator led prayer for Mardi and the work before her over the next three years.

**Transfer and Settlement Review (GCE 10)**

Dwaine Dornan introduced the Transfer and Settlement Review proposal and gave the background. After time in table groups, comments were made and concerns raised.

**Motion: Dwaine Dornan/Ann Harbridge**

**GC 40 2009 - 025**

That the 40th General Council 2009 amend policies related to the Transfer and Settlement of ordinands and commissionands as follows:

1. Retain the Transfer and Settlement processes, but change the policy to provide the flexibility that allows Candidates the same choice that is provided to pastoral charges, and no longer require individuals to agree to accept the Transfer and Settlement system at the time they become Candidates. Instead, by February 1 of the year of anticipated ordination or commissioning they must choose transfer and settlement or call/appointment. This choice would be final for that year.
2. Since candidates will now have the option of pursuing a call, the Transfer Committee will no longer use the formal term “limiting conditions.” The process will continue to honour reasonable accommodation, especially, but not exclusively, related to human rights concerns.
3. Financial incentives to choosing transfer and settlement be established by the Executive of the General Council.
4. Such policy changes be evaluated, to determine whether they meet the diverse needs of the church, following five and ten years of implementation. The results of such an evaluation be reported to the following General Council.
5. The Permanent Committee on Ministry and Employment Policies and Services initiate and encourage the communication and integration of this report with related work being done through the Executive of the General Council.

**Carried**

**Motion: Dwaine Dornan/Ann Harbridge**

And further, that the 40th General Council 2009 authorize a remit to test the will of the church in respect to these amended policies and that the results of the remit be implemented immediately upon approval by the required majority of Presbyteries.

**Motion to Amend: George Thurlow/Kevin Johnston**

That the results of the remit only be implemented upon the approval of the 41st General Council 2012.

**Defeated**

**Motion to Amend: John Young/Eleanor Scarlett**

~~Immediately upon approval by the required majority of Presbyteries implemented on July 1, 2010, provided that 2/3rds of the total number of presbyteries/districts have given their approval.~~

**Carried** by more than 2/3 majority

**Motion as Amended**

And further, that the 40th General Council 2009 authorize a remit to test the will of the church in respect to these amended policies and that the results of the remit be implemented on July 1, 2010, provided that 2/3rds of the total number of presbyteries/districts have given their approval.

**Carried** by more than 2/3 majority

**Revision of Basis of Union to Include First Peoples of Canada (GCE 2)**

The General Secretary noted that this proposal and the New United Church Crest are before the General Council on the request of the Aboriginal Ministries Steering Committee.



**Motion: Mary-Anne Shipley/Evelyn Broadfoot****GC 40 2009 - 026**

That the 40th General Council 2009

1. Adopt as a policy that the presence and spirituality of First Peoples in the United Church and their historical context be acknowledged as a significant component to the Basis of Union, and that First Peoples be invited to become signatories to the Basis of Union; and
2. Direct the Executive of the General Council to establish a task group with a mandate:
  - a. to initiate and oversee processes over the next triennium to assist the church in understanding and acknowledging the presence and spirituality of First Peoples, and their historical context, in the United Church;
  - b. to develop recommendations for amending the Basis of Union in order to acknowledge the presence and spirituality of First Peoples, and their historical context;
  - c. to develop a process by which First Peoples might become signatories to the Basis of Union
  - d. with the task group to be composed of equal numbers from the Aboriginal and non-Aboriginal membership of the United Church.
3. Direct the Executive of the General Council to report to the 41st General Council 2012 with recommendations from the task group.

**Carried****New United Church Crest (GCE 3)**

Concerns were raised that the deep meanings in the elements of the crest not be lost. The pain of the Evangelical United Brethren Church at not being included on the crest was noted and it was suggested that they be approached to see if they are still interested in being part of a new crest.

**Motion: Warren Vollmer/Roz Vincent-Haven****GC 40 2009 - 027**

That the 40th General Council 2009

1. Approve the development of a new crest for The United Church of Canada that acknowledges the presence and spirituality of First Peoples within the United Church, and the fact that the United Church is built upon Aboriginal heritage and territory; and
2. Direct the Executive of the General Council to establish a task group with the mandate of designing the new crest, with the task group to be composed of equal numbers from the Aboriginal and non-Aboriginal membership of the United Church.
3. Direct the Executive of the General Council to report to the 41st General Council 2012 with the recommendations of the task group.

**Carried**

During the evening portion of the agenda, commissioners were invited to reflect on the United Church in “six-word stories.” Some commissioners then came forward and shared their stories, which brought laughter and tears. Examples of these six-word stories included:

<i>Hearts dancing through brokenness to welcome</i>	<i>Gospel told. People bold. Buildings sold</i>
<i>Church feels like mud — potter approves</i>	<i>More franchises than Timmy's — better bread</i>
<i>Followers of Jesus making the world better</i>	<i>Gospel moving, social grooving, simply free</i>

**Saturday, August 15, 2009****Worship**

The Worship Team and rEvolve led morning worship.

**A Vision for Ministries in French in The United Church of Canada (GCE 17)**

The recommendations from the Ministries in French Council were discussed including changes to the original proposal.

**Motion: Stéphane Vermette/Diane Dwarka****GC 40 2009 - 028**

That the 40th General Council 2009

1. Receive the report “A Vision for Ministries in French in The United Church of Canada” for information,
2. Refer to the Executive of the General Council with support the recommendations in item 6 for consideration in its planning process for the next triennium,
3. Declare that Francophone ministries are an integral part of the identity, mission and vision for the future of The United Church of Canada,
4. Commit the church to the continued strengthening and expansion of Francophone ministries, and to the goal of establishing at least five new Francophone ministries, and
5. Request that the Executive of the General Council report to the 41st General Council 2012 on the implementation of the recommendations.

**Carried**

Recommendations:

**1. Maximisation of Effective Deployment of Human Resources.****1.1 Supervised Ministry Education for Francophone and Bilingual Candidates**

- 1.1.1 that the *policies* and practices of The United Church of Canada be adjusted to facilitate Supervised Ministry Education in French-speaking contexts;
- 1.1.2 Francophone and bilingual candidates who request it, have the possibility of completing their Supervised Ministry Education in French;
- 1.1.3 a National Fund be created in order to help finance Supervised Ministry Education in contexts that could be recognised as valid learning sites, but that lack the necessary funding;
- 1.1.4 the Congregational, Educational, and Community Ministries Unit (CECM), in consultation with UMiF, include the above elements in its recommendations as it continues to study and reflect on the future and restructuring Supervised Ministry Education.

**1.2 Transfer and Settlement of Francophone and Bilingual Candidates for Ministry**

- 1.2.1 The United Church of Canada’s Transfer and Settlement policies be adjusted to prioritize settlement of Francophone and bilingual candidates in areas where there are obvious and discernable possibilities for ministry in French – including the candidate’s own Conference;
- 1.2.2 forms and procedures for settlement include an explicit agreement on the part of congregations requesting settlement to facilitate the development of ministry in French in the event that the person or persons settled are Francophone or bilingual;
- 1.2.3 when dealing with Francophone or bilingual candidates, the Transfer Committee expressly consult with Conferences in areas with significant Francophone

- populations (e.g. M & O, Maritime and Manitou Conferences) and any other Conference that expresses an interest in ministry in French;
- 1.2.4 in consultation with UMiF, the above elements be included in CECM's recommendations and policies that are part of any future restructuring of the Transfer and Settlement process.
- 2. Discernment of Context, Mission and Call to Ministry Personnel**
- 2.1 Making the JNAC Process More Explicit with Respect to Cultural Inclusiveness**
- 2.1.1 in contexts where it is pertinent to do so, the process of evaluation of the mission and needs of congregational and community ministries (JNAC) include a focus on the potential for a culturally diverse ministry – especially the potential for ministry to Francophones – and that this information be integrated into the mission statement, job description, and responsibilities outlined in extending a call to lay or ordered ministry personnel;
- 2.1.2 Conferences and Presbyteries in areas with a significant number of Francophones (especially those within the bounds of Winnipeg Presbytery and M & O, Maritime and Manitou Conferences) as well as any others who are interested, ensure that contextual factors such as cultural diversity and special needs be included in the process of reflection, analysis, and evaluation of mission and witness;
- 2.1.3 the JNAC handbook be less general and offer more explicit guidelines with respect to the articulation of intentionality for ministry among Francophones and other communities and cultures.
- 2.2 Including Linguistic and Cultural Competencies for a Call to Ministry Personnel in Appropriate Contexts**
- 2.2.1 congregations and ministries situated in areas where French is the language either of the majority, or of a significant minority, consider making knowledge of French a requirement for call, or at least, require that ministers and leaders take French-language training within the two years of their start date;
- 2.2.2 with the support of UMiF and in collaboration with CECM and MEPS (Ministry and Employment Policies and Services Unit), M&O, Manitou and Maritime Conferences accompany presbyteries, congregations and ministries in this discernment need for linguistic and cultural skills in a specific context of ministry.
- 2.2.3 training in French language and culture be fully eligible for financial support from funds allocated for Continuing Education.
- 3. Education and Training**
- 3.1 The United Church of Canada ensure the presence of a centre offering a theological training programme in French for lay people and candidates for ordered ministry; that the content of such a curriculum include theological and pastoral training, as well as a linguistic experience and cultural knowledge of Québec society and culture and of the diverse Francophone cultural communities in the country;
- 3.2 a course focusing in the history, culture, and religious sociology of the various Francophone communities across Canada be established in both Official Languages, offered on-line, and which would be recognized and accredited by all of the theological schools of The United

Church of Canada/L'Église Unie du Canada – the course to be offered not later than by September 2011;

- 3.3 ten thousand dollars (\$10,000) be made available for the development of such a course under the supervision of CECM and UMiF; the course to be offered no later than Fall 2011
- 3.4 the Ministry of Supervision course be offered in French so that Francophone and bilingual candidates have access to an experience of ministry in a Francophone context as part of their practical training. Such training experiences shape lives, ministries and develop confidence.

#### **4. French-Language Training and Needs**

##### **4.1 French Language training:**

- 4.1.1 a fund be established to offer financial support for French-language training – primarily for those whose work and/or ministry context requires competence in the French language;
- 4.1.2 this fund be administered by CECM/MEPS as an integral, albeit distinct, part of continuing education programmes;
- 4.1.3 the criteria for determining the allocation of funds and the types of language programmes that are eligible be established jointly with UMiF;
- 4.1.4 That the French-Language Training Fund make available twenty-five thousand dollars (\$25,000) a year for an initial period of 5 years. A review and evaluation will be conducted during the fifth year before a possible renewal of this programme.

##### **4.2 French in the General Council Offices**

- 4.2.1 MEPS, in cooperation with UMiF and in consultation with other units, identify the precise positions where French is useful and/or necessary in order to function professionally as well as other positions where it would be an asset, but not a requirement;
- 4.2.2 this information become part of the skills profiles and hiring practices of the Church that are put in place gradually as vacancies are declared. (This is particularly relevant, for example, to certain areas and positions in resource development, web-design, public communications, and development of congregations and ministries.)

#### **5. Creation of New Ministries in French**

- 5.1 an intentional strategy of gradual and sustained development of new ministries, capable of having a spiritual, real, concrete, and lasting impact not only on the Francophone sector of our Church, but on the denomination's public witness as a whole;
- 5.2 the creation of the equivalent of five (5) full-time ministries in French in the five (5) years following the 40th General Council (2010-2014, inclusive) in order to respond to the identified potential for development – particularly, but not exclusively, in M&O, Maritime and Manitou Conferences and in Winnipeg Presbytery;
- 5.3 the creation of the equivalent of one (1) new full-time ministry each year between 2010 and 2014. In this way, the financial investment can be planned and made gradually over the five-year period (see the table of the investment calendar [p. 288]); the necessary support can be put into place at all levels (by local communities, Presbyteries and Conferences); adequate personnel can be recruited; and learning can be shared from the experiences, successes and challenges that arise as ministries are developed;

- 5.4 that each new ministry be funded for a period of five (5) years with a budget of one hundred thousand dollars (\$100,000) – for the equivalent of a full-time position;
- 5.5 that after five (5) years, the financial support for each ministry decrease by twenty thousand dollars (\$20,000) each year for the four years between 2015 and 2022 (see table showing investment calendar [p. 288]) to achieve autonomous local support.

## 6. Recommendations for the Implementation Process, Evaluation and Sharing Learnings

Following the General Council, and conditional to its approval of the recommendations to approve the creation of new ministries, the General Secretary and the General Council Executive will determine the source(s) of funding;

- 6.1 UMiF will continue to accompany and support communities, Presbyteries and Conferences in developing proposals for ministries in French;
- 6.2 These proposals will follow the normal endorsement procedures at the local and regional levels of the Church (the local community, the Presbytery and the Conference and/or their authorized committees).
- 6.3 In addition, UMiF, in collaboration with CECM will:
- 6.3.1 receive and approve these proposals,
- 6.3.2 follow and accompany their evolution and, in collaboration with local decision-making bodies, will develop tools for annual evaluation;
- 6.3.3 share results and learnings with the wider Church;
- 6.3.4 develop, with the other Units and decision-making bodies of our Church, a contextual theology of our experience of doing new development work and mission;
- 6.3.5 in collaboration with Justice Global and Ecumenical Relations Unit (JGER) for mutual learning, relate these experiences to those of other sectors of The United Church of Canada as well as to those of the Global Church;
- 6.3.6 continue to develop resources and liturgical materials for the spiritual nurture of these new ministries.

### New Business

Paul Reed introduced the new business received. He asked that anyone with additional new business bring it to the Business table.

### Solidarity with KAIROS (New 1)

An overview was given of this proposal and KAIROS' action.

### Motion: Vicki Obedkoff/Jesse Root

GC 40 2009 - 029

That the 40th General Council 2009, in view of the action taken on M&O 7, "Implementation of Measures towards Peace in the Middle East," support KAIROS urgent action and direct the General Secretary, General Council communicate our solidarity to the village of Bil'in as they continue non-violent protest of settlement construction and the barrier wall on their lands, and in the face of arrests of community leaders, including Mohammed Khatib, and the escalating violence they face. With copies to Members of Parliament and the media.

### Carried

### Youth and Young Adult Ministries (New 2)

The proposal was introduced and a change to the proposal was suggested.

**Motion: Paul Reed/Daniel Reed**

**GC 40 2009 - 030**

That the 40th General Council 2009 refer New 2 Youth and Young Adult Ministries to the Executive of the General Council as follows:

1. Affirm the determination of the Executive of the General Council in 2007 that Youth and Young Adult Ministries are a priority of the church.
2. To refer to the Executive of the General Council a request to live out this commitment
  - a. by reallocating funding in order to increase the proportion of the budget allocated to Youth and Young Adult Ministries by 1% per annum for the next triennium,
  - b. by encouraging other courts of the church to act similarly,
  - c. and by using this funding as the Executive of the General Council sees fit, but with a particular desire to increase accessibility and funding to existing Youth and Young Adult Ministries and for the increase of training for Youth and Young Adult Ministries.

**Carried**

**Statement on Ministry (New 3)**

The new proposal was introduced with background.

**Motion: Daniel Reed/Margaret Walker**

**GC 40 2009 - 031**

That the 40th General Council 2009 refer New 3 Statement on Ministry to the Executive of the General Council as follows:

Direct the General Secretary, General Council:

1. To develop a statement on the subject of the ministry of the whole people (thus including laity) of The United Church of Canada, and
2. That such a statement be developed with congregational consultation, and
3. To report this to the 41st General Council 2012 with the intention that this would be added to the current "Statement on Paid Accountable Ministry" to create a conclusive "Statement on Ministry."

**Carried**

**General Council Agenda (New 4)**

The new proposal was introduced.

**Motion: Matt Gallinger/Edward Avey**

**GC 40 2009 - 032**

That the 40th General Council 2009 refer New 4 General Council Agenda to the Executive of the General Council as follows:

Directs that:

1. The Agenda and Planning Committee, in preparation for future meetings of the General Council, should consider the work of the Commons and the Commissions to be of primary importance, and that;
2. A greater proportion of time at future meetings of the General Councils should be allocated to these portions of the Agenda, and that;
3. Agenda items other than the work of the Commons and Commissions should be scheduled with an understanding that flexibility may be required in order to accommodate business that exceeds the previously allotted time.

**Carried**

**Use of Commissions (New 5)**

Jean Wilson introduced the proposal.

**Motion: Jean Wilson/Matt Gallinger**

**GC 40 2009 - 033**

That the 40th General Council 2009 refer New 5 Use of Commissions to the Executive of the General Council as follows:

Declare that the practice of using Commissions to deal with business brought before the (triennial) meetings of the General Council of The United Church of Canada be discontinued, and that all future meetings of the General Council use a process of decision making that includes all commissioners, and the wisdom of all present including youth, ecumenical and international guests, and other corresponding members.

**Defeated**

**General Council Processes (M&O 14)**

Brian Cornelius introduced the proposal from M&O Conference. Time was spent in table groups and discussion.

**Motion: Brian Cornelius/Don Koots**

**GC 40 2009 - 034**

That the 40th General Council 2009 endorse the affirmations adopted by the Executive of the General Council in May of 2008, namely,

1. General Council discerns purpose, vision and direction that give expression to the mission of the Church
2. The Executive of the General Council clarifies, deepens, and prioritizes the General Council work associated with the mission of the Church within the resource capabilities of the General Council
3. General Secretary, General Council develops the operational plan and budget for the General Council responsibilities in living the Church's mission, for decision by the Executive of the General Council
4. Recognize that discernment is an essential posture and practice of the General Council. We discern the way and will of God in order to live faithfully, to establish missional priorities, and to realize and allocate resources. We discern the way and will of God through prayerfully attending to the voice of the Spirit, the voices within and beyond our faith communities, the gospel story revealed in Scripture, our histories and traditions, and the wisdom of creation. Recognizing that the large size of the group implies particular challenges, we affirm the importance of continued refinement of our discernment practices and special efforts in training. This should include a well-specified process for feedback leading to decision.

And that the 40th General Council 2009 clarify the intent of the affirmations by including the word "priorities" following the word "vision" when describing the work of General Council such that it reads General Council discerns purpose, vision, priorities and direction that give expression to the mission of the Church.

**Carried**

## Records Review

Catherine Stuart gave a report on behalf of the Records Review Committee to the General Council. The mandate of the Records Review Committee was to examine the minutes of the thirteen Conferences to determine if they conform to the provisions of Section 92 of *The Manual*. She indicated that the Records Review Committee found the minutes of the Conferences to be in order. The Records Review Committee noted one issue, namely whether e-mail polls could be used in lieu of meetings or conference calls. [Note: this issue was addressed by the Arctic Commission in its response to proposals GS 6, MNWO 2 and TOR 4].

### Motion: Pam Mykityshyn/Catherine Stuart

**GC 40 2009 - 035**

That the report of the Records Review Committee be adopted.

Que le rapport de Records Review Committee soit adopté.

**Carried**

## Listening Team

Karen Bridges introduced the work of the Listening Team and led the prayer from the Call to Purpose. She reviewed the categories of discernment and the necessity of identifying the things that we need to rest on, what we need to cease for awhile, what we need to embrace, and what we want to feast on.

Larissa Kanhai reviewed the experience of the past week and presented the following emerging patterns as seen by the Listening Team:

- Emerging church (radical transformation and hope in the struggle)
- Authentic relationship with youth and young adults (including camps and campus ministries)
- How we order ourselves (including meaning of ministry, designated lay ministry, and Moderatorial nominees)
- Care of creation
- Outreach and social justice (honouring relationships, peace initiatives, refugees, and resisting empire)
- Faith Formation (empowering congregations)
- Becoming a whole people (intercultural engagement, holy manners, language, anti-discrimination work, and affirming church)
- Governance (spending consciousness and new technology use)
- Healing (right relations and congregations)

Table groups were asked to reflect on “What do you hear God calling us as the United Church to lift up from this list generated together?” and to circle three possible directions from the list.

## Announcements

David Wilson, editor and publisher of *The Observer*, noted the magazine was celebrating its 180th anniversary, making it the oldest continuously published magazine in North America. He noted that recent format changes were helping to raise *The Observer*'s profile, and that it had received a number of awards in 2009. He observed that holding on to subscribers in a shrinking church market remains a challenge, and asked commissioners to renew their subscriptions and help promote the magazine.



David Fines from *Aujourd'hui Credo* talked about this, the second-oldest French magazine in Canada and the only French Protestant magazine.

The global and ecumenical guests thanked the General Council for the opportunity to come, hear the stories, and be part of the General Council. They thanked their hosts and staff for the care given to them.

### Roll of Council

Jim McKibbin reported on the Roll of Council, which gives a picture of who we are as we gather.

#### A Community of 815 People

- 104 Youth Forum Delegates and Leaders
- 13 Local Arrangements
- 32 Official Guests (includes Global & Ecumenical Partners)
- 41 Stewards
- 36 Resource
- 58 Staff
- 30 Visitors (registered)
- 86 Volunteers
- 32 Children & Young Teens in Council and Leaders
- 383 Commissioners (62% women and 38% men)

#### Lay Persons and Ministry Personnel Commissioners

Role	Percentage (%)	No. of Delegates
Lay Women	36	141
Women Ministry Personnel	24	92
Lay Men	18	65
Men Ministry Personnel	22	83

#### Demographics of Age of Commissioners

Age	Percentage (%)	No. of Delegates
Under 30	12	45
Age 30–45	11	42
Age 46–65	59	227
Age 66+	18	69

#### Self Identify – submitted voluntarily

- Aboriginal – 19
- Racialized minority – 25
- Francophone – 8
- Deaf – 3
- Gay, Bisexual, Lesbian, and Transgender (GBLT) – 5

### Setting Directions

Larissa Kanhai and Karen Bridges presented the themes as identified and refined when the table groups were asked to name the three that spoke to them most strongly. They asked if the General

Council agreed that these themes provide the direction that they want to guide the work of the Executive of the General Council.

- Emerging church
- Authentic relations with youth and young adults
- Outreach and social justice and care of creation
- Faith formation
- Becoming a whole people

Table groups were asked how they will live out these directions in their own context and at home. They were also asked to take home and ask their home congregations how they would finish each of these sentences:

- Deepen our experience of ...
- Empower and support....
- Addresses our need...

The Moderator invited commissioners to make a testimony and share their commitments. A number of commissioners accepted this invitation to tell the court about the things they will take with them and the commitments they had made.

A commissioner added, in the spirit of the General Council, that commissioners will stay involved throughout the triennium and hoped that a way will be found to continue this discussion.

### **Green Team**

The Green Team hoped that the work done at General Council will be an inspiration at home and that everyone will continue to be green. It was noted that \$14,386 was raised for a solar hot water heater for Naramata Centre. The challenge to register acts of green means that there will be a reduction of 306,000 kg of carbon dioxide over the next three years.

### **A More Holistic United Church of Canada (HAM 2)**

Walter Sowa introduced and clarified the proposal that came out of the 39th General Council 2006.

Stephen Mills asked that the motion be considered seriatim.

### **Motion: Sybil Wilson/Roz Vincent-Haven**

**GC 40 2009 - 036**

That the 40th General Council 2009:

Affirms the first statement (We long for a deeper relationship with God) in the Call to Purpose: A Message from the Church to the Church as a guiding principle towards becoming a more holistic church in our next generation, seeking deeper relationship with God as we continue in *missio dei*, the sending God's mission of bringing good news and blessing to humanity.

### **Motion to Amend: Darla Sloan/John Fraser**

Add the subsequent three points from Call to Purpose in this motion.

### **Carried**

1. Affirms the statements
  - a. We long for a deeper relationship with God

- b. We long for deeper connection with one another
- c. We acknowledge the brokenness, pain, and fear we carry
- d. We believe that our spirituality and our prophetic voice spring from one source and are lived in one body

in the Call to Purpose: A Message from the Church to the Church as a guiding principle towards becoming a more holistic church in our next generation, seeking deeper relationship with God as we continue in *missio dei*, the sending God's mission of bringing good news and blessing to humanity.

**Motion carried as amended**

**Motion: Sybil Wilson/Roz Vincent-Haven**

**GC 40 2009 - 037**

- 2. Directs that current and future priority setting, planning and programs of The United Church of Canada be clearly informed by the statements in the Call to Purpose, with appropriate allocation of resources and calling, training and equipping leaders for the work of a more holistic United Church of Canada.

**Carried**

Matt Gallinger called for a point of order that the motion was out of order.

The General Secretary ruled that the motion was not out of order, that this motion affirms the Call to Purpose from the 39th General Council 2006, and that this General Council has been more specific about directions and the priorities for this triennium.

**Maintaining Our Justice and Global Commitments (M&O 11)**

The proposal was introduced and changes made.

**Motion: Mary-Anne Shipley/Faye Wakeling**

**GC 40 2009 - 038**

That the 40th General Council 2009:

- 1. Affirm as a mission priority our engagement in seeking justice in Canada and with our Global partners.
- 2. Direct the Executive of the General Council to give high priority to:
  - a. Mission Support Grants to congregations and community ministries in Canada
  - b. grants to Global Partners and the work of overseas personnel
  - c. staffing and program budget of the Justice, Global & Ecumenical Relations Unit (JGER)

**Carried**

**New Business**

Paul Reed introduced the remainder of the new business items as follows.

**Captioning on All Programming Produced by/for The United Church of Canada (New 6)**

That the 40th General Council 2009:

- 1. Direct that all future video programming produced by or purchased for The United Church of Canada include closed or open captioning, commencing 2010, as part of the United Church's commitment to becoming an intercultural church.

The General Secretary of the General Council:

2. Determine appropriate budget for closed or open captioning for videos programs, outside of regular operational financial resources for the General Council Office.

### **Gun Violence (New 7)**

That the 40th General Council 2009

Declare that gun violence should be a national concern, and

1. direct the General Secretary, General Council, to seek opportunities to:
  - a. Make public statements on the issues of gun violence, advocating that all levels of government make systemic changes to address the root causes of the violence, and
  - b. Seek out ways for the Church to stand in solidarity with oppressed communities in Canada and the various coalitions and networks working to end this oppression; and
2. Direct the Executive of the General Council develop and promote an educational program within The United Church of Canada to advance an understanding of the many faces of racism and hatred across the country, including with Black, Aboriginal, Asian, South Asian and Middle Eastern peoples.

### **Authenticity to Our Commitment to Justice in Worship (New 8)**

That the 40th General Council 2009 add the words “unless the congregation is discriminating against any group of persons on the basis of race, ancestry, place of origin, colour, ethnic origin, gender identity, sexual orientation, socio-economic status, age, disability or status as divorced persons.” to the *Manual* section 505 subsection (iii).

### **2010 Olympics (New 9)**

That the 40th General Council 2009:

1. Denounce the activities of the Vancouver Olympic Council (VANOC) in their attempts at gentrification of the Downtown Eastside, in their attempts to limit free speech in the city, and for their role in the militarization of the City of Vancouver.
2. Denounce the complicity of the City of Vancouver and the Vancouver Police Department, in the attempts at gentrification of the Downtown Eastside, in their attempts to limit free speech in the city, and for their role in the militarization of the City of Vancouver.
3. Denounce the Province of British Columbia’s violations at indigenous treaty rights with regards to Olympics related land developments, in addition to denouncing these corporations and organizations aiding the illegal developments.
4. Demand that the Province of British Columbia and Government of Canada hold a joint public inquiry into the 2010 Vancouver-Whistler Olympic Games.
5. Direct that The United Church of Canada inquire how and why its colonial blindness operates and impairs the work of the church.

### **Youth Forum Vote (New 10)**

That the 40th General Council 2009 direct the Executive of the General Council to develop processes to enable all Youth Forum Delegates and Youth Forum Leadership, representing their Conferences, have full voting rights and responsibilities in all General Council Meetings.

### **Motion: Paul Reed/Daniel Reed**

That the five new items of business

**GC 40 2009 - 039**

- Captioning on All Programming Produced by/for The United Church of Canada (New 6)
- Gun Violence (New 7)
- Authenticity to Our Commitment to Justice in Worship (New 8)
- 2010 Olympics (New 9)
- Youth Forum Vote (New 10)

be referred to the Executive of the General Council to consider and make decisions.

**Carried**

An additional piece of new business was received from the floor and considered.

**Affirm Listening Team Priorities (New 11)**

**Motion: Elizabeth Macdonald /Richard Hollingsworth**

**GC 40 2009 - 040**

That the 40th General Council 2009 affirm the Listening Team priorities and send them on to the Executive of the General Council with blessing and support:

- Emerging church
- Authentic relations with youth and young adults
- Outreach and social justice and care of creation
- Faith formation
- Becoming a whole people

**Carried**

**41st General Council 2012**

The members from Ottawa Presbytery, with the support of Montreal and Ottawa Conference, welcomed and invited the 41st General Council 2012 to Ottawa.

**Commissioning Commissioners and the Executive of the General Council**

The General Secretary asked the commissioners to stand and commissioned them to continue to serve in their capacity as commissioners until the 41st General Council 2012.

The Moderator invited the members of the Executive of the General Council for the next triennium to introduce themselves, and commissioned them.

**Moderator Recognition**

Nancy Ferguson, chair of the Moderator's Advisory Committee, introduced a slide show presentation of memories of David Giuliano's last three years as Moderator. She talked about the language spoken through witness rather than words. David helped the church to come to this new place with new energy, passion, risk taking, and trust in the "wedging" of the Spirit. She thanked David for his leadership and for the gift of what it is to be church.

The Moderator thanked the members of his Advisory Committee, his partner Pearl, and each person who is a representative of the church. He noted the profound experience of being Moderator.

**Closing Procedural Motions****Motion: Nora Sanders/Paul Reed****GC 40 2009 - 041****Receiving Reports and Discharging the Commissions**

That the 40th General Council 2009 enter the minutes from the three Commissions in the *Record of Proceedings*; and

That the 40th General Council 2009 discharge Commissions Arctic, Atlantic, and Pacific with the appreciation of the court.

**Powers of the Interim Sub-Executive – Resolution 101**

That the Interim Sub-Executive be given necessary powers:

To accept obligations, loans, hypothecs, transfers, and delegations of payment, and gifts, bequests, Deeds of Dation en Paiement, and conveyances of property both movable and immovable; to bind this Corporation to such conditions as the said Sub-Executive may deem necessary or expedient and to the payment of any consideration price; to grant delays of payment for sums due or to become due under Deeds of Sale or Loan or for other debts and to increase or reduce the rate of interest; to make transfers of sums due to this Corporation and give subrogation with or without warranty and to receive the price; to receive payment of all sums, both capital and interest, in any way and at any time due and for all sums received good and sufficient acquaintances to give and grant: to discharge mortgages, hypothecs, and other privileged claims and release property there from with or without consideration and to limit and restrict any hypothec and privilege or other security upon any immovable property to such sum or sums and in such manner as the said Sub-Executive may think fit and this either by a separate instrument or by intervention in any deed or document to sell and convey with legal or more extended or more limited warranty any and all movable and immovable property which may now belong to this Corporation acquired from the Sheriff of any District, from any debtor or in any other manner, or that may hereafter come into its possession in any such way or in any such manner whatever; to declare any property sold to be free from encumbrances and to make other declarations thought usual or necessary; the whole upon such terms and conditions and for such price or other considerations as the said Sub-Executive may see fit, to arrange the terms of payment and rate of interest and other details, including the date of possession and the nature and amount of security for the price; to receive the price whenever paid; to whole in such manner as the said Sub-Executive may think proper or be advised by any one chosen to aid or advise this Corporation; to take and authorize to be taken any and all proceedings, suits and actions, legal and otherwise, which may be necessary, or thought necessary, for the enforcing of the claims of this Corporation, the preservation of its rights or the protection of its interests, and to defend all suits and actions; and further, that any one or more members of the said Sub-Executive who may be mentioned in a resolution passed for that purpose may do and perform all acts and deeds and sign and execute all documents and writings which he or they may deem necessary or advisable in or about the premises: and that the said Sub-Executive be and it is hereby further authorized and empowered to name and appoint by resolution one or more persons in the Province of Quebec or elsewhere from time to time as the said Sub-Executive may deem it necessary or advisable to do so; to do and perform for and on behalf of The United Church of Canada all acts and deeds and to sign and execute all documents and writings as the said person and persons may deem necessary or advisable in connection with any one or more business matters which may be referred to in a resolution passed by the Sub-Executive for that purpose.

That the Interim Sub-Executive of General Council be given necessary powers to do any act or thing of a routine or emergency nature which the Executive of the General Council has power to do, except in any case in which the Executive has decided it should not exercise such powers.

**Authority of the Executive of the General Council**

That the authority of the Executive of the General Council shall be as described in *The Manual*.

**Preparation for the 41st General Council 2012**

That the Executive of the General Council ensure that arrangements are made for the 41st General Council 2012, such arrangements to be presented for adoption at the first business session of that General Council.

**Digest of Minutes of the Executive and Sub-Executive of the General Council**

That, upon request, a digest of the actions of the Executive and Sub-Executive of General Council be made available to Commissioners to the 40th General Council 2009 between the meetings of this 40th General Council 2009 and that of the 41st General Council 2012 and that this digest be included in the documentation for the 41st General Council 2012.

**Authority for Changes in *The Manual and Record of Proceedings***

That the General Secretary, General Council, be given authority to edit the *Record of Proceedings* of the General Council and to make necessary changes in *The Manual* resulting from the actions of the General Council.

**Publication of the *Record of Proceedings***

That the General Secretary, General Council, be given authority to publish the *Record of Proceedings* in such format(s) as deemed appropriate for the distribution of the actions of this meeting throughout the church.

**Adjournment**

That the 40th meeting of the General Council be adjourned at the close of the Service of Installation on Saturday, August 15, 2009.

**Carried**

The Moderator thanked everyone for the meeting and invited Michelle Slater to express gratitude on behalf of all present to those who had organized and assisted at the meeting.

The Moderator closed the meeting with prayer. The meeting concluded with a communion service and the installation of the new Moderator.

**MINUTES OF THE ATLANTIC COMMISSION**

For membership of the Atlantic Commission see page 133.

**Tuesday, August 11, 2009**

Co-Chairs Paul Stott and Betty Kelly welcomed commissioners and expressed appreciation for the important work we do on behalf of the church. They introduced themselves and David Allen as Resource Person.

The administration team was introduced: Susan Sigal and Diane Bosman on projection/listening and Jennifer Bentley as recording secretary. Former Moderator Marion Parry was welcomed and introduced as a spiritual elder and guide.

**Procedural Motions**

**Motion: Paul Stott/Susan Eagle**

**GC 40 2009 - 042**

**Bounds of the Court**

That the bounds of the Atlantic Commission be the gymnasium floor, excluding the bleachers, at University of British Columbia – Okanagan, Kelowna, British Columbia.

**Administrative Staff**

That the administrative staff for this meeting of Atlantic Commission be Susan Sigal and Diane Bosman, and that the minute secretary for this meeting be Jennifer Bentley.

**Carried****Worship**

Opening worship was from the prayer resource *Gathering*, “In The Potter’s House.”

**Agenda**

The co-chairs reviewed the process working from a proposal perspective with a reminder to use respectful language, to listen carefully, and to refrain from clapping or moaning in response to comments. When the court is ready for a motion, the co-chairs will move into a brief time of parliamentary procedure.

The development of the agenda was reviewed, noting that work that isn’t complete at the end of each commission session will go to unfinished business. The will of the court will be sought for prioritizing the unfinished business in session five. At the end, any unfinished business will be referred to the Executive of the General Council.

**Motion: Betty Kelly/Warren Vollmer**

**GC 40 2009 - 043**

That the agenda as circulated be accepted and approved by Atlantic Commission as its agenda, on the understanding that the agenda may be changed, as necessary, by the action of the Commission, or by action of the Commission on the recommendation of the Business Committee.

**Carried**



**Consent (Atlantic 1)**

**Motion: Stephen Mabee/Maggie Melanson**

**GC 40 2009 - 044**

That the 40th General Council 2009 approve taking the actions requested in the following proposals, and direct the Executive of the General Council either:

to take such actions; or

where action is required by another body or officer, to oversee the implementation of such action.

- BC 1 – Bella Bella Emergency Lighting
- LON 10 – The Abolition of Nuclear Weapons
- ANW 14 – Protecting Canadian Children and Our Environment
- ANW 6 – Energy and Climate
- TOR 1 – Canada’s Official Development Assistance
- ANW 3 – Continuing Air Quality Standards and Health
- M&O 16 – Return Omar Khadr to Canada

**Carried**

**Motion: Paul Stott/Edward Avey**

**GC 40 2009 - 045**

That the Atlantic Commission take no action on TOR 8 – The Abolition of Nuclear Weapons, as it is identical to London 10, which was accepted in the omnibus motion.

**Carried**

**Protection of Agricultural Land and Local Food Security (ANW 1)**

Discussion on the proposal took place, including not wasting paper on a pamphlet and the use of online resources.

**Motion: Peter Chynoweth/Roz Vincent-Haven**

**GC 40 2009 - 046**

That the 40th General Council 2009 direct the General Secretary, General Council, to develop or recommend study resources to encourage and enable congregations to:

- become aware of the local planning process.
- raise awareness of and become involved in their local land use issues.
- foster connections between their local food producers and consumers.
- understand the process of food production “from seed to plate”.
- outline possibilities for local food consumption in the various regions in Canada (e.g., the 100-mile diet, developing urban garden plots).
- ground this work in our call to live in community and to be stewards of the earth.

**Carried**

**Rejection of Torture (ANW 15)**

**Motion: Peter Chynoweth/Beth Johnston**

**GC 40 2009 - 047**

That the 40th General Council 2009, through the General Secretary, General Council, call upon partner churches, ecumenical organizations and human rights groups to join The United Church of Canada in calling upon the Government of Canada to petition the government of the United States of America to initiate a nonpartisan Commission of Inquiry to investigate and document the authorization, practice, or complicity in the practice of torture by its own agencies, to consider the legal issues involved and to evaluate the most effective means by which those responsible may be held legally accountable.

**Carried**

### **Expansion of The United Church of Canada Pension Fund Social Criteria (MAR 19)**

Discussion on the proposal took place.

#### **Motion: Janet Stobie/Mary-Anne Shipley**

**GC 40 2009 - 048**

That the 40th General Council 2009:

1. direct the General Secretary, General Council to seek independent legal and financial opinion as to what would be required for The United Church of Canada Pension Board (UCCPB) to adopt the socially responsible investment criteria of The United Church of Canada as their own investment criteria; and therefore avoid investing in any company that:
  - a. has ignored or failed to take into account the needs and interests of communities affected negatively by its operations or planned operations. Evidence of such failure may be found in a lack of engagement in public consultation, especially in the face of community opposition and
  - b. has ignored or failed to take into account the needs, interests, and rights of aboriginal communities affected by its operations, or planned operations, and that investments in extractive industries be screened by the UCCPB based on companies' adherence to international standards on human rights, environment, and indigenous peoples' rights, including the international standard of the Right to Free, Prior and Informed Consent.
2. Direct the General Secretary, General Council to then report back to the Executive of the General Council and the originating body (Maritime Conference, Church In Action Committee) and to the Justice, Global and Ecumenical Relations Unit for consultation and action.
3. That the 40th General Council 2009, given that the UCCPB currently holds investment in Goldcorp which does not meet the ethical investment standards of the United Church, direct the Executive of the General Council to encourage the UCCPB to take steps:
  - a. To engage with affected Mayan communities and their representatives to ensure that the UCCPB understand the perspective of the communities, regarding Goldcorp positions and statements;
  - b. To include a member of the Maritime Conference Mining the Connections Working Group in any engagement process with Goldcorp, since it is a highly-informed United Church of Canada group with in-depth knowledge of the history and present situation of Guatemala and strong relationships with communities affected by Canadian mining companies;
  - c. To encourage the Pension Board to undertake shareholder advocacy with companies in which the United Church Pension Plan invests where concerns have been expressed regarding environmental, social and human rights impacts.

**Carried**

#### **“No” to Canada-Colombia Free Trade Agreement (M&O 12)**

The proposal was presented with discussion. An order of the day was reached and this proposal was returned to later.

**Pathway to Peace in Israel/Palestine (TOR 9)**  
**Seeking Peace through Justice (TOR 10)**  
**Working for Peace in Israel/Palestine (TOR 13)**

The Chair welcomed Bruce Gregersen, General Council Officer, Programs, and invited Bruce to give a short history on the United Church's search for a just peace in the Middle East. Bruce referred to the policy document "Paths to Peace in Israel and Palestine" approved at the 38th General Council 2003. Table group time followed to identify ethical values.

Marion Parly closed this time of sharing with a prayer.

**Motion: Doug Varey/Martha ter Kuile** **GC 40 2009 - 049**

That the 40th General Council 2009 repudiates and regrets language used in the background provided for resolutions TOR 9, TOR 10, and TOR 13, which is provocative, unbalanced and hurtful.

**Carried**

Rabbi Reuven Bulka, Norma Carmi and Miriam Spies (a representative from the "United for Peace" youth delegation) were invited to address the commission.

**Motion: Warren Vollmer/Victoria Fillier** **GC 40 2009 - 050**

That the 40th General Council 2009 reaffirm the policy "Paths to Peace in Israel and Palestine" set forth at the 38th General Council 2003, express profound sadness at the continued suffering in the Middle East, and receive for information and take no action on TOR 9, TOR10, and TOR 13.

**Carried**

**Motion: Susan Eagle/Fred Darke** **GC 40 2009 - 051**

That we postpone definitely to the first item on Thursday.

**Carried**

Grace was sung, followed by adjournment at 5:30 p.m.

**Thursday, August 13, 2009**

The Atlantic Commission resumed their business at 11:13 a.m. and reviewed agenda changes.

**Implementation of Measures towards Peace in the Middle East (M&O 7)**

Discussion continued from Tuesday with an amended proposal presented followed by time in table groups.

There was a request that the motion be presented seriatim.

**Motion: Lance Howard/Susan Eagle** **GC 40 2009 - 052**

That the 40th General Council 2009

1. Record its convictions that a just peace in the Middle East will require:
  - The denunciation of Human Rights abuses committed by Israel and Palestine, as documented by Amnesty International and the United Nations, that will result in Member States of the United Nations taking subsequent, appropriate actions;

- That the occupation and siege of Gaza by Israel cease, requiring the full withdrawal of Israeli forces from Gaza;
- That the Government of Canada and Member States of the United Nations support international efforts to alleviate the humanitarian and economic situation in Gaza;
- The withdrawal of Israeli military forces to pre-1967 borders and ending all forms of violence by the Israeli Government upon the Palestinian people;
- The cessation of suicide bombings and other violent attacks directed towards Israeli civilians on the part of Palestinians;
- Recognition that East Jerusalem, West Bank and the Gaza Strip constitute an integral part of the territory occupied in 1967 and Israeli settlements in the West Bank and East Jerusalem must be dismantled;
- The recognition by the emergent State of Palestine of Israel's right to exist as a Jewish state within safe and secure borders;
- The recognition by the Israeli Government and the emergent state of Palestine of equal citizenship rights, protections, privileges and responsibilities for all of their respective citizens regardless of religious or national origins.

**Carried**

**Motion: Lance Howard/Susan Eagle**

**GC 40 2009 - 053**

2. Direct the General Secretary, General Council to inform the Prime Minister of Canada and the Minister of Foreign Affairs, in writing, of the above convictions and urge that Canadian policy and commitments in the Middle East reflect this position.

**Carried**

**Motion: Lance Howard/Susan Eagle**

**GC 40 2009 - 054**

3. Affirm The United Church of Canada participation in the Ecumenical Accompaniment Program in Palestine and Israel and seek further ways of augmenting our physical presence in the Middle East.

**Carried**

**Motion: Lance Howard/Susan Eagle**

**GC 40 2009 - 055**

4. Support the principles of the Amman Call particularly those that promote Peace-Making, Bridge-Building and the development of long-term strategies for peace and right relations.

**Carried**

**Motion: Lance Howard/Susan Eagle**

**GC 40 2009 - 056**

5. Direct the General Secretary, General Council, to engage in consultation, dialogue and study (with relevant partners and other interested parties), concerning implications of past and future actions to end the illegal occupation of Palestinian territory (including, but not limited to economic boycott), and to report to the 41st General Council 2012 and to provide continuing guidance to the other United Church courts until the 41st General Council 2012.

**Motion to Amend: Wendy Milliken/John Maich**

That the motion be amended and the words “and enter into conversation as to how we can move the two peoples toward reconciliation” be added.

**Carried**

5. Direct the General Secretary, General Council, to engage in consultation, dialogue and study (with relevant partners and other interested parties), concerning implications of past and future actions to end the illegal occupation of Palestinian territory and enter into conversation as to how to move the two peoples toward reconciliation (including, but not limited to economic boycott), and to report to the 41st General Council 2012 and to provide continuing guidance to the other United Church courts until the 41st General Council 2012.

**Motion as amended – Carried**

**Motion: Lance Howard/Susan Eagle**

**GC 40 2009 - 057**

6. Recommend that the United Church Conferences, Presbyteries, congregations and community ministries immediately enter into consultation, dialogue, study, and prayer, and then to take appropriate action toward ending the illegal occupation of Palestinian territory (including, but not limited to boycott).

**Motion to Amend: Wendy Milliken/Dyane Matthews**

That the motion be amended and the words “and enter into conversation as to how we can move the two peoples toward reconciliation” be added following “occupation of Palestinian territory”.

**Carried**

6. Recommend that the United Church Conferences, Presbyteries, congregations and community ministries immediately enter into consultation, dialogue, study, and prayer, and then to take appropriate action toward ending the illegal occupation of Palestinian territory and enter into conversation as to how to move the two peoples toward reconciliation (including, but not limited to economic boycott).

**Motion as amended – Carried**

There was some confusion as Rabbi Bulka mentioned that the vote was in favour of a boycott.

**Motion: Sandy Ferguson/Sunni Shular**

**GC 40 2009 - 058**

To reconsider the previous motion #6.

**Defeated**

**Motion: Peter Chynoweth/Warren Vollmer**

**GC 40 2009 - 059**

That the order of the day be extended by 10 minutes.

**Carried**

**Motion: Lance Howard/Susan Eagle**

**GC 40 2009 - 060**

7. Affirm the United Church’s support of its partners through financial commitment, solidarity, delegations and ecumenical accompaniment.

**Carried**

Bruce Gregersen read the statement that will be given to the media, including that The United Church of Canada has not begun or approved a boycott. The United Church encourages Conferences, presbyteries, and congregations to study, discern, and pray, as they undertake their own initiatives to end the occupation, which may include an economic boycott.

Marion Pardy closed this session with prayer and grace.

**On Green Energy: The Way to Address Climate Change (LON 3 & TOR 7) (Atlantic 2)**

Discussion began on the new proposal.

**Motion Susan Eagle/Peter Chynoweth**

**GC 40 2009 - 061**

That the 40th General Council 2009:

1. Support the substitution of nuclear power with alternative more benign, forms of renewable non fossil fuel based energy and urge Federal, Provincial and Territorial governments in Canada, to stop funding for new nuclear plants and dedicate the funds to alternative forms of renewable energy that do not contribute new greenhouse gas emissions, and impact to ecosystems and community health;
2. Through the General Secretary, General Council, press the government of Canada to work towards the establishment of an International Renewable Energy Agency replacing the role of the International Atomic Energy Agency, which has promoted nuclear energy;
3. Take no action on LON 3 and TOR 7.

**Carried**

**Energy Subsidies (SK 3)**

Discussion and changes to the proposal took place.

**Motion: Vic Wiebe/Geri Bjornson**

**GC 40 2009 - 062**

That the 40th General Council 2009, through the General Secretary, General Council, request the Government of Canada and the provincial and territorial governments to encourage, to support, and to provide financial incentives and subsidies to alternative and environmentally friendly sources of energy, and subsidies to the uranium/nuclear industry be limited to only medical and peacekeeping initiatives; and call on members and adherents of The United Church of Canada congregations to write their members of parliament to express the same desire.

**Motion to Amend: Camille Kamphuis/Bob K. Fillier**

To change peacekeeping to peaceful.

**Carried**

That the 40th General Council 2009, through the General Secretary, General Council, request the Government of Canada and the provincial and territorial governments to encourage, to support, and to provide financial incentives and subsidies to alternative and environmentally friendly sources of energy, and subsidies to the uranium/nuclear industry be limited to only medical and peaceful initiatives; and call on members and adherents of The United Church of Canada congregations to write their members of parliament to express the same desire.

**Motion as amended – Carried**

**Concerning the Bio-fuel Industry and Bio-fuel Regulations (SK 5)**

**Motion: Kevin Johnston/Roz Vincent-Haven**

**GC 40 2009 - 063**

That the General Council, through the General Secretary, General Council, ask the Government of Canada, in particular the Ministry of Agriculture and Agrifoods, to carefully re-examine the proposals in Bill C-33 by conducting a comprehensive study of bio-fuel production which includes

public consultations about the environmental and social impacts of bio-fuel production before establishing definite strategies with regard to mandating ethanol percentages in automotive fuels.

**Carried**

**Concerning the Development of Wind and Other Renewable Energy (SK 2)**

Discussion took place with changes made to the original proposal.

**Motion: Jeri Bjornson/Susan Eagle**

**GC 40 2009 - 064**

That the 40th General Council 2009 direct the General Secretary, General Council, to urge federal, provincial and territorial governments to invest in wind and other forms of renewable energy immediately, in an amount comparable to other western nations.

**Carried**

**Environmental Awareness (LON 1)**

**Motion: Jeri Bjornson/Warren Vollmer**

**GC 40 2009 - 065**

That the 40th General Council 2009 direct the General Secretary, General Council, to:

1. encourage congregations to significantly reduce their environmental footprint
2. encourage each congregation to plant a tree on its property and bring a picture of it to the next annual meeting of the Conference in which it is located;
3. encourage congregations to further engage in other actions such as:
  - create community gardens
  - grow fruits and vegetables that are given to people in need
  - sell fruit and vegetables and donate the money raised
  - usher in green architectural approaches to church buildings.

**Carried**

**The United Church of Canada and Global Warming – The Unavoidable Challenge (M&O 1)**

**Motion: Susan Eagle/Roz Vincent-Haven**

**GC 40 2009 - 066**

That the 40th General Council 2009:

1. Recognises that global warming is unequivocal, threatens the world as we know it, is largely and increasingly caused by human agency, requires a paradigm change, and must be tackled on a priority basis, with special attention to the poor and most vulnerable everywhere;
2. Acknowledges the particular responsibility of Christians to take up the Noah-like challenge in our time of adapting to and mitigating global warming, drawing on First Nations' teachings on right relations with the natural environment, working with other denominations, faiths, and persons and institutions of like mind in this regard whether governmental or non-governmental—a grand coalition to support this Earth and all its citizens, utilising a mix of mandatory economic and other measures;
3. Asserts the firm intention of The United Church of Canada to contribute fully to society's understanding of the issues, and readiness to respond to the threat and the opportunity; and to this end, to stimulate and foster a program of actions throughout the United Church inter alia modeled as appropriate on the attached Appendix One [p. 474];
4. Accordingly, invites the Moderator, the General Secretary, General Council, the Executive of the General Council, and the Courts, bodies and congregants of the United Church to renewed and urgent reflection on the steps incumbent upon them in their places, including but not limited to development of worship and study tools and education workshops and outreach, or

networking, advocacy, decisions and action in their neighbourhoods and with their cohorts and their interlocutors, taking costs and benefits into account as appropriate in their areas;

5. Requests Executive of the General Council to provide a United Church progress report to the 41st General Council 2012, and the whole United Church, with further recommendations as needed.

**Carried**

**Motion: Norm Seli/Peter Chynoweth**

**GC 40 2009 - 067**

That the order of the day be extended by ten minutes.

**Carried**

**Number of Commissioners to General Council (GCE 1)**

**Motion: Mary-Jo Eckert Tracy/Mark Ferrier**

**GC 40 2009 - 068**

That the 40th General Council 2009 adopt the following recommendations:

1. Conferences elect 304 Commissioners (“N” equals 304 or as recalculated). Given that the current number of *ex officio* Commissioners will be 61 (assuming the ratification of Remit 6), the total number of Commissioners at subsequent General Councils would be 365 (or as recalculated).
2. The Church continue to use the same four statistical indicators (Resident Members, Identifiable Givers, Households Under Pastoral Care, and Ministry Personnel Under Appointment) currently used in the formula to determine the distribution of “N” (number of Commissioners elected by the Conferences) across the Conferences.
3. The Church continue to have a minimum number of Commissioners from each Conference, the effects of the formula to determine the distribution of “N” notwithstanding. However, it also recommends that the minimum number be set at 12 Commissioners per Conference rather than the current figure of 16 and that *The Manual* be changed accordingly.
4. The number of Commissioners should be reviewed after every fifth General Council unless changes in the Church seem to warrant an earlier review.

**Carried**

**Motion: Leslie Robinson/David Hewitt**

**GC 40 2009 - 069**

That the commissions be allowed the flexibility to extend their time into Thursday evening.

**Defeated**

**Extending the Emerging Spirit Program (ANW 7)**

**Motion: Jeri Bjornson/John Maich**

**GC 40 2009 - 070**

That the Emerging Spirit report and the KMA Report re: Emerging Spirit be received.

**Carried**

After discussion and changes to the proposal there was a request that the motion be considered seriatim.

**Motion: Mary-Anne Shipley/Don Lockhart**

**GC 40 2009 - 071**

That the 40th General Council recommend with great joy and thanksgiving that the 40th General Council 2009 direct the Executive of the General Council:

To consult further with Conferences and Presbyteries across Canada and Bermuda to determine continued application of Emerging Spirit learnings for church growth and development in all areas.

**Carried**



**Motion: Mary-Anne Shipley/Don Lockhart**

**GC 40 2009 - 072**

To invite the Emerging Spirit Leadership Team to provide advice and consultation to the wider church in recognition of the wisdom and insights gained through their experiences.

**Carried**

**Motion: Mary-Anne Shipley/Don Lockhart**

**GC 40 2009 - 073**

To incorporate emerging church principles into all areas of Leadership Development including needs assessment, search practices, and through intentional curriculum development sponsored by The United Church of Canada.

**Carried**

**Continuing Support for WonderCafe and Print Ads (ANW 2)**

Discussion included changes to the original proposal.

**Motion: Mary-Anne Shipley/Sunni Shular**

**GC 40 2009 - 074**

That the 40th General Council 2009 direct the General Secretary, General Council to find ways and means to promote and preserve the WonderCafe website.

**Carried**

**General Council Support for Sponsorship Programs (MAR 1)**

**Motion: John Maich/Bryan Ransom**

**GC 40 2009 - 075**

That the 40th General Council 2009 direct the General Secretary, General Council:

- To renew the Refugee Sponsorship Holder Agreement with the federal government of Canada;
- To continue support for private refugee sponsorships, and to continue its role as a liaison with the federal government on behalf of other courts of the Church within this agreement; and
- To consult with the other interested courts of the church on how this role of liaison may be fulfilled and resourced.

**Carried**

**Support for Refugees Coming to Canada (MAR 7)**

**Motion: Mark Ferrier/Mary-Anne Shipley**

**GC 40 2009 - 076**

That having dealt with proposal MAR 1, take no action on MAR 7.

**Carried**

**Motion: Susan Eagle/Bryan Ransom**

**GC 40 2009 - 077**

That we extend the order of the day until 6:30 p.m.

**Carried**

**“No” to Canada-Colombia Free Trade Agreement (M&O 12)**

The proposal discussed on Tuesday was re-introduced.

**Motion: Susan Eagle/John Hurst**

**GC 40 2009 - 078**

That the 40th General Council 2009, through the General Secretary, General Council, call on the Government of Canada to:

1. Reject the Canada-Colombia free trade deal and stop all free trade negotiations
2. Address widespread assassinations, human rights violations and structural inequalities in Columbia

3. Carry out a full human rights impact assessment before going forward, taking social impacts fully into account while genuinely respecting labour rights
4. Hold a full parliamentary and public debate
5. Adopt a new approach to trade that improves the conditions of those affected by violence, conflict and poverty, including Indigenous peoples, Afro-Columbians and internally displaced persons

**Motion to Amend: Martha ter Kuile/Beth Johnston**

To add the words “encourage members and adherents of The United Church of Canada to write letters to their members of Parliament in support of the above”.

**Carried**

**Motion to Amend: Donna Kerrigan/Norm Seli**

That #1 read: Reject the Canada-Columbia free trade deal currently under negotiation.

**Carried**

**Motion to Amend: Donna Kerrigan/Norm Seli**

That #4 read: Hold a full parliamentary and public debate on any proposed Canada-Columbia free trade deal.

**Carried**

**Motion as Amended**

That the 40th General Council 2009, through the General Secretary, General Council,

A. Call on the Government of Canada to:

1. Reject the Canada-Colombia free trade deal currently under negotiation.
2. Address widespread assassinations, human rights violations and structural inequalities in Columbia
3. Carry out a full human rights impact assessment before going forward, taking social impacts fully into account while genuinely respecting labour rights
4. Hold a full parliamentary and public debate on any proposed Canada-Columbia free trade deal.
5. Adopt a new approach to trade that improves the conditions of those affected by violence, conflict and poverty, including Indigenous peoples, Afro-Columbians and internally displaced persons.

B. Encourage members and adherents of The United Church of Canada to write letters to their members of Parliament in support of the above.

**Carried**

Former Moderator Marion Pardy and Moderatorial nominee Stephen Mabee were excused from the Commission.

**Re-examining Our Governance Practices (GCE 20)**

Discussion took place and Beth Johnston called for an immediate vote.

**Motion: Beth Johnston/Fred Darke**

**GC 40 2009 - 079**

That the 40th General Council 2009,

1. encourage the election of commissioners at least one year in advance of General Council to allow them to become more deeply engaged in the work leading to General Council.
2. approve a policy that it is the duty of Conferences to meet at least every third year.
3. authorize a Remit to the Presbyteries with respect to the following changes to the Basis of Union, in order to reflect this policy:
  - 7.6 It shall be the duty of the Conference:
    - 7.6.1 (1) to meet at least every third year, or more frequently, as determined by the Conference, provided that the Conference shall meet in the same calendar year as, but prior to, a meeting of the General Council;
4. direct the Executive of the General Council and the General Secretary to examine governance practices, and identify and implement ways to make them more effective and efficient. Such an examination could include, but would not be limited to,
  - the length of General Council
  - the number of staff who attend General Council
  - the number of guests invited to General Council
  - the number and size of other meetings held in association with General Council
  - similar assessments in relations to the Executive of the General Council
  - the number of committees and task groups
  - the size and composition of committees and task groups
  - how committee and task group meetings are held

**Carried**

It was noted that all unfinished work will be passed on to the Executive of the General Council. The co-chairs asked that anyone who wanted to pass on their thoughts to the Executive should fill out a response sheet.

**Motion: Mary-Anne Shipley/John Maich****GC 40 2009 - 080**

That the Atlantic Commission will stand by the Moderator, the General Secretary, General Council, the Executive of the General Council, and the other Commissions, on the work done in this Commission, the other Commissions and Commons.

**Carried**

Appreciation was expressed to the co-chairs, Paul Stott and Betty Kelly, and resource David Allen.

Evelyn Broadfoot led grace. The meeting adjourned at 6:30 p.m.

## **MINUTES OF THE ARCTIC COMMISSION**

For membership of the Arctic Commission see page 133.

**Tuesday, August 11, 2009**

The Very Rev. Peter Short opened and led in prayer.

### **Opening Procedural Motions**

**Motion: Heather Leffler/Karen Smart**

**GC 40 2009 - 081**

#### **Bounds of the Court**

That the bounds of Arctic Commission will be Room 204 of the Fipke Building, University of British Columbia – Okanagan, Kelowna, British Columbia.

### **Administrative Staff**

That the administrative staff for this meeting of Arctic Commission be Sarah Johnson and Joan MacGillivray, and that the minute secretary for this meeting be Susan Fortner.

### **Agenda**

That the agenda as presented be accepted and approved by Arctic Commission as its agenda, on the understanding that the agenda may be changed, as necessary, by the action of the Commission, or by action of the Commission on the recommendation of the Business Committee.

### **Carried**

Jesse Root, Vicki Obedkoff, and Miriam Spies will be absent from the commission on Thursday August 13, 2009, as they have been called to be resource people in another commission.

### **Recognition of First Nations Traditional Territory (MTU 2)**

Discussions focused on the use of language in the proposal itself with confirmation from a commissioner from Manitou Conference regarding the intent and wording for this motion received from the floor.

**Motion: Bronwen Harman/James Christie**

**GC 40 2009 - 082**

That the 40th General Council 2009 encourage the recognition of Traditional Territory of First Nation, Metis and Inuit neighbours at the gatherings of the courts and pastoral charges of The United Church of Canada in order to promote mutual respect, peace and friendship.

### **Carried**

### **GLBTT National Consultation (Gay, Lesbian, Bisexual, Transgender, and Two-Spirited People) (ANW 9)**

It was identified that there were no changes to proposal ANW9 as it appears in Workbook Two.

Discussion then followed on clarifying the role of the General Secretary on point number two. Following the recommendations made by the Permanent Committee Chair of Finance on achievable budget recommendations, the proposed budget for ANW 9 meets the achievable threshold of \$25,000 over a three-year period. Consideration was given as to how such partnership can be achieved.

The motion was dealt with seriatim.

**Motion: Don Koots/Denise Davis-Taylor**

**GC 40 2009 - 083**

That the 40th General Council 2009 direct the General Secretary, General Council,

1. to host a national consultation within the next three years, with gay, lesbian, bisexual, transgender and two-spirited members of the United Church to discuss homophobia and heterosexism in the church, and that Affirm United be invited to name at least three people to be on the planning committee.

**Carried**

**Motion: Don Koots/Denise Davis-Taylor**

**GC 40 2009 - 084**

2. to meet and discuss following the consultation, with Affirm United representatives and national staff representatives, the time line and responsibility for any and all recommendations that come from the consultation.

**Carried**

**Motion: Don Koots/Denise Davis-Taylor**

**GC 40 2009 - 085**

3. and that at least \$25,000 be set aside for this consultation to be spent over the three years.

**Carried**

**Affirming the Participation and Ministry of Transgender People Within The United Church of Canada and Supporting Their Civil and Human Rights (HAM 4)**

**Motion: Bob Johnson/Stephen Mills**

**GC 40 2009 - 086**

That the 40th General Council 2009:

1. encourage all congregations of The United Church of Canada to welcome transgender people into membership, ministry, and full participation;
2. encourage that all settings of The United Church of Canada learn about the realities of transgender experience and expression, including the gifts and callings and needs of transgender people, and are encouraged to engage in appropriate dialogue with transgender people;
3. that the General Secretary, General Council be encouraged to develop appropriate resources, in consultation with a representative group of transgender people within Affirm United and The United Church of Canada, to encourage the participation and ministry of transgender people in the life of the church and to prepare individuals and churches to receive such participation and ministry;
4. that the General Secretary, General Council, in cooperation with Affirm United's Affirming Ministries Program, be encouraged to develop a program of education and advocacy, in consultation with a representative group of transgender people within The United Church of Canada, and then to provide leadership in advocating for the human and civil rights of transgender people; and
5. that a representative group of transgender people within The United Church of Canada shall be invited to report to the 41st General Council 2012 on progress made in regard to participation within The United Church of Canada and the development of education and advocacy concerning civil and human rights by The United Church of Canada, and to make additional suggestions.

**Carried**

**Equal Access to Services of the Church through Public Worship (SK 1)**

There was a lengthy discussion on this proposal. In the course of the discussion, a request surfaced for an alternative proposal which would not necessarily require a remit. After further discussion, the

chairs tested the will of the court and ascertained that the court had not reached a level of consensus on the wisdom to proceed. It was agreed that a small working group would develop an alternative proposal, and that this matter be postponed definitely until Thursday.

**Motion: Stephen Mills/Karen Smart**

**GC 40 2009 - 087**

To postpone SK 1 definitely until Thursday, August 13, 2009.

**Carried**

**Thursday, August 13, 2009**

**Equal Access to Services of the Church through Public Worship (SK 1)**

The court resumed discussion on this proposal by receiving an alternative proposal developed by the working group. A lengthy discussion resumed. In the course of the discussion, Brian Cornelius, co-chair Arctic Commission, addressed the court informing the court that he wished to remove himself as co-chair for the duration of the discussions and voting on SK 1.

**Motion: Bob K. Fillier/Alan Boyd**

**GC 40 2009 - 088**

That the 40th General Council 2009 adapt a policy that the Session (or Church Board or Church Council), in the exercising its duty of oversight of the order of public worship under 5.10.1 of the Basis of Union, may not discriminate against any group of persons on the basis of such variables as; race, ancestry, language, place of origin, colour, ethnic origin, gender identity, sexual orientation, socio-economic status, age, disability or marital status to the fullest extent, and authorize a remit to test the will of the church with respect to this policy.

**Motion to Amend: Kevin Dingwell/Todd Joyes**

Limited only by undue hardship.

**Carried**

**Motion to Amend: David Hewitt/Stephen Mills**

To change “adapt” to “propose”.

**Carried**

**Motion as amended – Defeated**

**The United Church of Canada Commitment to Inclusion (Arctic 6)**

**Motion: Heather Leffler/Bob Johnson**

**GC 40 2009 - 089**

That the 40th General Council 2009

1. Declare that in matters respecting doctrine, worship, membership and governance, The United Church of Canada is opposed to discrimination against any person on the basis of age, ancestry, colour, disability, ethnic origin, gender identity, language, marital status, place of origin, race, sexual orientation, socio-economic status or any other basis by which a person is devalued.
2. Commit The United Church of Canada to journey to where there will be no discrimination in any aspect of church life and strongly urge each court, congregation and other ministries to embrace this commitment.
3. And direct the General Secretary, General Council, to develop educational resources that will assist courts and congregations to identify how they discriminate and develop a plan to make

room for all those who would be part of the body of Christ within The United Church of Canada.

4. And design a process for the reporting of data and sharing of stories of the journey in order for the 41st General Council 2012 to assess what else is needed to become a church where everyone can have “a place at the table.”
5. And that presbyteries include this commitment in their triennial oversight visits.

**Motion to Amend: Alan Boyd/Bob K. Fillier**

To add “be mandated to” in point 5.

**Carried**

**Motion as Amended – Carried**

That the 40th General Council 2009

1. Declare that in matters respecting doctrine, worship, membership and governance, The United Church of Canada is opposed to discrimination against any person on the basis of age, ancestry, colour, disability, ethnic origin, gender identity, language, marital status, place of origin, race, sexual orientation, socio-economic status or any other basis by which a person is devalued.
2. Commit The United Church of Canada to journey to where there will be no discrimination in any aspect of church life and strongly urge each court, congregation and other ministries to embrace this commitment.
3. And direct the General Secretary, General Council, to develop educational resources that will assist courts and congregations to identify how they discriminate and develop a plan to make room for all those who would be part of the body of Christ within The United Church of Canada.
4. And design a process for the reporting of data and sharing of stories of the journey in order for the 41st General Council 2012 to assess what else is needed to become a church where everyone can have “a place at the table.”
5. And that presbyteries be mandated to include this commitment in their triennial oversight visits.

**Adherent Voting Privileges at Meetings of Congregations and Pastoral Charges (SK 7)**

Discussions centred on the word and meaning of “adherents” and the perception of what membership to the church means both in the local congregation and the national church. Further discussions followed on inserting the word “may” in the redrafted motion.

**Motion: Stephen Mills/Bob Johnson**

**GC 40 2009 - 090**

That the 40th General Council 2009 adopt a policy that “adherents” may be granted voting privileges at congregational and pastoral charge meetings equal to members on all issues.

And that the 40th General Council 2009 authorize a remit to test the will of the United Church with respect to this policy.

**Defeated**

**Celebrate “Season of Creation” (MAR 6)**

Clarifications were discussed and the proposal was updated.

**Motion: Ross Bartlett/Daniel Reed****GC 40 2009 - 091**

That the 40th General Council 2009:

Designate an annual “Season of Creation” to be observed in the Lectionary/Liturgical Year beginning the 2nd Sunday in September and including the 2nd Sunday in October.

Direct the General Secretary, General Council to gather, disseminate and augment as needed, worship, Christian education, eco-justice/social action, liturgical and other resources from the Canadian and Bermudian context and encourage congregations to make use of these and other educational resources available for use in the Season of Creation.

**Carried****Children in Care Sunday (MAR 11)**

Discussions included correcting the date of Children’s Sunday. Dialogue included the intent that there are different forms of family and to raise awareness of child welfare and to celebrate that there are children who are part of this caring community. It was asked that it be noted that there are more Aboriginal children in care today, than in the residential school system.

**Motion: Bob Johnson/Bob K. Fillier****GC 40 2009 - 092a**

That the 40th General Council 2009:

1. Designate “Children in Care” as the United Church’s particular focus for this year’s Children’s Sunday (November 15, 2009).
2. Direct the General Secretary, General Council, to prepare and provide worship and educational resources, on the United Church website and in print as required, that:
  - a. provide information about the way we practice child welfare in Canada.
  - b. raise awareness about many of the issues children in care face.
  - c. provide examples of how we as a caring community in the United Church can encourage our Canadian government to better meet its obligation to children in care under the United Nations Convention of the Rights of the Child.

**Carried****Caring for Creation by Greening United Church Properties (ANW 17)**

Questions were raised on the budgetary costs for this proposal. Suggestions presented sought funding not from the Mission and Service Fund, but a funding base of new ministry. It was felt that this work should be done ecumenically, not just using the national church resources.

**Motion: Bob K. Fillier/Ed Bardock****GC 40 2009 - 092b**

That the 40th General Council 2009:

1. Encourage Pastoral Charges to commit to reducing CO<sub>2</sub> emissions, doing an energy audit, and creating a plan for energy reduction and improvements to the health and sustainability of their buildings and properties
2. Direct the General Secretary, General Council,
  - to work with Faith & the Common Good, KAIROS, and other ecumenical partners in sharing educational resources, developing funding mechanisms, databases, and other means to assist Canadian faith communities to be leaders in concretely working towards a sustainable future.

**Carried**



**Reconsideration of Quorum for Presbytery (TOR 14)**

Concerns raised that the different wording in 2a and 2b speaks to Lay Ministry and Designated Lay Ministry focusing on the numbers and not the Presbyteries. Concern was also voiced that to conduct a survey when there is an option to opt out does not give a clear picture as to the support this would have.

**Motion: Julia Lobsinger/Margaret Walker****GC 40 2009 - 093**

That the 40th General Council 2009:

1. Direct the General Secretary, General Council, to inquire into the effectiveness of *The Manual* (2007) requirements for quorum for Presbyteries both as to its application across the Presbyteries and any difficulties encountered and to report and to recommend to the 41st General Council 2012, any necessary changes to the quorum definition.
2. Authorize Presbyteries, in the interim until the completion of the review and resulting action by the General Council, to adopt annually by formal motion a quorum to apply for the following twelve months which may be either
  - a. that set out in *Manual* 2007: “not less than one-third (1/3) of the settled, retained, or appointed members of the Order of Ministry and appointed Designated Lay Ministers on the roll of Presbytery, and not less than one-third (1/3) of the lay members on the roll of Presbytery except those appointed as Designated Lay ministers” or
  - b. that set out in *Manual* 2004: “not less than one-fifth (1/5) of those entitled to vote, of whom at least one-third (1/3) shall be members of the Order of Ministry, Lay Pastoral Ministers, Lay Pastoral Ministers-in-Training or Staff Associates and at least one-third (1/3) shall be lay persons except those appointed as Lay Pastoral Ministers, Lay Pastoral Ministers-in-Training, or Staff Associates”

**Carried**

**Presbytery Staff (ANW 12)****Motion: David Hewitt/Denise Davis-Taylor****GC 40 2009 - 094**

That the 40th General Council 2009 direct the Executive of the General Council, through its Permanent Committee on Ministry and Employment Policies and Services (MEPS), to initiate a process to provide guidelines and standards for Presbyteries that employ staff, and to ensure that those guidelines and standards are supported by *The Manual* and other church employment policies and procedures documents.

**Carried**

**Diaconal Minister to Be Named as Member at Large to Education and Students Committees (MAR 14)****Motion: Catherine Stewart Savage/Bonnie Driver****GC 40 2009 - 095**

That the 40th General Council 2009 amend *The Manual* of The United Church of Canada and Ministry and Employment Policies and Services documents affecting candidacy processes to include diaconal ministry representation on Conference Education and Students Committees or its equivalent.

**Carried**

**Addressing Differences in Court Practices (BQ 2)**

After seeking some clarification, this proposal was deferred, to be considered at a later time. (Note: as the court was not able to complete all of its work, this proposal was included in the motion to refer to the Executive of the General Council.)

That the 40th General Council 2009 direct the General Secretary, General Council, to outline the process by which congregations, presbyteries, and Conferences might resolve difficulties that arise from different and incompatible ways the respective courts within separate conferences may exercise their responsibilities.

**Meeting by Telephone Conference Calls, Email Chat Rooms, Webcam Simulcasts (GS 5)**

The chair noted that this proposal, along with GS 6, MNWO2, and TOR5 were all on the same subject matter; however, they did propose different routes forward, hence all of them could not be adopted. A discussion was held on all four proposals and in the course of the discussion the following points surfaced:

- concern voiced as to the feasibility of voting by telephone and email simultaneously
- email is not seen as part of the conciliar church, and how best do you meet those needs
- preparation time is need to teach people to have these skills
- guidelines and concrete process for technology need to be in place in the churches in advance
- types of meetings that this may be used for should be clarified
- confidentiality

It was suggested that these points, as well as MNWO 2 and TOR 5 are ideal for those who wish to continue exploring alternatives for how the church might conduct its work.

**Motion: John Young/John Fraser****GC 40 2009 - 096**

That the 40th General Council 2009 recognize that there is now a variety of means whereby persons participating in a meeting may communicate with one another simultaneously and instantaneously, and that section 003.1 of the By-Laws be changed to reflect this policy, as follows:

003.1 ~~Conference Call~~ Participation from Remote Locations. Unless otherwise stipulated by the appropriate Court:

- (a) a meeting that is held for the purpose of the conducting of a hearing shall be held with all of the required parties present in person or, if absent, having been given notice of the hearing in accordance with section 003; and
- (b) a meeting that is held for any other purpose ~~other than the conducting of a hearing~~ may shall be held in a manner that allows all of the persons participating to communicate with one another simultaneously and instantaneously. A member participating in such a meeting by such means is deemed to be present at that meeting. Voting by a member participating in such a meeting by such means is permitted. Telephone conference calls, email chat room meetings, and meetings using webcam simulcast technology, may be held in such a manner.

**Carried**

**Voting by Telephone Poll, Email Poll (GS 6)****Motion: John Young/Bob Johnson****GC 40 2009 - 097**

That the 40th General Council 2009 adopt the policy that voting by telephone and email be permitted only when it occurs during a meeting that is held in a manner that allows all of the persons participating to communicate with one another simultaneously and instantaneously, and that section 7 of Appendix III to *The Manual*, the Rules of Debate and Order, be changed, to reflect this policy, as follows:

## 7. Procedure on Voting.

...

- (d) In the conduct of United Church business, voting by proxy or by mail-in ballot is not permitted in the conduct of United Church business. Voting by telephone or by email is permitted only when it occurs during a meeting that is held in a manner that allows all of the persons participating to communicate with one another simultaneously and instantaneously.

**Carried****E-mail Votes for Church Courts (MNWO 2)****Motion: David Hewitt/Catherine Stewart Savage****GC 40 2009 - 098**

To receive and take no action on MNWO 2 – E-mail Votes for Church Courts.

**Carried****Permission to Conduct Votes by Email or through Other Online Processes as Technology Permits (TOR 4)****Motion: Karen Smart/Kevin Dingwell****GC 40 2009 - 099**

To receive and take no action on TOR 4 – Permission to Conduct Votes by Email or through Other Online Processes as Technology Permits.

**Carried****Review of the Duties and Powers of the Executive of the General Council (GCE 21)****Motion: Karen Smart/Catherine Stewart Savage****GC 40 2009 - 100**

That the 40th General Council 2009,

1. receive the Report by the Task Group to Review the Duties and Powers of the Executive of the General Council
2. refer Section III (Recommendations B) in the Full Original Report to the General Secretary, General Council, and the Manual Committee for their attention and appropriate wording
3. adopt the following recommendations:
  - a. where possible, Proposals coming before General Council and the Executive of the General Council have a statement of the expected outcomes and program cost projections.
  - b. the Executive of the General Council communicate its major decisions to all Courts of the church as well as to all Commissioners of General Council.
  - c. any policy arising from any Duty or Power of the Executive of General Council that leads to a denomination-shaping or faith-shaping issue for decision shall have that issue referred for decision to the General Council, with wide consultation with the constituency as part of the process of decision-making. The composition of the constituency depends on the nature of the denomination-shaping issue.

- d. the presence of General Council in the work of the Executive of the General Council be strengthened.
- e. the Permanent Committee on Governance and Agenda have included in its mandate an oversight role for ongoing two-way communications with Commissioners during the triennium and that the Permanent Committee on Governance and Agenda develop a description of the functions of the Commissioners during the triennium and a protocol for communication by giving attention to the roles that the General Secretary, General Council and the Executive of General Council have in support of the General Council Commissioners to aid them in fulfilling their responsibilities, both at meetings of the General Council and during the triennium.
- f. Section 525 in *The Manual*, Educational Institutions, be expanded to include Duties and Powers Concerning Educational Matters that are in accordance with the scope and significance of the responsibilities of the Executive in this area, with clear accountability and reporting to General Council.
- g. any future reviews of the Duties and Powers of the Executive of the General Council include the review of the associated Policies in the Mandate of the Task Group.

**Motion to Amend: Ralph Schmidt/Jayne Little**

To delete “3c”.

**Defeated**

**Motion – Carried**

Charles McMillan – abstained from voting

**Continuing Role of Commissioners to General Council (MAR 9)**

**Motion: Ross Bartlett/Catherine Stewart Savage**

**GC 40 2009 - 101**

That the 40th General Council 2009:

1. Direct the Executive of the General Council to involve the Commissioners in important decisions of the General Council between meetings of the General Council and
2. Direct the Executive of the General Council to involve the Commissioners between meetings of the General Council, such as providing in a timely fashion working papers and agendas before meetings of the Executive of the General Council and minutes after such meetings so that Commissioners are empowered to communicate to respective conference representatives on the Executive of the General Council their wisdom on important matters that the Executive is considering.

**Carried**

**Denominational Decision Making Principles (M&O 10)**

**Motion: Don Koots/Sally Boyle**

**GC 40 2009 - 102**

That the 40th General Council 2009:

1. Affirm the Executive of the General Council decision making principles articulated in the Report of the Task Group on the Review of the Duties and Powers of the Executive of General Council recommendation number 3, as follows:  
“any policy arising from any Duty or Power of the Executive of General Council that leads to a denomination-shaping or faith-shaping issue for decision shall have that issue referred for

decision to the General Council, with wide consultation with the constituency as part of the process of decision-making,” and

- a. Define “denomination-shaping or faith-shaping” as being consistent with the understanding of substantive change as outlined in *Manual 2007* Section 505 a)
- b. Define “wide consultation” as a direction to engage the courts of the church in education and understanding of the issues being considered with the purpose of seeking the wisdom of the church, fostering a culture of dialogue and engaging ownership of directions being taken.

**Carried**

**Aboriginal Ministries Council Representation on the Executive of the General Council (GCE 22)**

**Motion: Don Koots/Caryn Douglas**

**GC 40 2009 - 103**

The Executive of the General Council proposes to the 40th General Council 2009 that:

1. six (6) members of the Aboriginal Ministries Council be voting members of the Executive of the General Council; and
2. the By-Laws be revised accordingly.

**Carried**

**Covenanting to Live Faithfully in the Midst of Empire (GCE 7)**

In the course of the discussion, the members of the commission expressed the view that GCE 7 – Covenanting to Live Faithfully in the Midst of Empire is an excellent piece of work and invaluable to the framework of the church.

Questions were raised on how language is used in the document. Other questions focused on how best to proceed. It was also clarified that we are not being asked to endorse the Covenant, but to work with the information presented.

**Motion: Bob Johnson/barb janes**

**GC 40 2009 - 104**

That the 40th General Council 2009:

1. declare that
  - a. The United Church of Canada is committed to covenanting to live faithfully in the midst of empire in response to God’s covenant with us;
  - b. The United Church of Canada seeks a renewed vocation for engagement in God’s mission, justice seeking, and transformative ministry that will enable the people of the United Church to live faithfully in the midst of empire.
  - c. reflection and action for living faithfully in the midst of empire are vital to supporting the renewal of congregations, community ministries, educational institutions and the whole church.
  - d. reflection and action for living faithfully in the midst of empire is integral to the ongoing discernment of the vision and purpose of the church, the functioning of its governance bodies and structures, as well as its financial decisions.
  - e. the General Secretary, General Council will ensure adequate support and resources for the development of the Aboriginal Ministries Circle, Aboriginal Ministries Council, and National Aboriginal Spiritual Gathering with the active partnership of the Aboriginal peoples of the United Church as the church seeks to transform its historical legacy to that of an equal and joint partnership in healing the church and the world in the Spirit of Christ.

- f. strengthened right relationships with global partners and marginalized peoples in Canada are essential to live faithfully in the midst of empire.
  - g. the United Church seeks to embody the vision of an intercultural church where no culture dominates another and racial justice prevails as an essential element for living faithfully in the midst of empire.
2. receive the document *Covenanting to Live Faithfully in the Midst of Empire* and authorizes its use to develop resources for study within The United Church of Canada including an education process for engaging with the proposed “Covenant for Life in Creation”
  3. commend the ongoing use of the empire lenses and education materials already available to the church
  4. direct the Executive of the General Council:
    - a. to develop and implement a program that fosters a vocation for living faithfully in the midst of empire and engages all the people and the courts of the church and
    - b. to report to the 41st General Council 2012 with a plan of action concerning both the proposed Covenant and the means by which the United Church can continue its transformation as a people who seek to live faithfully in the midst of empire.

**Carried**

**The United Church of Canada Governance Through the Lens of Empire (MAR 8)  
Governance Model as Alternative to Empire (M&O 6)**

Discussions centred on the need to establish a task group constituted by the Executive of the General Council when direction had been given by the chair of the Permanent Committee on Finance to consider the cost of such a proposal. Further discussion followed and it was felt that an alternative proposal was preferable and a writing team be established from the members of the Arctic Commission to write an alternative. David Hewitt and Bronwen Harmen will be the writing team.

**(Arctic 7)****Motion: Louise Rogers/Elaine White****GC 40 2009 - 105**

That the 40th General Council 2009 direct the Executive of the General Council to:

- 1
  - a. analyze the structures and processes of The United Church of Canada using the principles and tools of the “Living Faithfully in Midst of Empire” resources. Such an analysis would consider, but not be limited to: the degree to which structures and practices exhibit networking and are non-hierarchical with respect to power sharing; and whether decision-making is promoting distributive justice, inclusivity, and is based within the principles of global and local sustainability.
  - b. identify any places where Empire is being expressed;
- 2
  - a. to examine the nature, authority, accountability, and other issues related to church governance, in light of *Living Faithfully in the Midst of Empire* and *Mending the World*,
  - b. to note any differences between present governance structures and those mandated by the *Manual*, and policies that have informed our practices historically,
3. to bring feedback and recommendations to the 41st General Council 2012 as to areas requiring change.

**Carried**

**Motion: Kevin Dingwell/Ross Bartlett**

**GC 40 2009 - 106**

To take no action on M&O 6 – Governance Model as Alternative to Empire and MAR 8 – The United Church of Canada Governance through the Lens of Empire.

**Carried**

**Campus Ministries of the United Church (Arctic 2)**

It was noted that an alternative was offered by the Proposals Committee as a composite of LON 6, M&O 2, and MAR 2. The court discussed this proposal.

**Motion: Denise Davis-Taylor/Paulette Murray**

**GC 40 2009 - 107**

That the 40th General Council 2009:

1. Recognize campus chaplaincies and ministries as a key element in the implementation of a commitment to Youth and Young Adult Ministry, and that campus chaplains are an indispensable ministry of the United Church.
2. Direct the General Secretary, General Council, facilitate a national review of campus ministries to determine their strengths, needs, and role in youth and young adult ministries, including consideration of:
  - a) adequate National Funding and oversight for Campus Ministry
  - b) development of a Campus Ministry Handbook
  - c) development of a training program for Campus Ministries
3. and that no action be taken on Lon 6, Mar 2, M&O 2

**Motion to Amend: David Hewitt/Catherine Stuart**

Add “recruitment for vocational ministry leadership” in point 2.

**Carried**

**Motion as Amended – Carried**

That the 40th General Council 2009:

1. Recognize campus chaplaincies and ministries as a key element in the implementation of a commitment to Youth and Young Adult Ministry and that campus chaplains are an indispensable ministry of the United Church.
2. Direct the General Secretary, General Council, facilitate a national review of campus ministries to determine their strengths, needs, and role in youth and young adult ministries, and recruitment for vocational ministry leadership including consideration of:
  - a) adequate National Funding and oversight for Campus Ministry
  - b) development of a Campus Ministry Handbook
  - c) development of a training program for Campus Ministries
3. and that no action be taken on Lon 6, Mar 2, M&O 2

**Motion: Hugh Johnson/Margaret Walker**

**GC 40 2009 - 108**

To extend the Arctic Commission till 8:00 p.m.

**Carried**

**Camping Ministries as a Priority for The United Church of Canada (Arctic 3)**

It was noted that an alternative was offered by the Proposals Committee as a composite of TOR 11, LON 7, and MAR 10. The court discussed the new proposal.

**Motion: Hugh Johnson/Don Koots**

**GC 40 2009 - 109**

That the motion be seriatim.

**Carried**

**Motion: Hugh Johnson/Don Koots**

**GC 40 2009 - 110**

That the 40th General Council 2009,

Recognize residential and day camping ministries as primary places for faith formation and

affirm the vitality of this growing ministry.

**Carried**

**Motion: Hugh Johnson/Don Koots**

**GC 40 2009 - 111**

Encourage the Executive of the General Council to establish Camping Ministry as a priority for the church.

**Carried**

**Motion: Hugh Johnson/Don Koots**

**GC 40 2009 - 112**

Direct the General Secretary, General Council, to ensure continued funding and staffing to continuing support to the National Camping Task Group.

**Carried**

**Motion: Hugh Johnson/Don Koots**

**GC 40 2009 - 113**

Direct the General Secretary, General Council, to ensure continued funding and staffing for the continuation of the “Connections” National Camping Event.

**Carried**

**Motion: Hugh Johnson/Don Koots**

**GC 40 2009 - 114**

Direct the General Secretary, General Council, to ensure continued funding and staffing for the provision of print and on-line resources for faith development that relate to camping/faith formation that speak to children and youth today.

**Carried**

**Motion: Hugh Johnson/Don Koots**

**GC 40 2009 - 115**

Direct the General Secretary, General Council, to ensure continued funding and staffing for ongoing financial support for camps facing replacement and repairs to existing facilities.

**Carried**

**Motion: Hugh Johnson/Don Koots**

**GC 40 2009 - 116**

Direct the General Secretary, General Council, to ensure continued funding and staffing for funding for innovative and creative ways of connecting possibilities between camps and church communities.

**Carried**



**Motion: Hugh Johnson/Don Koots****GC 40 2009 - 117**

And that no action be taken on Lon 7, Mar 10 and Tor 11.

**Carried****Consent (Arctic 1)****Motion: Ed Bardock/Catherine Stewart Savage****GC 40 2009 - 118**

That the 40th General Council 2009 approve taking the actions requested in the following proposals, and direct the Executive of the General Council either:

1. to take such actions; or
2. where action is required by another body or officer, to oversee the implementation of such action.

BC 5	Change to <i>Manual</i> 423b
GCE 4	General Council Ministers
<del>GCE 14</del>	<del>Chief Archivist Membership on the Executive of the General Council</del>
GCE 15	Chairperson of the General Council Planning Committee
GCE 16	Revised Duties of Permanent Committees
<del>GCE 18</del>	<del>Mandates of Committees of GC</del>
<del>GS 1</del>	<del>Election of Lay Representatives to Presbytery</del>
<del>GS 2</del>	<del>Appointed, Chosen, Elected, Selected</del>
<del>GS 3</del>	<del>Appointed, Chosen, Elected, Selected</del>
<del>GS 4</del>	<del>Definition of Charge</del>
GS 11	Accountability and Discipline of Committee Members
<del>GS 14</del>	<del>Threshold for Holding a Formal Hearing</del>
GS 19	Calling Meetings of PC; Resignations from Office within the PC
GS 20	Notice of Meeting to Remove Office Holders
GS 21	Recognized Designated Lay Minister as Chairperson
GS 22	Recognized Designated Lay Minister and Board of Trustees
<del>GS 23</del>	<del>Mission Strategy and Choice of Organizational Model</del>
<del>GS 24</del>	<del>Sessions and Committees of Stewards in Multiple Point Pastoral Charges</del>
<del>GS 25</del>	<del>Approval of the Annual Budget for the PC or Congregation</del>
<del>GS 26</del>	<del>Committee of Stewards and Stewardship Committee</del>
GS 27	Committee of Stewards and Budget
GS 28	Calling of Meetings of Official Board, Church Board, Church Council
GS 29	Pastoral Charge Supervisor and Church Board and Church Council
GS 30	Stewardship Committee
GS 31	Boards of Trustees and Realigned Multiple-Point Pastoral Charges
GS 32	Amalgamations and Surplus Property
GS 33	Central Treasurer
<del>GS 34</del>	<del>Recommendation by Presbytery Pastoral Relations Committee</del>
GS 35	Term of Office of Conference President
<del>GS 36</del>	<del>Duties of Conference Executive Secretary</del>
<del>GS 37</del>	<del>Election and Duties of Moderator</del>
GS 38	Nominations for Moderator
GS 39	Archives Management Agreement
<del>GS 42</del>	<del>Adjourning and Closing a Meeting</del>

- GS 43 Appendix IV Listing By-Law Sections Dealing with the Pastoral Relationship  
 GS 45 Record of Proceedings  
~~GS 46 Treasurer of the Presbytery, Treasurer of the Conference~~  
 GS 12 Mandatory Nature of Sexual Abuse Policy  
 GS 13 Sexual Abuse Policy and Formal Hearings  
~~GS 15 Right of Appeal~~  
~~GS 16 Website Posting of Minutes, Window for Appeal~~  
 GS 17 Hearing of Appeals from Rulings, to the Judicial Committee of GC  
~~GS 18 Extension of Right of Appeal~~

**Carried**

**GCE 14 – Chief Archivist Membership on the Executive of the General Council**

Dialogue on passing this motion and the implications of removing the Chief Archivist from the Executive of the General Council followed.

**Motion: Louise Rogers/Bob Johnson**

**GC 40 2009 - 119**

That the 40th General Council 2009 remove from the membership of the Executive of the General Council, Section 522 (g) the Chief Archivist.

**Carried**

**Motion: Don Koots/Stephen Mills**

**GC 40 2009 - 120**

That the 40th General Council 2009 add Section 522g to read “an archivist in the employ of The United Church of Canada.”

**Withdrawn – by consent of mover and seconder**

**Motion: Kevin Dingwell/Daniel Reed**

**GC 40 2009 - 121**

To refer to the General Secretary, General Council, the suggestion that a section 522g be added to read “an archivist in the employ of The United Church of Canada.”

**Carried**

**Mandates of the Committees of the General Council (GCE 18)**

The proposal was introduced and it was noted that a task group had been formed to review all committees accountable to the General Council and to make the format consistent in *The Manual*.

**Motion: Karen Smart/Sheila Krueger**

**GC 40 2009 - 122**

That the 40th General Council 2009

1. Receive for information the report “Mandates of the Committees of the General Council”
2. Adopt for inclusion in the governance policy handbook, governance policies:
  - 2.04 Archives Committee
  - 2.05 Audit Committee
  - 2.06 Judicial Committee
  - 2.07 Manual Committee
  - 2.08 Theology and Inter-Church Inter-Faith Committee.

3. Authorize revisions to *The Manual* to:
  - a. Record the mandate, powers, and composition of each of the six committees accountable to the General Council.
  - b. Reflect any changes to the names, mandate, composition or powers of the committees of the General Council adopted in governance policies 2.04 – 2.08.
  - c. Omit from *The Manual* policy or procedure information related to the committees of the General Council which is redundant to that contained in policies 2.04 – 2.08, except where necessary for clarity within the Manual
4. Authorize revision to *The Manual* to specify that the Chairperson of the Transfer Committee is appointed by the General Council or its Executive.
5. Direct the Executive of the General Council to establish a governance policy to serve as the terms of reference for the Transfer Committee which will reflect any decisions of the Council regarding the transfer and settlement process.

### Carried

### Election of Lay Representatives to Presbytery (GS 1)

**Motion: John Young/George Thurlow**

**GC 40 2009 - 123**

That the 40th General Council 2009 affirm the policy that it is the duty of the Congregation to elect representatives, in full church membership, of the Congregation to the Presbytery;

And further that the 40th General Council 2009 authorize a Remit to the Presbyteries with respect to the following changes to the Basis of Union, in order to reflect this policy:

5.8.4 it shall be the duty of the Congregation to elect representatives, in full church membership, of the Congregation to the Presbytery.

[subsequent sections 5.8.4 and 5.9 to be re-numbered 5.9.1 and 5.9.2]

5.12.1 It shall be the duty of the Official Board:

...

~~5.12.2 to elect representatives, in full church membership, of the Pastoral Charge to the Presbytery;~~

...

[subsequent sections to be re-numbered]

6.0 The Presbytery shall consist of:

...

6.2 lay members of the United Church:

...

6.2.5 ~~appointed~~ elected by ~~Pastoral Charges~~ Congregations and Missions of the United Church, whether or not the ~~Pastoral Charge~~ Congregation or Mission is served by a member of the Order of Ministry. Such representatives are to be ~~appointed~~ elected on the following basis for each ~~Pastoral Charge~~ Congregation or Mission:

- (1) one representative from each Congregation or Mission with 100 or fewer resident members;
- (2) two representatives from each Congregation or Mission with between 101 and 200 resident members;

- (3) three representatives from each Congregation or Mission with between 201 and 300 resident members;
  - (4) four representatives from each Congregation or Mission with 301 or more resident members;
- 6.2.6 ~~appointed~~ elected, on the same basis as those in section 6.2.5, by an inter-denominational congregation or mission, including Canadian Forces Bases, in which the United Church is one of the participating denominations and which is recognized by Presbytery;

...

And further that the 40th General Council 2009 determine that this Remit is a Category 1 Remit, and that the said changes to the Basis of Union shall come into effect on the date as of which the changes incorporated into the 2010 edition of *The Manual* will come into effect, provided that the Executive of the General Council declares that two-thirds (2/3) of the Presbyteries have given their approval, and pending the final action of the 41st General Council 2012.

**Carried**

**“Appointed”, “Chosen”, “Elected”, “Selected” (GS 2)**

**Motion: John Young/George Thurlow**

**GC 40 2009 - 124**

That the 40th General Council 2009 adopt the policy that the terms “appoint” and “elect” be used consistently in the By-Laws in accordance with the understanding that “appoint” refers to the action taken to fill an office with one or more named individuals, where no nominations of additional individuals for consideration are permitted, and where the decision in respect of each named individual is either in the negative or in the affirmative; and that “elect” refers to the action taken to fill an office with one or more nominated individuals, where nominations of additional individuals for consideration are permitted, and where the decision is made from among the nominated individuals;

And further that the 40th General Council 2009 authorize a Remit to the Presbyteries with respect to the following changes to the Basis of Union, in order to reflect this policy:

- 5.6 The liberty of the Pastoral Charge shall be recognized to the fullest extent compatible with:
  - 5.6.1 the oversight of the spiritual interests of the Pastoral Charge by the member(s) of the Order of Ministry settled in the Pastoral Charge, and a body of persons ~~specialy chosen~~ elected and set apart or ordained for that work, who shall jointly constitute the Session;
- ...
- 5.9 The members of the Session, other than the member(s) of the Order of Ministry settled in the Pastoral Charge, shall be ~~chosen~~ elected by those in full church membership, and shall hold office under regulations to be passed by the General Council.
  - 5.11 The Stewards shall be ~~chosen~~ elected by the local church, and, wherever practicable, should be persons in full membership. It shall be the duty of the Committee of Stewards to secure contributions for the purposes of the local church, and to disburse the monies received for these purposes.
  - 6.0 The Presbytery shall consist of:
- ...

6.2 lay members of the United Church:

...

6.2.5 ~~appointed~~ elected by Pastoral Charges and Missions of the United Church, whether or not the Pastoral Charge or Mission is served by a member of the Order of Ministry. Such representatives are to be ~~appointed~~ elected on the following basis for each Pastoral Charge or Mission:

- (1) one representative from each Congregation with 100 or fewer resident members;
- (2) two representatives from each Congregation with between 101 and 200 resident members;
- (3) three representatives from each Congregation with between 201 and 300 resident members;
- (4) four representatives from each Congregation with 301 or more resident members;

6.2.6 ~~appointed~~ elected, on the same basis as those in section 6.2.5, by an inter-denominational congregation or mission, including Canadian Forces Bases, in which the United Church is one of the participating denominations and which is recognized by Presbytery;

...

6.4 It shall be the duty of the Presbytery:

...

6.4.14 to ~~appoint~~ elect one member of the Order of Ministry and one lay member to the Conference Settlement Committee; and

7.6.1 It shall be the duty of the Conference:

...

- (2) to ~~appoint~~ elect an Executive;

8.4 Overseas Personnel who are appointed by the United Church shall not be eligible for election as commissioners to the General Council by a Conference, but Overseas Personnel who are members of the United Church shall be entitled to representation at each General Council on the basis of one commissioner for every eighteen such Overseas Personnel, but in any case at least three commissioners, ~~chosen~~ elected as follows:

...

9.4 There shall be a Settlement Committee for each Conference. On this Committee each Presbytery within the bounds of Conference shall be represented by one member of the Order of Ministry and one lay member ~~appointed~~ elected by the Presbytery.

9.7.2 When a member of the Order of Ministry ~~chosen~~ requested by a Pastoral Charge, other Presbytery Accountable Ministry, or other Presbytery Recognized Ministry cannot be settled, the Pastoral Charge, or its Official Board if so authorized by the Pastoral Charge, Presbytery Accountable Ministry, or Presbytery Recognized Ministry may place another name before the Settlement Committee.

And further that the 40th General Council 2009 determine that this Remit is a Category 1 Remit, and that the said changes to the Basis of Union shall come into effect on the date as of which the changes incorporated into the 2010 edition of *The Manual* will come into effect, provided that the Executive of the General Council declares that two-thirds (2/3) of the Presbyteries have given their approval, and pending the final action of the 41st General Council 2012.

**Carried**

**“Appointed,” “Chosen,” “Elected,” “Selected” (GS 3)**

**Motion: John Young/George Thurlow**

**GC 40 2009 - 125**

That the 40th General Council 2009 adopt the policy that the terms “appoint” and “elect” be used consistently in the By-Laws in accordance with the understanding that “appoint” refers to the action taken to fill an office with one or more named individuals, where no nominations of additional individuals for consideration are permitted, and where the decision in respect of each named individual is either in the negative or in the affirmative; and that “elect” refers to the action taken to fill an office with one or more nominated individuals, where nominations of additional individuals for consideration are permitted, and where the decision is made from among the nominated individuals, and that the By-Laws be changed to reflect this policy, as follows:

001 In these By-Laws:

...

“Pastoral Charge Supervisor” means a member of the Presbytery ~~appointed~~ elected ~~appointed~~ by the Presbytery to provide supervision and support, both to a Pastoral Charge that is without a settled or appointed member of the Order of Ministry or an appointed Designated Lay Minister who has been recognized by the Conference, and to the person appointed to serve the Pastoral Charge.

004 Members of Courts. The members of a Court function as members of that Court in their own responsibility, and not as delegates in a narrow sense. They make decisions on the basis of an understanding of Scripture and of the ethos of the United Church, in the light of Christian experience, and under the guidance of the Holy Spirit at work in the meeting of such Court. They are not required to vote according to the prior decision or direction of the body that elected or appointed them.

047 Notice of Meeting. Notice shall be given for every meeting called to consider the pastoral relationship. The notice for any such meeting shall specify the object of the meeting.

...

(b) When the object of the meeting is:

- i. to ~~appoint~~ elect representatives of the Pastoral Charge to a Joint Needs Assessment Committee;
- ii. to ~~appoint~~ elect representatives in full membership of the Pastoral Charge to a Joint Search Committee; or
- iii. to receive and to act upon a report of the Joint Search Committee; notice of the meeting shall be read ...

- 052 Joint Needs Assessment Committee.
- (a) Membership. The Joint Needs Assessment Committee shall include:
- i. two (2) representatives of the Presbytery ~~appointed~~ elected appointed by the Presbytery Pastoral Relations Committee; and
  - ii. representatives of the Pastoral Charge, ~~appointed~~ elected appointed by the membership of the Pastoral Charge or by the Official Board or Church Board or Church Council of the Pastoral Charge.
- ...
- 054 Joint Search Committee.
- (a) Membership. The Joint Search Committee shall include:
- i. two (2) representatives of the Presbytery ~~appointed~~ elected appointed by the Presbytery Pastoral Relations Committee; and
  - ii. representatives in full membership of the Pastoral Charge, ~~appointed~~ elected appointed by the membership of the Pastoral Charge or by the Official Board or Church Board or Church Council of the Pastoral Charge.
- ...
- 054.1 Interim Ministry Transition Committee.
- (a) Membership. The Interim Ministry Transition Committee shall include:
- i. one (1) or two (2) representatives of the Presbytery ~~appointed~~ elected appointed by the Presbytery Pastoral Relations Committee; and
  - ii. five (5) to seven (7) representatives in full membership of the Pastoral Charge, ~~appointed~~ elected appointed by the membership of the Pastoral Charge or by the Official Board or Church Board or Church Council of the Pastoral Charge.
- ...
- 112 Notice of Meeting. Notice shall be given for every meeting called to consider the pastoral relationship. The notice for any such meeting shall specify the object of the meeting.
- ...
- (b) When the object of the meeting is:
- i. to ~~appoint~~ elect representatives of the Pastoral Charge to a Joint Needs Assessment Committee;
  - ii. to ~~appoint~~ elect representatives in full membership of the Pastoral Charge to a Joint Search Committee; or
  - iii. to receive and to act upon a report of the Joint Search Committee;
- notice of the meeting shall be read ...
- ...
- 128 A Pastoral Charge that is without a settled or appointed member of the Order of Ministry, or an appointed Designated Lay Minister who has been recognized by the Conference, and that is being served by:
- (a) a Designated Lay Minister who has not yet been recognized by the Conference;
  - (b) a Candidate Supply;
  - (c) an Intern Supply;
  - (d) a Student Supply; or
  - (e) a Diaconal Supply or Ordained Supply;

- shall have a member of the Presbytery ~~appointed~~ ~~elect~~ ~~appointed~~ by that Presbytery as the Pastoral Charge Supervisor. The Presbytery shall also have the authority to ~~appoint~~ ~~elect~~ appoint a Pastoral Charge Supervisor to supervise a Pastoral Charge in any other situation where the Presbytery deems it appropriate.
- 130 Elders. Elders are those persons of the Pastoral Charge or Congregation who are ~~chosen~~ elected by the Pastoral Charge or Congregation for their wisdom, caring, spiritual discernment, and other gifts of the Spirit, and to whom the responsibility of leadership amongst the whole people is entrusted as appropriate by and within a particular community of faith.
- 132 The eldership is a body of persons ~~chosen~~ elected by a Pastoral Charge or one (1) or more Congregations to exercise leadership within the Pastoral Charge or Congregation and its community.
- 145 Membership. The Session shall consist of:  
 ...  
 (c) a body of members in full membership of the Congregation ~~specialy chosen~~ elected by the Pastoral Charge or Congregation and admitted to their office.  
 ...
- 183 Membership. The Official Board shall consist of:  
 ...  
 one (1) representative in full membership of the United Church elected by each of the following departments of the Pastoral Charge or of each Congregation:  
 (i) the Board of Trustees;  
 (j) the Committee to address the faith formation and Christian education needs of the Pastoral Charge or Congregation;  
 (k) the Sunday School;  
 (l) the youth organization;  
 (m) the men's organization; and  
 (n) the Women's Ministries Network.  
 Where there is more than one (1) organization under any of these departments within the Pastoral Charge or a Congregation, the ~~appointment~~ election shall be made by the organizations acting jointly.
- 202 The membership of the Church Board shall consist of:  
 (a) all those ~~selected~~ elected by the Congregation(s) to exercise leadership in the care and oversight of the life of the Pastoral Charge;  
 ...  
 Unless the Presbytery has granted an exception pursuant to section 134, each person ~~selected~~ elected by the Congregation(s) to exercise leadership in the care and oversight of the life of the Pastoral Charge shall be a member of any one of the Congregations constituting the Pastoral Charge. Members of the Church Board are Elders.



- 219 The membership of the Church Council shall consist of:
- (a) persons ~~selected~~ elected by each Committee created by the Pastoral Charge to be members of the Church Council, according to the numbers and qualifications determined by the Pastoral Charge;
- ...
- Unless the Presbytery has granted an exception pursuant to section 134, each officer of the Church Council elected by the Pastoral Charge, and each person ~~selected~~ elected by the Committees to be a member of the Church Council, shall be a member of any one of the Congregations constituting the Pastoral Charge. Officers of the Church Council elected by the Pastoral Charge and those persons ~~selected~~ elected by the Committees to be members of the Church Council are Elders.
- 275 Executive. A Pastoral Charge or Congregation may ~~appoint~~ establish an Executive to deal with specific matters assigned to it by a Session, Official Board, Church Board, or Church Council, with its authority to act within specifically defined limits. Since the Courts of a Pastoral Charge or Congregation have general responsibility for the care and oversight of the spiritual life of the Pastoral Charge or Congregation, an Executive so ~~appointed~~ established should not be granted the full powers of a Court.
- 323 Elect to Conference. It shall be the duty of the Presbytery to elect lay members to the Conference, of whom at least a majority shall have been previously elected by a Pastoral Charge or other United Church ministry to represent them at Presbytery. (Basis 6.4.13) Those elected shall be in full church membership, and shall be ~~chosen~~ elected at a regular meeting before the meeting of the Conference, by such method as the Presbytery shall determine.
- 326 ~~Appointments~~ Elections to Conference Settlement Committee. It shall be the duty of the Presbytery to ~~appoint~~ elect one (1) member of the Order of Ministry and one (1) lay member to the Conference Settlement Committee. (Basis 6.4.14) The Secretary of the Presbytery shall forthwith send the names and addresses of the persons so ~~appointed~~ elected to the Executive Secretary of the Conference.
- 332 Oversight of Pastoral Charges. It shall be the duty of the Presbytery to have the oversight of the Pastoral Charges within its jurisdiction, to review their records, (Basis 6.4.1) to adopt measures for promoting the religious life of the Pastoral Charges within its jurisdiction, (Basis 6.4.11) and to ensure that the Pastoral Charges comply with the policies and the Polity of the United Church.
- ...
- (d) The Presbytery Committee on the Oversight of Pastoral Charges shall be responsible for the triennial visit to Pastoral Charges and Presbytery ministries, including United Church owned or operated camps or outdoor ministry programs located within the jurisdiction of the Presbytery. Such visit will be undertaken in order to offer support, encouragement, and counsel, and thus to demonstrate and to exercise an aspect of the episcopal function of the Presbytery. Teams composed of lay persons and members of the Order of Ministry are ~~to be selected~~ to undertake these visits. ...

- 341 Pastoral Charge Supervisors.
- (a) ~~Appointment Election~~ Appointment. The Presbytery shall ~~appoint elect~~ appoint one (1) of its own members as the Pastoral Charge Supervisor to supervise any Pastoral Charge that is without a settled or appointed member of the Order of Ministry or an appointed Designated Lay Minister who has been recognized by the Conference, ...
- ...
- The Presbytery shall also have the authority to ~~appoint elect~~ appoint a Pastoral Charge Supervisor to supervise a Pastoral Charge in any other situation where the Presbytery deems it appropriate.
- 342 Diaconal Supply or Ordained Supply. The Presbytery shall have authority to appoint a Diaconal Supply or Ordained Supply to a Pastoral Charge. Normally a person will serve as a Diaconal Supply or Ordained Supply in preparation for admission to the Order of Ministry of the United Church.
- ...
- (h) Appointment Advisory Committee. The Diaconal Supply or Ordained Supply shall meet periodically during the term of the initial appointment, with an Appointment Advisory Committee comprising members of the Pastoral Charge ~~chosen~~ elected by the Pastoral Charge for that purpose upon the request of the Presbytery Education and Students Committee, the Pastoral Charge Supervisor, and one (1) other presbyter appointed by the Presbytery Education and Students Committee. ...
- 348 Ecumenical Shared Ministries.
- ...
- (e) Ministry personnel of another participating denomination appointed to an Ecumenical Shared Ministry who ~~choose to~~ seek admission to the Order of Ministry of the United Church are governed by the provisions of section 031.
- 370 Chairperson.
- ...
- (c) When the Chairperson is absent, or is a party concerned in any matter before the Court, the Presbytery shall ~~choose~~ elect a temporary Chairperson, ...
- 382 [Presbytery] Education and Students Committee.
- (a) Membership and Officers. The Committee shall consist of at least four (4) people, and wherever possible an equal number of lay persons and members of the Order of Ministry. The Committee shall have a Convenor and Secretary ~~appointed~~ elected by the Presbytery.
- ...
- 392 [Presbytery] Stewardship Committee.
- ...
- (b) Membership. The size of the Committee shall be as determined by the Presbytery, but it shall generally be representative of the life and work of the Presbytery and shall include three (3) representatives ~~appointed~~ elected by the Presbyterial United Church Women and a representative of the Mission in Canada Committee. The

Committee may include in its membership persons who are not members of the Presbytery.

- (c) Officers. The Convenor of the Committee shall be:
- i. ~~appointed~~ elected at the last regular meeting of Presbytery in the calendar year, and hold office until a successor is ~~appointed~~ elected; and
- ...

441 [Settlement Committee] Membership.

- (a) The Settlement Committee shall consist of the Chairperson, the Secretary, and wherever possible one (1) Diaconal Minister, all of whom shall be elected by the Conference, and one (1) member of the Order of Ministry and one (1) lay member appointed by each Presbytery. (Basis 9.4) The President of the Conference and an appropriate Conference staff person shall be *ex officio* members of the Settlement Committee.
- (b) Each Presbytery, at a regular meeting previous to the annual meeting of Conference, shall ~~appoint~~ elect its two (2) representatives.
- (c) When any member of the Settlement Committee ~~appointed~~ elected by a Presbytery dies, resigns from the Committee, moves outside the jurisdiction of the Presbytery, or ceases to be a member of the Presbytery, or being a member of the Order of Ministry engages in secular work, there shall be a vacancy on the Committee. A member of the Order of Ministry applying for a transfer out of the Conference shall cease to be a member of the Committee when the transfer becomes effective. When such a vacancy occurs, the Presbytery shall elect a person to fill the vacancy.

456 Membership. Where resources permit and other matters make it feasible, the membership of the Interview Board shall include:

- ...
- (h) a Chairperson and a Secretary ~~appointed~~ elected by the Conference or its Education and Students Committee.

461 Communication Committee.

- (a) Membership. The Committee shall include in its membership the Convenors of the Presbytery Communication Committees, and a suitable number of other members ~~chosen~~ appointed for their special competencies related to the needs of the Conference.

464 Finance Committee.

- ...
- (b) Participants. The participants in the Conference Fund shall be the following:
    - i. the Conference, for operating expenses;
    - ii. such standing Committees as the Conference shall from time to time determine;
    - iii. special Committees ~~appointed~~ established by the Conference; and
    - iv. such other agencies and institutions as may be ~~decided~~ determined by the Conference on the recommendation of the Finance Committee.
- ...

- (d) Membership. The Finance Committee shall consist of:  
 ...  
 v. one (1) member to be ~~appointed~~ elected by each Presbytery, preferably the Convenor of the Presbytery Finance Committee or the Treasurer of the Presbytery.
- 510 Moderator.  
 ...  
 (b) Committee Membership. The Moderator shall be *ex officio* a member of the Committees ~~appointed~~ established by the General Council and the Permanent Committees of the Executive of the General Council.  
 ...
- 513 Duties of General Secretary. ... In discharging this primary duty, the General Secretary shall be responsible for the following, *inter alia*:  
 ...  
 (l) to be *ex officio* a member of any Committee ~~appointed~~ established to direct the work of planning or research;;  
 ...
- 524 Duties and Powers. The Executive, which shall report its proceedings to the General Council, shall have the following duties and powers:  
 (a) to study, to promote, and to protect the general interests of the United Church; to ensure that, so far as possible, the decisions and recommendations of the General Council are carried out; to survey all the enterprises of the United Church; to receive and review at least annually reports from the General Council working units submitted through the Permanent Committees, from the Permanent Committees themselves, and from the other Committees ~~appointed~~ established by the General Council or its Executive, with a view to securing the best possible measure of co-operation and effectiveness in the conduct of the United Church's work; to make recommendations to a Permanent Committee or to any other Committee appointed by the General Council or its Executive, and to make recommendations to the General Council;  
 (b) to deal with matters referred to it by the General Council, and to ~~appoint~~ elect appoint Committees from among its members, or otherwise, for such purposes as the General Council may direct;  
 ...
- 526 Sub-Executive. It shall be the duty of the Executive to ~~appoint~~ elect a Sub-Executive with such of its duties and powers, exercisable between meetings of the Executive, as the Executive shall determine. The actions of the Sub-Executive shall be reported through the Executive to the General Council for information and for record in the minutes.
- 536 Executive. The [Archives and History] Committee shall ~~appoint~~ elect an Executive.  
 (a) Membership. The Executive shall consist of the Chairperson, the General Council Archivist, the General Secretary of the General Council or designate, and two (2) other members elected by and from the Committee.

- 604 Committees and Task Groups. For the purpose of carrying out its responsibilities, a Permanent Committee may establish and thereafter maintain such Committees as are deemed necessary, the members being ~~chosen~~ appointed for their special qualifications; and may establish Task Groups for carrying out specific time-limited mandates.

...

**Carried**

### **Threshold for Holding a Formal Hearing (GS 14)**

**Motion: John Young/George Thurlow**

**GC 40 2009 - 126**

That the 40th General Council 2009 adopt the policy that the threshold for a decision by a Formal Hearing Committee to hold a Formal Hearing be the best interests of justice, and that sections 075 of the By-Laws be changed to reflect this policy, as follows:

075 Formal Hearing.

- (a) Initiation. A Formal Hearing shall be held ...:
- i. in any case where a Court orders a Formal Hearing;
  - ii. for complaints of Sexual Abuse, when requested by the complainant or the respondent; and
  - iii. for all other complaints, when requested by a Party to the complaint, but only if the Formal Hearing Committee decides that it is in the best interests of justice ~~the Parties to the complaint and of the United Church~~ for a Formal Hearing to be held.

...

- (d) ... The Formal Hearing Committee shall review the request and the reply, if any, and shall make a Decision either to hold a Formal Hearing with respect to the complaint because it would be in the best interests of justice ~~the parties and of the United Church~~ to do so, or to refuse to hold a Formal Hearing because it would not be in the best interests of justice ~~either or both of the parties or of the United Church~~ to do so. Notice of such Decision shall be given in writing to the Parties concerned and, in the case of a Decision not to proceed with a Formal Hearing, shall include the reasons for such a Decision. Such Decision is not subject to Appeal.

...

**Carried**

### **Mission Strategy and Choice of Organizational Model (GS 23)**

**Motion: John Young/George Thurlow**

**GC 40 2009 - 127**

That the 40th General Council 2009 delete sections 137 and 138 of the By-Laws, as follows:

- 137 ~~The mission strategy of a Pastoral Charge should reflect the Pastoral Charge's understanding of ministry, its own religious traditions, its socio-cultural context, the purpose and goals of the Pastoral Charge, and its relationship to the larger church.~~
- 138 ~~The selection of a particular organizational model shall be based on a mission strategy developed and approved by the Pastoral Charge.~~

**Carried**

**Sessions and Committees of Stewards in Multiple-Point Pastoral Charges (GS 24)****Motion: John Young/George Thurlow****GC 40 2009 - 128**

That the 40th General Council 2009 remove the requirement that, for a multiple-point Pastoral Charge, there is to be a Session and a Committee of Stewards for the entire Pastoral Charge, and change sections 140 and 160 of the By-Laws to allow for a variety of configurations of Sessions and Committees of Stewards within a multiple-point Pastoral Charge, at least one of which configurations must be in place, as follows:

- 140 Where the Pastoral Charge consists of one (1) Congregation, there shall be a Session for the Pastoral Charge or Congregation. Where the Pastoral Charge consists of more than one (1) Congregation, there ~~may~~ shall be:
- (a) a Session for each Congregation;
  - (b) a Session for the Pastoral Charge; or
  - (c) a Session for each Congregation, in which case these Sessions shall jointly constitute the Session for the Pastoral Charge and a Session for the Pastoral Charge which the Sessions for each Congregation shall jointly constitute.
- 160 Where the Pastoral Charge consists of one (1) Congregation, there shall be a Committee of Stewards for the Pastoral Charge or Congregation. Where the Pastoral Charge consists of more than one (1) Congregation, there ~~may~~ shall be:
- (a) a Committee of Stewards for each Congregation;
  - (b) a Committee of Stewards for the Pastoral Charge; or
  - (c) a Committee of Stewards for each Congregation, in which case these Sessions shall jointly constitute the Session for the Pastoral Charge and a Committee of Stewards for the Pastoral Charge which the Committee of Stewards for each Congregation shall jointly constitute.

**Motion to Amend: David Hewitt/Krista Vandersar**

To remove 140a.

**Defeated****Motion – Carried****Approval of the Annual Budget for the Pastoral Charge or Congregation (GS 25)****Motion: John Young/George Thurlow****GC 40 2009 - 129**

That the 40th General Council 2009 affirm the policy that responsibility for the annual budget be shared between the Pastoral Charge or Congregation and the Official Board or Church Board or Church Council, and that sections 114 and 184 of the By-Laws be changed to reflect this policy, as follows:

- 114 The annual meeting or some other congregational meeting shall receive the annual reports, hold elections, and transact any other business regularly brought before it, except the question of a change in pastoral relationship unless it has been duly specified in the notice calling the meeting. This meeting shall consider and make a decision upon the draft annual current receipt and current expense budget, and the draft annual capital expense budget. It is recommended that the annual report be printed and circulated among the members of the Pastoral Charge or Congregation prior to the meeting.

- 184 It shall be the duty of the Official Board:
- (a) to submit to the Pastoral Charge or Congregation(s) for its consideration reports on its life and work, ~~including a full statement of receipts and expenditures, of indebtedness, and of estimates for the ensuing year (Basis 5.12.3), and the rates fixed by the appropriate General Council working unit.~~ These reports shall not preclude direct presentation to the Pastoral Charge or Congregation(s) at its annual meeting of reports of their work from the Session, the Committee of Stewards, and other departments of the Pastoral Charge or Congregation(s). Copies of such reports shall be placed in the hands of the Official Board prior to such annual meeting. The Official Board should prepare therefrom for submission to the annual meeting a general report covering all the work of the Pastoral Charge, with such recommendations as it deems wise. It is recommended that the annual report be printed and circulated among the members of the Congregation(s);
  - (b) to submit to the Pastoral Charge or Congregation(s), for its consideration and decision, a full statement of receipts and expenditures, of assets and liabilities, and of estimated current receipts and current expenses, and capital expenses, for the ensuing year (Basis 5.12.3);
  - (c) where it has been authorized by the Pastoral Charge or Congregation to do so, to consider and make a decision upon the draft annual current receipt and current expense budget, and the draft annual capital expense budget. The approved annual current receipt and current expense budget, and the approved annual capital expense budget, may be revised by the Official Board, where in its opinion such revisions do not significantly or substantially change the budget. Where significant or substantial changes are contemplated, the approved annual current receipt and current expense budget, and the approved annual capital expense budget, shall be resubmitted to the Pastoral Charge or Congregation(s) at a meeting called for that purpose, for its reconsideration and decision;

[subsequent subsections to be re-lettered]

### Carried

### Election and Duties of Moderator (GS 37)

**Motion: John Young/George Thurlow**

**GC 40 2009 - 130**

That the 40th General Council 2009 reorganize and amend sections 510 and 511 of the By-Laws, as follows:

- 510 Moderator.
- (a) ~~Appointment~~ Election. The General Council shall elect from among its members the Moderator, ~~who shall be its presiding officer as well as the senior elected executive officer of the United Church. the senior elected officer of The United Church of Canada.~~
  - ~~(g)~~(b) Term. The Moderator shall continue in office for a term of three (3) years, which shall be deemed to be the period of time elapsing between the installation at one General Council and the installation of a successor at the next General Council.

- 511 Duties of Moderator. It shall be the duty of the Moderator:
- (a) to give leadership to the United Church, especially in spiritual things, quickening in the hearts of the people a sense of God as revealed in Christ, and heartening and strengthening the whole United Church;
  - ~~(d)~~(b) as senior elected officer of the United Church, to preside at the meetings of the General Council, its Executive, and its Sub-Executive;
  - ~~(b)~~(c) to visit throughout the United Church, giving sympathetic guidance and counsel in all its affairs, and to report thereon to the General Council and its Executive; and
  - ~~(e)~~(d) to be the primary spokesperson for the United Church and representative of the United Church; ~~and~~ .

#### 511.1 Moderator.

- ~~510~~(b) (a) Committee Membership. The Moderator shall be *ex officio* a member of the Committees appointed by the General Council and the Permanent Committees of the Executive of the General Council.
- ~~510~~(e) (b) Nominations. Nominations for the office of Moderator made by Conferences or Presbyteries shall be accepted by the General Secretary of the General Council at least two (2) months prior to the next General Council. These nominations are to be accompanied by biographical notes concerning each nominee, which biographical notes shall be printed with the nominations in the agenda of the General Council. This is not to be understood as precluding nominations from the floor of General Council itself. The election shall be by a majority ballot.
- ~~510~~(d) (c) Meeting. A meeting shall be arranged early in the term of the Moderator, by the General Secretary of the General Council, with the Moderator, the Chairperson of the Moderator's Advisory Committee, and the General Council Ministers, to establish ongoing working relationships, and to clarify roles, responsibility, and authority.
- ~~510~~(e) (d) Relief from Ordinary Duties. The Moderator if employed by the Church may be relieved of ordinary duties during the term of office, as may be arranged by the General Council with the Moderator and with the Pastoral Charge or General Council working unit served by the Moderator. The arrangement shall include a definite determination of the financial responsibility of the General Council with respect to the Moderator and the Pastoral Charge or General Council working unit served by the Moderator.
- ~~510~~(f) (e) Administer Communion. A Diaconal Minister or lay person in the office of Moderator shall have the right to administer the Sacrament of Holy Communion at regular meetings of the General Council, its Executive, and its Sub-Executive, while in office.
- ~~510~~(h) (f) Review. The role and remuneration of the Moderator, and the needs of the United Church in relation to the role of the Moderator, shall be reviewed by the Executive of the General Council at least every ten (10) years, and the Executive of the General Council shall seek ways in which the United Church may benefit from the accumulated wisdom and experience of past Moderators.

**Carried**



**Adjourning and Closing a Meeting (GS 42)****Motion: John Young/George Thurlow****GC 40 2009 - 131**

That the 40th General Council 2009 adopt the policy that closing a meeting means terminating proceedings, while adjourning a meeting means suspending proceedings until another time, and that Appendix III to *The Manual*, the Rules of Debate and Order, be changed to reflect this policy, as follows:

3. Orders of the Day
  - (a) When an agenda has been adopted that does not specify the time for its items, such items are considered without time limit, unless the Court decides otherwise by a two-thirds (2/3) majority of those voting.
  - (b) When an agenda has been adopted that specifies the time for particular items, such time shall be strictly adhered to, unless the Court decides otherwise by a two-thirds (2/3) majority of those voting. ~~A call for Orders of the Day requires no seconder.~~
  
4. Order of Priority on Motions
  - (a) To close.
  - ~~(a)~~(b) To fix the time to adjourn.
  - ~~(b)~~(c) To adjourn.

[subsequent subsections to be re-lettered]

## 12. Motion to Adjourn

~~A motion to adjourn is not debatable. If, however, any conditions, such as time or place for reassembling, are attached, the motion to adjourn loses its priority and becomes a main motion. If there is no provision for reassembling, a motion to adjourn becomes debatable.~~

A motion to adjourn is intended to suspend a meeting until another time. A motion to adjourn is in order only if there is already an agreed-upon time and place for resuming the meeting, or if the motion specifies a time and place for resuming the meeting. A motion to adjourn requires a seconder. Only the conditions attached to the motion to adjourn, such as time and place for resuming the meeting, are debatable; the wisdom of adjourning is not debatable.

13. Closing a Meeting

- (a) A motion to close is intended to terminate a meeting. A new meeting may commence, at a future time, by previous agreement or by call. There can be no conditions attached to a motion to close. A motion to close requires a seconder. A motion to close is not debatable.
- (b) When all the business and purposes of a meeting have been attended to and the Presiding Officer is satisfied that there is no further business before the Court, the Presiding Officer may declare that the meeting is closed, without the need for a motion to close.

[subsequent sections to be re-numbered]

**Carried**

**Right of Appeal (GS 15)****Motion: John Young/George Thurlow****GC 40 2009 - 132**

That the 40th General Council 2009 adopt the policy that there is a right of appeal in respect of any decision, determination, or other disposition of a matter, by a Court, by a body authorized to act by the By-Laws, or by a body authorized to act on behalf of a Court, with certain named exceptions, and that the terms “Appeal” and “Decision” be deleted from the definitions in section 001 of the By-Laws, and section 076 of the By-Laws be changed to reflect this policy, as follows:

**001** In these By-Laws:

...

~~“Appeal” means a formal request for reconsideration of a Decision made by a Court or a Court appointed Formal Hearing, and includes the process leading to that request.~~

...

~~“Decision” means any disposition of a matter by a Court, or by a body authorized to act on behalf of the Court.~~

**076** Appeals.

(a) An ~~Appeal~~ appeal may be made ~~only~~ against a ~~Decision~~ any decision, determination, or other disposition of a matter, by a Court, by a body authorized to act by these By-Laws, or by a body authorized to act on behalf of a Court, or against a ruling of the General Secretary of the General Council, with the following exceptions:

- i. decisions by a Court or other authorized body in its legislative (policy-making) capacity, unless the Court has acted *ultra vires*;
- ii. decisions specified in subsection 071(d), section 077 and section 549 not to be subject to appeal.

(b) An ~~Appeal~~ appeal may be made only by a person or a Court directly affected by the ~~Decision~~ decision, determination, other disposition of a matter, or ruling. In the case of a ~~Decision~~ decision made by a Formal Hearing Committee, an ~~Appeal~~ appeal may be made only by a party to the Formal Hearing.

[subsequent subsections to be re-lettered]

**Carried****Website Posting of Minutes; Window for Appeal (GS 16)****Motion: John Young/George Thurlow****GC 40 2009 - 133**

That the 40th General Council 2009 adopt the policy that:

Draft minutes of meetings of Church Courts other than those within the Pastoral Charge, and their Executives or Sub-Executives, and Decisions made by Commissions appointed by those bodies, be posted on the website for that Court, where there is such a website, when they are distributed to the members of the Court;

and that:

Approved changes to the draft minutes of meetings of Church Courts other than those within the Pastoral Charge, and their Executives or Sub-Executives, be posted on the website for that Court, where there is such a website, following approval;

and that:

Where the communication of a Decision is accomplished by the distribution of minutes, the time limit for giving notice of Appeal begin to run on the earlier of:

- fifteen (15) days after the draft minutes of the Court making the Decision have been distributed in the normal manner, where there is no change in the minute of the Decision as subsequently approved;
- fifteen (15) days after the approved changes to the draft minutes of the Court making the Decision have been distributed in the normal manner, where there is a change in the minute of the Decision from the draft minutes.

and that a new section be added to the By-Laws, and subsection 076(d) be changed, to reflect this policy, as follows:

092.1 Web-Site Posting of Minutes. Draft minutes of meetings of Church Courts other than those within the Pastoral Charge, and their Executives or Sub-Executives, and Decisions made by Commissions appointed by those bodies, shall be posted on the website for that Court, where there is such a website, when they are distributed to the members of the Court. Approved changes to the draft minutes of meetings of Church Courts other than those within the Pastoral Charge, and their Executives or Sub-Executives, shall be posted on the website for that Court, where there is such a website, following approval.

076 Appeals.

...

- (d) Notice of Appeal. Notice of Appeal must be given in accordance with section 003 to the Secretary of the Court to which it is directed, within thirty (30) days after the Decision of the lower Court has been communicated. A Decision shall be deemed to have been communicated to a person or Court eligible to appeal on the earlier of:
- i. the date on which notice is deemed to have been received in accordance with section 003; ~~and~~
  - ii. fifteen (15) days after the draft minutes of the Court making the Decision have been distributed in the normal manner, where there is no change in the minute of the Decision as subsequently approved; and
  - iii. fifteen (15) days after the approved changes to the draft minutes of the Court making the Decision have been distributed in the normal manner, where there is a change in the minute of the Decision from the draft minutes.

...

**Carried**

**Extension of Right of Appeal (GS 18)****Motion: John Young/George Thurlow****GC 40 2009 - 134**

That the 40th General Council 2009 adopt the policy that Decisions about an individual with respect to the inquiry or candidacy process, Decisions about an individual with respect to the recognition process for Congregational Designated Ministers or Designated Lay Ministers, and Decisions about an individual with respect to the admission or re-admission process, be subject to Appeal when they are made beyond the level of the Session or Church Board or Church Council, and that subsection 071(d) and sections 077 and 549 of the By-Laws be changed to reflect this policy, as follows:

## 071 Specified Procedures.

...

(d) There shall be the right of appeal under subsections (a) and (b), except with respect to:

- i. elections;
  - ii. ~~Decisions about an individual with respect to the inquiry or candidacy process;~~
  - ii. Decisions by a Session or Church Board or Church Council as to whether or not to recognize an Inquirer;
  - iii. ~~Decisions about an individual with respect to the recognition process for Congregational Designated Ministers or Designated Lay Ministers;~~
  - iv. ~~Decisions about an individual with respect to the admission or re-admission process;~~
- [subsequent paragraphs to be re-numbered]
- v. initiation of calls and settlements;
  - vi. initiation of appointments;
  - vii. implementation of a Decision pending an Appeal;
  - viii. determination of whether an Appeal meets the requirements for an Appeal hearing;
  - ix. acceptance or rejection of a medical certificate;
  - x. a Decision by a Pastoral Charge to request a change in the pastoral relationship;
  - xi. the disposition by a Presbytery of a request from a member of the Order of Ministry for a change in the pastoral relationship;
  - xii. a Decision by a Court whether to hold a Formal Hearing;
  - xiii. a Decision by a Formal Hearing Committee whether to hold a Formal Hearing;
  - xiv. a Decision by a Court to make a complaint; or
  - xv. a Decision by a Presbytery to initiate a review of the situation under subsection 363(c).

~~Although a Decision about an individual with respect to the inquiry or candidacy process, the recognition process for Congregational Designated Ministers or Designated Lay Ministers, or the admission or re-admission process, may not be appealed, the individual may request that the appropriateness of the procedures used to arrive at the Decision be addressed through the General Council's approved policies and procedures for conflict resolution, other than a Formal Hearing. The individual may appeal the appropriateness of the procedures used to arrive at the~~

~~Decision, but only if the matter is not resolved through the policies and procedures for conflict resolution.~~

077, 549 Decisions Not Subject to Appeal. Decisions that are not subject to Appeal are as follows:

- (a) elections;
- ~~(b) Decisions about an individual with respect to the inquiry or candidacy process;~~
- (b) Decisions by a Session or Church Board or Church Council as to whether or not to recognize an Inquirer;
- ~~(c) Decisions about an individual with respect to the recognition process for Congregational Designated Ministers or Designated Lay Ministers;~~
- ~~(d) Decisions about an individual with respect to the admission or re-admission process;~~  
[subsequent subsections to be re-lettered]
- (e) initiation of calls and settlements;
- (f) initiation of appointments;
- (g) implementation of a Decision pending an Appeal;
- (h) determination of whether an Appeal meets the requirements for an Appeal hearing;
- (i) acceptance or rejection of a medical certificate;
- (j) a Decision by a Pastoral Charge to request a change in the pastoral relationship;
- (k) the disposition by a Presbytery of a request from a member of the Order of Ministry for a change in the pastoral relationship;
- (l) a Decision by a Court whether to hold a Formal Hearing;
- (m) a Decision by a Formal Hearing Committee whether to hold a Formal Hearing;
- (n) a Decision by a Court to make a complaint; or
- (o) a Decision by a Presbytery to initiate a review of the situation under subsection 363(c).

~~Although a Decision about an individual with respect to the inquiry or candidacy process, the recognition process for Congregational Designated Ministers or Designated Lay Ministers, or the admission or re-admission process, may not be appealed, the individual may request that the appropriateness of the procedures used to arrive at the Decision be addressed through the General Council's approved policies and procedures for conflict resolution, other than a Formal Hearing. The individual may appeal the appropriateness of the procedures used to arrive at the Decision, but only if the matter is not resolved through the policies and procedures for conflict resolution.~~

**Motion to Amend: Caryn Douglas/Bob Johnson**

To delete 071d ii, 077b, 549b

**Carried**

**Motion to Refer: David Hewitt/Hugh Johnson**

To refer to the Manual Committee.

**Defeated**

**Motion as amended – Carried**

**(Arctic 5)**

**Motion: Karen Smart/barb janes**

**GC 40 2009 - 135**

To refer to the Executive of the General Council:

GS 4 – Definition of “Charge”

GS 26 – Committee of Stewards and Stewardship Committee

GS 34 – Recommendations by Presbytery Pastoral Relations Committee

GS 36 – Duties of Conference Executive Secretary

GS 46 – Treasurer of Presbytery; Treasurer of the Conference

ANW 8 – Financing the Ministry – Resources for the Church by the Church

LON 5 – Emergency Issues for Employment Insurance

TOR 5 – Emergency Issues for Employment Insurance

BQ 2 – Addressing Differences in Court Practices

**Carried**

**Motion: Bob Johnson/Hugh Johnson**

To adjourn the Commission.

**Carried**

## MINUTES OF THE PACIFIC COMMISSION

For membership of the Pacific Commission see page 134.

**Tuesday, August 11, 2009**

Former Moderator Marion Best opened the commission with song and then a prayer lifted from “A Song of Faith.”

### Opening Procedural Motions

**Motion: Heather Burton/ Stéphane Vermette**

**GC 40 2009 - 136**

#### Bounds of the Court

That the bounds of Pacific Commission be set as the boundaries of this room (meeting room 211 in the Arts Building) with the exclusion of the Visitors Gallery as noted by turned-up chairs.

#### Business Committee

That the chairs for the Pacific Commission be Heather Burton and Stéphane Vermette, and the secretary be Lynn Maki.

#### Administrative Staff

That the administrative staff for this meeting of Pacific Commission be Sarah Bernath and Ann Perry, and the minute secretary for this meeting be Debbie Siertsema.

**Carried**

#### Agenda

**Motion: Heather Burton/Stéphane Vermette**

**GC 40 2009 - 137**

That the Agenda as projected be accepted and approved by the Pacific Commission as its Agenda, on the understanding that the agenda may be changed as necessary, by the action of the Commission.

**Carried**

The co-chairs made introductions and reminded commissioners that Pacific Commission will follow the discernment practices from the Commons of hearing and listening deeply. Commissioners were requested not to applaud for speakers. Commissioners were asked to speak in the language (French/English) in which they are most comfortable as the co-chairs will translate.

#### Omnibus Motion (Pacific 3)

Stéphane Vermette, the co-chair, identified the items recommended to be placed in an Omnibus motion.

HAM 5	Future of Albright Gardens
GS 7	Moving Expenses
GS 8	Notice of Meeting to Consider Joint Needs Assessment Committee Report
GS 9	Notice of Meeting to Establish a Pastoral Relationship
GS 10	Two Preceding Sundays' Notice of Meeting
GS 40	Discretion with Transfer Committee
GS 41	Candidate Age as a Consideration for Admission to the Shorter Course
GS 44	Retained on the Role of Presbytery without Settlement or Appointment
BC 3	Indian Taxation and UCC Centralized Payroll System

GCE 8	Admissions Draft Policy Statement
GCE 9	Pastoral Charge Supervisor
LON 2	Youth and Young Adult Ministries

**Motion: Caitlyn Neil/Carolyn Kimball****GC 40 2009 - 138**

To remove GS 9 – Notice of Meeting to Establish a Pastoral Relationship and GS 10 – Two Preceding Sundays' Notice of Meeting from the Omnibus motion.

**Carried****Motion: Eleanor Scarlett/Martha Ashbaugh****GC 40 2009 - 139**

That the 40th General Council 2009 approve taking the actions requested in the following proposals, and direct the Executive of the General Council either:

1. to take such actions; or
2. where action is required by another body or officer, to oversee the implementation of such action.

HAM 5	Future of Albright Gardens
GS 7	Moving Expenses
GS 8	Notice of Meeting to Consider Joint Needs Assessment Committee Report
GS 40	Discretion with Transfer Committee
GS 41	Candidate Age as a Consideration for Admission to the Shorter Course
GS 44	Retained on the Role of Presbytery without Settlement or Appointment
BC 3	Indian Taxation and UCC Centralized Payroll System
GCE 8	Admissions Draft Policy Statement
GCE 9	Pastoral Charge Supervisor
LON 2	Youth and Young Adult Ministries

**Carried****Delete from *The Manual*, Section 29 (g) (GCE 11)****Motion: Virginia Coleman/Heather Burton****GC 40 2009 - 140**

That GCE 11 be deferred until Thursday after the presentation on Candidacy Pathway in the Commons.

**Carried****Review of Joint Needs Assessment Process (M&O 4)**

The proposal was amended by consent to focus upon the evaluation of the process and a view to reducing rather than simply evaluating the time and workload.

**Motion: Andy Wright/Steve Berube****GC 40 2009 - 141**

That the 40th General Council 2009:

Direct the General Secretary, General Council, to evaluate the pastoral relations process, particularly the needs assessment process, with a view to reducing the time and work load that this adds to the life of the congregation and to the presbytery.

**Carried**



**Expansion of Current Interpretation of *Manual* Section 347 – Sacraments Elders (MNWO 1)**

Discussion ensued regarding the varying needs for sacraments elders and the proposal was amended to include sabbatical, maternity, and parental leave and directed to the General Secretary to review the implications of this motion.

**Motion: Virginia Coleman/Linsell Hurd****GC 40 2009 - 142**

That the 40th General Council 2009 set as policy that sacraments elders be permitted to serve at the request of the presbytery at times when a called or appointed minister is on sabbatical, extended, maternity, parental leave.

That the General Secretary, General Council, revise *The Manual* to reflect this policy.

**Motion to Refer: Jim Blanchard/Jim McKibbin****GC 40 2009 - 143**

To refer to the General Secretary, General Council, for review in terms of implication of implementation and to report to the Executive of the General Council with findings.

**Carried****Financial Support for Pastoral Charges Unable to Retain Higher Category Ministry Personnel (MTU 3)**

The proposal was introduced and discussion ensued regarding the financial implications and concerns for ministry staff attempting to sustain congregations in financial difficulty.

**Motion: Pamela McLeod/CJ Avison****GC 40 2009 - 144**

That the 40th General Council 2009 direct the General Secretary, General Council, to create and implement a system that will provide financial resources to enable pastoral charges to meet and honour salary increases required by the Salary and Allowances Schedule, as determined by The United Church of Canada from time to time.

**Motion: Dwaine Dornan/Wayne Flewelling****GC 40 2009 - 145**

To take no action on MTU 3 – Financial Support for Pastoral Charges Unable to Retain Higher Category Ministry Personnel.

**Defeated****Motion to Amend: Bill Rogers/Micol Cottrell**

That the 40th General Council 2009 direct the General Secretary, General Council, to refer the matter of pastoral charges unable to meet and honour salary increases required by the Salary and Allowances Schedule, as determined by The United Church of Canada from time to time, to the Executive of the General Council for its consideration.

**Defeated****Original Motion – Defeated****Reviewing a Pastoral Relationship (ANW 16)**

The proposal was introduced and discussed.

**Motion: Ross Smillie/Pamela McLeod****GC 40 2009 - 146**

To refer ANW 16 to the General Secretary, General Council, to inform ongoing work.

**Carried**

**Interim Ministry (GCE 12)**

The proposal was introduced and discussed with responses by Joe Ramsey, Human Resources staff support.

**Motion: Ross Smillie/Jim McKibbin****GC 40 2009 - 147**

That the 40th General Council 2009 establish a policy

1. That the duties of the Presbytery/District Pastoral Relations Committees include engaging potential Interim ministers in a formal process of exploration about their suitability for working with congregations in transition, and the possibility of being available throughout The United Church of Canada.
2. To state that decisions made by presbytery/district about applications for designation cannot be appealed.

And further direct the General Secretary, General Council, to make appropriate changes to *The Manual*.

**Carried**

**United Church Recognition of Diaconal Ministry (MAR 3)****Motion: Matt Gallinger/David McCormack****GC 40 2009 - 148**

That the 40th General Council 2009 direct the General Secretary, General Council, to:

Consult with Diaconal Ministers and Diakonia of The United Church of Canada to determine and establish the most appropriate mechanism to specifically support and encourage Diaconal Ministry within the life and work of the church.

**Carried**

**Thursday, August 13, 2009**

Session opened in prayer led by former Moderator Marion Best.

A question was raised regarding the feedback sheets from those in other commissions. It was confirmed that copies of these sheets have been provided to the co-chairs and secretary. They are making note of comments and if focus is covered by conversation in court, then the sheet comments are not mentioned – if not mentioned in court then the feedback will be raised.

**Worship as a Primary Function of the Church (TOR 12)**

The proposal was introduced and discussed with additional focus on providing resources to the intercultural church.

**Motion: Pamela McLeod /Keith Smith****GC 40 2009 - 149**

That the 40th General Council 2009:

Affirm worship as a priority in the life of our Pastoral Charges and Community Ministries; and Direct the General Secretary, General Council, to continue to:

- Direct that the appropriate General Council Staff Units develop a worship and liturgy website and databank containing worship services and sermons prepared from a United Church perspective; enabling them to live out more closely our vision of a united and uniting intercultural church
- Request that the appropriate General Council Staff Units continue to provide print resources that support the preparation of worship services and oversee current worship events and resources.
- Resources should be available in many languages of the church.

**Carried****French Ministries (M&O 8 and M&O 9) (Pacific 2)**

The proposal created to include M&O 8 and M&O 9 was introduced with background provided by General Secretary Nora Sanders and UMIF staff resource Pierre Goldberger. Discussion followed.

**Motion: Thierry Delay/Darla Sloan****GC 40 2009 - 150**

That the 40th General Council 2009, direct the Executive of the General Council

- To request the maintaining of a French ministry unit which is clearly visible and identifiable for all congregations, presbyteries, conferences and other missions of the United Church
- To encourage the creation of a close three-way partnership that would reach the objectives of creating synergy and sharing a common vision without the disappearance of the Unit for Ministries in French
- To request that this unit be overseen by an experienced individual who understands well the language and context of French society across Canada
- And that no further action be taken on Proposal M&O 8 and M&O 9.

**Defeated**

Having defeated this motion, the commission returned to M&O 8 and M&O 9.

**Motion: Jean Wilson, Karen McLean****GC 40 2009 - 151**

That the 40th General Council receive and take no action on M&O 8 – Reconsideration of the Decision to Abolish the Unit for Ministries in French and M&O 9 – Maintaining a National French Ministry Unit.

**Carried**

Former Moderator Marion Best shared words from “A Song of Faith” reminding us that we are each given particular gifts of the Spirit. Marion then led the court in prayer.

**Delay Implementing *The Manual (2007)*, Sections 343 and 345 so as to Incorporate Major United Church Studies (MAR 13)**

Proposal MAR 13 was introduced and background information provided by Joe Ramsay, Human Resources staff support. Discussion ensued regarding the current state of implementation of those provisions.

**Motion: Ryon Johnston/Jim McKibbin****GC 40 2009 - 152**

To receive MAR 13 – Delay Implementing *The Manual (2007)*, Sections 343 and 345 so as to Incorporate Major United Church Studies for information and take no action.

**Carried** (with abstentions)

**Remove the Category “Congregational Designated Ministers” (MAR 4)**

Proposal MAR 4 was introduced and discussed with a reminder regarding the role of General Council to make policy, not changes to *The Manual*.

**Motion: Jim McKibbin/Thom Davies****GC 40 2009 - 153**

To receive MAR 4 – Remove the Category “Congregational Designated Ministers” for information and take no action.

**Carried****Presbytery Involvement of Congregational Designated Ministry (Pacific 1)**

Proposals LON 9, MAR 12, MNWO 4 regarding Congregational Designated Ministry were made into a new proposal Pacific 1. Proposal Pacific 1 was introduced and discussed.

That the 40th General Council 2009:

1. Direct the General Secretary, General Council:
  - a. to amend the policy in Section 345 (e) of *The Manual* to make provision for a Presbytery to be the Court of accountability for Congregational Designated Ministers.
  - b. amend Section 345 of *The Manual* to ensure that the category of Congregational Designated Minister be limited to specifically defined positions of 8 hours per week or less.
2. Recognize the ministry of music as a Congregational Designated Ministry, and direct the Executive of General Council to develop strategies to amend policies to support that designation.
3. Take no action on Proposals LON 9, MAR 12, and MNWO 4.

Item #1 was separated from #2 and considered independently.

**Motion: Ross Smillie/Lark Kim****GC 40 2009 - 154**

That the 40th General Council 2009 having received and considered the proposal Pacific 1 part #1 take no action (this includes LON 9 and MAR 12).

**Carried****Designated Lay Ministries in Music (M&O 3)**

Discussion of Pacific 1 part #2 continued with further background information provided by Pat Lawson Paul, staff resource for Congregational, Educational, and Community Ministries.

**Motion: Don Stiles /Martha Ashbaugh****GC 40 2009 - 155**

That the 40th General Council 2009 having heard and deliberated on proposal Pacific 1, item 2, MNWO 4 and M&O 3, take no action.

**Carried****Designated Lay Ministry Titles (BC 2)**

Proposal BC 2 was introduced and discussed.

**Motion: Chris Tindal/Ryan Fea****GC 40 2009 - 156**

That the 40th General Council receive and take no action on Proposal BC2.

**Carried**

**Motion: Jean Wilson/Steve Berube****GC 40 2009 - 157**

That the 40th General Council 2009 direct the General Secretary, General Council, to develop an appropriate designation for Lay ministers, keeping in mind the appropriateness of wording.

**Defeated**

**Designated Lay Ministry and Congregational Designated Ministry (GCE 13)**

The proposal was introduced and discussed with background information provided by Joe Ramsay, Human Resources staff resource.

**Motion: Lynda Godfrey/Vince Galbraith****GC 40 2009 - 158**

That the 40th General Council 2009:

Adopt the following policy statement expressing the purpose and intention of Designated Lay Ministry (DLM) and Congregational Designated Ministry (CDM), and request the General Secretary, General Council, to make *Manual* changes accordingly;

Request the General Secretary, General Council, to remove from *The Manual* all procedural policy related solely to Designated Lay Ministry and Congregational Designated Ministry; and

Request the General Secretary, General Council, to continue to develop procedures to implement current General Council policy regarding Designated Lay Ministry and Congregational Designated Ministry, and submit such procedures to the Executive of the General Council for approval.

**Policy Statement**

The United Church of Canada affirms that ministry is rooted in the whole people, anointed through baptism. From the experience of faith, various expressions of leadership in ministry emerge, as people respond to God's call.

The United Church of Canada affirms that, wherever a person is chosen by a community to engage in ministry leadership, the church is called by the Spirit to be open to new forms of ministry and mission and is committed to uphold the need for accountability, good order and just employment practices. It values both flexibility and consistency in its response to new forms of ministry leadership.

Designated Ministers are lay people who have responded to the ministry leadership needs of the United Church.

Designated Lay Ministers are lay people serving in Presbytery/District-accountable ministries. They are accountable to Presbytery/District and recognized by Conference.

Congregational Designated Ministers are lay people employed by a pastoral charge in a specified ministry position. They are accountable to the Congregation and recognized by Presbytery.

The character, suitability, readiness and competency of Designated Lay Ministers and Congregational Designated Ministers will be verified through appropriate programs and procedures.

The General Council shall approve the policy for recognition of Designated Lay Ministers and Congregational Designated Ministers. The procedures relating to the implementation of this policy shall be approved by the Executive of the General Council and reviewed from time to time in order

to remain relevant to changing realities. The policy and procedures shall be made available by the General Council Office.

**Carried** with one abstention

**Designated Lay Ministers – Presbytery Accountable Ministries (GS 47)**

Proposal GS 47 was introduced and discussed.

**Motion: Matt Gallinger/Laura Black**

**GC 40 2009 - 159**

That the 40th General Council 2009 adopt the policy that:

Designated Lay Ministers may be appointed by the Presbytery only to a Pastoral Charge or Presbytery Accountable Ministry; and

while under such appointment, such Designated Lay Ministers are members of Presbytery that made the appointment;

And further that the 40th General Council 2009 authorize a Remit to the Presbyteries with respect to the following changes to the Basis of Union, in order to reflect this policy:

6.0 The Presbytery shall consist of:

....

6.2 lay members of the United Church:

....

6.2.1 appointed by the Presbytery as Designated Lay Ministers to serve a Pastoral Charge or other Presbytery Accountable Ministry ~~Presbytery Recognized Ministry~~ within the bounds of the Presbytery;

**Motion to Amend: Lynda Godfrey/Wayne Flewelling:**

To add District after Presbytery

Add – at the end of the appointment, the presbytery and Designated Lay Ministry discern together questions of ongoing ministry and Presbytery/District membership.

And in 6.2.1 to add – or who have been retained in membership after retirement or at the end of an appointment.

**Carried**

**Motion as Amended**

That the 40th General Council 2009 adopt the policy that:

Designated Lay Ministers may be appointed by the Presbytery/District only to a Pastoral Charge or Presbytery/District Accountable Ministry; and

while under such appointment, such Designated Lay Ministers are members of Presbytery/District that made the appointment;

at the end of the appointment, the presbytery and Designated Lay Ministry discern together questions of ongoing ministry and Presbytery/District membership.

And further that the 40th General Council 2009 authorize a Remit to the Presbyteries/Districts with respect to the following changes to the Basis of Union, in order to reflect this policy:

6.0 The Presbytery/District shall consist of:

....

6.2 lay members of the United Church:

....

6.2.1 appointed by the Presbytery/District as Designated Lay Ministers to serve a Pastoral Charge or other Presbytery/District Accountable Ministry within the bounds of the Presbytery/District; or who have been retained in membership after retirement or at the end of an appointment.

**Carried** (with abstentions)

**Clarify Discernment for Designated Lay Ministry (MAR 16)**

Proposal MAR 16 was introduced and briefly discussed.

**Motion: Deborah Laforet/ Glenys Verhulst**

**GC 40 2009 - 160**

That the 40th General Council 2009 direct the General Secretary, General Council, to ensure that the discernment process for Designated Lay Ministry is fully integrated within the discernment process for other forms of Ministry.

**Carried**

**Clarify Prerequisites for Designated Lay Ministry (MAR 17)**

Proposal MAR 17 was introduced and discussed. Further background information was provided by incoming chair of PC-MEPS, Tracy Murton.

**Motion: Kathy Brett/Val Hodgins**

**GC 40 2009 - 161**

That the 40th General Council 2009 remove the Licensed Lay Worship Leader prerequisite for recognition of Designated Lay Ministers.

**Carried** with abstentions

**Educational Program for Designated Lay Ministry (MAR 18)**

Proposal MAR 18 was introduced and discussed.

**Motion: Lynda Godfrey/Deanne Dickson**

**GC 40 2009 - 162**

That the 40th General Council 2009 receive the proposal and take no action.

**Carried**

**Clarify Aspects of the Grandfathering of Staff Associates (MAR 15)**

Proposal MAR 15 was introduced and discussed at length.

**Motion: Steve Berube/Micol Cottrell**

**GC 40 2009 - 163**

That the 40th General Council 2009 refer MAR 15 to the General Secretary, General Council, to inform the ongoing work related to the implementation of Congregational Designated Ministry or Designated Lay Ministry policy and procedures.

**Carried**

**Motion: Pamela McLeod/Bill Rogers**

**GC 40 2009 - 164**

That the 40th General Council 2009 direct the General Secretary, General Council, to ensure that former Staff Associates be automatically included in either Congregational Designated Ministry or Designated Lay Ministry through a review of their individual education, skills and experience.

**Motion: Jim Blanchard/Steve Berube**

**GC 40 2009 - 165**

That motion GC 40 2009 - 164 be tabled.

**Carried**

**Motion: Virginia Coleman/Matt Gallinger**

**GC 40 2009 - 166**

That the Order of the Day be extended to 8pm.

**Carried**

**Training for Designated Lay Ministry with Specialization in Youth and Young Adult Ministry (ANW 5)**

Proposal ANW 5 was introduced and discussed. Background was provided regarding the merit of standardized training in this specialized ministry. Additional input regarding evaluation and consultation of training programs was provided by Pat Lawson-Paul, staff resource, Congregational, Educational, and Community Ministries and Joe Ramsay, staff resource, Human Resources.

**Motion: Erin Klassen/Orville James**

**GC 40 2009 - 167**

That ANW 5 be referred to General Secretary, General Council with the strong support of Pacific Commission for consideration in the implementation of Designated Lay Ministry training programs.

**Carried**

**Pay Equity for Clergy Couples (ANW 10)**

Proposal ANW 10 was introduced and discussed. Background was provided by Jim Blanchard, chair, Permanent Committee on Ministry and Employment Policies and Services, regarding upcoming work of the Compensation Review Task Group.

**Motion: Brian McIntosh/Linsell Hurd**

**GC 40 2009 - 168**

That ANW 10 be referred to the General Secretary, General Council, to inform the work of the Compensation Task Group, with the proviso that pay equity for clergy couples be included in any resulting recommendations.

**Carried**

**Review of Administration of the Pension and Benefits Program and Their Dealings with People Both Lay and Ordered within The United Church of Canada (SK 8)**

Proposal SK 8 was introduced and discussed with further background being provided by Linsell Hurd.

**Motion: Matt Gallinger/Laura Black**

**GC 40 2009 - 169**

That having read and deliberated SK8 #1, Commission Pacific refer it to the General Secretary, General Council, with particular emphasis on #1 and that no action be taken on #2.

**Carried**



**Group Insurance Benefits Extended to Surviving Spouse and Dependent Children (MAR 5)**  
Proposal MAR 5 was introduced and discussed.

**Motion: Pamela McLeod/James Farrell**

**GC 40 2009 - 170**

That the 40th General Council 2009 direct the General Secretary, General Council, to ensure that:  
The financial provision at the time of the death of a Ministry Personnel (*Manual* section 038) be extended to include group insurance benefits, as well as employee assistance plan coverage, for a surviving spouse and/or dependent children for the coverage period of up to six (6) months.

**Carried**

As directed in the Commons Procedural motions, GC 40 2009 - 001, the following proposals will be referred to the Executive of the General Council.

**HAM 1 – Housing Allowance Compensation for Clergy Couples**

**LON 8 – Clarification of Former Staff Associates Positions**

**ANW 13 – Retired Designated Lay Ministers (Recognized by Conference) – License to Administer Sacraments**

**HAM 3 – Membership Requirement for Parish Nurses**

**ANW 11 – Pension and Benefits**

**BC 4 – Change to United Church Benefits to Include a Health Spending Account**

**GS 9 – Notice of Meeting to Establish a Pastoral Relationship**

**GS 10 – Two Preceding Sundays' Notice of Meeting**

**Actions of the 40th General Council 2009**

Source	Title	Court	Proposal Page	Motion #	Decision	Follow-up
ANW 1	Protection of Agricultural Land and Local Food Security	Atlantic	390	GC 40 2009 - 046	Carried – amend	GS
ANW 2	Continuing Support for WonderCafe and Print Ads	Atlantic	391	GC 40 2009 - 074	Carried – amend	GS
ANW 3	Continuing Air Quality Standards and Health	Atlantic	392	GC 40 2009 - 044	Carried	GS
ANW 4	Department of Peace	Atlantic	394		Referred	GCE
ANW 5	Training for Designated Lay Ministry with Specialization in Youth and Young Adult Ministry	Pacific	395	GC 40 2009 - 167	Referred	GS
ANW 6	Energy and Climate	Atlantic	398	GC 40 2009 - 044	Carried	GS
ANW 7	Extending the Emerging Spirit Program	Atlantic	400	GC 40 2009 - 070–073	Carried – amend	GCE
ANW 8	Financing the Ministry – Resources for the Church by the Church	Arctic	401	GC 40 2009 - 135	Referred	GCE
ANW 9	GLBTT National Consultation	Arctic	404	GC 40 2009 - 083–085	Carried	GS
ANW 10	Pay Equity for Clergy Couples	Pacific	406	GC 40 2009 - 168	Referred	GS
ANW 11	Pension and Benefits	Pacific	407		Referred	GCE
ANW 12	Presbytery Staff	Arctic	408	GC 40 2009 - 094	Carried	GCE
ANW 13	Retired Designated Lay Ministers – License to Administer Sacraments	Pacific	409		Referred	GCE
ANW 14	Protecting Canadian Children and Our Environment	Atlantic	411	GC 40 2009 - 044	Carried	GS
ANW 15	Rejection of Torture	Atlantic	414	GC 40 2009 - 047	Carried – amend	GS
ANW 16	Reviewing a Pastoral Relationship	Pacific	416	GC 40 2009 - 146	Referred	GS
ANW 17	Caring for Creation by Greening United Church Properties	Arctic	418	GC 40 2009 - 092b	Carried – amend	GS
BC 1	Bella Bella Emergency Lighting	Atlantic	422	GC 40 2009 - 044	Carried	GS
BC 2	Designated Lay Ministry Titles	Pacific	422	GC 40 2009 - 156	No action	

Source	Title	Court	Proposal Page	Motion #	Decision	Follow-up
BC 3	Indian Taxation and The United Church of Canada Centralized Payroll System through ADP	Pacific	423	GC 40 2009 - 139	Carried	
BC 4	Change to United Church Benefits to Include a Health Spending Account	Pacific	423		Referred	GCE
BC 5	Change to <i>The Manual</i> 423b	Arctic	424	GC 40 2009 - 118	Carried	GCE
BQ 1	Incorporation of Extra Measures Initiatives into the Mission & Service Fund	Atlantic	424		Referred	GCE
BQ 2	Addressing Differences in Court Practices	Arctic	427	GC 40 2009 - 135	Referred	GCE
GCE 1	Number of Commissioners to General Council	Atlantic	252	GC 40 2009 - 068	Carried – amend	GCE
GCE 2	Revision of Basis of Union to Include First Peoples of Canada	Commons	252	GC 40 2009 - 026	Carried	GCE
GCE 3	New United Church Crest	Commons	253	GC 40 2009 - 027	Carried	GCE
GCE 4	General Council Ministers	Arctic	254	GC 40 2009 - 118	Carried	GCE
GCE 5	Statement on Ministry in The United Church of Canada	Commons	256	GC 40 2009 - 012	Carried – amend	GCE, GS
GCE 6	The Candidacy Pathway	Commons	260	GC 40 2009 - 021	Referred	GCE
GCE 7	Covenanting to Live Faithfully in the Midst of Empire	Arctic	262	GC 40 2009 - 104	Carried	GCE, GS
GCE 8	Admissions Draft Policy Statement	Pacific	264	GC 40 2009 - 139	Carried	GCE
GCE 9	Pastoral Charge Supervisor	Pacific	268	GC 40 2009 - 139	Carried	GCE
GCE 10	Transfer and Settlement Review	Commons	270	GC 40 2009 - 025	Carried – amend	GCE
GCE 11	Delete from <i>The Manual</i> , Section 29 (g)	Pacific	273		Referred	GCE
GCE 12	Interim Ministry	Pacific	274	GC 40 2009 - 147	Carried – amend	GCE
GCE 13	Designated Lay Ministry and Congregational Designated Ministry	Pacific	275	GC 40 2009 - 158	Carried	GCE
GCE 14	Chief Archivist Membership on the GCE	Arctic	278	GC 40 2009 - 119–121	Referred	GS, GCE
GCE 15	Chairperson of the General Council Planning Committee	Arctic	278	GC 40 2009 - 118	Carried	GCE
GCE 16	Revised Duties of Permanent Committees	Arctic	279	GC 40 2009 - 118	Carried	

Source	Title	Court	Proposal Page	Motion #	Decision	Follow-up
GCE 17	Une Vision pour les Ministères en français dans l'Église Unie du Canada / A Vision for French Ministries in The United Church of Canada	Commons	280	GC 40 2009 - 028	Carried – amend	GCE
GCE 18	Mandates of the Committees of the General Council	Arctic	289	GC 40 2009 - 122	Carried	GCE
GCE 19	Nominations to the Executive of the General Council and Committees of the General Council	Commons	311	GC 40 2009 - 018	Carried	
GCE 20	Re-examining Our Governance Practices	Atlantic	312	GC 40 2009 - 079	Carried	GCE, GS
GCE 21	Review of the Duties and Powers of the GCE	Arctic	313	GC 40 2009 - 100	Carried	GCE
GCE 22	Aboriginal Ministries Council Representation on the GCE	Arctic	314	GC 40 2009 - 103	Carried	GCE
GS 1	Election of Lay Representatives to Presbytery	Arctic	315	GC 40 2009 - 123	Carried – amend	
GS 2	“Appointed”, “Chosen”, “Elected”, “Selected”	Arctic	317	GC 40 2009 - 124	Carried – amend	
GS 3	“Appointed”, “Chosen”, “Elected”, “Selected”	Arctic	319	GC 40 2009 - 125	Carried – amend	
GS 4	Definition of “Charge”	Arctic	329	GC 40 2009 - 135	Referred	GCE
GS 5	Meeting by Telephone Conference Calls, Email Chat Rooms, Webcam Simulcasts	Arctic	330	GC 40 2009 - 096	Carried	
GS 6	Voting by Telephone Poll, Email Poll	Arctic	331	GC 40 2009 - 097	Carried – amend	
GS 7	Moving Expenses	Pacific	332	GC 40 2009 - 139	Carried	
GS 8	Notice of Meeting to Consider Joint Needs Assessment Committee Report	Pacific	333	GC 40 2009 - 139	Carried	
GS 9	Notice of Meeting to Establish a Pastoral Relationship	Pacific	336		Referred	GCE
GS 10	Two Preceding Sundays’ Notice of Meeting	Pacific	338		Referred	GCE
GS 11	Accountability and Discipline of Committee Members	Arctic	341	GC 40 2009 - 118	Carried	
GS 12	Mandatory Nature of Sexual Abuse Policy	Arctic	342	GC 40 2009 - 118	Carried	
GS 13	Sexual Abuse Policy and Formal Hearings	Arctic	343	GC 40 2009 - 118	Carried	
GS 14	Threshold for Holding a Formal Hearing	Arctic	344	GC 40 2009 - 126	Carried	
GS 15	Right of Appeal	Arctic	345	GC 40 2009 - 132	Carried	

Source	Title	Court	Proposal Page	Motion #	Decision	Follow-up
GS 16	Website Posting of Minutes; Window for Appeal	Arctic	347	GC 40 2009 - 133	Carried	
GS 17	Hearing of Appeals from Rulings, to the Judicial Committee of the General Council	Arctic	349	GC 40 2009 - 118	Carried	
GS 18	Extension of Right of Appeal	Arctic	350	GC 40 2009 - 134	Carried – amend	
GS 19	Calling of Meetings of Pastoral Charge; Resignations from Office within the Pastoral Charge	Arctic	353	GC 40 2009 - 118	Carried	
GS 20	Notice of Meeting to Remove Office-Holders	Arctic	355	GC 40 2009 - 118	Carried	
GS 21	Recognized Designated Lay Minister as Chairperson	Arctic	356	GC 40 2009 - 118	Carried	
GS 22	Recognized Designated Lay Minister and Board of Trustees	Arctic	357	GC 40 2009 - 118	Carried	
GS 23	Mission Strategy and Choice of Organizational Model	Arctic	358	GC 40 2009 - 127	Carried	
GS 24	Sessions and Committees of Stewards in Multiple-Point Pastoral Charges	Arctic	359	GC 40 2009 - 128	Carried	
GS 25	Approval of the Annual Budget for the Pastoral Charge or Congregation	Arctic	360	GC 40 2009 - 129	Carried – amend	
GS 26	Committee of Stewards and Stewardship Committee	Arctic	362	GC 40 2009 - 135	Referred	GCE
GS 27	Committee of Stewards and Budget	Arctic	363	GC 40 2009 - 118	Carried	
GS 28	Calling of Meetings of Official Board, Church Board, Church Council	Arctic	364	GC 40 2009 - 118	Carried	
GS 29	Pastoral Charge Supervisor and Church Board and Church Council	Arctic	366	GC 40 2009 - 118	Carried	
GS 30	Stewardship Committee	Arctic	367	GC 40 2009 - 118	Carried	
GS 31	Boards of Trustees and Realigned Multiple-Point Pastoral Charges	Arctic	369	GC 40 2009 - 118	Carried	
GS 32	Amalgamations and Surplus Property	Arctic	371	GC 40 2009 - 118	Carried	
GS 33	Central Treasurer	Arctic	372	GC 40 2009 - 118	Carried	

Source	Title	Court	Proposal Page	Motion #	Decision	Follow-up
GS 34	Recommendation by Presbytery Pastoral Relations Committee	Arctic	373	GC 40 2009 - 135	Referred	GCE
GS 35	Term of Office of Conference President	Arctic	375	GC 40 2009 - 118	Carried	
GS 36	Duties of Conference Executive Secretary	Arctic	376	GC 40 2009 - 135	Referred	GCE
GS 37	Election and Duties of Moderator	Arctic	377	GC 40 2009 - 130	Carried – amend	
GS 38	Nominations for Moderator	Arctic	379	GC 40 2009 - 118	Carried	
GS 39	Archives Management Agreement	Arctic	380	GC 40 2009 - 118	Carried	
GS 40	Discretion with Transfer Committee	Pacific	381	GC 40 2009 - 139	Carried	
GS 41	Candidate Age as a Consideration for Admission to the Shorter Course	Pacific	382	GC 40 2009 - 139	Carried	
GS 42	Adjourning and Closing a Meeting	Arctic	383	GC 40 2009 - 131	Carried	
GS 43	Appendix IV Listing By-Law Sections Dealing with the Pastoral Relationship	Arctic	384	GC 40 2009 - 118	Carried	
GS 44	Retained on the Roll of Presbytery without Settlement or Appointment	Pacific	385	GC 40 2009 - 139	Carried	
GS 45	Record of Proceedings	Arctic	386	GC 40 2009 - 118	Carried	
GS 46	Treasurer of the Presbytery; Treasurer of the Conference	Arctic	387	GC 40 2009 - 135	Referred	GCE
GS 47	Designated Lay Ministers – Presbytery Accountable Ministries	Pacific	388	GC 40 2009 - 159	Carried – amend	GCE
GS 48	Remits Authorized by the 39th General Council 2006	Commons	389	GC 40 2009 - 014–016	Carried	
HAM 1	Housing Allowance Compensation for Clergy Couples	Pacific	427		Referred	GCE
HAM 2	A More Holistic United Church of Canada	Commons	430	GC 40 2009 - 036–037	Carried – amend	
HAM 3	Membership Requirement for Parish Nurses	Pacific	432		Referred	GCE

Source	Title	Court	Proposal Page	Motion #	Decision	Follow-up
HAM 4	Affirming the Participation and Ministry of Transgender People Within The United Church of Canada and Supporting their Civil and Human Rights	Arctic	433	GC 40 2009 - 086	Carried	GS
HAM 5	The Future of Albright Gardens	Pacific	434	GC 40 2009 - 139	Carried	
LON 1	Environmental Awareness	Atlantic	435	GC 40 2009 - 065	Carried	GS
LON 2	Youth and Young Adult Ministries	Pacific	436	GC 40 2009 - 139	Carried	GCE
LON 3	On Green Energy: The Way to Address Climate Change	Atlantic	437	GC 40 2009 - 061	No action	Atlantic 2
LON 4	“Presumed Consent” for Organ Donation	Atlantic	438	See Atlantic 3	Referred	GCE
LON 5	Emergency Issues for Employment Insurance	Arctic	439	GC 40 2009 - 135	Arctic 4	GCE
LON 6	Campus Ministries of the United Church	Arctic	441	GC 40 2009 - 107	No action	Arctic 2
LON 7	Camping Ministry as a Priority for The United Church of Canada	Arctic	443	GC 40 2009 - 109–117	No action	Arctic 3
LON 8	Clarification of Former Staff Associates Positions	Pacific	444		Referred	GCE
LON 9	Presbytery Involvement of Congregational Designated Ministry	Pacific	445	GC 40 2009 - 154	No action	Pac 1
LON 10	The Abolition of Nuclear Weapons	Atlantic	446	GC 40 2009 - 044	Carried	GS
MAR 1	General Council Support for Sponsorship Programs	Atlantic	448	GC 40 2009 - 075	Carried – amend	GS
MAR 2	Prioritizing of Campus Ministry	Arctic	449	GC 40 2009 - 107	No action	Arctic 2
MAR 3	United Church Recognition of Diaconal Ministry	Pacific	450	GC 40 2009 - 148	Carried – amend	GS
MAR 4	Remove the Category “Congregational Designated Ministers”	Pacific	452	GC 40 2009 - 153	No action	
MAR 5	Group Insurance Benefits Extended to Surviving Spouse and Dependent Children	Pacific	453	GC 40 2009 - 170	Carried	GCE, GS
MAR 6	Proposal to Celebrate “Season of Creation”	Arctic	454	GC 40 2009 - 091	Carried – amend	
MAR 7	Support for Refugees Coming to Canada	Atlantic	456	GC 40 2009 - 076	No action	
MAR 8	The United Church of Canada Governance through the Lens of Empire	Arctic	458	GC 40 2009 - 105–106	No action	Arctic 7

Source	Title	Court	Proposal Page	Motion #	Decision	Follow-up
MAR 9	Continuing Role of Commissioners to General Council	Arctic	459	GC 40 2009 - 101	Carried	GCE
MAR 10	Camping Ministry as a Priority for The United Church of Canada	Arctic	460	GC 40 2009 - 109–117	No action	Arctic 3
MAR 11	Children in Care Sunday	Arctic	461	GC 40 2009 - 092a	Carried – amend	GS
MAR 12	Congregational Designated Ministry Hours Threshold	Pacific	463	GC 40 2009 - 154	No action	Pac 1
MAR 13	Delay Implementing <i>The Manual (2007)</i> , Sections 343 and 345 so as to Incorporate Major United Church Studies	Pacific	464	GC 40 2009 - 152	No action	
MAR 14	Diaconal Minister to be Named as Member at Large to Education and Students Committees	Arctic	466	GC 40 2009 - 095	Carried – amend	GCE
MAR 15	Clarify Aspects of the Grandfathering of Staff Associates	Pacific	467	GC 40 2009 - 163	Referred	GS
MAR 16	Clarify Discernment for Designated Lay Ministry	Pacific	468	GC 40 2009 - 160	Carried	GS
MAR 17	Clarify Prerequisites for Designated Lay Ministry	Pacific	469	GC 40 2009 - 161	Carried – amend	
MAR 18	Educational Program for Designated Lay Ministry	Pacific	469	GC 40 2009 - 162	No action	
MAR 19	Expansion of The United Church of Canada Pension Fund Social Criteria	Atlantic	471	GC 40 2009 - 048	Carried – amend	
M&O 1	The United Church of Canada and Global Warming – The Unavoidable Challenge	Atlantic	473	GC 40 2009 - 066	Carried	GCE
M&O 2	Prioritizing of Campus Ministry	Arctic	481	GC 40 2009 - 107	No action	Arctic 2
M&O 3	Designated Lay Ministries in Music	Pacific	485	GC 40 2009 - 155	No action	Pac 1
M&O 4	Review of Joint Needs Assessment Process	Pacific	487	GC 40 2009 - 141	Carried – amend	GS
M&O 5	Review of Requirements for a Discernment Committee Process in Relation to an Individual's Call to Ministry	Commons	490	GC 40 2009 - 022	Carried	GCE
M&O 6	Governance Model as Alternative to Empire	Arctic	492	GC 40 2009 - 105	No action	Arctic 7



Source	Title	Court	Proposal Page	Motion #	Decision	Follow-up
M&O 7	Implementation of Measures towards Peace in the Middle East	Atlantic	494	GC 40 2009 - 052–060	Carried – amend	GS
M&O 8	Reconsideration of the Decision to Abolish the Unit for Ministries in French	Pacific	500	GC 40 2009 - 150–151	No action	Pac 2
M&O 9	Maintaining a National French Ministry Unit	Pacific	503	GC 40 2009 - 150	No action	Pac 2
M&O 10	Denominational Decision Making Principles	Arctic	504	GC 40 2009 - 102	Carried	
M&O 11	Maintaining Our Justice and Global Commitments	Commons	506	GC 40 2009 - 038	Carried – amend	GCE
M&O 12	“No” to Canada-Colombia Free Trade Agreement	Atlantic	509	GC 40 2009 - 078	Carried – amend	GS
M&O 13	Mission and Service Fund	Atlantic	512		Referred	GCE
M&O 14	General Council Processes	Commons	508	GC 40 2009 - 034	Carried	
M&O 15	Future Location of General Council Office	Commons	517	GC 40 2009 - 017	Referred (Com 1)	
M&O 16	Return Omar Khadr to Canada	Atlantic	518	GC 40 2009 - 044	Carried	GS
MNWO 1	Expansion of Current Interpretation of <i>Manual</i> Section 347 – Sacrament Elders	Pacific	520	GC 40 2009 - 143	Referred	GS
MNWO 2	E-mail Votes for Church Courts	Arctic	521	GC 40 2009 - 098	No action	
MNWO 3	Relocation of the General Council Offices and Archives to Winnipeg, Manitoba	Commons	521	GC 40 2009 - 017	Referred (Com 1)	GS
MNWO 4	Congregational Designated Ministry	Pacific	522	GC 40 2009 - 155	No action	Pac 1
MTU 1	Conference Meeting Schedule	Atlantic	524		Referred	GCE
MTU 2	Recognition of First Nations Traditional Territory	Arctic	525	GC 40 2009 - 082	Carried – amend	
MTU 3	Financial Support for Pastoral Charges Unable to Retain Higher Category Ministry Personnel	Pacific	526	GC 40 2009 - 145	Defeated	
SK 1	Equal Access to Services of the Church through Public Worship	Arctic	527	GC 40 2009 - 088	Defeated	Arctic 6
SK 2	Concerning the Development of Wind and Other Renewable Energy	Atlantic	529	GC 40 2009 - 064	Carried – amend	GS
SK 3	Energy Subsidies	Atlantic	531	GC 40 2009 - 062	Carried – amend	GS
SK 4	Duty to Consult and Accommodate	Atlantic	533		Referred	GCE

Source	Title	Court	Proposal Page	Motion #	Decision	Follow-up
SK 5	Concerning the Bio-fuel Industry and Bio-fuel Regulations	Atlantic	534	GC 40 2009 - 063	Carried	GS
SK 6	The Twenty Articles of Faith	Commons	535	GC 40 2009 - 019	Alternate proposal	GCE
SK 7	Adherent Voting Privileges at Annual Meetings of Congregations and Pastoral Charges	Arctic	536	GC 40 2009 - 090	Defeated	
SK 8	Review of Administration of the Pension and Benefits Program and Their Dealings with People Both Lay and Ordered within The United Church of Canada	Pacific	537	GC 40 2009 - 169	Referred item 1/Took no action on item 2	GS
TOR 1	Canada's Official Development Assistance	Atlantic	538	GC 40 2009 - 044	Carried	GS
TOR 2	Millennium Development Goals	Atlantic	539		Referred	GCE
TOR 3	Ten Year Moratorium on Developing Dump Site 41	Atlantic	540		Referred	GCE
TOR 4	Permission to Conduct Votes by Email or through Other Online Processes as Technology Permits	Arctic	541	GC 40 2009 - 099	No action	
TOR 5	Emergency Issues for Employment Insurance	Arctic	544	GC 40 2009 - 135	Arctic 4	GCE
TOR 6	Presumed Consent for Organ Donation	Atlantic	545	See Atlantic 3	Referred	GCE
TOR 7	On Green Energy: The Way to Address Climate Change	Atlantic	546	GC 40 2009 - 061	No action	Atlantic 2
TOR 8	The Abolition of Nuclear Weapons	Atlantic	547	GC 40 2009 - 045	No action	
TOR 9	Pathway to Peace in Israel/Palestine	Atlantic	549	GC 40 2009 - 050	No action	
TOR 10	Seeking Peace through Justice: Institutional and Academic Boycott of Israel	Atlantic	552	GC 40 2009 - 050	No action	
TOR 11	Camping Ministry as a Priority for The United Church of Canada	Arctic	555	GC 40 2009 - 109-117	No action	Arctic 3
TOR 12	Worship as a Primary Function of the Church	Pacific	556	GC 40 2009 - 149	Carried – amend	
TOR 13	Working for Peace in Israel/Palestine Using Methods Used for South African Apartheid	Atlantic	558	GC 40 2009 - 050	No action	
TOR 14	Reconsideration of Quorum for Presbytery	Arctic	563	GC 40 2009 - 093	Carried	GCE
TOR 15	The Peace Policy of the United Church	Atlantic	565		Referred	GCE

<b>Source</b>	<b>Title</b>	<b>Court</b>	<b>Proposal Page</b>	<b>Motion #</b>	<b>Decision</b>	<b>Follow-up</b>
Com 01	M&O 15 and MNWO 3	Commons	566	GC 40 2009 - 017	Carried	GS
Arctic 2	Lon 6, M&O 2, Mar 2	Arctic	568	GC 40 2009 - 107	Carried	GS
Arctic 3	Tor 11, Lon 7, Mar 10	Arctic	569	GC 40 2009 - 109-117	Carried	GS, GCE
Arctic 4	Lon 5 and Tor 5	Arctic	570		Referred	GCE
Atlantic 2	On Green Energy – Lon 3 and Tor 7	Atlantic	571	GC 40 2009 - 061	Carried – amend	GS
Atlantic 3	“Presumed Consent” – Lon 4 and Tor 6	Atlantic	571		Referred	GCE
Pacific 1	Lon 9, Mar 12, MNWO 4	Pacific	572	GC 40 2009 - 154	No action	
Pacific 2	M&O 8 and M&O 9	Pacific	572	GC 40 2009 - 150	Defeated	

## **GCE 1 – Number of Commissioners to General Council**

**Origin:** Executive of the General Council  
together with the Task Group on the Number of Commissioners to General Council

**Financial Implications:** N/A

**Source of Funding:** N/A

**Staffing Implications:** N/A

**That the 40th General Council 2009 adopt the following recommendations:**

- 1. Conferences elect 300 Commissioners (thus “N” equals 300). Given that the current number of *ex officio* Commissioners will be 61 (assuming the ratification of Remit 6), the total number of Commissioners at subsequent General Councils would be 361.**
- 2. The Church continue to use the same four statistical indicators (Resident Members, Identifiable Givers, Households Under Pastoral Care, and Ministry Personnel Under Appointment) currently used in the formula to determine the distribution of “N” (number of Commissioners elected by the Conferences) across the Conferences.**
- 3. The Church continue to have a minimum number of Commissioners from each Conference, the effects of the formula to determine the distribution of “N” notwithstanding. However, it also recommends that the minimum number be set at 10 Commissioners per Conference rather than the current figure of 16 and that *The Manual* be changed accordingly.**
- 4. The number of Commissioners should be reviewed after every fifth General Council unless changes in the Church seem to warrant an earlier review.**

### **Background:**

Report of Task Group on Number of Commissioners

## **GCE 2 – Revision of Basis of Union to Include First Peoples of Canada**

**Origin:** Executive of the General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed:

**That the 40th General Council 2009**

1. **adopt as a policy that the presence and spirituality of First Peoples in the United Church and their historical context be acknowledged as a significant component to the Basis of Union, and that First Peoples be invited to become signatories to the Basis of Union; and**
2. **direct the Executive of the General Council to establish a task group with a mandate:**
  - a. **to initiate and oversee processes over the next triennium to assist the church in understanding and acknowledging the presence and spirituality of First Peoples, and their historical context, in the United Church;**
  - b. **to develop recommendations for amending the Basis of Union in order to acknowledge the presence and spirituality of First Peoples, and their historical context;**
  - c. **to develop a process by which First Peoples might become signatories to the Basis of Union**
  - d. **with the task group to be composed of equal numbers from the Aboriginal and non-Aboriginal membership of the United Church.**
3. **Direct the Executive of the General Council to report to the 41st General Council 2012 with recommendations from the task group.**

### **Background**

The Basis of Union is the basic document of the United Church that outlines the church's doctrine, polity, ministry and administration, and was approved by the denominations that merged to form the United Church in 1925. It has been revised from time to time since 1925 through the remit process within the church. The presence and role of First Peoples in the United Church is not now, nor has it ever been, reflected in the Basis of Union. First Peoples in the United Church have called out for justice and for mutuality in sharing in the life and work of the church in all its aspects. The interests of justice require that the presence and spirituality of First Peoples, and their historical context, be acknowledged in the Basis of Union as a significant component and signatory to the constitution of the United Church.

### **GCE 3 – New United Church Crest**

**Origin:** Executive of the General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed

**That the 40th General Council 2009**

- 1. approve the development of a new crest for The United Church of Canada that acknowledges the presence and spirituality of First Peoples within the United Church, and the fact that the United Church is built upon Aboriginal heritage and territory; and**
- 2. direct the Executive of the General Council to establish a task group with the mandate of designing the new crest, with the task group to be composed of equal numbers from the Aboriginal and non-Aboriginal membership of the United Church.**
- 3. direct the Executive of the General Council to report to the 41st General Council 2012 with the recommendations of the task group.**

### **Background**

The church crest is the official signature of The United Church of Canada, placed on legal documents, ordination and commissioning certificates, and licenses to perform the sacraments, and serves as a spiritual and historic reminder of the three denominations that united to form The United Church of Canada in 1925. First Peoples in the United Church have called out for justice and for mutuality in sharing in the life and work of the church in all its aspects and the crest contains no acknowledgement of the presence and spirituality of First Peoples, and their historical context within the United Church, including the fact that the United Church is built upon the sacred land and territory of the First Peoples. The interests of justice require the United Church to adopt a new crest that recognizes the presence and spirituality of First Peoples, and their historical context within the church.

### **GCE 4 – General Council Ministers**

**Origin:** Executive of the General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed:

**That the 40th General Council 2009 approve the following changes to the By-Laws in order to reflect the changes to the management structure of the General Council Office:**

#### **510 Moderator.**

.....

**(d) Meeting. A meeting shall be arranged early in the term of the Moderator, by the General Secretary of the General Council, with the Moderator, the Chairperson of the Moderator's Advisory Committee, and the General Council Officers Ministers,**

to establish ongoing working relationships, and to clarify roles, responsibility, and authority.

**513 Duties of General Secretary.** The primary duty of the General Secretary of the General Council is to be the senior staff and administrative officer of the General Council, its Executive, and its Sub-Executive. No other responsibilities should be laid upon or assumed by the General Secretary that would interfere with effective functioning in this primary area. The General Secretary must assist the Executive of the General Council to discharge its responsibilities as set out in section 524, and especially subsection 524(a). In discharging this primary duty, the General Secretary shall be responsible for the following, inter alia:

...

(e) to call together regularly the General Council Officers ~~Ministers~~ and to call together regularly the lead staff of the General Council working units, for the purpose of co-operation and co-ordination within the United Church. The primary purposes of such meetings shall be to implement policy decisions set out by the General Council, its Executive, or its Sub-Executive, and to initiate definitive recommendations for the consideration of the General Council, its Executive, or its Sub-Executive. The General Secretary of the General Council shall be the permanent presiding officer of these meetings;

**514 General Council Officers ~~Ministers~~.** There shall be General Council Officers, ~~as Ministers, the number to be determined from time to time by the General Council or the Executive of the General Council.~~ They shall have the following specific duties:

- (a) to be corresponding members of the Executive of the General Council;
- (b) to act for the General Secretary of the General Council when assigned by the General Secretary; and
- (c) to perform such other duties as the General Council, the Executive of the General Council or the General Secretary of the General Council may direct.

**515 Execution of Documents Under Seal.** There shall be an official seal for the United Church. When it is required to affix the seal to any document, except where otherwise provided by any Act respecting the United Church, it shall be attested by the signatures of any two (2) of the following officers: the Moderator, the General Secretary of the General Council, the General Council Officers ~~Ministers~~, and the Executive Officer, Finance (any one (1) of whom shall for this purpose be entitled to temporary custody of the seal and to affix the same); or by any one (1) thereof, together with any one (1) of six (6) other persons to be appointed by the Executive of the General Council.

**522 Corresponding Members.** The following shall be Corresponding Members of the Executive of the General Council:

...

(d) the General Council Officers ~~Ministers~~;

**Background:**

The Executive of the General Council directed the General Secretary, General Council to proceed with changes to the management structure of the General Council Office;

Those changes included the elimination of the five General Council Minister positions and the creation of two positions entitled General Council Officer, Programs and General Council Officer, Conciliar Relations, respectively;

The By-Laws provide that there shall be General Council Ministers, with their number to be determined from time to time by the General Council;

It may be advisable for changes to be made to the composition and titles of the senior staff in the General Council Office (other than the General Secretary of the General Council) from time to time between meetings of the General Council;

The Executive of the General Council already has the power to take any action of a routine or emergency nature that the General Council has the power to do, except in any case in which the General Council has decided it should not exercise such powers;

In the interests of timeliness and efficiency, it is desirable that the Executive of the General Council have the explicit power to make changes to the composition, titles and duties of the senior staff in the General Council (other than the General Secretary of the General Council);

**GCE 5 – Statement on Ministry in The United Church of Canada**

**Origin:** Executive of the General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed

**That the 40th General Council 2009**

1. **approve the following “Statement on Ministry in The United Church of Canada”**
2. **and direct the General Secretary, General Council, to undertake revisions to the policies of the church to ensure consistency with the intentions of the statement.**

**Statement on Ministry in The United Church of Canada**

The church is a community of believers (*ecclesia*) called into existence by the presence of Jesus Christ and the call to continue Christ’s ministry in the world. Through the Spirit, who enlivens and renews the church, all members are called to discipleship to contribute to Christ’s ministry, the



work of the church. The church is about God's mission in the world; that there will be shalom for God's creatures and healing for God's creation. Mission and ministry cannot be separated. While all members share in Christ's ministry, the church from its earliest days has recognized that God calls some from within the community through specific gifts to ordered expressions of ministry. These ordered ministries are based in God's call and therefore serve to remind the community to whom we belong. The capacity to respond to God's call is tested by the community and is therefore a reminder that these ministries belong to the body of Christ. The United Church of Canada recognizes ordained and diaconal orders of ministry. The church also has recognized the emergence of lay expressions of ministry in local and time-limited contexts, and identifies them as designated lay ministry.

Ordered and designated lay ministries are called to distinctive roles of leadership within the church by virtue of their membership in a presbytery (or district). Through this membership, they are called to exercise governance and leadership, shared with elected elders, in the ministry of the church. Ordered ministers and designated lay ministers in paid accountable ministry positions are paid office holders within The United Church of Canada. While there may be elements similar to employment, the essential nature of the relationship is a covenant with the presbytery, pastoral charge or presbytery recognized ministry, and God.

The various ordered ministries of the church can be expressed in the following ancient expressions given current meaning: sacramental remembrance and enlivening worship (*leitourgia*); being faithful inheritors and communicators of the tradition (*kerygma*); responding to the needs of the community and the world (*diakonia*); nurturing faith, making the wisdom of the ages relevant for today (*didache*); and building up the community of faith as the beloved community of God (*koinonia*). The present social context of the church in Canada calls the church to acknowledge aspects of societal witness at the heart of ordered ministry (*marturia*); in other words, being sent into the midst of society as representatives of Christ and the church, in particular to bring the theological witness of the church into engagement in these contexts. Ordered and designated lay ministries always function within and on behalf of the community and are constituted by the community.

Ministry is prophetic in character, meaning that it enables communities formed by God's Word and Spirit to resist the powers of evil, and to be living messengers of the kingdom of God that is to come. Ordered and designated lay ministries are called to leadership in forming the prophetic community by God's Word, in discerning the signs of the times and in presiding over the liturgy.

Ministry is representational in character, meaning that it is on behalf of someone else. It reflects the character of Jesus, who is among us as one who serves. Ordered and designated lay ministries are representative of the community of faith—the body of Christ—in words and action, and of the presbytery, which represents the unity of the church.

Ministry is relational in character in that it is based in the gifts of the Spirit given to build up the body of Christ. Ordered and designated lay ministries belong to the community and are brought into being in relationship with the community. Modelling the ministry of Jesus, ordered and designated lay ministries are also enabling in character, meaning that they are primarily focused on supporting and strengthening the ministry of the members of the community of faith.

Ministry is collaborative in character, in that the church's life is based in partnership. Ordered and designated lay ministries are always exercised in partnership with members of the community and collegially within the presbytery.

Ministry is accountable in character, in that it is exercised on behalf of and therefore with the authority of the faith community. Ordered and designated lay ministries in their various forms begin with a call that is tested by the community and is exercised under the discipline of a presbytery.

Ministry is of the heart and soul as well as of the mind. Spiritual depth, wisdom, sensitivity, and compassion are all attributes that define ministry, and are gifts or charisms of the Spirit that can be found in all effective leaders. Ordered and designated lay ministries require attention to spiritual life, authenticity, integrity, and passion.

### **Offices of Ministry Leadership**

Ordered ministry and designated lay ministry are the offices of ministry leadership appointed within The United Church of Canada. They encompass ordained, commissioned, and designated lay ministries in which members of the church experience and discern a call to ministry, and are tested and authorized by the church to provide accountable leadership in the mission and ministry of the church.

*Ordained and diaconal ministers* are ordered by the denomination and serve the mission and ministry of the whole church. Preparation for ordered ministry involves a minimum of university theological study and an extensive assessment process. As such, ordered ministry personnel are seen to be those who carry the responsibility of inheritors and communicators of the tradition enacted either in word and sacrament or in education and service. Ordered ministers therefore maintain the historic connection of the United Church to the Church Catholic through the witness to apostolic succession and through the faithful interpretation of the living faith tradition. Ordered ministers in particular serve as the church's resident theologians, called to bring the church's theological heritage into the context of God's mission in the world.

*Ordained ministers are formally called to word, sacrament and pastoral care but function in all aspects of ministry. This involves presiding in worship and sacrament, care for the faithful inheritance and communication of the tradition, nurturing and strengthening the beloved community of God, making the wisdom of the ages relevant for today, and being representatives of Christ in the world in seeking justice and wholeness for all of creation.*

Diaconal ministry is called to function in all aspects of ministry named above but with a specific emphasis on education, service, social justice, and pastoral care. Diaconal ministry, rooted in the tradition and history of *diakonia*, encourages a growing faith, speaks truth to power, seeks mutual empowerment, proclaims prophetic hope, nurtures life-giving community, and fosters peaceful, right relationship within the church and the whole of creation.

By virtue of their training and recognition, ordered ministry personnel are representatives of the church, expressed through their lifelong membership in presbytery. Consistent with the historic traditions of the church, ordination and commissioning take place through the laying on of hands

and once enacted, ordination or commissioning is not re-enacted. Ordination and commissioning are liturgically enacted at a Conference level.

Their training and recognition by the denomination also affords ordered ministers flexibility in their exercise of ministry leadership, including the possibility of being retained on the role of ministry without appointment. Because their ordered ministry is to the mission and ministry of The United Church of Canada (within the Holy Catholic Church), their ordination or commissioning can function in any presbytery recognized ministry, or they may be retained on the roll of presbytery while engaging other vocational or personal activities. Ordered ministers, by virtue of their training and accountability, are entrusted to initiate new forms of ministry, including the possibility of non-stipendiary ministries authorized and accountable to presbytery.

Ordered ministries encompass lifelong accountability and function everywhere.

*Designated lay ministers* are members of the church who exercise gifts for leadership in mission and ministry that emerge from within a local congregation or community ministry. Their ministries are presbytery accountable and serve local communities. Because their ministry emerges out of a local pastoral or ministry need, educational preparation may vary. Designated lay ministers are required to complete an educational program while under appointment, and completion of the program provides eligibility for subsequent appointments. While under appointment, designated lay ministers function in the aspects of ministry leadership relating to their appointment and they are also accorded membership in presbytery. At the end of an appointment, the authority for function concludes, as does presbytery membership. Because designated lay ministry is dependent on appointment, it is celebrated (re-enacted) at each appointment. The appointment of a designated lay minister is liturgically enacted by the presbytery either in a presbytery meeting or in the local ministry.

Designated lay ministry encompasses time- and place-limited accountability and function. Designated lay ministers are appointed to varied leadership in the ministries of the church specific to the work undertaken.

*Accountable ministry* takes form in The United Church of Canada in ordered and designated lay ministry roles. Ordered and designated lay ministers are called by God to exercise leadership within the church. They respond to the yearning of the church to be faithful in its participation in God's mission in the world. To be faithful and effective in that mission, accountable ministers need to be grounded in their spiritual life; secure in their identity; passionate in their mission; and effective in their organization, directed toward equipping the members of the body for engaging the mission and ministry of Christ's church. Because of the importance of all of these tasks, the church recognizes ordered and designated lay ministers and holds them accountable for the faithful exercise of leadership.

*This proposed statement is accompanied by a background report.*

*An appendix is available on the web ([www.united-church.ca](http://www.united-church.ca)) that provides a summary of responses to the discernment process on the Meaning of Ministry.*

**GCE 6 – The Candidacy Pathway****Origin:** Executive of the General Council**Financial Implications:****Staffing Implications:****Source of Funding:**

It is proposed:

**That the 40th General Council 2009 approve the following policy directions of the Candidacy Pathway and its purpose to call forth, identify, accompany, equip, assess, authorize, and celebrate those persons whom God calls to and endows for the Order of Ministry, offering diaconal and ordained leadership in Christ’s diverse ministries contributing to God’s mission in creation:**

**1. Call Forth: God calls persons to lead and serve**

- All ministry settings share in the responsibility for calling forth the God-given gifts of the members of the Body of Christ and will be offered tools for this task.
- Ongoing discernment of God’s call and one’s faithful response to that call is vital to discipleship and to calling forth persons for ordered ministry.
- Persons active in United Church community ministries and congregations who experience God’s call to ordered ministry may apply for identification as to promise and suitability for candidacy regardless of formal United Church membership status.
- One or more companions from the applicant’s home ministry setting are named to provide support and mentoring.
- Presbytery/district education and students committees are re-mandated from screening and assessment roles to giving leadership in calling forth and accompanying potential and identified candidates.

**2. Identify: the Church tests the person’s giftedness for ministry and identifies candidates for the Order of Ministry.**

- A Conference board is created to determine promise and suitability for candidacy.
- The Conference board role is undertaken by skilled and trained persons, representative of the diversities of the church membership, and appointed by the Conference.
- When a person applies to the Conference board, identification as to promise and suitability for candidacy is determined using various tools, including vocational assessment tools, medical and psychological reports, a written application and interview.

**3. Accompany: the Church accompanies candidates on the Pathway.**

- Following identification of candidacy, persons are accompanied by a formal ‘Circle of Accompaniment’ named by the person, by presbytery, and confirmed by the Conference board.
- The Circle of Accompaniment plays a crucial ongoing role in ‘walking with’ persons to support, discern, and mentor them throughout the Candidacy Pathway.
- Mechanisms will be in place to ensure a candidate’s concerns about the process are heard and directed appropriately. The process for appeals regarding Decisions remains unchanged from *The Manual 2007* section 549. An individual may only appeal the appropriateness of the procedures used to arrive at the Decision.

**4. Equip: the Church provides opportunities for candidates to be educated for ordered ministry.**

- With the Leadership Outcomes Framework as guideline, UCC theological schools will continue to be the key resource for theological education of candidates for ordered ministry.
- In keeping with the Association of Theological Schools guidelines, schools enhance curricula, with particular focus on integration through increased opportunities for reflection on the practice of ministry in field education requirements.
- Supervised ministry education continues to be a requirement for commissioning and ordination as follows:
  - In ministry-based education programs, the supervised ministry education requirement continues to be integrated into the five year program and the requirement for a presbytery student supply appointment.
  - In campus-based education programs, the supervised ministry education requirement is fulfilled with a post graduation two year candidate supply appointment.
  - Supervised ministry education may take place in pastoral charges, other presbytery accountable ministries, and presbytery recognized ministries.
  - Supervised ministry education will include participation in a peer learning group for reflection on the practice of ministry and for support and mutual learning.
  - Supervision by a trained supervisor of ministry candidates is required.
  - Candidates must be members of the United Church in order to be appointed to a presbytery vacancy. The General Council minimum salary and allowances schedule for ministry personnel in pastoral relationships governs the remuneration for student and candidate supply appointments.
  - The supervised ministry education appointment replaces the 8 and 16 month national internship program.

**5. Assess: the Church ensures candidates are gifted and prepared for ordered ministry.**

- The Conference board has the primary role to identify promise and suitability for candidacy and to assess candidates' readiness for leadership in ordered ministry.
  - The Conference Board is responsible for assessing a candidate's growth in the Leadership Outcomes, for determining readiness for a Supervised Ministry Education appointment, and effectiveness in the practice of ministry.
  - Candidates for ordered ministry are interviewed on a regular basis and provide self assessment reports, including a demonstration of growth in the Leadership Outcomes.
  - Upon completion of the assessment process, the Conference board provides a recommendation to Conference regarding commissioning or ordination.
- Candidates approved for commissioning or ordination are subject to the Church's by-laws governing transfer and settlement.

**6. Authorize: the Church affirms the readiness of candidates for ordered ministry.**

- The Conference makes the Decision about candidates' commissioning and ordination.
- The Transfer and Settlement process authorizes the call or settlement of the candidate.
- Processes for ongoing and regular evaluation of the Candidacy Pathway are created.

**7. Celebrate: the Church gives thanks to God for those offering to serve in ordered ministry.**

- Appropriate acknowledgement and celebration takes place at all stages in the Candidacy Pathway.
- Regardless of the direction God's call takes the person, the community of faith gives thanks for God-given gifts discerned, named, and offered to the church for contributing to God's mission in the world.
- Together with the Circle of Accompaniment and the Presbytery, the home community of faith celebrates the person's response to God's call, identification of promise and suitability for candidacy for ordered ministry.
- Achievements in theological education and formation for ordered ministry are celebrated.
- Commissioning and ordination are celebrated by the church at an appropriate worship service held by the Conference.

**That the 40th General Council 2009 direct the Executive of the General Council, to develop a policy based on the aforementioned policy directions and an implementation strategy, including any required revisions to *The Manual*.**

**GCE 7 – Covenanting to Live Faithfully in the Midst of Empire**

**Origin:** Executive of the General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009:**

**a. declare that**

- i. The United Church of Canada is committed to covenanting to live faithfully in the midst of empire in response to God's covenant with us;**
- ii. The United Church of Canada seeks a renewed vocation for engagement in God's mission, justice seeking, and transformative ministry that will enable the people of the United Church to live faithfully in the midst of empire.**
- iii. reflection and action for living faithfully in the midst of empire are vital to supporting the renewal of congregations, community ministries, educational institutions and the whole church.**
- iv. reflection and action for living faithfully in the midst of empire is integral to the ongoing discernment of the vision and purpose of the church, the functioning of its governance bodies and structures, as well as its financial decisions.**
- v. the General Secretary, General Council will ensure adequate support and resources for the development of the Aboriginal Ministries Circle, Aboriginal Ministries Council, and National Aboriginal Spiritual Gathering with the active partnership of the Aboriginal peoples of the United Church as the**

- church seeks to transform its historical legacy to that of an equal and joint partnership in healing the church and the world in the Spirit of Christ.**
- vi. strengthened right relationships with global partners and marginalized peoples in Canada are essential to live faithfully in the midst of empire.**
  - vii. the United Church seeks to embody the vision of an intercultural church where no culture dominates another and racial justice prevails as an essential element for living faithfully in the midst of empire.**
- b. receive the document *Covenanting to Live Faithfully in the Midst of Empire* and authorizes its use to develop resources for study within The United Church of Canada including an education process for engaging with the proposed “Covenant for Life in Creation”**
  - c. commend the ongoing use of the empire lenses and education materials already available to the church**
  - d. direct the Executive of the General Council:**
    - i. to develop and implement a program that fosters a vocation for living faithfully in the midst of empire and engages all the people and the courts of the church and**
    - ii. to report to the 41st General Council 2012 with a plan of action concerning both the proposed Covenant and the means by which the United Church can continue its transformation as a people who seek to live faithfully in the midst of empire.**

## Background

“That the 39th General Council 2006

1. Receive for information with appreciation the report “Living Faithfully in the Midst of Empire.
2. Direct the Report inform the purpose statement(s) to be developed by this General Council.
3. Recognize our explicit complicity in empire.
4. Receive for information the Proposed Actions – Living Faithfully in the Midst of Empire.
5. Is in support of the proposed actions, and directs the Executive of the General Council to act upon the proposed actions, Living Faithfully in the Midst of Empire.”

ROP GC39 pg. 81

“Direct the Permanent Committee on Programs for Mission and Ministry to establish a process of response from the church and further development of the covenant, and report to the 40th General Council 2009 with recommendations concerning the proposed covenant and living faithfully in the midst of empire.”

At its April 2009 meeting, the Executive of the General Council received the report, *Covenanting to Live Faithfully in the Midst of Empire*, forwarded it Proposals 1, 2, and 3 to the 40th General Council 2009. We have heard from partners of The United Church of Canada and stated in the report to 39th General Council 2006 *Living Faithfully in the Midst of Empire*, that the interconnected forces of empire – political, economic, military, cultural, religious and

patriarchal, threaten life in all its forms. We are engaged with United Church partners who urge us to be in solidarity with them in speaking the truth of the gospel to empire in its many forms. As a member of the World Alliance of Reformed Churches and the World Council of Churches, we are encouraged to reflect, covenant and act to renew faithful living in the midst of imperial powers and systems. The United Church has been shaped by and continues to seek to embody the prophetic tradition of the Christian faith as reflected in *Mending the World: An Ecumenical Vision for Healing and Reconciliation* (1997) and, *A Song of Faith: A Statement of Faith of The United Church of Canada* (2006). We hear the good news of the gospel in theological reflection grounded in the Bible and its various historical contexts, primarily within the first century context of Jesus and the New Testament. We have heard from participants in various education and action events during the last three years that the United Church's work and witness regarding empire is a central measure of our collective theological integrity, especially as it relates to our discipleship of Jesus and our living into God's reign. The 39th General Council 2006 recognized our explicit complicity in empire and directed the Executive of the General Council to ensure that a proposed covenant be developed that, witnessed to empire, confessed our complicity, and called on individuals and congregations and other mission units and courts to commit to living faithfully in the midst of empire. We are aware that true transformation of both heart and institution is a long-term process which needs both sustained animation and planning and the support and power of the Spirit. Therefore, the Justice, Global and Ecumenical Relations Unit offers this interim accountability report that provides direction for further work as the United Church seeks to live out its commitment to live faithfully in the midst of empire.

### **GCE 8 – Admissions Draft Policy Statement**

**Origin:** Executive of the General Council

Permanent Committee, Ministry and Employment Policies and Services

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009:**

- a. **Adopt the following policy statement on Admissions, and direct the General Secretary, General Council, to amend *the Manual* accordingly, and;**
- b. **Receive for information the procedural document and information brochure containing draft procedures which, subject to further editing, will be submitted to the Executive of the General Council for approval, pending the adoption of the proposed admission policy by the 40th General Council 2009.**

**And**

**That the 40th General Council 2009:**



- a. **Receive the information in Report of the Admission Joint Working Group of the Permanent Committee on Ministry and Employment Policies and Services regarding changes to *The Manual* 032(a); and**
- b. **Request the General Secretary, General Council to remove the following sentence from *The Manual* section 032 (a), “And who meanwhile has not been received as a minister of another communion,” to ensure clarity in the re-admission process.**

### **Draft Policy Statement**

- a. The United Church of Canada recognizes that duly ordained or commissioned women and men admitted from other recognized global Christian traditions make a valuable contribution to its wide variety of ministries and missions.
- b. The United Church of Canada is committed to inclusiveness in its evolving mission in the Canadian context, including the full and equal participation in ministry of all persons, regardless of their race, gender, or sexual orientation. It is also committed to becoming a racially and culturally diverse intercultural denomination that meets the needs of all of its faith communities. Those admitted are required to be in essential agreement with the doctrine of The United Church of Canada, as stated in the Basis of Union, and to acquire through education an understanding of the ethos, polity, and history of the United Church. The United Church shall provide information, guidance, and mentorship throughout the admission process.
- c. The United Church of Canada is committed to ensuring that all its members and adherents worship in a safe environment. Therefore, the character and competence of applicants for admission to the Order of Ministry of The United Church of Canada will be verified through appropriate procedures.
- d. The General Council shall approve the policy for admission of ordained or commissioned ministers from other denominations. The procedures relating to the implementation of this policy shall be approved by the Executive of the General Council and reviewed from time to time in order to remain relevant to rapidly changing realities. The policy and procedures shall be made available by the General Council Office.

### **History**

- The Admission Joint Working Group was established by the Permanent Committee on Ministry and Employment Policies and Services at their meeting held April 17-18, 2008 to review the Admission policy and procedures. The working group, comprised of three appointees from the Permanent Committee on Ministry and Employment Policies and Services and three appointees from the Permanent Committee on Programs for Mission and Ministry. Harry Brown of the Permanent Committee on Ministry and Employment Policies and Services was selected as the convener.
- The Admission Joint Working Group held their first meeting July 10-11, 2008. The meeting developed a work plan, and began work on the purpose and intention of admission. The work included a survey of ministers who are currently in, and who have completed, the admission process.

- The Admission Joint Working Group held their second meeting September 04-05, 2008. The work focused on developing a new draft policy statement for admission, receiving the Admission Survey Report, and preparing a report for the Permanent Committee on Ministry and Employment Policies and Services meeting of September 18-19, 2008.
- The joint working group held their third meeting October 21-22, 2008. The work of the group centred on the issue of re-admission, and new procedural policy.
- A fourth meeting, held January 06, 2009, focused on preparing the proposed policy statement for final presentation to the January meeting of the Permanent Committee on Ministry and Employment Policies and Services, with the procedural policy in draft form.

### **Background**

- General Council Office staff, in both the Ministry and Employment Policies and Services Unit and the Intercultural and Diverse Communities in Ministry Unit, have experienced difficulties in practically applying the current admission policy in light of the church's stated desire to be an intercultural church.
- Staff in the Ministry and Employment Policies and Services Unit, in April 2008, brought these concerns to the Permanent Committee on Ministry and Employment Policies and Services and asked elected members to determine the purpose of the admission policy.
- Staff suggested consideration be given to forming a joint working group with representation from the Permanent Committee on Ministry and Employment Policies and Services and the Permanent Committee on Programs for Mission and Ministry, with the former taking the lead for the project, in order to meet a timeline of having a recommendation go to the 40th General Council 2009.
- Staff had begun work on the proposal (Green 1) from the 39th General Council 2006 asking for the establishment of a task group to review the educational and admission requirement for ethnic ministers. However, it was found that the work could not be done within the context of the current policy, so the work was put on hold, pending clarification of the policy.
- Further, the admission work needs to be done in the context of the 39th General Council 2006's mandate for the United Church to become an intercultural church.
- Staff presented a report to Permanent Committee on Ministry and Employment Policies and Services that provided background to the admission policy, and the following reasons were suggested for consideration:
  - a. Develop policy that clarifies the purpose and intention of the admission process with reference to a separate procedural document;
  - b. Remove from *The Manual* all procedural policy related to admissions;
  - c. Develop a procedural document which implements recent General Council mandates and adapts the practice of admissions to current needs.

### **Rationale**

- Policy should convey the desired outcome intended by the procedures or actions that flow from the policy. The current admissions policy in *The Manual* contains no statement of purpose.
- The implicit purpose of the current procedures does not support the stated priorities or values of the church, particularly the desire to increase the capacity to be an intercultural church

- The level of detail in the procedures in *The Manual*, which can only be amended every three years, prevents the church's procedures from being adaptive in response to the ongoing transition to become an intercultural church.
- Locating the procedures in a separate policy which can be authorized by the Executive of the General Council will allow the admissions program to respond more appropriately as the church adapts to its current context.

The procedural document and information brochure containing draft procedures is available for this report. See "Workbook 2 – Appendices – Appendix 7 – Admissions" at <http://GC40.united-church.ca/downloads/workbooks>.

### **Changes to *The Manual* 032(a)**

#### **Background**

During the Admission Joint Working Group meeting of October 21-22, 2008 the working group, as mandated, reviewed the admission process. Also discussed was the related issue of the re-admission of United Church ministers who are on the Discontinued Service List and who are currently serving other denominations. These ministers are applying to be re-admitted to The United Church of Canada. *The Manual, Section 032 (a) Re-Admission* creates dilemma regarding process to be followed in these situations. The Admission Working Group felt the removal of the sentence: "**And who meanwhile has not been received as a minister of another communion,**" will ensure clarity of process for re-admission and not confuse the admission process with the re-admission process.

#### **Specific Manual Provisions**

##### **1. *The Manual* Section 032 (a) Re-Admission.**

- a. Application. A person whose name has been placed on the Discontinued Service List (Disciplinary) or the Discontinued Service List (Voluntary), and who meanwhile has not been received as a minister of another communion, and who desires to be re-admitted, shall make application to the Conference through the presbytery of which the applicant was last a member. The applicant must clearly indicate to the Presbytery the reasons for requesting re-admission. The application shall include a reaffirmation of the applicant's willingness to conform to the government and usages of the United Church, and a reaffirmation of the applicant's essential agreement with the doctrine and polity of The United Church of Canada. The applicant, at their own expense, shall also provide to the Conference a current vulnerable sector (level 2) police records check, as part of the application for re-admission. (2007)

#### **Rationale**

We have United Church ordained ministers who by their own choice requested to be placed on the Discontinued Service List (DSL) (Voluntary) for different reasons. We have received a number of applications from ministers who have been received by other denominations requesting to be re-admitted into the Order of Ministry of The United Church of Canada through the admission process. The admission process is for ministers from other denominations requesting to be part of The United Church of Canada, and is not meant for United Church ordained/commissioned ministers trained in our own denominational theological colleges.

The educational component is unnecessary and the initial and subsequent appointments are inaccessible because of the applicant's placement on the DSL. Similarly, the re-admission process is currently unavailable to this group of ministers who have temporarily served other denominations because of the stipulation that they cannot "*have been received as a minister of another communion.*" It is our understanding that *The Manual* Section 032 (a) refers to United Church Ministers who are on either DSL (Disciplinary) or DSL (Voluntary) and requesting re-admission. Re-admission is a clear process that these ministers could use to re-enter ordered ministry of The United Church of Canada. Removing the sentence "*and who meanwhile has not been received as a minister of another communion,*" from *The Manual* Section 032 (a) will ensure clarity. Provision is made in *The Manual* Section 367.1 for those placed on the Discontinued Service List (Voluntary) for Conference to stipulate what and how these ministers may participate by suspending some Discontinued Service List requirements.

***The Manual Section 367.1: "On to Discontinued Service List (Voluntary).*** The name of a member of the Order of Ministry may be removed from the rolls of Presbytery and Conference and placed on the Discontinued Service List (Voluntary) by Decision of the Conference:

a. at the member's own request when accepted by the Presbytery.

Such person shall not be recognized as Ministry Personnel of the United Church, nor shall they perform the functions of its diaconal or ordained ministry unless specifically stipulated otherwise by the Conference."

### **GCE 9 – Pastoral Charge Supervisor**

**Origin:** Executive of the General Council

Permanent Committee, Ministry and Employment Policies and Services

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

The Executive of the General Council, through motion 2008-11-15-317, recommends

**That the 40th General Council 2009 change the wording to section 341 (a) of *The Manual*:**

- 1. adding in (a) subsection vi. a lay worship leader; or viii. no regular appointment, and**
- 2. under (b) v. that the word "confidential" be removed and "be forwarded to the Presbytery Pastoral Relations Committee" be added.**

### **Authority and Actions**

The Executive of the General Council has the authority to recommend the suggested wording changes to section 341 of *The Manual* to the 40th General Council 2009.

The Permanent Committee on Ministry and Employment Policies and Services passed a motion recommending wording changes to section 341 parts (a) and (b) v. at the meeting of the Permanent Committee, September 18-19, 2008.

### **Background**

Section 341 a) Pastoral Charge Supervisors of *The Manual* states:

*(a) Appointment. The Presbytery shall appoint one (1) of its own members as the Pastoral Charge Supervisor to supervise any Pastoral Charge that is without a settled or appointed member of the Order of Ministry or an appointed Designated Lay Minister who has been recognized by the Conference, and that is being served by: (2007)*

*i. a Designated Lay Minister who has not yet been recognized by the Conference; (2007)*

*ii. a Candidate Supply;*

*iii. an Intern Supply;*

*iv. a Student Supply; or*

*v. a Diaconal Supply or Ordained Supply.*

*The Presbytery shall also have the authority to appoint a Pastoral Charge Supervisor to supervise a Pastoral Charge in any other situation where the Presbytery deems it appropriate.*

The Permanent Committee on Ministry and Employment Policies and Services received a letter from Wascana Presbytery Pastoral Relations Committee addressing the reporting process of the Pastoral Charge Supervisor as outlined in Section 341 of *The Manual* and on the form MEPS 441 PS Report of the Pastoral Charge Supervisor.

### **Rationale**

The Permanent Committee on Ministry and Employment Policies and Services acted to clarify *The Manual* section 341 and in response to the letter received from the Pastoral Relations Committee of Wascana Presbytery. The issues raised by the Pastoral Relations Committee of Wascana Presbytery were:

- Pastoral Charges in the Presbytery are being supplied by ministry categories not listed in section 341(a) i.-v. (i.e. lay worship leader, weekend supply etc.)
- Section 341(b) v. does not state the purpose of the supervisor's report, and it requests that the report be confidential without giving direction as to what bodies do or do not receive the report.

**GCE 10 – Transfer and Settlement Review****Origin:** Executive of the General Council

Permanent Committee, Ministry and Employment Policies and Services

**Financial Implications:****Staffing Implications:****Source of Funding:**

It is proposed:

**That the 40th General Council 2009 amend policies related to the Transfer and Settlement of ordinands and commissionands as follows:**

- 1. Retain the Transfer and Settlement processes, but change the policy to provide the flexibility that allows Candidates the same choice that is provided to pastoral charges, and no longer require individuals to agree to accept the Transfer and Settlement system at the time they become Candidates. Instead, by February 1 of the year of anticipated ordination or commissioning they must choose transfer and settlement or call/appointment. This choice would be final for that year.**
- 2. Since candidates will now have the option of pursuing a call, the Transfer Committee will no longer use the formal term “limiting conditions.” The process will continue to honour reasonable accommodation, especially, but not exclusively, related to human rights concerns.**
- 3. Incentives to choosing transfer and settlement be explored.**
- 4. Such policy changes be evaluated, to determine whether they meet the diverse needs of the church, following five and ten years of implementation. The results of such an evaluation be reported to the following General Council.**
- 5. The Permanent Committee on Ministry and Employment Policies and Services initiate and encourage the communication and integration of this report with related work being done through the Executive of the General Council.**

**And further, that the 40th General Council 2009, authorise a remit to test the will of the church in respect to these amended policies and that the results of the remit be implemented immediately upon approval by the required majority of Presbyteries.**

**Authority and Actions**

The 38th General Council 2003 passed the petition “*to closely examine the current Transfer and Settlement process to see if it is indeed a policy that serves the current needs of the church; and that if this examination determines that the Transfer and Settlement process no longer effectively serves the need of The United Church of Canada, that the General Council act immediately to develop a new policy that will effectively serve the needs of the whole church.*” (2003-08-GC38-185, ROP 2003 p.104 & p. 636). The working group of Permanent Committee on Ministry and Employment Policies and Services (PC MEPS) to accomplish this was established in 2005 and did preliminary work with the hope reporting to the 39th General Council 2006. It became clear that this was too ambitious; therefore, the group was reconstituted as a task group of PC-MEPS through the Nominations Committee.

The task group studied several previous reports concerning transfer and settlement, and consulted with stake holders, including chairs of Settlement Committees, Presbytery Pastoral

Relations Committees, pastoral charges that had requested settlement within the period 2002 to 2007, individuals who had requested transfer and/or settlement during that same period of time, theological schools and websites of other denominations.

### **Background**

As noted in the first ‘whereas’ clauses in Petition 126, “the current Transfer and Settlement Process, defined in *The Manual*, was designed decades ago for a church in much different circumstances than today;” It is probably safe to say that it was one of the compromises needed to bring about the union of the three original denominations. Evidence suggests that it was a system that served the church well for many years.

At its April meeting of 1978, the Executive of the General Council directed that a consultation take place to consider, “*the requirement of mandatory transfer and settlement of ordinands and those to be commissioned.*” (G.C. Exec. Apr. 25-28/78) According to the background given for this decision, one of the major indicators for the need of such a study was the, “experience in recent years.” “Increasing numbers of ordinands have voiced their dissatisfaction with the requirement of mandatory Transfer and Settlement at the time of ordination.”

In 1979 the Division of Ministry, Personnel and Education (MPE) reported on the results of the study. Twenty five questions had been widely circulated to stakeholders and the report included a summary of the responses. The report dealt extensively with responses to each question, but there was no evidence of specific recommendations. The materials in the report may well have been useful for the task group established by the 28th General Council 1980.

The task group established in 1980 understood its mandate to be, “*to present a series of systems by which the church could deploy, or in other words, order gifts and assignments for its ordinands and commissionands.*” Since the task group was mandated to present multiple options, it outlined twelve possible systems. However, the task group did offer its preference for one of the last three options presented: a system in which pastoral relationships matched by the transfer and settlement process is optional for all ordered ministers; refining and improving the present system; or a system where all ordered ministers are required to be settled to the wider church twice, the first within the first 15 years of ministry. Its report had noted that, “*Although we received many responses from all parts of the church and while **all** responses described problems surrounding our present policies, **none** could offer any new system by which we could assign new ordinands/ commissionands to their first placement.*” The 29th General Council 1982 apparently chose to remain with what was current then, but with some amendments to the process.

The 31st General Council 1986 again mandated the Division of Ministry, Personnel and Education to, “*study the transfer and settlement process in the light of a theology of call to ordered ministry...*”. A task group was established by the division at its annual meeting in 1988. Interestingly, this task group re-affirmed the last quotation in the above paragraph. In its survey it requested response to four possible systems:

1. Transfer/Settlement once, minister chooses time
2. Transfer/Settlement twice, minister chooses time

3. Settlement only for all changes in pastoral relations
4. Call only for all changes in pastoral relations

Not surprisingly there was no consensus for any of the four. In fact, there were more negative responses for each of the four than there were positive responses. The greatest support appeared to be for the first with 37.83 % positive responses reported. Only the fourth represented a departure from the policy of compulsory Transfer and Settlement, and it had the fewest positive responses recorded. The task group submitted six Resolutions to the 33rd General Council 1990 suggesting changes to processes but not recommending significant change to the basic policy of compulsory Transfer and Settlement.

A major revision of the processes of Transfer and Settlement was contained in the proposal for the Unified Placement Process which was adopted by the 37th General Council 2000 through Resolution 26 (amended). Our understanding is that this Service was to be implemented by the Division of MPE in consultation with the Transfer Committee. Search of minutes of GC37, GC38, GCE of November 2000, and Division of MPE February 2001 indicate several problems may have contributed to the failure to implement the Unified Placement Service. This was a time of major reorganization in both the structures of General Council and of the General Council Office. It was also a time when there was anticipation of moving from four courts to three. The remit to accomplish that failed. Part of the proposed changes required a remit, the results of which were not known until the 38th General Council 2003. There were also concerns raised by the Transfer Committee about lack of previous consultation. Budget and time constraints probably also played a part in deciding to delay implementation until results of the remits were known.

The wording of Remit #4 accepted by the 38th General Council 2003 was

*The Transfer Committee mandate should extend to Presbytery accountable ministries and that the primary principle which the Transfer Committee uses in determining the transfer of candidates should be the matching of skills and gifts of the candidates with the needs and gifts of the Presbytery accountable ministries.*

That change was made by the Manual Committee, but the whole of the Unified Placement Process, although it has elements worthy of consideration yet, has been lost in the transitions.

### **Rationale**

1. The majority accepts, is satisfied with, and is well served by transfer and settlement.
2. There is significant minority that does not accept the system nor is it well served by it.
3. There is lack of consistency in choice in that pastoral charges may choose to go to settlement but most candidates cannot.
4. There are varied needs for both pastoral charges and individuals that require different approaches.
5. The hope in *The Manual* to provide all ministry personnel with a pastoral charge and all pastoral charges with a minister is not being accomplished now, yet there is concern that if we let go of the policy of compulsion, that situation will become worse.



6. Most of the other denominations whose websites were consulted have systems of assisting candidates to establish a first call that are more flexible than a policy of compulsory settlement.
7. There is need to explore different ways of being church and determining the viability of the increasing number of pastoral charges that seem to need more than the part time ministry positions they can afford. Exploration of that need goes far beyond the purview of this task group.
8. There are certain hardships and costs associated with relocating a household as a result of transfer and settlement. Some recognition and accommodation (“incentives”) should be provided.

**GCE 11 – Delete from *The Manual*, Section 29 (g)**

**Origin:** Executive of the General Council

Permanent Committee, Ministry and Employment Policies and Services

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 delete *The Manual*, Section 29 (g).**

Whereas Manual Section 29 (g) states, “Candidates shall not normally be placed into Pastoral Charges or other ministry settings where they have served a Candidate Supply or Student Supply appointment, or internship, field placement, or internship. Placements shall not be arranged or assumed prior to the annual placement meeting.”

**GCE 12 – Interim Ministry****Origin:** Executive of the General Council

Permanent Committee, Ministry and Employment Policies and Services

**Financial Implications:****Staffing Implications:****Source of Funding:****That the 40th General Council 2009**

1. **Add to Section 389 (b) of *The Manual 2007*, charging Presbytery/District Pastoral Relations Committees to engage a potential interim minister in a formal process of exploration about their suitability for working with congregations in transition, and the possibility of being available throughout The United Church of Canada.**
2. **Amend Section 077 of *The Manual 2007* to state that decisions made by presbytery/district about applications for designation cannot be appealed.**

**Authority and Actions**

In April 7-8, 2005, the Permanent Committee on Ministry and Employment Policies and Services (PC-MEPS) appointed a task group of four persons to organize a National Interim Ministry Consultation (Item 18. e). The mandate of the task group was to hold a consultation with the stakeholders in Interim Ministry to identify potential directions for Interim Ministry in The United Church of Canada.

**Subsequently, after the consultation, the Permanent Committee on Ministry and Employment Policies in their meeting of February 16-17, 2006 passed the following motion to establish a steering committee charged with reviewing the recommendations of the National Consultation on Interim Ministry and to determine implementation of these recommendations.**

*“The first task of the steering group will be to review the eleven recommendations to the PC-MEPS to determine whether they should be acted on and are within the scope of the work.”*

In September 18-19, 2008 the steering committee presented a report to the Permanent Committee on Ministry and Employment Policies and Services with seven recommendations for consideration and action by the Permanent Committee. Two of those recommendations propose policy changes for transmission to the General Council.

**Background**

- 2005 the Permanent Committee on Ministry and Employment Policies and Services established a task group to organize a National Interim Ministry Consultation.
- The National Consultation was held November 9-10, 2005 and made eleven recommendations which fell into three broad areas; namely, developing resources for congregations on interim ministry, developing national policy and standards for training, designating and re-designating interim ministers, and ensuring equitable compensation.
- The Permanent Committee on Ministry and Employment Policies and Services established a Steering Committee in 2006.

- In September 2007, the Steering Committee began its deliberations, and continued meeting in Burnaby BC three times in face-to-face meetings and by ten teleconference meetings. The Steering Committee developed and adopted a statement of intent, following the PC-MEPS task group process, to meet their goals and outcomes, developed three educational print resources: the booklet, *Introduction to Interim Ministry and Transition Committees*; the pamphlet, *Should I Consider Interim Ministry*; the *Transition Team Handbook*, and two educational resources in PowerPoint format, *Introduction to Interim Ministry and Transition Committees: Leaders of Transition and Change during Interim Ministry*.
- In September 2008, the group presented their final report with recommendations for manual changes and wrote a *Connex* article on differences between interim and supply ministers.

## **Rationale**

### **1. Emphasize Role of Pastoral Relations Committees**

The presbytery needs to endorse candidates for Interim ministry as part of the designation process. In order for this to happen, there needs to be some foundation for this decision, and this needs to be built into the process. The Steering Group suggested that the pastoral relations committee of each presbytery committee should explore the candidate's suitability and call for this type of ministry. The Steering Group developed a resource entitled "*Should I Consider Interim Ministry*." The pamphlet may be used as a resource/process document and this new process will enable presbyteries to discern suitability for interim ministry and to determine whether presbytery is prepared to support the applicant through the interim ministry process.

### **2. Remove Appeal**

The Steering Group felt that, while the process is appealable, the decision concerning an applicant's suitability for interim ministry is not appealable. This is consistent with decisions related to other types of ministry status, including candidacy.

## **GCE 13 – Designated Lay Ministry and Congregational Designated Ministry**

**Origin:** Executive of the General Council

Permanent Committee, Ministry and Employment Policies and Services

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

### **That the 40th General Council 2009:**

- Adopt the following policy statement expressing the purpose and intention of Designated Lay Ministry (DLM) and Congregational Designated Ministry (CDM), and request the General Secretary, General Council, to make Manual changes accordingly;**

- b. Request the General Secretary, General Council, to remove from The Manual all procedural policy related solely to Designated Lay Ministry and Congregational Designated Ministry; and**
- c. Request the General Secretary, General Council, to continue to develop procedures to implement current General Council policy regarding Designated Lay Ministry and Congregational Designated Ministry, and submit such procedures to the Executive of the General Council for approval.**

### **Policy Statement**

- 1) The United Church of Canada affirms that ministry is rooted in the whole people, anointed through baptism. From the experience of faith, various expressions of leadership in ministry emerge, as people respond to God's call.**
- 2) The United Church of Canada affirms that, wherever a person is chosen by a community to engage in ministry leadership, the church is called by the Spirit to be open to new forms of ministry and mission and is committed to uphold the need for accountability, good order and just employment practices. It values both flexibility and consistency in its response to new forms of ministry leadership.**
- 3) Designated Ministers are lay people who have responded to the ministry leadership needs of the United Church.**
  - a) Designated Lay Ministers are lay people serving in Presbytery/District-accountable ministries. They are accountable to Presbytery and recognized by Conference.**
  - b) Congregational Designated Ministers are lay people employed by a pastoral charge in a specified ministry position. They are accountable to the Congregation and recognized by Presbytery.**
- 4) The character, suitability, readiness and competency of Designated Lay Ministers and Congregational Designated Ministers will be verified through appropriate programs and procedures.**
- 5) The General Council shall approve the policy for recognition of Designated Lay Ministers and Congregational Designated Ministers. The procedures relating to the implementation of this policy shall be approved by the Executive of the General Council and reviewed from time to time in order to remain relevant to changing realities. The policy and procedures shall be made available by the General Council Office.**

### **History**

At its September 2008 meeting, the Permanent Committee on Ministry and Employment Policies and Services established a Working Group on Designated Lay Ministry. Its timeline was to meet several times during fall 2008 and to report to the January 2009 Permanent Committee on Ministry and Employment Policies and Services meeting.

Part of its mandate included the following:

- 1) review changes to the *Manual* sections pertaining to Designated Lay Ministry (DLM) and Congregational Designated Ministry (CDM) policy and procedures proposed by the DLM Implementation Team
- 2) upon completion of review, initiate a process to bring forward recommended changes to the 40th General Council 2009.

### **Background**

The 37th General Council 2000 passed several motions from the report issued by the former Division of Ministry Personnel and Education entitled: *Ministry Together: A Report on Ministry for the 21st Century*. This report established a new category of lay ministry – designated lay ministry – to bring shape and structure to these emerging forms of ministry that have arisen in our denomination. The relevant motions required a remit in order to become policy. The 38th General Council 2003 agreed to enact this legislation, but the enactment was later postponed until after the 39th General Council 2006 so that a Task Group of the Permanent Committee on Ministry and Employment Policies and Services could study its implications.

The Task Group Report was submitted to the 39th General Council 2006, one of its primary recommendations being the establishment of two categories of Designated Ministry:

- 1) Designated Lay Ministers (DLM) accountable to presbytery and
- 2) Congregational Designated Ministers (CDM) accountable to the pastoral charge.

The implementation of the Designated Ministry policy and procedures approved by the 39th General Council 2006 and outlined in *2007 Manual* 343 and 345 was delayed until such time as resources to enable the implementation were available.

In the spring of 2008, the Designated Lay Ministry Implementation Team, an inter-unit staff group from the Congregational, Educational and Community Ministries Unit and the Ministry and Employment Policies and Services Unit, began to develop the procedural guidelines for implementing *The Manual* policy for both Designated Lay Ministry and Congregational Designated Ministry categories. The challenge of developing these guidelines has resided, in part, in the fact that the DLM and CDM categories encompass many different types and situations of ministry leadership and, therefore, variations of procedure are needed. As well, *The Manual* is silent in certain areas. For example, there is little policy to guide procedures for former staff associates. In consultations with Presbytery members and Conference staff responsible for pastoral relations, other gaps and inconsistencies in policy and procedures were identified. A list of proposed *Manual* changes, needed to address gaps and to maintain coherence between policy and procedures, was started by the Implementation Team and, in light of the importance of this work, in October 2008, a Designated Lay Ministry Working group, consisting of two Permanent Committee on Ministry and Employment Policies and Services members and two members from the Permanent Committee on Programs for Mission and Ministry, was established to undertake further consideration of this matter.

### **Rationale**

In their discussion of the matter of *Manual* changes, the Working Group has considered the following:

- 1) there will continue to be a need for Designated Ministry (DLM and CDM) leadership in the United Church;

- 2) the principal *Manual* sections relating to DLM and CDM personnel (343 and 345) include a number of entries that are procedural in nature rather than matters of policy;
- 3) Designated Ministry (DLM and CDM) procedures will continue to evolve as the current policy and procedures are tested and evaluated through practice;
- 4) that, because of the variety and innovative nature of CDM positions, further policy details and procedural revisions may be needed;
- 5) the requirement that *Manual* changes be approved by the General Council means that there is a long waiting period for needed policy details and procedural revisions/additions.

At its meeting on November 13 2008 the Working Group agreed to propose to the January 2009 meeting of Permanent Committee on Ministry and Employment Policies and Services that DLM/CDM policy be separated from procedures, i.e. that a general policy statement be included in *The Manual* and a separate document continue to be developed to detail procedures and provide flexibility in responding to specific needs. The Permanent Committee passed a motion at its meeting approving this proposal for forwarding to the Executive of the General Council.

#### **Attachment**

The link to view The Handbook for Designated Lay Ministry and Congregational Designated Ministry which is the procedural document referred to in this proposal is:

[www.united-church.ca/files/handbooks/dlm.pdf](http://www.united-church.ca/files/handbooks/dlm.pdf)

#### **GCE 14 – Chief Archivist Membership on the Executive of the General Council**

**Origin:** Executive of the General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed:

**That the 40th General Council 2009 remove from the membership of the Executive of the General Council, Section 522 (g) the Chief Archivist.**

**GCE 15 – Chairperson of the General Council Planning Committee**

**Origin:** Executive of the General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

The Executive of the General Council, through motion 2008-11-26-367, recommends

**That the Chairperson of the General Council Planning Committee be a voting member of the Executive of the General Council.**

**Background**

The Sub-Executive of the General Council passed the following motion.

**Review of the Governance, Planning and Agenda Functions of Committees of the Executive of the General Council**

**Motion: Paul Reed/Heather Leffler**

**2008-11-26-367**

That the Sub-Executive of the General Council:

1. Approve the terms of reference for the Permanent Committee for Governance and Agenda, Policy 3.04 (in Appendix A).
2. Disband the Permanent Committee on Governance, Planning and Budgeting Processes at the rise of the 40th General Council 2009.
3. Disband the Agenda, Planning and Business Committee of the Executive of the General Council at the rise of the 40th General Council 2009.
4. Rename the General Council Agenda and Planning Committee the General Council Planning Committee.
5. Recommend to the 40th General Council 2009, that the Chairperson of the General Council Planning Committee be a voting member of the Executive.

**Carried**

**GCE 16 – Revised Duties of Permanent Committees**

**Origin:** Executive of the General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed:

**That the 40th General Council 2009 amend the *Manual* section 603.**

**603 Duties of Permanent Committees.** Permanent Committees shall be a resource to the Executive of the General Council, to make possible and effective the role of the Executive of the General Council. Permanent Committees shall not manage the work of the General Council working units. The duties of a Permanent Committee shall be:

- a. to review work coming before the Executive of the General Council;
- b. to be the means by which all the related policy work of the working units is prioritized and comes to the Executive in a coherent, integrated, and manageable form;
- c. to co-ordinate and present policy recommendations;
- d. to make Decisions as delegated in the area assigned, and to delegate other functions to working units resource staff, sub-committees, working groups or other Task Groups;
- e. to ensure and to model the principle of collaboration healthy working relationships between staff and elected members;
- f. to advise and to guide the Executive of the General Council on matters relevant to the mandate of the Permanent Committee; and
- g. to carry out other duties as requested.

### **GCE 17 – Une Vision pour les Ministères en français dans l'Église Unie du Canada**

**Origine:** Exécutif du Conseil général

Unité des Ministères en français (UMiF)

**Implications financières:** Total de 3,52 millions sur 13 ans

**Implications en ressources humaines:** Intégrées dans le travail actuel de 1,5 postes existants

**Source de financement:** À être déterminée par l'Exécutif du Conseil général

#### **Propositions :**

L'Exécutif du Conseil général propose

**Que le 40<sup>e</sup> Conseil général :**

**déclare que les ministères en français font partie intégrante de l'identité, de la mission et de la vision d'avenir de l'Église Unie du Canada;**

**engage l'Église à consolider et à développer les ministères en français de manière soutenue, avec l'objectif d'implanter au moins cinq nouveaux ministères en français;**

**reçoive le rapport « Une Vision pour les Ministères en français dans l'Église Unie du Canada », et confie ce rapport et ses recommandations à l'Exécutif du Conseil général afin qu'il les intègre à sa planification pour la prochaine période triennale;**

**et requiert que l'Exécutif fasse rapport de la mise en œuvre des recommandations de ce rapport au 41<sup>e</sup> Conseil général.**



**Recommandations :****1. Maximisation du déploiement des effectifs en ressources humaines****1.1 Stages de formation des candidats-es francophones et bilingues**

- 1.1.1 les *politiques* et pratiques de l'ÉUC concernant les stages soient ajustées pour permettre des stages en contexte francophone ;
- 1.1.2 les stages incluent la possibilité de servir en français pour les candidats-es francophones et bilingues qui le demandent ;
- 1.1.3 un Fonds national soit créé afin d'aider au paiement de stages en français pour les paroisses et ministères qui seraient reconnus valables comme lieux de stage mais qui n'auraient pas le financement suffisant ;
- 1.1.4 l'Unité Ministères pastoraux, de présence et de formation (*CECM*), dans ses études et réflexions en cours concernant l'avenir et la restructuration des stages, intègre les éléments ci-dessus dans ses recommandations, en consultation avec l'UMiF et les autres unités concernées.

**1.2 Placements des candidats-es aux ministères francophones et bilingues**

- 1.2.1 les politiques de placement des candidats-es de l'ÉUC soient ajustées pour permettre des placements là où il y a des possibilités manifestes de ministère en français, y compris dans leur propre synode ;
- 1.2.2 les procédures et formulaires de placement incluent, pour les paroisses qui font une demande de placement, un engagement à faciliter le développement d'une pastorale en français dans les cas où les candidats-es sont francophones ou bilingues ;
- 1.2.3 le Comité de placement, dans le cas de candidats-es francophones ou bilingues, consulte expressément les synodes concernés avec haute proportion francophone (tels M&O, Maritimes, Gitchi-Manitou, ainsi que tout autre synode qui exprimerait un intérêt pour le ministère en français) ;
- 1.2.4 la possible restructuration des modes de placement intègre les éléments ci-dessus dans ses recommandations et politiques, en consultation avec l'UMiF.

**2. Discernement du contexte, de la mission et des conditions d'appel au ministère****2.1 Rendre le JNAC plus explicite concernant l'inclusivité culturelle**

- 2.1.1 le processus d'évaluation de la mission et des besoins du ministère paroissial et communautaire (*JNAC*) mette l'accent, dans les contextes où cela est pertinent, sur le potentiel d'accueil et de ministère auprès de la diversité culturelle du contexte, et spécifiquement auprès des francophones, et intègre ces données dans la déclaration de mission ainsi que dans la description du poste et des responsabilités de l'appel d'une personne ordonnée ou laïque ;
- 2.1.2 les synodes et consistoires des contextes où il y a un nombre significatif de francophones, notamment à l'intérieur des synodes M&O, des Maritimes et de Gitchi-Manitou, du Consistoire de Winnipeg et d'autres intéressés, veillent à ce que le processus de réflexion, d'analyse et d'évaluation intègre les facteurs contextuels en termes de populations et de diversité de culture, et inclue notamment la réalité francophone au sein de leur mission et témoignage, de même que les autochtones, les personnes de communautés culturelles diverses, et les personnes ayant des besoins spéciaux ;

- 2.1.3 le guide du *JNAC* soit moins général mais rendu plus explicite en ce qui concerne l'articulation d'intentionnalité de ministère et de mission auprès des francophones, ainsi qu'auprès d'autres communautés et cultures.

## 2.2 Inclusion des compétences linguistiques et culturelles pour l'appel à un ministère dans des contextes spécifiques

- 2.2.1 les paroisses et ministères situés dans des contextes où le français est soit la langue de la majorité, soit celle d'une minorité significative, considèrent faire du français un des requis de l'appel, ou du moins requièrent que le / la candidat-e suive une formation linguistique en français dans les deux ans suivant son entrée en fonction ;
- 2.2.2 les synodes M&O, des Maritimes et de Gitchi-Manitou accompagneront les consistoires, paroisses et ministères dans ce discernement contextuel des besoins linguistiques et culturels, avec le soutien de l'UMiF et en collaboration avec l'Unité Ministères pastoraux, de présence, et de formation (*CECM*) et l'Unité Politiques et services concernant le ministère et l'emploi (*MEPS*) ;
- 2.2.3 la formation linguistique et culturelle en français sera pleinement éligible aux Fonds alloués pour la formation permanente (Education permanente), augmentée d'un Fonds national constitué spécifiquement à cet effet.

## 3 Éducation et Formation

- 3.1 l'Église Unie du Canada s'assure de la présence d'un centre et d'un programme de formation théologique dispensant une formation en français pour les candidats-es au ministère et les laïcs, avec un contenu théologique et pastoral comprenant une connaissance culturelle et linguistique du Québec et des diverses communautés culturelles francophones au pays ;
- 3.2 un cours sur l'histoire, la culture et la sociologie religieuse des diverses communautés francophones à travers le Canada sera mis sur pied, offert dans les deux langues officielles sur Internet, accessible, reconnu et crédité par toutes les écoles de théologie de l'Église Unie du Canada ;
- 3.3 un financement de dix mille dollars (10 000\$) sera accessible pour le développement d'un tel cours, et ce sous la supervision conjointe de l'UMiF et de *CECM* (objectif : offert en Septembre 2011 au plus tard) ;
- 3.4 un *Programme de formation de superviseurs-es de stages* sera offert en français afin que les candidats-es francophones et bilingues puissent avoir accès à une expérience de ministère au cours de leur formation pratique dans un contexte francophone ; de telles expériences formatrices marquent une vie, un ministère, et développent la confiance.

## 4 Besoins et formation en français

- 4.1.1 un Fonds de formation en français sera créé afin de financer la formation linguistique, en priorité, de ceux et celles dont le travail et/ou le ministère contextuel requiert une compétence de la langue française ;
- 4.1.2 ce Fonds sera administré par *MEPS*, comme une partie intégrée mais distincte du programme de formation permanente,
- 4.1.3 l'élaboration des critères d'attribution et la nature des programmes validés se feront conjointement avec l'UMiF ;

4.1.4 ce Fonds de formation linguistique en français rendra disponible vingt-cinq mille dollars (25 000 \$) par année pendant une période de 5 ans. Une évaluation sera tenue au cours de la cinquième année avant une reconduite éventuelle du programme.

#### 4.2 Le français dans les bureaux du Conseil général

- 4.2.1 le *MEPS*, en coopération avec l'UMiF et en consultation avec d'autres Unités, identifiera certains postes précis où le français est utile et nécessaire, ainsi que d'autres où il serait souhaitable mais non requis,
- 4.2.2 que ce requis du français fasse partie des descriptions de compétences et des politiques d'embauche de l'Église, et mis en œuvre graduellement lorsque des postes sont déclarés vacants (ex. : certains postes dans la Production de ressources, le Web, les Communications, le Développement des paroisses et ministères).

### 5 Création de ministères en français

- 5.1 Développement d'une stratégie intentionnelle, graduelle et soutenue de développement de nouveaux ministères capables d'avoir un impact réel et spirituel, concret et durable tant sur le secteur francophone de plusieurs régions du pays que sur notre Église comme dénomination ;
- 5.2 la création de l'équivalent de 5 nouveaux ministères à temps plein en français au cours des cinq (5) prochaines années suivant le Conseil général, de 2010 à 2014 inclusivement, afin de répondre aux possibilités réelles de développement, notamment, mais sans exclusion, dans les synodes M&O, des Maritimes, Gitchi-Manitou et du Consistoire de Winnipeg ;
- 5.3 l'équivalent de un (1) ministère à temps plein sera créé chaque année entre 2010 et 2014, ce qui permettra d'échelonner les investissements financiers de manière graduelle et planifiée, de mettre en place le support nécessaire au niveau des communautés locales, des consistoires et des synodes, de recruter le personnel adéquat et d'apprendre des expériences, défis et réussites au fur et à mesure du développement des nouveaux ministères (voir le tableau et échéancier financier) ;
- 5.4 chacun de ces ministères sera soutenu pendant une période de cinq (5) ans, à raison de cent mille dollars (100 000\$) pour l'équivalent d'un poste à temps plein ;
- 5.5 après cinq (5) ans, chaque ministère verra son soutien diminué de \$ 20 000 chaque année pendant quatre ans (4) entre 2015 et 2022, pour arriver à un soutien local et autonome (voir tableau et échéancier financier).

Note : lorsqu'il est fait mention de l'équivalent à temps plein de cinq (5) ministères, ou de la création de l'équivalent de un (1) ministère par année, cela ne veut pas dire nécessairement que chaque ministère créé sera un plein temps. Certains projets visent un ministère à temps partiel. Dans les faits, selon les demandes, l'on pourrait voir la création de 6 ou 8 nouveaux ministères différents, équivalents au financement de 5 pleins temps.

	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022
A	100,000	100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000				
B		100,000	100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000			
C			100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000			
D				100,000	100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000	
E					100,000	100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000
Total	100,000	200,000	300,000	400,000	500,000	480,000	440,000	380,000	300,000	200,000	120,000	80,000	20,000

Total sur 13 ans \$ 3,52 millions

- NOTES:
- Le tableau ne tient pas compte de l'inflation.
  - Le 100 000 \$ comprend la portion salariale (employé et employeur) plus des ressources additionnelles de programme.
  - Le projet suppose de nouvelles ressources de programme au niveau régional, y compris l'accès à un lieu de réunion et des revenus provenant de dons.
  - Les débuts échelonnés permettront au synode et à l'UMiF de soutenir en priorité les nouveaux ministères pour leur première année de fonctionnement.

## 6. Procédure de mise en marche, d'évaluation et de partage des apprentissages

Suite au Conseil général, advenant une décision favorable, la Secrétaire générale et l'Exécutif du Conseil général détermineront la provenance des fonds ;

- 6.1 L'UMiF continuera de fournir un support d'accompagnement aux communautés, consistoires et synodes dans l'élaboration de leurs projets de ministères en français ;
- 6.2 Ces projets suivront la procédure normale d'appui aux niveaux des instances locales et régionales de l'Église (communautés locales, consistoires, synodes) et /ou de leurs comités autorisés ;
- 6.3 L'UMiF en collaboration avec *CECM*,
- 6.3.1 recevra ces projets, approuvera leur appui, suivra leur évolution,
- 6.3.2 développera en collaboration avec les instances locales des outils appropriés d'évaluation annuelle,
- 6.3.3 partagera avec l'Église les apprentissages et les résultats,
- 6.3.4 approfondira, avec les autres unités et instances et l'Église, une théologie contextuelle de notre expérience de développement et de mission,
- 6.3.5 reliera cette expérience avec celle d'autres secteurs de l'Église en lien avec celle de l'Église mondiale en collaboration avec l'unité Justice, mondialisation et relations œcuméniques (*JGER*) ;
- 6.3.6 continuera de développer des ressources et du matériel liturgique pour nourrir spirituellement ces nouveaux ministères.

*Jésus dit encore :*

*Voici à quoi ressemble le Royaume de Dieu : une personne répand de la semence dans son champ. Ensuite, elle continue à dormir durant la nuit et à se lever chaque jour, pendant ce temps les graines germent et poussent sans qu'elle sache comment. La terre fait pousser d'elle-même la récolte : d'abord la tige des plantes, puis l'épi vert, et enfin le grain bien formé dans l'épi.*

*Dès que le grain est mûr, la personne se met au travail avec sa faucille, car le moment de la moisson est arrivé. (Marc 4:26-29 TOB)*

La Grâce de Dieu a pourvu.  
Il nous reste à répondre car,  
**Les Temps sont favorables.**

Unités des Ministères en français (UMiF)

**GCE 17 – Proposal for a Vision for French Ministries in The United Church of Canada****Origin:** Executive of the General Council

Unité des Ministères en Français /Unit for Ministries in French (UMiF)

**Financial Implications:** Total over 13 years \$3.52 million**Staffing Implications:** Integrated in present work of 1.5 staff**Source of Funding:** To be determined by Executive of the General Council

The Executive of General Council proposes

**That the 40th General Council 2009**

**Receive the report “A Vision for French Ministries in The United Church of Canada” and commend the report and its recommendations to the Executive of General Council for incorporation into its planning processes for the next triennium,**

**Declare that Francophone ministries are an integral part of the identity, mission and vision for the future of The United Church of Canada, and**

**Commit the church to the continued strengthening and expansion of Francophone ministries, and to the goal of establishing at least five new Francophone ministries,**

**And request that the Executive report to the 41st General Council 2012 on the implementation of the recommendations of the report.**

**Recommendations:****1. Maximisation of Effective Deployment of Human Resources.****1.1 Supervised Ministry Education for Francophone and Bilingual Candidates**

- 1.1.1 that the *policies* and practices of The United Church of Canada be adjusted to facilitate Supervised Ministry Education in French-speaking contexts;
- 1.1.2 Francophone and bilingual candidates who request it, have the possibility of completing their Supervised Ministry Education in French;
- 1.1.3 a National Fund be created in order to help finance Supervised Ministry Education in contexts that could be recognised as valid learning sites, but that lack the necessary funding;
- 1.1.4 the Congregational, Educational, and Community Ministries Unit (CECM), in consultation with UMiF, include the above elements in its recommendations as it continues to study and reflect on the future and restructuring Supervised Ministry Education.

**1.2 Transfer and Settlement of Francophone and Bilingual Candidates for Ministry**

- 1.2.1 The United Church of Canada’s Transfer and Settlement policies be adjusted to prioritize settlement of Francophone and bilingual candidates in areas where there are obvious and discernable possibilities for ministry in French – including the candidate’s own Conference;

- 1.2.2 forms and procedures for settlement include an explicit agreement on the part of congregations requesting settlement to facilitate the development of ministry in French in the event that the person or persons settled are Francophone or bilingual;
- 1.2.3 when dealing with Francophone or bilingual candidates, the Transfer Committee expressly consult with Conferences in areas with significant Francophone populations (e.g. M & O, Maritime and Manitou Conferences) and any other Conference that expresses an interest in ministry in French;
- 1.2.4 in consultation with UMiF, the above elements be included in CECM's recommendations and policies that are part of any future restructuring of the Transfer and Settlement process.

## **2. Discernment of Context, Mission and Call to Ministry Personnel**

### **2.1 Making the JNAC Process More Explicit with Respect to Cultural Inclusiveness**

- 2.1.1 in contexts where it is pertinent to do so, the process of evaluation of the mission and needs of congregational and community ministries (JNAC) include a focus on the potential for a culturally diverse ministry – especially the potential for ministry to Francophones – and that this information be integrated into the mission statement, job description, and responsibilities outlined in extending a call to lay or ordered ministry personnel;
- 2.1.2 Conferences and Presbyteries in areas with a significant number of Francophones (especially those within the bounds of Winnipeg Presbytery and M & O, Maritime and Manitou Conferences) as well as any others who are interested, ensure that contextual factors such as cultural diversity and special needs be included in the process of reflection, analysis, and evaluation of mission and witness;
- 2.1.3 the JNAC handbook be less general and offer more explicit guidelines with respect to the articulation of intentionality for ministry among Francophones and other communities and cultures.

### **2.2 Including Linguistic and Cultural Competencies for a Call to Ministry Personnel in Appropriate Contexts**

- 2.2.1 congregations and ministries situated in areas where French is the language either of the majority, or of a significant minority, consider making knowledge of French a requirement for call, or at least, require that ministers and leaders take French-language training within the two years of their start date;
- 2.2.2 with the support of UMiF and in collaboration with CECM and MEPS (Ministry and Employment Policies and Services Unit), M&O, Manitou and Maritime Conferences accompany presbyteries, congregations and ministries in this discernment need for linguistic and cultural skills in a specific context of ministry.
- 2.2.3 training in French language and culture be fully eligible for financial support from funds allocated for Continuing Education.

## **3. Education and Training**

- 3.1 The United Church of Canada ensure the presence of a centre offering a theological training programme in French for lay people and candidates for ordered ministry; that the content of such a curriculum include theological and pastoral training, as well as a

- linguistic experience and cultural knowledge of Québec society and culture and of the diverse Francophone cultural communities in the country;
- 3.2 a course focusing in the history, culture, and religious sociology of the various Francophone communities across Canada be established in both Official Languages, offered on-line, and which would be recognized and accredited by all of the theological schools of The United Church of Canada/L'Église Unie du Canada – the course to be offered not later than by September 2011;
  - 3.3 ten thousand dollars (**\$10,000**) be made available for the development of such a course under the supervision of CECM and UMiF; the course to be offered no later than Fall 2011
  - 3.4 the Ministry of Supervision course be offered in French so that Francophone and bilingual candidates have access to an experience of ministry in a Francophone context as part of their practical training. Such training experiences shape lives, ministries and develop confidence.
- 4. French-Language Training and Needs**
- 4.1 French Language training:**
- 4.1.1 a fund be established to offer financial support for French-language training – primarily for those whose work and/or ministry context requires competence in the French language;
  - 4.1.2 this fund be administered by CECM/MEPS as an integral, albeit distinct, part of continuing education programmes;
  - 4.1.3 the criteria for determining the allocation of funds and the types of language programmes that are eligible be established jointly with UMiF;
  - 4.1.4 That the French-Language Training Fund make available twenty-five thousand dollars (\$25,000) a year for an initial period of 5 years. A review and evaluation will be conducted during the fifth year before a possible renewal of this programme.
- 4.2 French in the General Council Offices**
- 4.2.1 MEPS, in cooperation with UMiF and in consultation with other units, identify the precise positions where French is useful and/or necessary in order to function professionally as well as other positions where it would be an asset, but not a requirement;
  - 4.2.2 this information become part of the skills profiles and hiring practices of the Church that are put in place gradually as vacancies are declared. (This is particularly relevant, for example, to certain areas and positions in resource development, web-design, public communications, and development of congregations and ministries.)
- 5. Creation of New Ministries in French**
- 5.1 an intentional strategy of gradual and sustained development of new ministries, capable of having a spiritual, real, concrete, and lasting impact not only on the Francophone sector of our Church, but on the denomination's public witness as a whole;
  - 5.2 the creation of the equivalent of five (5) full-time ministries in French in the five (5) years following the 40th General Council (2010-2014, inclusive) in order to respond to the

identified potential for development – particularly, but not exclusively, in M&O, Maritime and Manitou Conferences and in Winnipeg Presbytery;

- 5.3 the creation of the equivalent of one (1) new full-time ministry each year between 2010 and 2014. In this way, the financial investment can be planned and made gradually over the five-year period (see the table of the investment calendar); the necessary support can be put into place at all levels (by local communities, Presbyteries and Conferences); adequate personnel can be recruited; and learning can be shared from the experiences, successes and challenges that arise as ministries are developed;
- 5.4 that each new ministry be funded for a period of five (5) years with a budget of one hundred thousand dollars (\$100,000) – for the equivalent of a full-time position;
- 5.5 that after five (5) years, the financial support for each ministry decrease by twenty thousand dollars (\$20,000) each year for the four years between 2015 and 2022 (see table showing investment calendar) to achieve autonomous local support.

Note: although the recommendations speak of the equivalent of five (5) full-time ministries and the creation of the Note equivalent of one (1) full-time ministry a year, this does not mean that all of the ministries created will be full-time. Some proposals are for part-time ministries. We could possibly see the creation of more than five new ministries with funding equivalent to that of five full-time positions.

	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022
A	100,000	100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000				
B		100,000	100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000			
C			100,000	100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000		
D				100,000	100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000	
E					100,000	100,000	100,000	100,000	100,000	80,000	60,000	40,000	20,000
Total	100,000	200,000	300,000	400,000	500,000	480,000	440,000	380,000	300,000	200,000	120,000	80,000	20,000

Total over 13 years \$3.52 million

NOTES:

- Chart does not reflect increases for inflation.
- 100,000 includes salary components plus some additional resources for programming.
- Project assumes additional regional resources for programme including meeting space and income through offerings.
- Staggered beginnings allow resources of Conference and UMiF to be focused on starting up ministries during first year of operation. Also allows for learning from experience of start up programmes.

**6. Recommendations for the Implementation Process, Evaluation and Sharing Learnings**

Following the General Council, and conditional to its approval of the recommendations to approve the creation of new ministries, the General Secretary and the General Council Executive will determine the source(s) of funding;

- 6.1 UMiF will continue to accompany and support communities, Presbyteries and Conferences in developing proposals for ministries in French;
- 6.2 These proposals will follow the normal endorsement procedures at the local and regional levels of the Church (the local community, the Presbytery and the Conference and/or their authorized committees).
- 6.3 In addition, UMiF, in collaboration with CECM will:



- 6.3.1 receive and approve these proposals,
- 6.3.2 follow and accompany their evolution and, in collaboration with local decision-making bodies, will develop tools for annual evaluation;
- 6.3.3 share results and learnings with the wider Church;
- 6.3.4 develop, with the other Units and decision-making bodies of our Church, a contextual theology of our experience of doing new development work and mission;
- 6.3.5 in collaboration with Justice Global and Ecumenical Relations Unit (JGER) for mutual learning, relate these experiences to those of other sectors of The United Church of Canada as well as to those of the Global Church;
- 6.3.6 continue to develop resources and liturgical materials for the spiritual nurture of these new ministries.

*Jesus also said,*

*‘The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, without one knowing how. The earth produces of itself, first the stalk, then the head, then the full grain in the head.*

*But when the grain is ripe, at once one goes in with a sickle, because the harvest has come.’ ( Mark 4.26-29; NRSV)*

God’s Grace and Spirit have provided and have kept working in our midst.  
The time is now for us to respond.

**The kairos–time has come.**

L’Unité des Ministères en français (UMiF)

*The Unit for Ministries in French*

## **GCE 18 – Mandates of the Committees of the General Council**

**Origin:** Executive of the General Council

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:** N/A

It is proposed:

### **That the 40th General Council 2009**

- 1. Receive for information the report “Mandates of the Committees of the General Council”**
- 2. Adopt for inclusion in the governance policy handbook, governance policies:**
  - 2.04 Archives Committee**
  - 2.05 Audit Committee**
  - 2.06 Judicial Committee**

**2.07 Manual Committee****2.08 Theology and Inter-Church Inter-Faith Committee.**

- 3. Authorize revisions to the Manual to:**
- 4. Record the mandate, powers, and composition of each of the six committees accountable to the General Council.**
- 5. Reflect any changes to the names, mandate, composition or powers of the committees of the General Council adopted in governance policies 2.04 – 2.08.**
- 6. Omit from the manual policy or procedure information related to the committees of the General Council which is redundant to that contained in policies 2.04 – 2.08, except where necessary for clarity within the Manual**
- 7. Authorize revision to the Manual to specify that the Chairperson of the Transfer Committee is appointed by the General Council or its Executive.**
- 8. Direct the Executive of the General Council to establish a governance policy to serve as the terms of reference for the Transfer Committee which will reflect any decisions of the Council regarding the transfer and settlement process.**

**Background:**

The 39th General Council 2006 authorized the appointment of a task group to undertake a review of the composition, mandate and powers of the committees accountable to the General Council, and to report to the 40th General Council 2009 with recommendations as to any revisions that the task group considers appropriate, the Task Group to Review the Mandates of General Council Committees was appointed by the Executive of the General Council, conducted this review and presented its recommendations to the Executive of the General Council,

**Further Background:****Governance Policy 2.04: Archives and History Committee**

## Policy Statement

The Archives and History Committee will advise the Executive of the General Council on recordkeeping policy and practice as well as promoting the value of archives and history across the Church.

## General

1. In this policy
  - (a) “Committee” refers to the Archives and History Committee established by the General Council pursuant to

*2007 Manual References*

Section 532 of *The Manual* and accountable to the General Council through its Executive.

- (b) “Records” refers to any recorded information, however recorded, whether in printed form, on film, by electronic means or otherwise; including but not limited to: correspondence, memoranda, plans, maps, drawings, graphic works, photographs, film, microfilm, sound recordings, videotapes, machine-readable records, and any other documentary material, regardless of physical form or characteristics.

- 2. The General Council Archivist is Resource Staff for the Committee

**Manual References: Mandate, Composition, and Powers (to be updated in accordance with Manual revisions)**

There shall be an Archives and History Committee accountable to the General Council through its Executive for the coordination and promotion of archival and historical activity in and for the United Church and all its Conferences, and for recommending policies affecting the same.

Membership. The Committee shall be composed of:

- (a) a Chairperson appointed by the General Council
- (b) the General Secretary of the General Council, or designate;
- (c) the General Council Archivist
- (d) two (2) representatives of the academic community; and
- (e) one (1) elected or appointed representative from the Archives Committee of each Conference

Meetings. The General Council Archives and History Committee shall meet at the call of the Chair at least once each year.

Archivist. There shall be a General Council Archivist who shall be official custodian of the records, documents, and papers relating to the United Church as a whole and its antecedent denominations, as well as other records as entrusted to the Archives.

2007 Manual 534 - revised.

Replacing words “The Committee shall be” with “There shall be an Archives and History Committee

Adding word “recommending”

2007 Manual 533 - revised

- (b) Adding words “or designate”
- (c) Omitting words “who shall serve as Secretary to the Committee”
- (e) adding words “elected or appointed”

2007 Manual 532 - revised

Replacing words “Committee on Archives and History” with “Archives and History Committee”

2007 Manual 538 - revised

Replacing: “The General Council Archivist shall be the archivist of the United Church, serving the Committee on Archives and History and the Archives Management

Committee in relation to their respective mandates; shall be official custodian of the records, documents and papers relating to the United Church as a whole and its antecedent denominations, the records of the General Council and its working unites, Committees, Task Groups, and Commissions, and the records of the Conferences that decide to deposit their archives in the Central Archives; and shall be responsible for promoting historical activities and studies about, for, and in the united Church primarily through the regular services of the Central Archives on the one hand, and through the resources of the Committee on Archives and History as well as the United Church’s historians on the other.”

Terms of Reference

3. The Committee is responsible to:

- (a) assist Conference and Presbytery Archives Committees in the general supervision and co-ordination of their work with that of the ~~Central~~ Archives of the United Church
- (b) encourage all Conferences of the United Church to make adequate financial provision for the care of their Conference archives
- (c) encourage the development and use of consistent professional standards and procedures by Conference archivists across the United Church
- (d) stimulate interest in the history of the United Church, assist students in theological colleges and universities in historical research, and make accessible to official United Church bodies and to individuals information necessary for the preparation of historical studies relating to the United Church
- (e) promote a knowledge of, and interest in, the history of the United Church by publishing or assisting in the publication of historical studies and other literature pertaining thereto

2007 Manual 535(a) – revised  
Word “Central” omitted

2007 Manual 535 (b) – as is

2007 Manual 535 (c) – as is

2007 Manual 535(d) – as is

2007 Manual 535(e) – as is

- |  |   |
|--|---|
| <p>(f) <u>encourage</u> presbyteries and Conferences to develop guidelines and resources for dealing with historical designation of United Church buildings, properties and sites within their jurisdiction</p>  | <p>2007 Manual 535(f) – revised from: “to co-ordinate the development of criteria and guidelines in encouraging Presbyteries and Conferences to be aware of , and to seek appropriate designation of, United Church historic sites within their jurisdiction, and to be the denominations agent in relation to possible United Church related national monuments”</p> |
| <p>(g) be the denomination’s agent in relation to possible United Church related national monuments</p>  | <p>2007 Manual 535(f) – revised. Wording is unchanged, but now a separate subsection.</p>   |
| <p>(h) encourage Ministry Personnel and office <del>bearers</del> <u>holders</u> of the United Church to recognize the importance of recording fully and accurately, in registers, minute books and electronic documents, the events, proceedings, and decisions of Pastoral Charges and their organizations, and the Courts, working units, and Committees of the United Church</p> | <p>2007 Manual 535(g) – revised<br/>Word ‘bearers’ omitted and replaced with ‘holders’</p>  |
| <p>(i) impress upon the United Church the importance of the systematic preservation of the historically significant records of the United Church</p>   | <p>2007 Manual 535 (h) – as is</p>  |
| <p>(j) encourage ecumenical studies in Canadian church history, and use of the archival resources that support these studies</p>   | <p>2007 Manual 535(i) – as is</p>   |
| <p>( )</p>   | <p>2007 Manual 535 (j) to be omitted, currently reads; “to encourage factual accuracy of official historical publications of the United Church, prior to their publication; and”</p>  |
| <p>( )</p>   | <p>2007 Manual 535 (k) to be omitted, currently reads; “to recommend to the General Council persons for United Church appointments to the Archives Management Committee”</p>  |

**Members**

4. The Chairperson and representatives from the academic community shall be appointed to serve a term of three years, with the possibility of reappointment for one additional term.
5. The chairperson shall have a demonstrated understanding of the history of The United Church of Canada, an understanding of archival practices within the church and its Courts; awareness of related legal issues; creative and innovative thinking to enable the United Church to develop new approaches to archives in consultation with the archivists.
6. The Committee shall appoint an Executive comprised of
  - (a) the Committee Chair
  - (b) two other members of the Committee selected by the Committee.
  - (c) the General Secretary or designate
  - (d) the General Council Archivist as resource staff
7. The Executive Committee has power to
  - (a) perform any duties assigned to it by the Committee
  - (b) appoint working groups to carry out specific tasks, and
  - (c) facilitate General Council budget requests.

New

New

2007 Manual 536 (a), revised to replace current wording; "The Executive shall consist of the Chairperson, the General Council Archivist, the General Secretary of the General Council or designate, and two (2) other members elected by and from the Committee."

2007 Manual 536 (b), revised to replace current wording: "The Executive shall have power to perform such duties as may be assigned to it by the Committee, including the appointment of working groups to carry out specific tasks, and facilitating General Council budget requests."

*Reporting*

8. The committee will report to each meeting of the General Council and annually, or as required, to the Executive of the General Council..

New

*Meetings*

9. The Committee will meet at least once a year, usually in Toronto. Additional meetings or conference calls will be scheduled as necessary

**Governance Policy 2.05: Audit Committee***2007 Manual References*

## Policy Statement

The Audit Committee will oversee the integrity of the management control and information systems of The United Church of Canada.

## General

1. In this policy “Committee” refers to the Audit Committee established by the General Council pursuant to Section (TBD) of The Manual and accountable to the General Council through its Executive.
2. **The Executive Officer, Financial Services, is Resource Staff for the Committee.**

**Manual References: Mandate, Composition, and Powers (to be updated in accordance with Manual revisions)**

New

There shall be an Audit Committee to:

- (a) act on behalf of the General Council and its Executive to oversee all material aspects of the denomination’s financial reporting, control, and audit functions, and
- (b) act on behalf of the Pension Board to oversee all material aspects of The Pension Plan of The United Church of Canada

The responsibilities of the Audit Committee shall be to:

New

- (a) ensure that the annual audits of the financial statements of the accounts of The United Church of Canada and The Pension Plan are conducted in an efficient, cost-effective and objective manner.
- (b) ensure that the appropriate safeguards are in place for the General Council Offices’ financial systems and control systems.
- (c) recommend to the appropriate bodies approval of the financial statements, including the selection of appropriate accounting policies and practices.
- (d) recommend the appointment of the external auditor, and the appropriate fee.

Membership. The committee shall be composed of:

New

- (a) a Chairperson appointed by the General Council
- (b) four (4) to six (6) members

**Terms of Reference**

1. With regard to financial reporting, the Committee is responsible to:
  - (a) review the annual and interim financial statements, including such matters as:
    - i. the selection of and changes in accounting policies, particularly those in areas that are subjective or for which there is no authoritative guidance.
    - ii. methods used to account for unusual or particularly significant transactions.
    - iii. issues on which management has made estimates or judgments that ~~had~~ have a significant effect on the financial statements
    - iv. significant transactions with related parties.
  - (b) review any changes in professional standards or regulatory requirements.
  - (c) review reports from external auditors concerning major accounting policies, all alternative treatments of financial information that were discussed with management and other material written communications between the auditors and management.
  - (d) review with external auditors any audit problems or difficulties and management's response.
  - (e) recommend approval of the financial statements to the appropriate authoritative bodies.
2. With regard to Risks and Controls, the Committee is responsible to:
  - (a) ensure that appropriate safeguards and control systems are in place during the year
  - (b) Review and assess the business and financial risk management process, including the adequacy of the overall control environment and controls in selected areas representing significant risk.
  - (c) Enquire into the condition of the records and the adequacy of resources committed to accounting and control.
3. With regard to External Auditors, the Committee is responsible to:
  - (a) Recommend the selection of the external auditors for approval by the General Council or its Executive.
  - (b) Approve, in advance, all auditing and non-auditing services provided by the external auditors, as deemed appropriate by the chair or the committee.
  - (c) Consider, in consultation with the external auditors, their audit scopes and plans to ensure completeness of



- coverage, reduction of redundant efforts and the effective use of audit resources.
- (d) Review with management and the external auditors the results of the annual audits and related comments in consultation with other committees as deemed appropriate, including any difficulties or disputes with management, any significant changes in the audit plans, the rationale behind adoptions and changes in accounting principles, and accounting estimates requiring significant judgments.
  - (e) Review actions taken to address control weaknesses detected in the prior year's audit.
  - (f) Approve the auditors' engagement letter, including the audit fee and expenses.
  - (g) Review the auditors' proposed report on the financial statements.
  - (h) Review the auditors' management letter.
  - (i) Meet privately with the auditors (without Resource Staff or other General Council employees present) to ascertain whether there are concerns that should be brought to the committee's attention.
4. The Committee will conduct or authorize investigations into any matters within the committee's scope of responsibilities. The committee will be empowered to retain independent counsel and other professionals to assist in conducting any investigation.
5. The Committee will establish procedures for confidential, anonymous submission of concerns by employees of the church in relation to questionable accounting and auditing matters.
6. The Committee will receive confirmation from the resource staff that all statutory filings and requirements have been met.

### **Members**

7. A majority of the persons appointed to the Audit Committee shall have experience in financial reporting or other responsibilities of the committee
8. The committee shall have access to counsel and other advisors at the committee's sole discretion.
9. Members will serve for a three year term and may be reappointed at the discretion of the General Council or its Executive for a maximum of one additional term for a total of six years.

### **Communications**

10. The chairperson and other members shall, to the extent appropriate, maintain an open avenue of contact with resource staff, other committee chairs and other key committee advisors as applicable, to strengthen the committee's knowledge of relevant current and prospective issues.
11. The committee shall have resource staff publish to all employees of the General Council on an annual basis a list of committee members and their contact information encouraging staff to contact them on a confidential basis regarding issues staff feel should come to the committee's attention. Issues could include inappropriate use of funds and inconsistencies in accounting policies.
12. The committee shall communicate expectations and the nature, timing and extent of committee information needs to resource staff and external parties including auditors. Written materials shall be received from resource staff, auditors, and others at least one week in advance of meeting dates.

### **Reporting**

13. The committee will report to each meeting of the General Council and annually or as required to the Executive of the General Council.
14. The committee will report periodically, as deemed necessary, but at least annually to the Pension Board.

### **Meetings**

15. The Committee will meet at least twice a year, usually at the General Council Office in Toronto. Additional meetings or conference calls will be scheduled as necessary.
16. Periodically and at least annually, the committee shall meet in private session with the external auditors.
17. External auditors or external legal experts may, at any time, request a meeting with the audit committee or committee chair with or without the attendance of resource staff or other General Council employees.
18. A quorum shall be more than half of the appointed members.

**Governance Policy 2.06: Judicial Committee**

*2007 Manual references*

Policy Statement

Appeals from decisions of a Court of The United Church of Canada or a ruling of the General Secretary shall be heard and decided by members of the Judicial Committee

General

In this policy

“Committee” refers to the Judicial Committee established by and accountable to the General Council pursuant to Section 540 of *The Manual*.

“Appeal” refers to a formal request for reconsideration of a Decision made by a Court ~~of~~ or a Court-appointed Formal Hearing Committee, and includes the process leading to that request (Manual 001) or a formal request for reconsideration of a ruling made by the General Secretary

“Decision” means any disposition of a matter by a Court, or by a body authorized to act on behalf of the Court. (Manual 001)

The General Council’s Legal/Judicial Counsel is Resource Staff for the committee.

**Manual References: Mandate, Composition, and Powers (to be updated in accordance with Manual revisions)**

New

There shall be a Judicial Committee to hear appeals ~~and receive complaints~~

Membership. The General Council shall appoint four (4) persons from each Conference to the Judicial Committee. Each member shall serve for up to three (3) terms of 3 years each. Vacancies occurring between regular meetings of the General Council, shall be filled by the Executive or the Sub-Executive of the General Council, until the next ensuing General Council.

2007 Manual 540 – revised to replace: Membership. The General Council shall elect four (4) persons from each Conference, two (2) being members of the Order of Ministry and two (2) being lay members of the United Church, who shall constitute a Committee to be known as the Judicial Committee. Each member shall serve for up to three (3) terms. After consultation with the Conference concerned, a vacancy may be filled by the General Council at any meeting thereof by the

election of a person for the unexpired term. If a vacancy shall occur during an interval between two (2) regular meetings of the General Council, it shall be filled by the Executive or the Sub-Executive of the General Council, until the next ensuing General Council.

Officers. The General Council shall appoint one (1) member of the Judicial Committee as the Chairperson.

2007 Manual 541 – revised to replace: Officers. The General Council shall elect one (1) member of the Judicial Committee as the Chairperson thereof. The General Secretary of the General Council shall be the Secretary to the Judicial Committee.

Executive. There shall be an Executive of the Judicial Committee composed of up to thirteen (13) members appointed by the General Council or its Executive.

2007 Manual 542 – revised to replace: Executive. There shall be an Executive of the Judicial Committee composed of ten (10) members.

Duties of the Executive. The duties of the Executive shall be:

- a. to determine whether an Appeal meets the requirements for an Appeal hearing;
- b. to appoint panels to hear Appeals under section 545

2007 Manual 543 – revised to replace: Duties of the Executive. The duties of the Executive shall be:

to determine whether an Appeal meets the requirements for an Appeal hearing;

to appoint panels, with at least one (1) member of the Executive to be a member of each panel, to hear Appeals under subsections 545(a) and (b); (c) to appoint panels from the Executive to hear Appeals under subsections 545(c), (d), and (e);

to provide appropriate orientation, interpretation,

and guidance to each panel, which duty shall be the joint responsibility of the member of the Executive on the panel and the Executive Secretary of the Conference involved or such other person as the Conference may designate;

to study the procedures of panels and to make recommendations to the Executive of the General Council as required, recognizing that the Decisions of panels are final;

to receive the records of all panels and to report to the General Council all actions of the Judicial Committee; and

(g) to monitor the implementation of the procedures for the resolution of conflicts set out in sections 065 to 077.

2007 Manual 545 – as is

#### Panels for Appeals.

- (a) Appeals from Decisions as a result of a Formal Hearing by a Session or Official Board or Church Board or Church Council or a Presbytery shall be heard by a panel of three (3) members of the Judicial Committee who shall not be from the Presbytery in which the matter arose.
- (b) Appeals from Decisions by a Conference, whether or not as a result of a Formal Hearing, shall be heard by a panel of three (3) members of the Judicial Committee who shall not be from the Conference in which the matter arose.
- (c) Appeals from Decisions by a Committee of the General Council, whether or not as a result of a Formal Hearing, shall be heard by a panel of five (5) members of the Judicial Committee who shall not be members of the Committee in which the matter arose.
- (d) Appeals from Decisions by the Executive or the Sub-Executive of the General Council, whether or not as a result of a Formal Hearing, shall be heard by a panel of seven (7) members of the Judicial Committee who shall not be members of the Executive or the Sub-Executive.

- (e) Appeals from rulings of the General Secretary of the General Council on questions of jurisdiction or interpretation shall be heard by a panel of five (5) or seven (7) members of the Judicial Committee.

Review. The Decision of the Judicial Committee with respect to Appeals and all matters of law and jurisdiction submitted to it shall be binding on all parties until the date of the final Decision of the General Council. Any Decision of the Judicial Committee may be reviewed, but not re-heard, by the General Council to which it has been reported, and may be affirmed, reversed, modified, suspended, or remitted to the Committee for further hearing. If any matter shall not be reviewed by the General Council to which it has been reported, or if it shall be reviewed and no Decision shall be reached, the Decision of the Judicial Committee shall be deemed to be the final Decision of the General Council.

Decisions that are not subject to Appeal are ~~stated~~ listed in section 077

2007 Manual 548 – as is

2007 Manual 549 – revised to replace: Decisions Not Subject to Appeal.

Decisions that are not subject to Appeal are as follows

- (a) elections;
- (b) Decisions about an individual with respect to the inquiry or candidacy process;
- (c) Decisions about an individual with respect to the recognition process for Congregational Designated Ministers or Designated Lay Ministers; (2007)
- (d) Decisions about an individual with respect to the admission or re-admission process; (2007)
- (e) initiation of calls and settlements;
- (f) initiation of appointments;
- (g) implementation of a Decision pending an Appeal;
- (h) determination of whether an Appeal meets the requirements for an Appeal hearing;

(i) acceptance or rejection of a medical certificate;

(j) a Decision by a Pastoral Charge to request a change in the pastoral relationship;

(k) the disposition by a Presbytery of a request from a member of the Order of Ministry for a change in the pastoral relationship;

(l) a Decision by a Court whether to hold a Formal Hearing;

(m) a Decision by a Formal Hearing Committee whether to hold a Formal Hearing;

(n) a Decision by a Court to make a complaint; or

(o) a Decision by a Presbytery to initiate a review of the situation under subsection 363(c).

Although a Decision about an individual with respect to the inquiry or candidacy process, the recognition process for Congregational Designated Ministers or Designated Lay Ministers, or the admission or re-admission process, may not be appealed, the individual may request that the appropriateness of the procedures used to arrive at the Decision be addressed through the General Council's approved policies and procedures for conflict resolution, other than a Formal Hearing. The individual may appeal the appropriateness of the procedures used to arrive at the Decision, but only if the matter is not resolved through the policies and procedures for conflict resolution.

Terms of Reference

3. The committee is responsible to carry out the responsibilities designated in the Manual

*Members*

4. The Judicial Committee is a pool of appointed members from which members are drawn to serve on appeal panels.

**Judicial Committee Executive**

5. The General Council or its Executive will appoint up to 13 members of the Judicial Committee to serve as the Judicial Committee Executive.

6. The persons appointed to this Executive should have aptitude for and skills in legal processes and/or the governance of the courts of the church.

*Panels*

The Judicial Committee Executive is responsible to:

(a) appoint panels, with at least one member of the Executive to be a member of each panel, to hear Appeals under subsections 545(a) and (b) of *The Manual*;

(b) appoint panels from the Executive to hear Appeals under subsections 545(c), (d), and (e) of *The Manual*;

(c) provide appropriate orientation, interpretation, and guidance to each panel, which duty shall be the joint responsibility of the member of the Executive on the panel and the Executive Secretary of the Conference involved or such other person as the Conference may designate

(d) study the procedures of panels and to make recommendations to the Executive of the General Council as required, recognizing that the Decisions of panels are final

(e) receive the records of all panels and to report to the General Council all actions of the Judicial Committee

8. The panel of persons hearing each matter shall appoint a Panel Chairperson.

9. The Panel Chairperson shall ensure ~~that the following occur:~~

(a) a full and correct record of the proceedings of the panel of the Judicial Committee and of its Decisions is kept;

2007 Manual 543 (b) – as is

2007 Manual 543 (c) – as is

2007 Manual 543 (d) – as is

Manual 543 (e) – as is

Manual 543 (f) – as is

Manual 546 – revised to replace: The panel of persons hearing each matter shall appoint a Presiding Officer and a Secretary from among its members. The Secretary shall:

Manual 546(a) – revised to replace:  
(a) keep or cause to be



- |  |   |
|--|---|
| <p>(b) a copy of the Decision of the panel (which is a Decision of the Judicial Committee), certified to be correct by the Panel Chairperson is transmitted to each Party concerned; and</p> <p>(c) a complete record of the case, certified by the Panel Chairperson is filed with the General Secretary of the General Council.</p>  | <p>kept a full and correct record of the proceedings of the panel of the Judicial Committee and of its Decisions;</p> <p>Manual 546(b) –revised to replace:<br/>transmit to each Party concerned, in each case submitted to it, a copy of the Decision of the panel (which is a Decision of the Judicial Committee), certified to be correct by the Presiding Officer of the panel; and</p> <p>Manual 546(c) – revised to replace:<br/>file with the General Secretary of the General Council a complete record of the case, certified by the Presiding Officer of the panel.</p> |
| <p>10. The following procedures apply to the hearing of appeals:</p> <p>(a) No member of the Judicial Committee who took part in any aspect of the matter from which an Appeal is being taken shall sit on the <u>panel</u> hearing of that <del>matter</del> <u>Appeal</u>.</p> <p>(b) All members appointed to a panel must be present throughout the hearing for which they are appointed.</p> <p>(c) Any person or Court appearing before the Judicial Committee or any panel thereof shall have the right to appear in person or by an advocate or legal counsel. Such representative shall not be a member of the Judicial Committee. Any person or Court appearing by an advocate or legal counsel may be present at the hearing.</p> <p>(d) All hearings of the Judicial Committee and all panels thereof shall be conducted pursuant to the provisions of subsections 076(s) and (t) of the Manual, as if the hearing were an Appeal Hearing.</p> <p>(e) Notwithstanding the provisions of section 003.1 of the Manual, the Judicial Committee and all panels thereof shall have power to take such evidence as it may deem necessary, either in person orally or by commission report, statutory declaration, or otherwise which shall be stipulated in each case.</p> | <p>Manual 547 – as is</p>   |

- (f) The agreement of a majority of the members of the panel of the Judicial Committee hearing any matter shall be necessary to reach a Decision.
- (g) Decisions of a panel of the Judicial Committee shall be Decisions of the Judicial Committee.
- (h) The necessary expenses of each panel of the Judicial Committee, including stenographic or other assistance when required, shall be provided by the General Council.

#### Reporting

- 11. The committee will report to each meeting of the General Council.

### Governance Policy 2.07: Manual Committee

2007 Manual references

#### Policy Statement

The General Secretary shall consult with *The Manual* Committee regarding amendments being proposed to *The Manual*.

#### General

- 1. In this policy “Committee” refers to the Manual Committee established by the General Council pursuant to Section (TBD) of *The Manual* and accountable to the General Secretary.
- 2. The General Council’s Legal/Judicial Counsel is Resource Staff for the committee.

### Manual References: Mandate, Composition, and Powers (to be updated in accordance with Manual revisions)

New

There shall be a Manual Committee to assist the General Secretary to:

- (a) draft amendments to the Manual required to implement decisions of the General Council
- (b) revise the wording and organization of the Manual where the General Council or its Executive or the General Secretary determines that it is redundant, ambiguous or otherwise unclear in expressing the intention of the General Council.
- (c) conduct any remits under section 8.6.2 (1) of the Basis of Union.

Membership. The committee shall be composed of

New

- (a) a chairperson appointed by the General Council or its Executive, and
- (b) five members.

## Terms of Reference

## 5. The committee is responsible to

- (a) assist the General Secretary to “prepare ...changes to The Manual that are required because of policy established from time to time by the General Council or by its Executive on referral from the General Council, for consideration by the General Council.” Manual 513 (g)

2007 Manual 513 (g)  
Duties of General Secretary. The primary duty of the General Secretary of the General Council is to be the senior staff and administrative officer of the General Council, its Executive, and its Sub-Executive. No other responsibilities should be laid upon or assumed by the General Secretary that would interfere with effective functioning in this primary area. The General Secretary must assist the Executive of the General Council to discharge its responsibilities as set out in section 524, and especially subsection 524(a). In discharging this primary duty, the General Secretary shall be responsible for the following, inter alia:  
(g) to prepare, together with the Manual Committee, changes to *The Manual* that are required because of policy established from time to time by the General Council or by its Executive on referral from the General Council, for consideration by the General Council. The General Secretary shall prepare any *Manual* revisions for publication, and answer all enquiries with respect to the provisions of *The Manual*;

- (b) assist the General Secretary to “prepare any Manual revisions for publication” Manual 513 (g)

2007 Manual 513 (g)  
*See above*

- (c) assist the General Secretary to make recommendations to the Executive of the General Council “with regard to those changes to The Manual that are required because of policy

2007 Manual 524 (d)  
(d) to facilitate the work of the Committees and Commissions of the

established from time to time by the General Council or by its Executive on referral from the General Council” Manual 524 (d)

- (d) assist the General Secretary to “make changes in The Manual that clarify ambiguity or intent, reorganize text, move or group sections, or change format.” 524 (d)

General Council, and to arrange for adequate staff, without necessarily assuming the secretarial responsibilities;

2007 Manual 524 (d) d) to facilitate the work of the Committees and Commissions of the General Council, and to arrange for adequate staff, without necessarily assuming the secretarial responsibilities;

**Members**

- 6. The persons appointed to the committee should have an appreciation of the importance of detail and accuracy, good writing skills, the ability to think conceptually and reflect critically on text
- 7. At least two of the members will be lawyers or have a law degree
- 8. Members are appointed to serve for terms of three years commencing the December following General Council. Members may serve a maximum of three consecutive terms of appointment.

New

**Meetings**

- 9. The Committee meets four to six times during the triennium.

New

**Governance Policy 2.08: Theology and Inter-Church Inter-Faith Committee**

*2007 Manual references*

**Policy Statement**

The Theology and Inter-Church Inter-Faith Committee facilitates the church in expressing its longing for God, its theological identity, and its commitment to whole world ecumenism.

**General**

- 1. In this policy
  - (a) “Committee” refers to the Theology and Inter-Church Inter-Faith Committee established by the General Council pursuant to Section (TBD) of *The Manual* and accountable to the General Council through its Executive.
  - (b) “Inter-Church” refers to that work which is done

- cooperatively with Christians of other traditions.
- (c) “Inter-Faith” refers to that work which is done cooperatively with members of faith traditions other than Christian.
  - (d) “Whole World Ecumenism” refers to a world-centred understanding that seeks to make common cause with all people of good will whether they be people of faith or not for the creation of a world that is just, participatory and sustainable.
2. The General Council Officer, Programs and the Interchurch and Interfaith/ Ecumenical Officer are Resource Staff for the Committee.
  3. The theological documents approved by the General Council will guide the work of the committee.

**Manual References: Mandate, Composition, and Powers  
(to be updated in accordance with Manual revisions)**

New

There shall be a Theology and Inter-Church Inter-Faith Committee accountable to the General Council through its Executive, to facilitate the church in expressing its longing for God, its theological identity, and its commitment to whole world ecumenism

Membership. The committee shall be composed of:

New

- (a) a Chairpersons appointed by the General Council or its Executive
- (b) up to 13 members

Terms of Reference

4. The tasks of the committee are to
  - (a) encourage and facilitate theological reflection throughout the church.
  - (b) stimulate and facilitate the General Council and its Executive to engage in theological reflection on its purpose, priorities and plan
  - (c) encourage and facilitate theological reflection with committees, task groups and programs of the General Council
  - (d) study and examine faith statements, and make provision for the development of new statements
  - (e) encourage and commission theological expressions for the use of the church
  - (f) make provision for the review of and commenting on resources and educational opportunities for theological

- (g) engagement for ministry personnel and congregations encourage the integration of interchurch and interfaith perspectives and relationships into the work of the church, with attention to the theological implications of our interaction with people of diverse denominations and faiths
- (h) encourage ecumenical/interfaith faith formation by providing resources for education, worship and community action in relation to United Church theological expression and commitment to whole-world ecumenism.
- (i) promote, support and report on United Church participation in interchurch and interfaith dialogues, forums, programs and events.

### *Members*

5. Committee membership will reflect the importance of
  - (a) Ethnic/racial minority, Aboriginal and Francophone voices in theological reflection
  - (b) leadership from schools of theology and centres of education
  - (c) theological articulation from lay and ordered members
  - (d) academic and experiential engagement
  - (e) chaplaincies and other sites of interchurch and interfaith work
6. The committee membership will include at least two members actively engaged in teaching at a United Church theological school or college
7. Committee members will possess:
  - (a) commitment to the wholeness and well-being of the church
  - (b) capacity to reflect theologically within their specific context
  - (c) a capacity to discern and reflect on emerging theological trends.
  - (d) openness to and capacity for engagement in ecumenical and interfaith dialogue
  - (e) respect for those with differing theological understandings and who collectively reflect the theological diversity of the Church
8. The chairperson is appointed as a member of the Executive of the General Council
9. The chairperson, or designate, is appointed as a member of the General Council Planning Committee

- 10. One member will be appointed by the committee to serve as a member of the Justice, Global and Ecumenical Relations Unit-Wide Committee

*Reporting*

- 11. The committee will report to each meeting of the General Council and annually or as required to the Executive of the General Council.

*Meetings*

- 12. The committee will meet twice each year, usually for three to four days ordinarily at the General Council Office. Additional conference calls may be required.
- 13. The committee may at times form working groups of members with interests and skills required for particular aspects of the work

**GCE 19 – Nominations to the Executive of the General Council and Committees of the General Council**

**Origin:** Executive of the General Council  
Nominations Committee

**Financial Implications:** ..... N/A

**Staffing Implications:** ..... N/A

**Source of Funding:** ..... N/A

The Executive of the General Council proposes

**That the 40th General Council 2009**

- 1. **appoint the people named in the Report of the Nominations Committee to the Executive of the General Council and the committees of the General Council with the stated terms**
- 2. **acknowledge with gratitude the service of those members who completed or ended their terms on the Executive of the General Council or one of the committees of the General Council during this past triennium.**

**Background**

The members proposed for appointment to the Executive of the General Council and the committees of the General Council recorded in the Report of the Nominations Committee have been named through the nominations processes of the Executive or of the Conferences,

**GCE 20 – Re-examining Our Governance Practices****Origin:** Executive of the General Council**Financial Implications:****Staffing Implications:****Source of Funding:****That the 40th General Council 2009,**

1. encourage the election of commissioners at least one year in advance of General Council to allow them to become more deeply engaged in the work leading to General Council.
2. approve a policy that it is the duty of Conferences to meet at least every third year
3. authorize a Remit to the Presbyteries with respect to the following changes to the Basis of Union, in order to reflect this policy:
 

**7.6** It shall be the duty of the Conference:

**7.6.1** (1) to meet at least every third year, or more frequently, as determined by the Conference, provided that the Conference shall meet in the same calendar year as, but prior to, a meeting of the General Council;
4. direct the Executive of the General Council and the General Secretary to examine governance practices, and identify and implement ways to make them more effective and efficient. Such an examination could include, but would not be limited to,
  - the length of General Council
  - the number of staff who attend General Council
  - the number of guests invited to General Council
  - the number and size of other meetings held in association with General Council
  - similar assessments in relations to the Executive of the General Council
  - the number of committees and task groups
  - the size and composition of committees and task groups
  - how committee and task group meetings are held

**Background:**

The 40th General Council 2009, will use a similar model/format as recent General Councils, and is expected to run over budget. Revenues that support the budget of the General Council Office are shrinking in real terms, meaning that all expenditures need to be scrutinized. The General Council is the primary legislative body of the United Church, and therefore decisions that would affect it need to be made by elected members.

This proposal is based on the recommendations of a Task Group appointed at the March, 2009 Executive meeting to:

- Examine the sustainability of the current model for General Council Meetings.
- Review all aspects of the meeting of a General Council – number of participants, length of the meeting, location of the meeting, time between meetings, the total budget per meeting (including planning, pre-events, and associated events).



- Consider the recommendations of the Task Group on the Number of Commissioners in this review.
- Report and, if recommending any changes, prepare a proposal for the General Council to be approved by the Sub-Executive by June 15, 2009.

## **GCE 21 – Review of the Duties and Powers of the Executive of the General Council**

**Origin:** The Executive of the General Council

(Task Group to Review the Duties and Powers of the Executive of the General Council)

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009,**

- a. receive the Report by the Task group to Review the Duties and Powers of the Executive of the General Council**
- b. refer Section III (Recommendations B) in the Full Original Report to the General Secretary, General Council and the Manual Committee for their attention and appropriate wording**
- c. adopt the following recommendations:**
  - 1. where possible, Proposals coming before General Council and the Executive of the General Council have a statement of the expected outcomes and program cost projections.**
  - 2. the Executive of the General Council communicate its major decisions to all Courts of the church as well as to all Commissioners of General Council.**
  - 3. any policy arising from any Duty or Power of the Executive of General Council that leads to a denomination-shaping or faith-shaping issue for decision shall have that issue referred for decision to the General Council, with wide consultation with the constituency as part of the process of decision-making. The composition of the constituency depends on the nature of the denomination–shaping issue.**
  - 4. the presence of General Council in the work of the Executive of the General Council be strengthened.**
  - 5. the Permanent Committee on Governance and Agenda have included in its mandate an oversight role for ongoing two-way communications with Commissioners during the triennium and that the Permanent Committee on Governance and Agenda develop a description of the functions of the Commissioners during the triennium and a protocol for communication by giving attention to the roles that the General Secretary, General Council and the Executive of General Council have in support of the General Council Commissioners to aid them in fulfilling their responsibilities, both at meetings of the General Council and during the triennium.**

- 6. Section 525 in *The Manual*, Educational Institutions, be expanded to include Duties and Powers Concerning Educational Matters that are in accordance with the scope and significance of the responsibilities of the Executive in this area, with clear accountability and reporting to General Council.**
- 7. any future reviews of the Duties and Powers of the Executive of the General Council include the review of the associated Policies in the Mandate of the Task Group.**

**Background**

This proposal is offered to the 40th General Council 2009 in order to allow consideration of the Task Group recommendations in the business of the meeting. As this is a Task Group of the General Council it is forwarded by the Sub-Executive of the General Council without recommendation.

**GCE 22 – Aboriginal Ministries Council Representation on the Executive of the General Council**

**Origin:** Executive of the General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**The Executive of the General Council proposes to the 40th General Council 2009 that:**

- (i) six (6) members of the Aboriginal Ministries Council be voting members of the Executive of the General Council; and**
- (ii) the By-Laws be revised accordingly.**

**Background:**

In November, 2008, the Executive of the General Council considered a report from the Aboriginal Ministries Steering Committee entitled “Giving Voice to a Vision – Aboriginal Ministries”.

In response to the report, the Executive of the General Council decided, among other things, to establish an Aboriginal Ministries Council. The Aboriginal Ministries Council is a decision-making body that will take direction from the triennial National Aboriginal Spiritual Gatherings and send proposed work to the Executive of the General Council. Its membership consists of representatives from the various Aboriginal constituencies within the United Church, including British Columbia Native Ministries, the All Native Circle Conference, Ontario and Quebec Aboriginal congregations, Aboriginal communities in the Maritimes and the Inuit/Métis community.

In order to allow for full participation by the Aboriginal Ministries Council in the Executive of the General Council, and to facilitate the work that will be proposed by the Aboriginal Ministries Council to the Executive of the General Council, the Executive of the General Council is recommending that six members of the Aboriginal Ministries Council be voting members of the Executive of the General Council.

**GS 1 – Election of Lay Representatives to Presbytery**

**Origin:** General Secretary, General Council and the Manual Committee

**Source of Funding:** N/A

**Staffing Implications:** N/A

**Financial Implications:** N/A

It is proposed:

**That the 40th General Council 2009 affirm the policy that it is the duty of the Congregation to elect representatives, in full church membership, of the Congregation to the Presbytery;**

**And further that the 40th General Council 2009 authorize a Remit to the Presbyteries with respect to the following changes to the Basis of Union, in order to reflect this policy:**

**5.8.4 it shall be the duty of the Congregation to elect representatives, in full church membership, of the Congregation to the Presbytery.**

[subsequent sections 5.8.4 and 5.9 to be re-numbered 5.9.1 and 5.9.2]

**5.12.1 It shall be the duty of the Official Board:**

...

**~~5.12.2 to elect representatives, in full church membership, of the Pastoral Charge to the Presbytery;~~**

...

[subsequent sections to be re-numbered]

**6.0 The Presbytery shall consist of:**

...

**6.2 lay members of the United Church:**

...

**6.2.5 ~~appointed~~ elected by ~~Pastoral Charges~~ Congregations and Missions of the United Church, whether or not the ~~Pastoral Charge~~ Congregation or Mission is served by a**

member of the Order of Ministry. Such representatives are to be ~~appointed~~ elected on the following basis for each ~~Pastoral Charge~~ Congregation or Mission:

- (1) one representative from each Congregation or Mission with 100 or fewer resident members;
- (2) two representatives from each Congregation or Mission with between 101 and 200 resident members;
- (3) three representatives from each Congregation or Mission with between 201 and 300 resident members;
- (4) four representatives from each Congregation or Mission with 301 or more resident members;

6.2.6 ~~appointed~~ elected, on the same basis as those in section 6.2.5, by an inter-denominational congregation or mission, including Canadian Forces Bases, in which the United Church is one of the participating denominations and which is recognized by Presbytery;

...

And further that the 40th General Council 2009 determine that this Remit is a Category 1 Remit, and that the said changes to the Basis of Union shall come into effect on the date as of which the changes incorporated into the 2010 edition of *The Manual* will come into effect, provided that the Executive of the General Council declares that two-thirds (2/3) of the Presbyteries have given their approval, and pending the final action of the 41st General Council 2012.

**Background:**

Section 6.2.5 of the Basis of Union provides that lay members of the United Church are appointed as presbyters by Pastoral Charges and Missions on the following basis for each Pastoral Charge or Mission:

1. one representative from each Congregation with 100 or fewer resident members;
2. two representatives from each Congregation with between 101 and 200 resident members;
3. three representatives from each Congregation with between 201 and 300 resident members;
4. four representatives from each Congregation with 301 or more resident members;

Section 5.12.2 of the Basis of Union provides that it shall be the duty of the Official Board to elect representatives, in full church membership, of the Pastoral Charge to the Presbytery;

**GS 2 – “Appointed”, “Chosen”, “Elected”, “Selected”**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that the terms “appoint” and “elect” be used consistently in the By-Laws in accordance with the understanding that “appoint” refers to the action taken to fill an office with one or more named individuals, where no nominations of additional individuals for consideration are permitted, and where the decision in respect of each named individual is either in the negative or in the affirmative; and that “elect” refers to the action taken to fill an office with one or more nominated individuals, where nominations of additional individuals for consideration are permitted, and where the decision is made from among the nominated individuals;**

**And further that the 40th General Council 2009 authorize a Remit to the Presbyteries with respect to the following changes to the Basis of Union, in order to reflect this policy:**

- 5.6 The liberty of the Pastoral Charge shall be recognized to the fullest extent compatible with:**
  - 5.6.1 the oversight of the spiritual interests of the Pastoral Charge by the member(s) of the Order of Ministry settled in the Pastoral Charge, and a body of persons ~~specialy chosen~~ elected and set apart or ordained for that work, who shall jointly constitute the Session;**  
...
- 5.9 The members of the Session, other than the member(s) of the Order of Ministry settled in the Pastoral Charge, shall be ~~chosen~~ elected by those in full church membership, and shall hold office under regulations to be passed by the General Council.**
- 5.11 The Stewards shall be ~~chosen~~ elected by the local church, and, wherever practicable, should be persons in full membership. It shall be the duty of the Committee of Stewards to secure contributions for the purposes of the local church, and to disburse the monies received for these purposes.**
- 6.0 The Presbytery shall consist of:**  
...
- 6.2 lay members of the United Church:**  
...

**6.2.5** ~~appointed~~ elected by Pastoral Charges and Missions of the United Church, whether or not the Pastoral Charge or Mission is served by a member of the Order of Ministry. Such representatives are to be ~~appointed~~ elected on the following basis for each Pastoral Charge or Mission:

- (1) one representative from each Congregation with 100 or fewer resident members;
- (2) two representatives from each Congregation with between 101 and 200 resident members;
- (3) three representatives from each Congregation with between 201 and 300 resident members;
- (4) four representatives from each Congregation with 301 or more resident members;

**6.2.6** ~~appointed~~ elected, on the same basis as those in section 6.2.5, by an inter-denominational congregation or mission, including Canadian Forces Bases, in which the United Church is one of the participating denominations and which is recognized by Presbytery;

...

**6.4** It shall be the duty of the Presbytery:

...

**6.4.14** to ~~appoint~~ elect one member of the Order of Ministry and one lay member to the Conference Settlement Committee; and

**7.6.1** It shall be the duty of the Conference:

...

(2) to ~~appoint~~ elect an Executive;

**8.4** Overseas Personnel who are appointed by the United Church shall not be eligible for election as commissioners to the General Council by a Conference, but Overseas Personnel who are members of the United Church shall be entitled to representation at each General Council on the basis of one commissioner for every eighteen such Overseas Personnel, but in any case at least three commissioners, ~~chosen~~ elected as follows:

...

**9.4** There shall be a Settlement Committee for each Conference. On this Committee each Presbytery within the bounds of Conference shall be represented by one member of the Order of Ministry and one lay member ~~appointed~~ elected by the Presbytery.

**9.7.2** When a member of the Order of Ministry ~~chosen~~ requested by a Pastoral Charge, other Presbytery Accountable Ministry, or other Presbytery Recognized Ministry cannot be settled, the Pastoral Charge, or its Official Board if so authorized by the Pastoral Charge, Presbytery Accountable Ministry, or Presbytery Recognized Ministry may place another name before the Settlement Committee.

**And further that the 40th General Council 2009 determine that this Remit is a Category 1 Remit, and that the said changes to the Basis of Union shall come into effect on the date as of which the changes incorporated into the 2010 edition of *The Manual* will come into effect, provided that the Executive of the General Council declares that two-thirds (2/3) of the Presbyteries have given their approval, and pending the final action of the 41st General Council 2012.**

**Background**

Whereas consistency and clarity are an advantage in any document dealing with polity and administration;

And whereas “appoint” refers to the action taken to fill an office with one or more named individuals, where nominations of additional individuals for consideration are not possible, and where the decision in respect of each named individual is either in the negative or in the affirmative;

And whereas “elect” refers to the action taken to fill an office with one or more nominated individuals, where nominations of additional individuals for consideration are possible, and where the decision is made from among the nominated individuals;

And whereas the terms “appointed,” “chosen,” “elected,” and “selected,” are used in the Basis of Union interchangeably, somewhat indiscriminately, and not always in accordance with the foregoing understanding;

**GS 3 – “Appointed,” “Chosen,” “Elected,” “Selected”**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that the terms “appoint” and “elect” be used consistently in the By-Laws in accordance with the understanding that “appoint” refers to the action taken to fill an office with one or more named individuals, where no nominations of additional individuals for consideration are permitted, and where the decision in respect of each named individual is either in the negative or in the affirmative;**

and that “elect” refers to the action taken to fill an office with one or more nominated individuals, where nominations of additional individuals for consideration are permitted, and where the decision is made from among the nominated individuals, and that the By-Laws be changed to reflect this policy, as follows:

**001 In these By-Laws:**

...

“Pastoral Charge Supervisor” means a member of the Presbytery ~~appointed~~ elected by the Presbytery to provide supervision and support, both to a Pastoral Charge that is without a settled or appointed member of the Order of Ministry or an appointed Designated Lay Minister who has been recognized by the Conference, and to the person appointed to serve the Pastoral Charge.

**004 Members of Courts.** The members of a Court function as members of that Court in their own responsibility, and not as delegates in a narrow sense. They make decisions on the basis of an understanding of Scripture and of the ethos of the United Church, in the light of Christian experience, and under the guidance of the Holy Spirit at work in the meeting of such Court. They are not required to vote according to the prior decision or direction of the body that elected or appointed them.

**031 Admission from Other Denominations.**

...

(m) **Appointment Advisory Committee.** The applicant shall meet periodically during the term of the initial appointment, with an Appointment Advisory Committee comprising members of the Pastoral Charge ~~chosen~~ elected by the Pastoral Charge for that purpose upon the request of the Presbytery Education and Students Committee, the Pastoral Charge Supervisor, and one (1) other presbyter appointed by the Presbytery Education and Students Committee. ...

...

**047 Notice of Meeting.** Notice shall be given for every meeting called to consider the pastoral relationship. The notice for any such meeting shall specify the object of the meeting.

...

(b) **When the object of the meeting is:**

- i. to ~~appoint~~ elect representatives of the Pastoral Charge to a Joint Needs Assessment Committee;
- ii. to ~~appoint~~ elect representatives in full membership of the Pastoral Charge to a Joint Search Committee; or
- iii. to receive and to act upon a report of the Joint Search Committee; notice of the meeting shall be read ...

**052 Joint Needs Assessment Committee.**

(a) **Membership.** The Joint Needs Assessment Committee shall include:



- i. two (2) representatives of the Presbytery ~~appointed~~ elected by the Presbytery Pastoral Relations Committee; and
- ii. representatives of the Pastoral Charge, ~~appointed~~ elected by the membership of the Pastoral Charge or by the Official Board or Church Board or Church Council of the Pastoral Charge.

...

**054 Joint Search Committee.**

- (a) **Membership.** The Joint Search Committee shall include:
  - i. two (2) representatives of the Presbytery ~~appointed~~ elected by the Presbytery Pastoral Relations Committee; and
  - ii. representatives in full membership of the Pastoral Charge, ~~appointed~~ elected by the membership of the Pastoral Charge or by the Official Board or Church Board or Church Council of the Pastoral Charge.

...

**054.1 Interim Ministry Transition Committee.**

- (a) **Membership.** The Interim Ministry Transition Committee shall include:
  - i. one (1) or two (2) representatives of the Presbytery ~~appointed~~ elected by the Presbytery Pastoral Relations Committee; and
  - ii. five (5) to seven (7) representatives in full membership of the Pastoral Charge, ~~appointed~~ elected by the membership of the Pastoral Charge or by the Official Board or Church Board or Church Council of the Pastoral Charge.

...

**112 Notice of Meeting.** Notice shall be given for every meeting called to consider the pastoral relationship. The notice for any such meeting shall specify the object of the meeting.

...

- (b) **When the object of the meeting is:**
  - i. to ~~appoint~~ elect representatives of the Pastoral Charge to a Joint Needs Assessment Committee;
  - ii. to ~~appoint~~ elect representatives in full membership of the Pastoral Charge to a Joint Search Committee; or
  - iii. to receive and to act upon a report of the Joint Search Committee;
 notice of the meeting shall be read ...

...

**128 A Pastoral Charge that is without a settled or appointed member of the Order of Ministry, or an appointed Designated Lay Minister who has been recognized by the Conference, and that is being served by:**

- (a) a Designated Lay Minister who has not yet been recognized by the Conference;
- (b) a Candidate Supply;
- (c) an Intern Supply;

(d) a Student Supply; or

(e) a Diaconal Supply or Ordained Supply;

shall have a member of the Presbytery ~~appointed~~ elected by that Presbytery as the Pastoral Charge Supervisor. The Presbytery shall also have the authority to ~~appoint~~ elect a Pastoral Charge Supervisor to supervise a Pastoral Charge in any other situation where the Presbytery deems it appropriate.

130 Elders. Elders are those persons of the Pastoral Charge or Congregation who are ~~chosen~~ elected by the Pastoral Charge or Congregation for their wisdom, caring, spiritual discernment, and other gifts of the Spirit, and to whom the responsibility of leadership amongst the whole people is entrusted as appropriate by and within a particular community of faith.

132 The eldership is a body of persons ~~chosen~~ elected by a Pastoral Charge or one (1) or more Congregations to exercise leadership within the Pastoral Charge or Congregation and its community.

145 Membership. The Session shall consist of:

...

(c) a body of members in full membership of the Congregation ~~specialy chosen~~ elected by the Pastoral Charge or Congregation and admitted to their office.

...

183 Membership. The Official Board shall consist of:

...

one (1) representative in full membership of the United Church elected by each of the following departments of the Pastoral Charge or of each Congregation:

(i) the Board of Trustees;

(j) the Committee to address the faith formation and Christian education needs of the Pastoral Charge or Congregation;

(k) the Sunday School;

(l) the youth organization;

(m) the men's organization; and

(n) the Women's Ministries Network.

Where there is more than one (1) organization under any of these departments within the Pastoral Charge or a Congregation, the ~~appointment~~ election shall be made by the organizations acting jointly.

202 The membership of the Church Board shall consist of:

(a) all those ~~selected~~ elected by the Congregation(s) to exercise leadership in the care and oversight of the life of the Pastoral Charge;

...

Unless the Presbytery has granted an exception pursuant to section 134, each person ~~selected~~ elected by the Congregation(s) to exercise leadership in the care and oversight of the life of the Pastoral Charge shall be a member of any one of the

**Congregations constituting the Pastoral Charge. Members of the Church Board are Elders.**

**219 The membership of the Church Council shall consist of:**

- (a) ~~persons selected~~ **elected** by each Committee created by the Pastoral Charge to be members of the Church Council, according to the numbers and qualifications determined by the Pastoral Charge;

...

**Unless the Presbytery has granted an exception pursuant to section 134, each officer of the Church Council elected by the Pastoral Charge, and each person ~~selected~~ elected by the Committees to be a member of the Church Council, shall be a member of any one of the Congregations constituting the Pastoral Charge. Officers of the Church Council elected by the Pastoral Charge and those persons ~~selected~~ elected by the Committees to be members of the Church Council are Elders.**

**275 Executive. A Pastoral Charge or Congregation may ~~appoint~~ establish an Executive to deal with specific matters assigned to it by a Session, Official Board, Church Board, or Church Council, with its authority to act within specifically defined limits. Since the Courts of a Pastoral Charge or Congregation have general responsibility for the care and oversight of the spiritual life of the Pastoral Charge or Congregation, an Executive so ~~appointed~~ established should not be granted the full powers of a Court.**

**323 Elect to Conference. It shall be the duty of the Presbytery to elect lay members to the Conference, of whom at least a majority shall have been previously elected by a Pastoral Charge or other United Church ministry to represent them at Presbytery. (Basis 6.4.13) Those elected shall be in full church membership, and shall be ~~chosen~~ elected at a regular meeting before the meeting of the Conference, by such method as the Presbytery shall determine.**

**326 ~~Appointments~~ Elections to Conference Settlement Committee. It shall be the duty of the Presbytery to appoint one (1) member of the Order of Ministry and one (1) lay member to the Conference Settlement Committee. (Basis 6.4.14) The Secretary of the Presbytery shall forthwith send the names and addresses of the persons so ~~appointed~~ elected to the Executive Secretary of the Conference.**

**332 Oversight of Pastoral Charges. It shall be the duty of the Presbytery to have the oversight of the Pastoral Charges within its jurisdiction, to review their records, (Basis 6.4.1) to adopt measures for promoting the religious life of the Pastoral Charges within its jurisdiction, (Basis 6.4.11) and to ensure that the Pastoral Charges comply with the policies and the Polity of the United Church.**

...

- (d) **The Presbytery Committee on the Oversight of Pastoral Charges shall be responsible for the triennial visit to Pastoral Charges and Presbytery ministries, including United Church owned or operated camps or outdoor ministry programs located within the jurisdiction of the Presbytery. Such**

visit will be undertaken in order to offer support, encouragement, and counsel, and thus to demonstrate and to exercise an aspect of the episcopal function of the Presbytery. Teams composed of lay persons and members of the Order of Ministry are ~~to be selected~~ to undertake these visits. ...

**341 Pastoral Charge Supervisors.**

- (a) ~~Appointment~~ **Election.** The Presbytery shall ~~appoint~~ **elect** one (1) of its own members as the Pastoral Charge Supervisor to supervise any Pastoral Charge that is without a settled or appointed member of the Order of Ministry or an appointed Designated Lay Minister who has been recognized by the Conference, ...

...

The Presbytery shall also have the authority to ~~appoint~~ **elect** a Pastoral Charge Supervisor to supervise a Pastoral Charge in any other situation where the Presbytery deems it appropriate.

**342 Diaconal Supply or Ordained Supply.** The Presbytery shall have authority to appoint a Diaconal Supply or Ordained Supply to a Pastoral Charge. Normally a person will serve as a Diaconal Supply or Ordained Supply in preparation for admission to the Order of Ministry of the United Church.

...

- (h) **Appointment Advisory Committee.** The Diaconal Supply or Ordained Supply shall meet periodically during the term of the initial appointment, with an Appointment Advisory Committee comprising members of the Pastoral Charge ~~chosen~~ **elected by the Pastoral Charge** for that purpose upon the request of the Presbytery Education and Students Committee, the Pastoral Charge Supervisor, and one (1) other presbyter appointed by the Presbytery Education and Students Committee. ...

**348 Ecumenical Shared Ministries.**

...

- (e) Ministry personnel of another participating denomination appointed to an Ecumenical Shared Ministry who ~~choose to~~ seek admission to the Order of Ministry of the United Church are governed by the provisions of section 031.

**370 Chairperson.**

...

- (c) When the Chairperson is absent, or is a party concerned in any matter before the Court, the Presbytery shall ~~choose~~ **elect** a temporary Chairperson,

...

**382 [Presbytery] Education and Students Committee.**

- (a) **Membership and Officers.** The Committee shall consist of at least four (4) people, and wherever possible an equal number of lay persons and members of the Order of Ministry. The Committee shall have a Convenor and Secretary ~~appointed~~ **elected** by the Presbytery.

...

**389 [Presbytery] Pastoral Relations Committee.**

...

**(b) Duties.**

...

- vi. When a needs assessment has been initiated by the Presbytery, the Committee shall ~~appoint~~ elect two (2) representatives of the Presbytery to serve on the Joint Needs Assessment Committee. The first meeting of the Joint Needs Assessment Committee shall be convened by a Presbytery representative.
- vii. When a Vacancy in a Pastoral Charge has been declared by the Presbytery, the Committee shall ~~appoint~~ elect two (2) representatives of the Presbytery to serve on the Joint Search Committee. The first meeting of the Joint Search Committee shall be convened by a Presbytery representative.

...

- ix. Where a request that the Presbytery appoint an Interim Minister is approved, the Committee shall either ~~appoint~~ elect two (2) representatives of the Presbytery to an Interim Ministry Transition Committee to recommend an appointment or ~~appoint~~ elect one (1) or more representatives of the Presbytery to work with the Official Board or Church Board or Church Council of the Pastoral Charge to recommend an appointment, and the Committee shall make a recommendation as to whether the appointment requires an act of covenant.

...

- xi. Where a request that the Presbytery appoint a Supply for up to one (1) year is approved, the Committee shall either ~~appoint~~ elect two (2) representatives of the Presbytery to a Joint Search Committee to recommend an appointment or ~~appoint~~ elect one (1) or more representatives of the Presbytery to work with the Official Board or Church Board or Church Council of the Pastoral Charge to recommend an appointment, and the Committee shall make a recommendation as to whether the appointment requires an act of covenant.

- xii. The Committee shall recommend to the Presbytery the ~~appointment~~ election of a Pastoral Charge Supervisor for each Pastoral Charge that is without a settled or appointed member of the Order of Ministry or an appointed Designated Lay Minister who has been recognized by the Conference, and that is being served by a Designated Lay Minister who has not yet been recognized by the Conference, a Candidate Supply, an Intern Supply, a Student Supply, or a Diaconal Supply or Ordained Supply, or in any other situation where the Presbytery deems the ~~appointment~~ election of a Pastoral Charge Supervisor appropriate.

...

...

**392 [Presbytery] Stewardship Committee.**

...

- (b) **Membership.** The size of the Committee shall be as determined by the Presbytery, but it shall generally be representative of the life and work of the Presbytery and shall include three (3) representatives ~~appointed~~ elected by the Presbyterian United Church Women and a representative of the Mission in Canada Committee. The Committee may include in its membership persons who are not members of the Presbytery.
- (c) **Officers.** The Convenor of the Committee shall be:
  - i. ~~appointed~~ elected at the last regular meeting of Presbytery in the calendar year, and hold office until a successor is ~~appointed~~ elected; and

...

**441 [Settlement Committee] Membership.**

- (a) The Settlement Committee shall consist of the Chairperson, the Secretary, and wherever possible one (1) Diaconal Minister, all of whom shall be elected by the Conference, and one (1) member of the Order of Ministry and one (1) lay member appointed by each Presbytery. (Basis 9.4) The President of the Conference and an appropriate Conference staff person shall be *ex officio* members of the Settlement Committee.
- (b) Each Presbytery, at a regular meeting previous to the annual meeting of Conference, shall ~~appoint~~ elect its two (2) representatives.
- (c) When any member of the Settlement Committee ~~appointed~~ elected by a Presbytery dies, resigns from the Committee, moves outside the jurisdiction of the Presbytery, or ceases to be a member of the Presbytery, or being a member of the Order of Ministry engages in secular work, there shall be a vacancy on the Committee. A member of the Order of Ministry applying for a transfer out of the Conference shall cease to be a member of the Committee when the transfer becomes effective. When such a vacancy occurs, the Presbytery shall elect a person to fill the vacancy.

**456 Membership.** Where resources permit and other matters make it feasible, the membership of the Interview Board shall include:

...

- (h) a Chairperson and a Secretary ~~appointed~~ elected by the Conference or its Education and Students Committee.

**461 Communication Committee.**

- (a) **Membership.** The Committee shall include in its membership the Convenors of the Presbytery Communication Committees, and a suitable number of other members ~~chosen~~ appointed for their special competencies related to the needs of the Conference.

**464 Finance Committee.**

...

- (b) **Participants.** The participants in the Conference Fund shall be the following:
- i. the Conference, for operating expenses;
  - ii. such standing Committees as the Conference shall from time to time determine;
  - iii. special Committees ~~appointed~~ established by the Conference; and
  - iv. such other agencies and institutions as may be ~~decided~~ determined by the Conference on the recommendation of the Finance Committee.

...

- (d) **Membership.** The Finance Committee shall consist of:

...

- v. one (1) member to be ~~appointed~~ elected by each Presbytery, preferably the Convenor of the Presbytery Finance Committee or the Treasurer of the Presbytery.

**510 Moderator.**

...

- (b) **Committee Membership.** The Moderator shall be *ex officio* a member of the Committees ~~appointed~~ established by the General Council and the Permanent Committees of the Executive of the General Council.

...

**513 Duties of General Secretary. ... In discharging this primary duty, the General Secretary shall be responsible for the following, *inter alia*:**

...

- (l) to be *ex officio* a member of any Committee ~~appointed~~ established to direct the work of planning or research;

...

**524 Duties and Powers.** The Executive, which shall report its proceedings to the General Council, shall have the following duties and powers:

- (a) to study, to promote, and to protect the general interests of the United Church; to ensure that, so far as possible, the decisions and recommendations of the General Council are carried out; to survey all the enterprises of the United Church; to receive and review at least annually reports from the General Council working units submitted through the Permanent Committees, from the Permanent Committees themselves, and from the other Committees ~~appointed~~ established by the General Council or its Executive, with a view to securing the best possible measure of co-operation and effectiveness in the conduct of the United Church's work; to make recommendations to a Permanent Committee or to any other Committee appointed by the General Council or its Executive, and to make recommendations to the General Council;

- (b) to deal with matters referred to it by the General Council, and to ~~appoint~~ elect Committees from among its members, or otherwise, for such purposes as the General Council may direct;
- ...
- 526 **Sub-Executive.** It shall be the duty of the Executive to ~~appoint~~ elect a Sub-Executive with such of its duties and powers, exercisable between meetings of the Executive, as the Executive shall determine. The actions of the Sub-Executive shall be reported through the Executive to the General Council for information and for record in the minutes.
- 536 **Executive.** The [Archives and History] Committee shall ~~appoint~~ elect an Executive.
- (a) **Membership.** The Executive shall consist of the Chairperson, the General Council Archivist, the General Secretary of the General Council or designate, and two (2) other members elected by and from the Committee.
- 604 **Committees and Task Groups.** For the purpose of carrying out its responsibilities, a Permanent Committee may establish and thereafter maintain such Committees as are deemed necessary, the members being ~~chosen~~ appointed for their special qualifications; and may establish Task Groups for carrying out specific time-limited mandates.
- 711 **Membership.** The membership of the Transfer Committee shall consist of:
- (a) the Chairpersons of the Conference Settlement Committees or their alternates;
- (b) two (2) members at large, ~~appointed~~ elected by the Executive of the General Council, of whom one (1) shall be a Diaconal Minister if no other member of the Committee is a Diaconal Minister, and one (1) of whom shall be a lay person;
- (c) three (3) student observers, who are Candidates and who are not in their first or final year of candidacy, ~~selected~~ appointed one (1) by each of three (3) United Church theological schools upon the request of the Secretary of the Transfer Committee;
- (d) a Secretary, who shall be an executive staff person and who has been ~~designated~~ appointed by the lead staff of the appropriate General Council working unit; and
- (e) a Chairperson, who shall be ~~selected~~ elected by the Transfer Committee to serve in addition to those members listed in subsections (a) to (d).
- 826 **[National United Church Women] Organization.**
- (a) **Members.** The National United Church Women shall include the following members:
- i. the President and Vice-President of each Conference United Church Women structure, or alternates designated by the Executive of the Conference United Church Women. In Conferences where there is no



- Conference United Church Women structure, two (2) representatives shall be ~~appointed~~ elected by the equivalent structure;
- ii. two (2) representatives appointed by the Ethnic Ministries Council, each ~~appointed~~ elected in alternate years for two (2) terms, each term of (2) years duration;
  - iii. two (2) representatives ~~appointed~~ elected by the All Native Circle Conference for two (2) terms, each term of (2) years duration; and
  - iv. up to two (2) members at large ~~appointed~~ elected by the Executive for a two (2) year term.

...

### **Background**

Whereas consistency and clarity are an advantage in any document dealing with polity and administration;

And whereas “appoint” refers to the action taken to fill an office with one or more named individuals, where nominations of additional individuals for consideration are not possible, and where the decision in respect of each named individual is either in the negative or in the affirmative;

And whereas “elect” refers to the action taken to fill an office with one or more nominated individuals, where nominations of additional individuals for consideration are possible, and where the decision is made from among the nominated individuals;

And whereas the terms “appointed,” “chosen,” “elected,” and “selected,” are used in the By-Laws interchangeably, somewhat indiscriminately, and not always in accordance with the foregoing understanding;

### **GS 4 – Definition of “Charge”**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 delete the term “Charge” from the definitions in section 001 of the By-Laws, as follows:**

**001 In these By-Laws:**

...  
~~“Charge” means a ministry, recognized as a valid expression of the enabling ministry by, and accountable to, the responsible Courts of the United Church.~~

**Background**

Whereas section 001 of the By-Laws defines “Charge” as “a ministry, recognized as a valid expression of the enabling ministry by, and accountable to, the responsible Courts of the United Church”;

And whereas the expressions of ministry reflected in the meaning of the term “Charge” as defined in section 001 have been captured through the addition by previous General Councils of definitions for the terms “Pastoral Charge,” “Presbytery Accountable Ministry,” and “Presbytery Recognized Ministry” in section 001;

And whereas the continued inclusion of a definition for “Charge” is confusing since it suggests some expression of ministry not included in the terms “Pastoral Charge,” “Presbytery Accountable Ministry,” and “Presbytery Accountable Ministry”;

**GS 5 – Meeting by Telephone Conference Calls, Email Chat Rooms, Webcam Simulcasts**

**Origin:** General Secretary, General Council & Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

**That the 40th General Council 2009 recognize that there is now a variety of means whereby persons participating in a meeting may communicate with one another simultaneously and instantaneously, and that section 003.1 of the By-Laws be changed to reflect this policy, as follows:**

**003.1 Conference Call Participation from Remote Locations. Unless otherwise stipulated by the appropriate Court:**

- (a) a meeting that is held for the purpose of the conducting of a hearing shall be held with all of the required parties present in person or, if absent, having been given notice of the hearing in accordance with section 003; and**
- (b) a meeting that is held for any other purpose ~~other than the conducting of a hearing~~ may shall be held in a manner that allows all of the persons participating to communicate with one another simultaneously and instantaneously. A member participating in such a meeting by such means is**

**deemed to be present at that meeting. Voting by a member participating in such a meeting by such means is permitted. Telephone conference calls, email chat room meetings, and meetings using webcam simulcast technology, may be held in such a manner.**

### **Background**

Section 003.1 of the By-Laws provides for participation in specified meetings by conference call as long as communication among the persons participating is simultaneous and instantaneous;

developments in technology have created a variety of means whereby persons participating in a meeting may communicate with one another simultaneously and instantaneously;

### **GS 6 – Voting by Telephone Poll, Email Poll**

**Origin:** General Secretary, General Council & The Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that voting by telephone and email be permitted only when it occurs during a meeting that is held in a manner that allows all of the persons participating to communicate with one another simultaneously and instantaneously, and that section 7 of Appendix III to *The Manual*, the Rules of Debate and Order, be changed, to reflect this policy, as follows:**

#### **7. Procedure on Voting.**

...

- (d) **In the conduct of United Church business, voting by proxy or by mail-in ballot is not permitted in the conduct of United Church business. Voting by telephone or by email is permitted only when it occurs during a meeting that is held in a manner that allows all of the persons participating to communicate with one another simultaneously and instantaneously.**

### **Background**

Subsection 7(d) of Appendix III to *The Manual*, the Rules of Debate and Order, prohibits voting by proxy or by mail-in ballot;

the object of this prohibition was to ensure that voting on a matter is conducted only after a fully interactive discussion and consideration of the issues;

voting by telephone poll or email poll may not be responsible, because it does not allow for a fully interactive discussion and consideration of the issues;

## **GS 7 – Moving Expenses**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

**That the 40th General Council 2009 adopt the policy that both Pastoral Charges and Presbytery Accountable Ministries shall contribute toward the cost of moving to a settlement, and that the method of the payment of moving expenses be set out from time to time by the appropriate General Council working unit, and that sections 030 and 036 of the By-Laws be changed to reflect this policy, as follows:**

### **030 Moving Expenses.**

- (a) ~~Amount.~~ The moving expenses of Candidates assigned to a Conference under the provisions of subsection 029(f), including travelling expenses and a reasonable amount for expenses connected with the moving of personal effects, shall be provided by the appropriate General Council working unit. The moving expenses of the Immediate Family of a Candidate or ~~minister member of the Order of Ministry~~ shall be included if the family goes with the Candidate or ~~minister member of the Order of Ministry~~ or within a year of the appointment settlement. ~~Travelling expenses shall cover the cost of travel from the college centre from which the Candidate graduates to the Pastoral Charge where the Candidate is settled.~~**
- (b) ~~Contribution.~~ The appropriate General Council working unit shall communicate with the Executive Secretary of the Conference, who shall arrange for the appropriate Conference staff person to consult with the Presbytery and the Pastoral Charge concerned to request a contribution towards the moving expenses, to be based on what the Pastoral Charge would normally pay as a general average of the moving expenses of a minister from within the jurisdiction of the Conference.**
- (c) ~~Payment.~~ The payments shall be provided by the appropriate General Council working unit, and the lead staff of that working unit shall co-operate**

~~in every way possible with those so transferred so that there may be no delay in the payment of moving expenses.~~

**036 Salary, Allowances, and Benefits.**

...

**(m) Moving Expenses for Candidates.** ~~Moving expenses for Candidates for the Order of Ministry or members of the Order of Ministry~~ who are transferred under section 029 ~~from the college where they graduated to the Pastoral Charge where they are settled~~ shall be shared by the Pastoral Charge or Presbytery Accountable Ministry and the appropriate General Council working unit under provisions as set out from time to time by that working unit.

**Background**

Whereas the 39th General Council 2006 approved the settlement of commissionands and ordinands to Presbytery Accountable Ministries in addition to Pastoral Charges;

And whereas the mechanics of the payment of moving expenses are a matter of administration, which may change from time to time;

**GS 8 – Notice of Meeting to Consider Joint Needs Assessment Committee Report**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

**That the 40th General Council 2009 make explicit the policy that two preceding Sundays' notice is required when the object of the meeting of the Pastoral Charge or Congregation is to receive and act upon the report of a Joint Needs Assessment Committee, and that sections 047 and 112 of the By-Laws be changed to reflect this policy, as follows:**

**047 Notice.** Notice shall be given for every meeting of the Pastoral Charge or Congregation. The notice for any such meeting shall specify the object of the meeting.

- (a) When the object of the meeting is:
- i. to receive and act upon a report of the Joint Needs Assessment Committee;

- i.ii.** to consider making a Decision whereby the Pastoral Charge or Congregation requests ending of a pastoral relationship without cause; or
- ii.iii.** to consider any other matter dealing with the pastoral relationship and not specified in subsection (b);

notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of the two (2) preceding Sundays on which public worship is held. For greater clarity, the earliest time at which the meeting may take place is on the day immediately following the second Sunday at which the notice of meeting was read during public worship. Before notice of a meeting called for the objects specified in paragraphs i. or ii. is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.

- (b)** When the object of the meeting is:
  - i.** to appoint representatives of the Pastoral Charge to a Joint Needs Assessment Committee;
  - ii.** to appoint representatives in full membership of the Pastoral Charge to a Joint Search Committee; or
  - iii.** to receive and act upon a report of the Joint Search Committee;
 notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of two (2) successive Sundays on which public worship is held before the meeting. For greater clarity, the earliest time at which the meeting may take place is immediately following the public worship at which the notice of meeting was read for the second time. Before notice of such meeting is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.

**112** Notice. Notice shall be given for every meeting of the Pastoral Charge or Congregation. The notice for any such meeting shall specify the object of the meeting.

- (a)** When the object of the meeting is:
  - i.** to receive and act upon a report of the Joint Needs Assessment Committee;
  - i.ii.** to consider making a Decision whereby the Pastoral Charge or Congregation requests ending of a pastoral relationship without cause;
  - ii.iii.** to consider any other matter dealing with the pastoral relationship and not specified in subsection (b); or
  - iii.iv.** to elect members of the Session or Church Board or Church Council;

**notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of the two (2) preceding Sundays on which public worship is held. For greater clarity, the earliest time at which the meeting may take place is on the day immediately following the second Sunday at which the notice of meeting was read during public worship. Before notice of a meeting called for the objects specified in paragraphs i. or ii. is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.**

- (b) When the object of the meeting is:**
- i. to appoint representatives of the Pastoral Charge to a Joint Needs Assessment Committee;**
  - ii. to appoint representatives in full membership of the Pastoral Charge to a Joint Search Committee; or**
  - iii. to receive and act upon a report of the Joint Search Committee;**
- notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of two (2) successive Sundays on which public worship is held before the meeting. For greater clarity, the earliest time at which the meeting may take place is immediately following the public worship at which the notice of meeting was read for the second time. Before notice of such meeting is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.**

### **Background**

Whereas it is not explicit, in sections 047 and 112 of the By-Laws dealing with notice to be given for meetings of the Pastoral Charge or Congregation, what notice is to be given when the object of the meeting is to receive and act upon the report of a Joint Needs Assessment Committee;

And whereas receiving and acting upon the report of a Joint Needs Assessment Committee is a “matter dealing with the pastoral relationship and not specified in subsection [047][112](b)”, and therefore implicitly is included in subsections 047(a) and 112(a);

And whereas receiving and acting upon the report of a Joint Needs Assessment Committee is an important step, that governs any ensuing joint search process;

**GS 9 – Notice of Meeting to Establish a Pastoral Relationship**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

That the 40th General Council 2009 make explicit the policy that two preceding Sundays' notice is required when the object of the meeting of the Pastoral Charge or Congregation is to establish a pastoral relationship, by call, settlement, or appointment, and that sections 047 and 112 of the By-Laws be changed to reflect this policy, as follows:

- 047 Notice.** Notice shall be given for every meeting of the Pastoral Charge or Congregation. The notice for any such meeting shall specify the object of the meeting.
- (a) When the object of the meeting is:
- i.** to establish a pastoral relationship, by call, settlement, or appointment;
  - i.ii.** to consider making a Decision whereby the Pastoral Charge or Congregation requests ending of a pastoral relationship without cause; or
  - ii.iii.** to consider any other matter dealing with the pastoral relationship and not specified in subsection (b);
- notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of the two (2) preceding Sundays on which public worship is held. For greater clarity, the earliest time at which the meeting may take place is on the day immediately following the second Sunday at which the notice of meeting was read during public worship. Before notice of a meeting called for the objects specified in paragraphs i. or ii. is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.
- (b) When the object of the meeting is:
- i.** to appoint representatives of the Pastoral Charge to a Joint Needs Assessment Committee; or
  - ii.** to appoint representatives in full membership of the Pastoral Charge to a Joint Search Committee; or
  - ~~iii.~~** ~~to receive and act upon a report of the Joint Search Committee;~~
- notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of two (2) successive Sundays on which public worship is held before the meeting. For greater clarity, the earliest time at which the



meeting may take place is immediately following the public worship at which the notice of meeting was read for the second time. Before notice of such meeting is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.

- 112 Notice.** Notice shall be given for every meeting of the Pastoral Charge or Congregation. The notice for any such meeting shall specify the object of the meeting.
- (a) When the object of the meeting is:
- i.** **to establish a pastoral relationship, by call, settlement, or appointment;**
  - i.ii.** **to consider making a Decision whereby the Pastoral Charge or Congregation requests ending of a pastoral relationship without cause;**
  - ii.iii.** **to consider any other matter dealing with the pastoral relationship and not specified in subsection (b); or**
  - iii.iv.** **to elect members of the Session or Church Board or Church Council; notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of the two (2) preceding Sundays on which public worship is held. For greater clarity, the earliest time at which the meeting may take place is on the day immediately following the second Sunday at which the notice of meeting was read during public worship. Before notice of a meeting called for the objects specified in paragraphs i. or ii. is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.**
- (b) When the object of the meeting is:
- i.** **to appoint representatives of the Pastoral Charge to a Joint Needs Assessment Committee; or**
  - ii.** **to appoint representatives in full membership of the Pastoral Charge to a Joint Search Committee; or**
  - ~~iii.~~** **~~to receive and act upon a report of the Joint Search Committee;~~ notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of two (2) successive Sundays on which public worship is held before the meeting. For greater clarity, the earliest time at which the meeting may take place is immediately following the public worship at which the notice of meeting was read for the second time. Before notice of such meeting is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.**

**Background**

Whereas it is not explicit, in sections 047 and 112 of the By-Laws dealing with notice to be given for meetings of the Pastoral Charge or Congregation, what notice is to be given when the object of the meeting is to establish a pastoral relationship, by requesting that the Conference make a settlement or by requesting that the Presbytery make an appointment;

And whereas requesting that the Conference make a settlement or requesting that the Presbytery make an appointment is a “matter dealing with the pastoral relationship and not specified in subsection [047][112](b)”, and therefore implicitly is included in subsections 047(a) and 112(a);

And whereas requesting that the Conference make a settlement or requesting that the Presbytery make an appointment are among the most significant actions dealing with the pastoral relationship;

And whereas the action of receiving and acting upon a report of a Joint Search Committee also establishes a pastoral relationship (where it results in the issuance of a call), and therefore for consistency ought to have the same notice requirement as the action of requesting that the Conference make a settlement or requesting that the Presbytery make an appointment.

**GS 10 – Two Preceding Sundays’ Notice of Meeting**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

**That the 40th General Council 2009 adopt the policy that two *preceding* Sundays’ notice be given for all matters dealing with the pastoral relationship, and that sections 047 and 112 of the By-Laws be changed to reflect this policy, as follows:**

- 047 Notice.** Notice shall be given for every meeting of the Pastoral Charge or Congregation. The notice for any such meeting shall specify the object of the meeting.
- (a) **When the object of the meeting is:**
- i. to appoint representatives of the Pastoral Charge to a Joint Needs Assessment Committee;**
  - ii. to appoint representatives in full membership of the Pastoral Charge to a Joint Search Committee;**
  - iii. to receive and act upon a report of the Joint Search Committee;**

- i-iv.** to consider making a Decision whereby the Pastoral Charge or Congregation requests ending of a pastoral relationship without cause; or
- ii-v.** to consider any other matter dealing with the pastoral relationship ~~and not specified in subsection (b)~~;

notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of the two (2) preceding Sundays on which public worship is held. For greater clarity, the earliest time at which the meeting may take place is on the day immediately following the second Sunday at which the notice of meeting was read during public worship. Before notice of a meeting called for the objects specified in paragraphs i. or ii. is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.

- ~~(b) — When the object of the meeting is:~~
  - ~~i. — to appoint representatives of the Pastoral Charge to a Joint Needs Assessment Committee;~~
  - ~~ii. — to appoint representatives in full membership of the Pastoral Charge to a Joint Search Committee; or~~
  - ~~iii. — to receive and act upon a report of the Joint Search Committee;~~

~~notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of two (2) successive Sundays on which public worship is held before the meeting. For greater clarity, the earliest time at which the meeting may take place is immediately following the public worship at which the notice of meeting was read for the second time. Before notice of such meeting is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.~~

**112** Notice. Notice shall be given for every meeting of the Pastoral Charge or Congregation. The notice for any such meeting shall specify the object of the meeting.

- (a)** When the object of the meeting is:
  - i.** to appoint representatives of the Pastoral Charge to a Joint Needs Assessment Committee;
  - ii.** to appoint representatives in full membership of the Pastoral Charge to a Joint Search Committee;
  - iii.** to receive and act upon a report of the Joint Search Committee;
  - i-iv.** to consider making a Decision whereby the Pastoral Charge or Congregation requests ending of a pastoral relationship without cause;

- ii.v.** to consider any other matter dealing with the pastoral relationship ~~and not specified in subsection (b)~~; or
- iii.vi.** to elect members of the Session or Church Board or Church Council; notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of the two (2) preceding Sundays on which public worship is held. For greater clarity, the earliest time at which the meeting may take place is on the day immediately following the second Sunday at which the notice of meeting was read during public worship. Before notice of a meeting called for the objects specified in paragraphs i. or ii. is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.
- ~~(b) — When the object of the meeting is:~~
- ~~i. — to appoint representatives of the Pastoral Charge to a Joint Needs Assessment Committee;~~
- ~~ii. — to appoint representatives in full membership of the Pastoral Charge to a Joint Search Committee; or~~
- ~~iii. — to receive and act upon a report of the Joint Search Committee; notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of two (2) successive Sundays on which public worship is held before the meeting. For greater clarity, the earliest time at which the meeting may take place is immediately following the public worship at which the notice of meeting was read for the second time. Before notice of such meeting is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.~~
- ~~(e)(b) ...~~
- ~~(d)(c)~~ When the object of the meeting is to deal with matters not contemplated by subsections (a), or (b), ~~or~~ (e), notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, at least once before the meeting.

### Background

Whereas, in sections 047 and 112 of the By-Laws dealing with notice to be given for meetings of the Pastoral Charge or Congregation, for some matters dealing with the pastoral relationship two *preceding* Sundays' notice is required, and for other matters dealing with the pastoral relationship two *successive* Sundays' notice is required;

And whereas two *preceding* Sundays' notice means that a meeting of the Pastoral Charge or Congregation may be held no sooner than the Monday following the Sunday worship at which the notice of meeting was read for the second time;

And whereas two *successive* Sundays' notice means that a meeting of the Pastoral Charge or Congregation may be held immediately following the Sunday worship at which the notice of meeting was read for the second time;

And whereas provision for two Sundays' notice allows for those who are absent from worship for a Sunday still to receive notice of a meeting;

And whereas, to be effective, notice of a meeting called for an important object should not only inform people about the meeting but also allow them to make those accommodations necessary to enable them to attend the meeting, such as rearranging their schedule or arranging for child care;

And whereas receiving only the second notice of a meeting to be held immediately following the Sunday worship at which the second notice is given does not allow for people to make those accommodations.

## **GS 11 – Accountability and Discipline of Committee Members**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 affirm the policy that the primary Courts of accountability and discipline for members of Committees within the Pastoral Charge shall be the Session or Church Board or Church Council, and that section 067 of the By-Laws be changed to reflect this policy, as follows:**

- 067 Primary Courts. The primary Courts of accountability and discipline are:**
- (a) the Session or Church Board or Church Council, in the case of a member or office bearer of the Congregation, a Committee member, or any other congregational appointee other than a Congregational Designated Minister;**

...

## **Background**

Subsection 067(a) of the By-Laws provides that the primary Courts of accountability and discipline are the Session or Church Board or Church Council in the case of a member or office bearer of the Congregation or any other congregational appointee other than a Congregational Designated Minister;

there is no clear line of accountability and discipline in relation to members of Committees within the Pastoral Charge, who may not be full members of a Congregation;

## **GS 12 – Mandatory Nature of Sexual Abuse Policy**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 change subsection 073(c) of the By-Laws to bring it into conformity with the policies and procedures to deal with complaints of Sexual Abuse, as follows:**

### **073 Sexual Abuse and Child Abuse.**

...

- (c) **The General Council has approved policies and procedures to deal with complaints of Sexual Abuse. These policies and procedures must be used in each case where a written complaint of Sexual Abuse has been received by the appropriate Conference staff person. These policies and procedures shall be available from the General Council office and shall be made easily available to any Court or other body of the United Church, ~~which shall consult the approved policies and procedures before taking any action on a complaint of Sexual Abuse.~~**

## **Background:**

The approved policies and procedures to deal with complaints of Sexual Abuse must be followed in all cases of Sexual Abuse;

subsection 073(c) of the By-Laws does not indicate the mandatory nature of those policies and procedures;

## **GS 13 – Sexual Abuse Policy and Formal Hearings**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 change subsection 075(a) of the By-Laws to bring it into conformity with the policies and procedures to deal with complaints of Sexual Abuse, as follows:**

### **075 Formal Hearing.**

- (a) **Initiation.** A Formal Hearing shall be held by the Session or Church Board or Church Council, the Presbytery, the Conference, or the General Council with regard to their respective areas of jurisdiction:
- i. in any case where the Court orders a Formal Hearing;
  - ii. for complaints of Sexual Abuse, ~~when requested by the complainant or the respondent~~ only where the Court orders a Formal Hearing; and
  - iii. for all other kinds of complaints, when requested by a Party to the complaint, but only if the Formal Hearing Committee decides as provided in subsection (d) that it is in the best interests of the Parties to the complaint and of the United Church for a Formal Hearing to be held.

### **Background:**

Under the most recent changes to the policies and procedures to deal with complaints of Sexual Abuse, approved by the Executive of the General Council on referral from the Thirty-Ninth General Council (2006), a Formal Hearing will be held only upon the order of the Court. Even if the complainant or the respondent requests a Formal Hearing, it is still up to the Court to decide whether or not a Hearing will take place (based on the recommendation of an investigator);

Subsection 075(a) of the By-Laws, which provides that a Formal Hearing will take place when requested by the complainant or the respondent, is now inconsistent with the policies and procedures to deal with complaints of Sexual Abuse;

## **GS 14 – Threshold for Holding a Formal Hearing**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that the threshold for a decision by a Formal Hearing Committee to hold a Formal Hearing be the best interests of justice, and that sections 075 of the By-Laws be changed to reflect this policy, as follows:**

### **075 Formal Hearing.**

- (a) **Initiation. A Formal Hearing shall be held ...:**
- i. in any case where a Court orders a Formal Hearing;**
  - ii. for complaints of Sexual Abuse, when requested by the complainant or the respondent; and**
  - iii. for all other complaints, when requested by a Party to the complaint, but only if the Formal Hearing Committee decides that it is in the best interests of justice ~~the Parties to the complaint and of the United Church~~ for a Formal Hearing to be held.**
- ...
- (d) **... The Formal Hearing Committee shall review the request and the reply, if any, and shall make a Decision either to hold a Formal Hearing with respect to the complaint because it would be in the best interests of justice ~~the parties and of the United Church~~ to do so, or to refuse to hold a Formal Hearing because it would not be in the best interests of justice ~~either or both of the parties or of the United Church~~ to do so. Notice of such Decision shall be given in writing to the Parties concerned and, in the case of a Decision not to proceed with a Formal Hearing, shall include the reasons for such a Decision. Such Decision is not subject to Appeal.**

...

### **Background:**

Subsection 075(a) of the By-Laws provides that a Formal Hearing shall be held in any case where a Court orders a Formal Hearing;

subsections 075 (a) and (d) provide that, where a Court does not order a Formal Hearing but a Party to a complaint still requests a Formal Hearing, a Formal Hearing is to be held only if the Formal Hearing Committee decides that it is in the best interests of the Parties to the complaint and of the United Church for a Formal Hearing to be held;

the foregoing provision was designed to avoid the resources of the United Church being devoted to Formal Hearings for complaints of a frivolous and vexatious nature;



the wording of the provision does not allow for a weighing of what may be competing and contrary interests;

a Formal Hearing Committee might conclude that it is never in the interests of both the complainant and the respondent for a Formal Hearing to be held;

the United Church has an interest in the pursuit of justice;

## GS 15 – Right of Appeal

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that there is a right of appeal in respect of any decision, determination, or other disposition of a matter, by a Court, by a body authorized to act by the By-Laws, or by a body authorized to act on behalf of a Court, with certain named exceptions, and that the terms “Appeal” and “Decision” be deleted from the definitions in section 001 of the By-Laws, and section 076 of the By-Laws be changed to reflect this policy, as follows:**

**001 In these By-Laws:**

...

**~~“Appeal” means a formal request for reconsideration of a Decision made by a Court or a Court-appointed Formal Hearing, and includes the process leading to that request.~~**

...

**~~“Decision” means any disposition of a matter by a Court, or by a body authorized to act on behalf of the Court.~~**

**076 Appeals.**

- (a) **An Appeal appeal may be made only against a Decision any decision, determination, or other disposition of a matter, by a Court, by a body authorized to act by these By-Laws, or by a body authorized to act on behalf of a Court, or against a ruling of the General Secretary of the General Council, with the following exceptions:**
- i. decisions by a Court or other authorized body in its legislative (policy-making) capacity, unless the Court has acted *ultra vires*;**

- ii. **decisions specified in subsection 071(e), section 077.1, and section 549.1 not to be subject to appeal.**
- (b) **An Appeal appeal may be made only by a person or a Court directly affected by the ~~Decision~~ decision or ruling. In the case of a ~~Decision~~ decision made by a Formal Hearing Committee, an Appeal appeal may be made only by a party to the Formal Hearing.**

[subsequent subsections to be re-lettered]

**Background:**

“Appeal” is defined in section 001 of the By-Laws as a formal request for reconsideration of a upper-case-D Decision made by a Court or a Court-appointed Formal Hearing, and includes the process leading to that request;

“Decision” is defined in section 001 as any disposition of a matter by a Court, or by a body authorized to act on behalf of the Court;

subsection 076(a) provides that an Appeal may be made only against an upper-case-D Decision or against a ruling of the General Secretary of the General Council;

Pastoral Charges and Congregations are not Church Courts, with the consequence that decisions made by Pastoral Charges or Congregations do not come within the definition of Decision and thus cannot be appealed;

there are decisions made by Pastoral Charges or Congregations in respect of which there ought to be a right of appeal;

the distinction between upper-case-D Decisions and lower-case-d decisions is not self-evident to many users of *The Manual*;

the polity of the United Church has never differentiated Decisions made by Church Courts made in their adjudicative role, in respect of which there ought to be a right of appeal, from Decisions made by Church Courts made in their legislative role, in respect of which there ought not to be a right of appeal, the appropriate avenue of recourse being that of a Proposal;

## **GS 16 – Website Posting of Minutes; Window for Appeal**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that:**

**Draft minutes of meetings of Church Courts other than those within the Pastoral Charge, and their Executives or Sub-Executives, and Decisions made by Commissions appointed by those bodies, be posted on the website for that Court, where there is such a website, when they are distributed to the members of the Court;**

**and that:**

**Approved changes to the draft minutes of meetings of Church Courts other than those within the Pastoral Charge, and their Executives or Sub-Executives, be posted on the website for that Court, where there is such a website, following approval;**

**and that:**

**Where the communication of a Decision is accomplished by the distribution of minutes, the time limit for giving notice of Appeal begin to run on the earlier of:**

- **fifteen (15) days after the draft minutes of the Court making the Decision have been distributed in the normal manner, where there is no change in the minute of the Decision as subsequently approved;**
- **fifteen (15) days after the approved changes to the draft minutes of the Court making the Decision have been distributed in the normal manner, where there is a change in the minute of the Decision from the draft minutes.**

**and that a new section be added to the By-Laws, and subsection 076(d) be changed, to reflect this policy, as follows:**

**092.1 Web-Site Posting of Minutes. Draft minutes of meetings of Church Courts other than those within the Pastoral Charge, and their Executives or Sub-Executives, and Decisions made by Commissions appointed by those bodies, shall be posted on the website for that Court, where there is such a website, when they are distributed to the members of the Court. Approved changes to the draft minutes of meetings of Church Courts other than those within the Pastoral Charge, and their Executives or Sub-Executives, shall be posted on the website for that Court, where there is such a website, following approval.**

**076 Appeals.**

...

**(d) Notice of Appeal. Notice of Appeal must be given in accordance with section 003 to the Secretary of the Court to which it is directed, within thirty (30) days after the Decision of the lower Court has been communicated. A Decision shall be deemed to have been communicated to a person or Court eligible to appeal on the earlier of:**

- i. the date on which notice is deemed to have been received in accordance with section 003; and**
- ii. fifteen (15) days after the draft minutes of the Court making the Decision have been distributed in the normal manner, where there is no change in the minute of the Decision as subsequently approved; and**
- iii. fifteen (15) days after the approved changes to the draft minutes of the Court making the Decision have been distributed in the normal manner, where there is a change in the minute of the Decision from the draft minutes.**

...

**Background**

Whereas subsection 076(a) of the By-Laws provides that a person or Court directly affected by a Decision may make an Appeal against that Decision;

And whereas subsection 076(d) requires that a notice of Appeal must be given within thirty (30) days after the Decision has been communicated; where the communication is accomplished by the distribution of minutes, and where notice is not already given to a person or Court in accordance with section 003, that time limit begins to run fifteen (15) days after the minutes of the Court making the Decision have been distributed in the normal manner;

And whereas a person or Court that is arguably directly affected by the Decision may not receive actual notice of the Decision or be among those to whom the minutes are distributed;

And whereas the wide distribution of minutes of Church Courts lends greater accountability and transparency to the process of making Decisions within the United Church;

## **GS 17 – Hearing of Appeals from Rulings, to the Judicial Committee of the General Council**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 affirm the procedure followed by the Judicial Committee in its consideration of Appeals from a ruling of the General Secretary of the General Council, and that section 076 of the By-Laws be changed, as follows:**

### **076 Appeals.**

...

**(d) Notice of Appeal. ...**

**Such Secretary shall, within five (5) days after receipt of a notice of Appeal, give, in accordance with section 003, a copy of the notice of Appeal to all other Parties to the Appeal. In the case of an Appeal from a ruling of the General Secretary of the General Council to the Judicial Committee of the General Council, at the same time as it gives a copy of the notice of Appeal to all other Parties to the Appeal, the Executive of the Judicial Committee shall notify all Parties to the Appeal, in writing, of the approved hearing procedures to be followed.**

...

**(n) Notice of Hearing. In the case of an Appeal from a ruling of the General Secretary of the General Council to the Judicial Committee of the General Council, the Judicial Committee shall follow its approved hearing procedures for the giving of notice of each hearing. In all other cases, the Committee shall give to the Parties to the Appeal at least fifteen (15) days written notice of each hearing, in accordance with section 003.**

...

### **Background:**

Subsection 076(m) of the By-Laws provides that, before any Appeal may be heard, the Appeal Committee (or, in the case of an Appeal to the Judicial Committee of the General Council, the Executive of the Judicial Committee) is to review the written statement outlining the arguments in support of the Appeal and any reply, and to make a decision either to refuse to hear the Appeal because it does not meet the grounds for an Appeal enumerated in subsection 076(f), or to proceed to hear the Appeal;

subsection 076(n) provides that, where the Appeal Committee has decided to hear the Appeal, it is to give to the Parties to the Appeal at least fifteen days written notice of each hearing;

the Judicial Committee follows a different procedure for Appeals from a ruling of the General Secretary of the General Council, and gives notice of that procedure to the parties to the Appeal;

the procedure followed by the Judicial Committee, for Appeals from a ruling of the General Secretary of the General Council, is as follows:

- the Judicial Committee Executive meets by telephone conference call to review the written statement outlining the arguments in support of the Appeal and any reply, and to make a decision either to proceed to hear the Appeal, or to refuse to hear the Appeal because it does not meet the grounds for an Appeal enumerated in subsection 076(f);
- if the Executive decides to proceed to hear the Appeal, and no request for a hearing in person before a panel is made, then at the same meeting by telephone conference call, the Executive considers the matter on its merits on the basis of the written statement and reply;
- if a Party to the Appeal is of the view that a hearing in person before a panel is required, it must include that request in its written statement, along with reasons why a hearing in person before a panel should be held;
- if the Executive decides to proceed to hear the Appeal, and a request for a hearing in person before a panel is made, then the Executive considers that request after the Decision to hear the Appeal is made;
- if the Executive decides to hold a hearing in person before a panel, then the Executive gives to the Parties to the Appeal at least fifteen days written notice of each hearing in accordance with subsection 076(n);
- if the Executive decides not to hold a hearing in person before a panel, then at the same meeting by telephone conference call, it considers the matter on its merits on the basis of the written statement and reply.

### **GS 18 – Extension of Right of Appeal**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that Decisions about in individual with respect to the inquiry or candidacy process, Decisions about in individual with respect to the recognition process for Congregational Designated Ministers or Designated Lay Ministers, and Decisions about in individual with respect to the admission or re-admission process, be subject to Appeal when they are made beyond the level of the Session or Church Board or Church Council, and that subsection 071(d) and sections 077 and 549 of the By-Laws be changed to reflect this policy, as follows:**

**071 Specified Procedures.**

...

- (d) There shall be the right of appeal under subsections (a) and (b), except with respect to:
- i. elections;
  - ii. ~~Decisions about an individual with respect to the inquiry or candidacy process;~~
  - ii. Decisions by a Session or Church Board or Church Council as to whether or not to recognize an Inquirer;**
  - iii. ~~Decisions about an individual with respect to the recognition process for Congregational Designated Ministers or Designated Lay Ministers;~~
  - iv. ~~Decisions about an individual with respect to the admission or re-admission process;~~
- [subsequent paragraphs to be re-numbered]
- v. initiation of calls and settlements;
  - vi. initiation of appointments;
  - vii. implementation of a Decision pending an Appeal;
  - viii. determination of whether an Appeal meets the requirements for an Appeal hearing;
  - ix. acceptance or rejection of a medical certificate;
  - x. a Decision by a Pastoral Charge to request a change in the pastoral relationship;
  - xi. the disposition by a Presbytery of a request from a member of the Order of Ministry for a change in the pastoral relationship;
  - xii. a Decision by a Court whether to hold a Formal Hearing;
  - xiii. a Decision by a Formal Hearing Committee whether to hold a Formal Hearing;
  - xiv. a Decision by a Court to make a complaint; or
  - xv. a Decision by a Presbytery to initiate a review of the situation under subsection 363(c).

~~Although a Decision about an individual with respect to the inquiry or candidacy process, the recognition process for Congregational Designated Ministers or Designated Lay Ministers, or the admission or re-admission process, may not be appealed, the individual may request that the appropriateness of the procedures used to arrive at the Decision be addressed through the General Council's approved policies and procedures for conflict resolution, other than a Formal Hearing. The individual may appeal the appropriateness of the procedures used to arrive at the Decision, but only if the matter is not resolved through the policies and procedures for conflict resolution.~~

**077, 549 Decisions Not Subject to Appeal. Decisions that are not subject to Appeal are as follows:**

- (a) elections;

- ~~(b) Decisions about an individual with respect to the inquiry or candidacy process;~~
  - (b) Decisions by a Session or Church Board or Church Council as to whether or not to recognize an Inquirer;**
  - ~~(c) Decisions about an individual with respect to the recognition process for Congregational Designated Ministers or Designated Lay Ministers;~~
  - ~~(d) Decisions about an individual with respect to the admission or re-admission process;~~
- [subsequent subsections to be re-lettered]
- (e) initiation of calls and settlements;
  - (f) initiation of appointments;
  - (g) implementation of a Decision pending an Appeal;
  - (h) determination of whether an Appeal meets the requirements for an Appeal hearing;
  - (i) acceptance or rejection of a medical certificate;
  - (j) a Decision by a Pastoral Charge to request a change in the pastoral relationship;
  - (k) the disposition by a Presbytery of a request from a member of the Order of Ministry for a change in the pastoral relationship;
  - (l) a Decision by a Court whether to hold a Formal Hearing;
  - (m) a Decision by a Formal Hearing Committee whether to hold a Formal Hearing;
  - (n) a Decision by a Court to make a complaint; or
  - (o) a Decision by a Presbytery to initiate a review of the situation under subsection 363(c).

~~Although a Decision about an individual with respect to the inquiry or candidacy process, the recognition process for Congregational Designated Ministers or Designated Lay Ministers, or the admission or re-admission process, may not be appealed, the individual may request that the appropriateness of the procedures used to arrive at the Decision be addressed through the General Council's approved policies and procedures for conflict resolution, other than a Formal Hearing. The individual may appeal the appropriateness of the procedures used to arrive at the Decision, but only if the matter is not resolved through the policies and procedures for conflict resolution.~~

### **Background:**

Subsection 071(d) of the By-Laws, and sections 077 and 549—which are identical—refer to Decisions about an individual with respect to the inquiry or candidacy process, Decisions about an individual with respect to the recognition process for Congregational Designated Ministers or Designated Lay Ministers, and Decisions about an individual with respect to the admission or re-admission process;

those Decisions are thereby not subject to Appeal;



the paragraph at the end of subsection 071(d) and sections 077 and 549 allows Appeals based on the appropriateness of the procedures used to arrive at the Decisions;

subsection 076(f) specifically allows Appeals only on procedural grounds;

subsection 071(d) and sections 077 and 549 thus appear to deny Appeals on Decisions and then subsequently to allow them, which results in a lack of clarity within these sections;

it is appropriate that Decisions by a Session or Church Board or Church Council whether or not to recognize an Inquirer not be subject to Appeal, because the members of the Session or Church Board or Church Council know the applicant sufficiently well to be trusted to discern accurately their gifts and graces for ministry;

## **GS 19 – Calling of Meetings of Pastoral Charge; Resignations from Office within the Pastoral Charge**

**From:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that the phrase “upon personal motion” where it appears in the By-Laws, be understood to mean that the named individuals have the authority to take action on their own initiative, and that sections 111, 151, 183.1, 204, and 220 of the By-Laws be changed to reflect this policy, as follows:**

- 111 Calling. All meetings of the Pastoral Charge or Congregation shall be called:**
- (a) by the Chairperson of the annual meeting;**
  - (b) by a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;**
  - (c) by a Designated Lay Minister who has been appointed to the Pastoral Charge and recognized by the Conference; or**
  - (d) by the Pastoral Charge Supervisor;**  
**either ~~upon personal motion~~ on the initiative of that individual or upon the written request:**
    - (e) of the Official Board or Church Board or Church Council;**
    - (f) of the Session;**
    - (g) of the Committee of Stewards; or**

- (h) of ten (10) persons in full membership of the Pastoral Charge or Congregation concerned;  
within fifteen (15) days of the presentation of the written request; or  
(i) on the authority of a higher Court.
- 151 **Resignation or Removal.** A member of the Session may resign the office, either on ~~personal motion~~ the initiative of that member or when requested to do so by the Pastoral Charge or Congregation, or may be removed by the order of the Presbytery when the interests of the Pastoral Charge or Congregation are deemed by the Presbytery to require it, or may be deposed by process of discipline. If any member of the Session has been absent from its meetings for a year without adequate cause, the Session, after having given notice to such person, may make a Decision that such person has ceased to be a member of the Session.
- 183.1 **Resignation or Removal.** A member of the Official Board may resign the office, either on ~~personal motion~~ the initiative of that member or when requested to do so by the Pastoral Charge, or may be removed by the order of the Presbytery when the interests of the Pastoral Charge are deemed by the Presbytery to require it, or may be deposed by process of discipline. If any member of the Official Board has been absent from its meetings for a year without adequate cause, the Official Board, after having given notice to such person, may make a Decision that such person has ceased to be a member of the Official Board.
- 204 **Resignation or Removal.** A member of the Church Board may resign the office, either on ~~personal motion~~ the initiative of that member or when requested to do so by the Pastoral Charge, or may be removed by the order of the Presbytery when the interests of the Pastoral Charge are deemed by the Presbytery to require it, or may be deposed by process of discipline. If any member of the Church Board has been absent from its meetings for a year without adequate cause, the Church Board, after having given notice to such person, may make a Decision that such person has ceased to be a member of the Church Board.
- 220 **Resignation or Removal.** A member of the Church Council may resign the office, either on ~~personal motion~~ the initiative of that member or when requested to do so by the Pastoral Charge, or may be removed by the order of the Presbytery when the interests of the Pastoral Charge are deemed by the Presbytery to require it, or may be deposed by process of discipline. If any member of the Church Council has been absent from its meetings for a year without adequate cause, the Church Council, after having given notice to such person, may make a Decision that such person has ceased to be a member of the Church Council.

**Background:**

It is unclear, in section 111 of the By-Laws regarding the calling of meetings of the Pastoral Charge, what meaning is attributable to the phrase “upon personal motion”;

the legislative history of this provision—in the 1933 and earlier editions of *The Manual*, the provision equivalent to section 111 allowed for meetings of the Pastoral Charge to be called by the minister “by his [*sic*] own motion”—confirms at least that the action referred to by “personal motion” is to be taken by one of the individuals named in subsections 111(a), (b), (c), or (d), and not by some other person or body;

the wording “upon personal motion” suggests, unhelpfully, that some formal motion, proposed at a meeting, seconded, and voted upon, is required;

## **GS 20 – Notice of Meeting to Remove Office-Holders**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that the same notice be required for a meeting of a Pastoral Charge or a Congregation, the object of which is to consider removing a person from membership of the Session or Church Board or Church Council, as is required for a meeting, the object of which is to elect members of a Session or Church Board or Church Council, and that section 112 of the By-Laws be changed to reflect this policy, as follows:**

**112 Notice. Notice shall be given for every meeting of the Pastoral Charge or Congregation. The notice for any such meeting shall specify the object of the meeting.**

- (a) When the object of the meeting is:**
- i. to consider making a Decision whereby the Pastoral Charge or Congregation requests ending of a pastoral relationship without cause;**
  - ii. to consider any matter dealing with the pastoral relationship and not specified in subsection (b); or**
  - iii. to elect or to remove members of the Session or Church Board or Church Council;**

**notice of the meeting shall be read during public worship and may also be inserted in the printed order of worship of the Pastoral Charge or Congregation, on each of the two (2) preceding Sundays on which public worship is held. For greater clarity, the earliest time at which the meeting may take place is on the day immediately following the second Sunday at which the notice of meeting was read during public worship. Before notice of**

**a meeting called for the objects specified in paragraphs i. or ii. is made public, written notice shall be given to the Secretary of the Presbytery and the Ministry Personnel settled in or appointed to that Pastoral Charge. The Secretary of the Presbytery shall promptly inform the Presbytery Pastoral Relations Committee.**

...

**Background:**

Subsection 112(a) of the By-Laws requires that notice of a meeting of a Pastoral Charge or Congregation be read during public worship on the two preceding Sundays before a meeting can be held for the purpose of electing members of a Session or Church Board or Church Council;

subsections 112(a), (b), and (c) do not specifically list the intent to remove a person from membership of the Session or Church Board or Church Council as an object of a meeting, with the result that notice of a meeting for that purpose is required only to be read during public worship at least once before the meeting, pursuant to subsection 112(d);

the same notice should be required for a meeting, the object of which is to consider removing a person from membership of the Session or Church Board or Church Council, as is required for a meeting, the object of which is to elect members of a Session or Church Board or Church Council;

**GS 21 – Recognized Designated Lay Minister as Chairperson**

**From:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that that Designated Lay Ministers recognized by the Conference and serving a Pastoral Charge may be the chairperson of the Pastoral Charge or Congregation or the Official Board, and that sections 115 and 185 of the By-Laws be changed to reflect this policy, as follows:**

**115 Chairperson [of Pastoral Charge or Congregation]. The Pastoral Charge or Congregation at its annual meeting shall elect a Chairperson who shall hold office until the next annual meeting. A member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge, a Designated Lay Minister who has been recognized by the Conference and appointed to the Pastoral Charge, the**

**Pastoral Charge Supervisor, or any person in full membership and in good standing in that Pastoral Charge or Congregation is eligible for election. In the case of a meeting called to discuss the pastoral relationship, the Chairperson of that meeting shall be the Convenor of the Presbytery Pastoral Relations Committee or their appointee.**

**185 Chairperson [of Official Board]. The Pastoral Charge at its annual meeting shall elect a Chairperson of the Official Board, who shall hold office until the next annual meeting. ~~The settled~~ A member(s) of the Order of Ministry who has been settled in or appointed to the Pastoral Charge, a Designated Lay Minister who has been recognized by the Conference and appointed to the Pastoral Charge, the Pastoral Charge Supervisor, or any person in full membership and in good standing in the Congregation(s) is eligible for election. ...**

**Background:**

The By-Laws contemplate a category of Ministry Personnel known as Designated Lay Ministers, and provide that they may be recognized by the Conference;

Designated Lay Ministers recognized by the Conference may be appointed to a Pastoral Charge;

such Designated Lay Ministers recognized by the Conference may serve that Pastoral Charge without supervision and without the presence of a member of the Order of Ministry;

other Ministry Personnel serving a Pastoral Charge are eligible for election as chairperson of the Pastoral Charge or Congregation or the Official Board, pursuant to sections 115 and 185 of the By-Laws respectively;

**GS 22 – Recognized Designated Lay Minister and Board of Trustees**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that Designated Lay Ministers recognized by the Conference and serving a Pastoral Charge may be a member of the Board of Trustees or indeed the chairperson of the Board of Trustees, and that sections 256 and 261 of the By-Laws be changed to reflect this policy, as follows:**

- 256 Number of Trustees.** The Board of Trustees shall consist of not fewer than three (3) or more than fifteen (15) members, including *ex officio*:
- (a) one (1) of the ~~settled or appointed~~ members of the Order of Ministry who have been settled in or appointed to the Pastoral Charge;**
  - (b) the Designated Lay Minister who has been recognized by the Conference and appointed to the Pastoral Charge; or**
  - (c) the Pastoral Charge Supervisor.**
- ...
- 261 Chairperson [of Board of Trustees].** The ~~settled or appointed~~ member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge, the Designated Lay Minister who has been recognized by the Conference and appointed to the Pastoral Charge, or the Pastoral Charge Supervisor shall have the right to preside as Chairperson at all meetings of the Board of Trustees and may appoint a deputy to act as the Chairperson. In the absence of the ~~settled or appointed~~ member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge, the Designated Lay Minister who has been recognized by the Conference and appointed to the Pastoral Charge, or the Pastoral Charge Supervisor, and of any such deputy, the Trustees present may elect a Chairperson from among themselves. The Chairperson shall have a casting vote in the event of a tie.

**Background:**

The By-Laws contemplate a category of Ministry Personnel known as Designated Lay Ministers, and provide that they may be recognized by the Conference;

Designated Lay Ministers recognized by the Conference may be appointed to a Pastoral Charge;

such Designated Lay Ministers recognized by the Conference may serve that Pastoral Charge without supervision and without the presence of a member of the Order of Ministry;

other Ministry Personnel serving a Pastoral Charge may be a member of the Board of Trustees or indeed the chairperson of the Board of Trustees, pursuant to sections 256 and 261 of the By-Laws respectively;

**GS 23 – Mission Strategy and Choice of Organizational Model**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 delete sections 137 and 138 of the By-Laws, as follows:**

**137 ~~The mission strategy of a Pastoral Charge should reflect the Pastoral Charge's understanding of ministry, its own religious traditions, its socio-cultural context, the purpose and goals of the Pastoral Charge, and its relationship to the larger church.~~**

**138 ~~The selection of a particular organizational model shall be based on a mission strategy developed and approved by the Pastoral Charge.~~**

**Background:**

Section 138 of the By-Laws provides that the selection of a particular organizational model for a Pastoral Charge is to be based on a mission strategy developed and approved by the Pastoral Charge;

other considerations, such as a shortage of volunteers, or the need to bring in new leadership, may be relevant to the selection of a particular organizational model for a Pastoral Charge;

Congregations within a multiple-point Pastoral Charge should be free to develop a mission strategy that suits their context;

**GS 24 – Sessions and Committees of Stewards in Multiple-Point Pastoral Charges**

**Origin:** General Secretary, General Council with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 remove the requirement that, for a multiple-point Pastoral Charge, there is to be a Session and a Committee of Stewards for the entire Pastoral Charge, and change sections 140 and 160 of the By-Laws to allow for a variety of configurations of Sessions and Committees of Stewards within a multiple-point Pastoral Charge, at least one of which configurations must be in place, as follows:**

**140 Where the Pastoral Charge consists of one (1) Congregation, there shall be a Session for the Pastoral Charge or Congregation. Where the Pastoral Charge consists of more than one (1) Congregation, there may shall be:**

- (a) a Session for each Congregation;**
- (b) a Session for the Pastoral Charge; or**
- (c) a Session for each Congregation, ~~in which case these Sessions shall jointly constitute the Session for the Pastoral Charge~~ and a Session for the Pastoral Charge which the Sessions for each Congregation shall jointly constitute.**

**160** **Where the Pastoral Charge consists of one (1) Congregation, there shall be a Committee of Stewards for the Pastoral Charge or Congregation.** Where the Pastoral Charge consists of more than one (1) Congregation, there ~~may~~ **shall** be:

- (a) a Committee of Stewards for each Congregation;**
- (b) a Committee of Stewards for the Pastoral Charge; or**
- (c) a Committee of Stewards for each Congregation, ~~in which case these Sessions shall jointly constitute the Session for the Pastoral Charge~~ and a Committee of Stewards for the Pastoral Charge which the Committee of Stewards for each Congregation shall jointly constitute.**

**Background:**

The By-Laws contemplate, for a multiple-point Pastoral Charge, that there is to be a Session and a Committee of Stewards for the entire Pastoral Charge, and that there may also be a Session and a Committee of Stewards for each of the constituent Congregations within the Pastoral Charge;

often for a multiple-point Pastoral Charge, there is a Session and a Committee of Stewards for each of the constituent Congregations within the Pastoral Charge, but no Session or Committee of Stewards for the entire Pastoral Charge;

**GS 25 – Approval of the Annual Budget for the Pastoral Charge or Congregation**

**Origin:** General Secretary, General Council with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 affirm the policy that responsibility for the annual budget be shared between the Pastoral Charge or Congregation and the Official Board or Church Board or Church Council, and that sections 114 and 184 of the By-Laws be changed to reflect this policy, as follows:**

**114** The annual meeting shall receive the annual reports, hold elections, and transact any other business regularly brought before it, except the question of a change in pastoral relationship unless it has been duly specified in the notice calling the



**meeting. The annual meeting shall consider and make a decision upon the draft annual current receipt and current expense budget, and the draft annual capital expense budget. It is recommended that the annual report be printed and circulated among the members of the Pastoral Charge or Congregation prior to the meeting.**

**184 It shall be the duty of the Official Board:**

- (a) to submit to the Pastoral Charge or Congregation(s) for its consideration reports on life and work, ~~including a full statement of receipts and expenditures, of indebtedness, and of estimates for the ensuing year (Basis 5.12.3), and the rates fixed by the appropriate General Council working unit.~~ These reports shall not preclude direct presentation to the Pastoral Charge or Congregation(s) at its annual meeting of reports of their work from the Session, the Committee of Stewards, and other departments of the Pastoral Charge or Congregation(s). Copies of such reports shall be placed in the hands of the Official Board prior to such annual meeting. The Official Board should prepare therefore for submission to the annual meeting a general report covering all the work of the Pastoral Charge, with such recommendations as it deems wise. It is recommended that the annual report be printed and circulated among the members of the Congregation(s);**
- (b) [new] to submit to the Pastoral Charge or Congregation(s), for its consideration and decision, a full statement of receipts and expenditures, of assets and liabilities, and of estimated current receipts and current expenses, and capital expenses, for the ensuing year (Basis 5.12.3);**
- (c) [new] where it has been authorized by the Pastoral Charge or Congregation to do so, to consider and make a decision upon the draft annual current receipt and current expense budget, and the draft annual capital expense budget. The approved annual current receipt and current expense budget, and the approved annual capital expense budget, may be revised by the Official Board, where in its opinion such revisions do not significantly or substantially change the budget. Where significant or substantial changes are contemplated, the approved annual current receipt and current expense budget, and the approved annual capital expense budget, shall be resubmitted to the Pastoral Charge or Congregation(s) at a meeting called for that purpose, for its reconsideration and decision;**

**[subsequent subsections to be re-lettered]**

**Background:**

Subsection 184(a) of the By-Laws provides that the Official Board has the duty to submit to the Pastoral Charge or Congregation for its consideration a full statement of receipts and expenditures, of indebtedness, and of estimates for the ensuing year;

the draft annual budget is typically submitted for approval at the annual meeting of the Pastoral Charge or Congregation;

neither section 114, nor section 167, nor subsection 184(a) gives the Pastoral Charge or Congregation exclusive responsibility in matters relating to the annual budget;

unanticipated circumstances may arise, requiring changes to the approved annual budget;

## **GS 26 – Committee of Stewards and Stewardship Committee**

**Origin:** General Secretary, General Council and the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 affirm the policy that the Committee of Stewards has certain stewardship duties, and that section 166 of the By-Laws be changed to reflect this policy, as follows:**

### **166 It shall be the duty of the Committee of Stewards:**

- (a) ~~through to assist~~ the Stewardship Committee of the Official Board ~~to assist in~~ securing contributions for the ministry of the Pastoral Charge, preferably by ~~the weekly envelope~~ regular contributions and an every-person canvass, ~~for:~~
- ~~i. the remuneration of the persons serving the Pastoral Charge as Ministry Personnel;~~
  - ~~ii. the assessments payable to the pension fund and the group insurance plan;~~
  - ~~iii. the salaries of other staff of the Pastoral Charge or Congregation;~~
  - ~~iv. the assessment to meet Presbytery and Conference expenses; and~~
  - ~~v. the current expenses of the Pastoral Charge or Congregation; and~~
- (b) to disburse the money received for ~~these purposes~~ that purpose. In the planning and the making of the disbursement of these monies, the Committee of Stewards shall be governed by the following order of priority:
- i. the remuneration of the persons serving the Pastoral Charge as Ministry Personnel;
  - ii. the assessments payable to the pension fund and the group insurance plan;
  - iii. the salaries of other staff of the Pastoral Charge or Congregation;
  - iv. the assessment to meet Presbytery and Conference expenses; and
  - v. other capital and current expenses of the Pastoral Charge or Congregation.

**Background:**

There is confusion between the role of the Committee of Stewards and the role of the Stewardship Committee, a confusion exacerbated by the similarity of names;

the Stewardship Committee has the primary responsibility for securing contributions for the ministry of the Pastoral Charge;

it is useful for the Committee of Stewards, in carrying out its disbursement duties, to be aware of the challenge of securing contributions that pay for those disbursements, and to be aware of the calls upon money and other resources, for other than local purposes;

communication and cooperation between the Committee of Stewards and the Stewardship Committee should be encouraged;

the itemizing, in subsection 166(a) of the By-Laws, of the local purposes for which contributions are to be secured is superfluous, since those items relate more closely to the disbursement duties of the Committee of Stewards;

**GS 27 – Committee of Stewards and Budget**

**Origin:** General Secretary, General Council with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 affirm the policy that the Committee of Stewards functions within the constraints of a current expense budget (operating budget) and a capital expense budget, and that section 166 of the By-Laws be changed to reflect this policy, as follows:**

**166 It shall be the duty of the Committee of Stewards:**

- (a) through the Stewardship Committee of the Official Board to assist in securing contributions, preferably by the weekly envelope and an every-person canvass, for:**
  - i. the remuneration of the persons serving the Pastoral Charge as Ministry Personnel;**
  - ii. the assessments payable to the pension fund and the group insurance plan;**
  - iii. the salaries of other staff of the Pastoral Charge or Congregation;**
  - iv. the assessment to meet Presbytery and Conference expenses; and**

- v. the current expenses of the Pastoral Charge or Congregation; and
- (b) to disburse the money received for these purposes, in accordance with the capital expense budget and the current expense budget approved by the Pastoral Charge or Congregation, or the Official Board or Church Board or Church Council. In the planning and the making of the disbursement of these monies, the Committee of Stewards shall be governed by the following order of priority:
- i. the remuneration of the persons serving the Pastoral Charge as Ministry Personnel;
  - ii. the assessments payable to the pension fund and the group insurance plan;
  - iii. the salaries of other staff of the Pastoral Charge or Congregation;
  - iv. the assessment to meet Presbytery and Conference expenses; and
  - v. other capital and current expenses of the Pastoral Charge or Congregation; and
- (c) in conjunction with the Board of Trustees, to make recommendations to the Official Board or Church Board or Church Council regarding capital expenditures.

**Background:**

The By-Laws are unclear whether the Committee of Stewards is obliged to carry out its duties of disbursement in accordance with the expense budget of the Pastoral Charge or Congregation;

the By-Laws are unclear whether the Committee of Stewards is entitled to make major capital expense decisions;

**GS 28 – Calling of Meetings of Official Board, Church Board, Church Council**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that all meetings of the Official Board or Church Board or Church Council may be called in the same way, and that section 182 of the By-Laws be changed, and new sections 201.1 and 218.1 be added, to reflect this policy, as follows:**

- 182 Calling. ~~Special~~ Meetings [of the Official Board] ~~shall~~ may be called:**
- (a) by the Chairperson;
  - (b) by a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
  - (c) by a Designated Lay Minister who has been appointed to the Pastoral Charge and recognized by the Conference;
  - (d) by the Pastoral Charge Supervisor;
  - (e) upon the written request of five (5) members of the Official Board. Such meetings shall be held within fourteen (14) days of the presentation of the written request, and only the business named in the notice to members of the Official Board shall be transacted; or
  - (f) on the authority of the Presbytery.
- 201.1 [new] Calling. Meetings [of the Church Board] may be called:**
- (a) by the Chairperson;
  - (b) by a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
  - (c) by a Designated Lay Minister who has been appointed to the Pastoral Charge and recognized by the Conference;
  - (d) by the Pastoral Charge Supervisor;
  - (e) upon the written request of five (5) members of the Church Board. Such meetings shall be held within fourteen (14) days of the presentation of the written request, and only the business named in the notice to members of the Church Board shall be transacted; or
  - (f) on the authority of the Presbytery.
- 218.1 [new] Calling. Meetings [of the Church Council] may be called:**
- (a) by the Chairperson;
  - (b) by a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
  - (c) by a Designated Lay Minister who has been appointed to the Pastoral Charge and recognized by the Conference;
  - (d) by the Pastoral Charge Supervisor;
  - (e) upon the written request of five (5) members of the Church Council. Such meetings shall be held within fourteen (14) days of the presentation of the written request, and only the business named in the notice to members of the Church Council shall be transacted; or
  - (f) on the authority of the Presbytery.

### **Background**

Whereas section 182 of the By-Laws provides for who may call special meetings of the Official Board;

And whereas there is no provision in the By-Laws for who may call meetings of the Official Board that are not special;

And whereas there is no provision in the By-Laws for who may call meetings of the Church Board or the Church Council;

And whereas meetings may be held at a time previously agreed upon by the Court;

And whereas it is desirable that there be provision in the By-Laws for who may call meetings of the Official Board or Church Board or Church Council;

### **GS 29 – Pastoral Charge Supervisor and Church Board and Church Council**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that Pastoral Charge Supervisors ought to be members of all Church Courts within the Pastoral Charge, and that sections 202 and 219 of the By-Laws be changed to reflect this policy, as follows:**

**202 The Membership of the Church Board shall consist of:**

- (a) all those selected by the Congregations(s) to exercise leadership in the care and oversight of the life of the Pastoral Charge;**
- (b) all Ministry Personnel who have been settled in or appointed to the Pastoral Charge; and**
- (c) where there is no member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge, or Designated Lay Minister who has been recognized by the Conference and appointed to the Pastoral Charge, the person appointed by the Presbytery as the Pastoral Charge Supervisor; and**
- ~~(e)~~(d) the lay representatives to the Presbytery.**

...

**219 The Membership of the Church Council shall consist of:**

- (a) persons selected by each Committee created by the Pastoral Charge to be members of the Church Council, according to the numbers and qualifications determined by the Pastoral Charge**
- (b) all Ministry Personnel who have been settled in or appointed to the Pastoral Charge;**

- (c) **where there is no member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge, or Designated Lay Minister who has been recognized by the Conference and appointed to the Pastoral Charge, the person appointed by the Presbytery as the Pastoral Charge Supervisor;**
- (e)(d) **the lay representatives to the Presbytery; and**
- (d)(e) **additional members as determined by the Pastoral Charge, which may include: officers elected by the Pastoral Charge, such as the Chairperson, the Vice-Chairperson, the Secretary, the Treasurer; the Chairperson(s) of the Board(s) of Trustees or their appointee; and persons elected to leadership positions in other organizations of the Pastoral Charge or Congregation(s), such as the Women’s Ministries Network, the AOTS, or the youth group.**

...

### **Background**

Whereas subsections 145(b) and 183(c) of the By-Laws provide that a Pastoral Charge Supervisor is a member of the Session and the Official Board respectively;

And whereas there is no similar provision in section 202 and 219 whereby a Pastoral Charge Supervisor is a member of the Church Board or the Church Council respectively;

And whereas subsections 123(c), 201(c), and 218(c) contemplate that a Pastoral Charge Supervisor can satisfy the Quorum requirement for meetings of Courts of the Pastoral Charge;

And whereas there ought to be parallel provision for the membership of Session and Official Board, Church Board, and Church Council, these being alternative organizational models for Pastoral Charges;

### **GS 30 – Stewardship Committee**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 change section 245 of the By-Laws, as follows:**

#### **245 Stewardship Committee.**

- (a) **Membership. The size of the Committee will be governed ~~to some extent~~ by the size of the Pastoral Charge. In view of the importance of the Committee**

to the Pastoral Charge, it is suggested that in ~~Smaller Pastoral Charges~~ the minimum number of members should be ~~ten (10)~~ six (6). The membership should be generally representative of the life and work of the Pastoral Charge and include the Chairperson of the Committee of Stewards or equivalent, or his or her delegate. ~~There should be, as ex officio members of the Committee, the following: the Chairperson(s) of the Committee(s) of Stewards or equivalent, the Treasurer of the Pastoral Charge, the Treasurer of the Mission and Service Fund, two (2) representatives of the Women's Ministries Network, and a representative of the Committee to address the faith formation and Christian education needs of the Pastoral Charge. Of the total number of members, at least one-third (1/3) should be from the Committee(s) of Stewards or equivalent.~~

- (b) Duties. The Stewardship Committee shall have the following duties:
- i. to be responsible for the overall stewardship level of the Pastoral Charge so that its full ~~financial~~ potential may be realized. To this end the Committee shall review annually the total financial stewardship objective of the Pastoral Charge, ~~that is, the needs at local, regional, and national levels;~~
  - ii. to interpret to the Pastoral Charge why the ~~funds~~ resources are needed and how they will be ~~expended~~ used;
  - iii. to keep in perspective and under review the proportions of ~~money spent~~ resources used locally and regionally in relation to the amount provided for the wider work of the United Church through the Mission and Service Fund;
  - iv. to cultivate knowledge and conviction concerning the mission of the church in all its aspects, ~~among all age groups and by all media available;~~
  - v. ~~to make available to the Pastoral Charge the materials issued through the relevant General Council working units;~~
  - ~~vi.~~v. through the use of approved methods of church ~~finance~~ stewardship, to secure commitment and participation in the mission of the church by the Pastoral Charge. To this end the Committee shall organize periodic visitations for stewardship purposes; and
  - ~~vii.~~vi. to report regularly to the Official Board or Church Board or Church Council and to prepare an annual report for the Pastoral Charge.
- (c) Assumption of Duties by Stewards. When the duties of the Stewardship Committee are assumed by the Committee(s) of Stewards or equivalent, the Committee(s) of Stewards or equivalent should for this purpose be enlarged to be generally representative of the life and work of the Pastoral Charge and ~~in any event should include the ex officio members suggested above.~~

## Background

whereas many Pastoral Charges are small, and the number of people willing to serve on Committees is also small, and therefore it may be difficult to obtain the minimum number of 10 members required for the Stewardship Committee by section 245(a) of the By-Laws;



And whereas it may be harder to recruit officers and members for other Committees when two treasurers plus three members of other Committees must also serve on the Stewardship Committee;

And whereas also it is similarly counter-productive to insist that at least one third of the membership of the Stewardship Committee should be from the Committee of Stewards or equivalent;

And whereas each of these requirements is qualified by the word “should,” which means they are not mandatory;

And whereas it is important to foster a broader sense of stewardship, one that concerns resources in addition to financial resources;

### **GS 31 – Boards of Trustees and Realigned Multiple-Point Pastoral Charges**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 change section 268 of the By-Laws, as follows:**

#### **268 Congregations Amalgamating.**

- (a) **When a proposal to amalgamate two (2) or more Congregations is made, each Congregation shall meet separately to make a Decision on the proposal.**
- (b) **Where two (2) or more ~~Pastoral Charges or~~ Congregations are to be amalgamated by the Presbytery under section 334:**
  - i. **after consulting with the ~~Pastoral Charges or~~ Congregations, and before any amalgamation takes place, the Presbytery must declare surplus the part or parts of the property of the amalgamating ~~Pastoral Charges or~~ Congregations determined by the Presbytery no longer to be needed; and**
  - ii. **such surplus property shall be applied, either before or after the completion of the amalgamation, for such purpose for the benefit of the United Church as the Conference may determine.**

- (c) **Where two (2) or more ~~Pastoral Charges or~~ Congregations have been amalgamated:**
- i. **all of the Property, both Real and Personal, including any surplus property not yet disposed of, held by the Trustees of each of the ~~Pastoral Charges or~~ Congregations for their respective ~~Pastoral Charges or~~ Congregations shall, from and after the amalgamation, be deemed always to have been property held by the Trustees of the amalgamated ~~Pastoral Charge or~~ Congregation for the amalgamated ~~Pastoral Charge or~~ Congregation, without any conveyance being required from the Trustees of the amalgamating ~~Pastoral Charge or~~ Congregation; and**
  - ii. **any gift, devise, or bequest made before or after the amalgamation or intended to be made to a ~~Pastoral Charge or~~ Congregation or the Trustees of a ~~Pastoral Charge or~~ Congregation, which has been the subject of an amalgamation, shall be paid to, transferred to, and vested in the Trustees of the amalgamated ~~Pastoral Charge or~~ Congregation and shall be held for the amalgamated ~~Pastoral Charge or~~ Congregation.**
- (d) **Congregations do not cease to exist by reason of being parties to an amalgamation, but rather continue as the amalgamated Congregation.**

### **Background**

Whereas the stress in subsection 268(c) of the By-Laws on the amalgamated Board of Trustees has given rise to the interpretation that there could *only* be an amalgamated Board of Trustees, even in instances such as where 2 single-point Pastoral Charges become one multiple-point Pastoral Charge, or 2 multiple-point Pastoral Charges become one multiple-point Pastoral Charge;

And whereas section 250 requires each Congregation to have a Board of Trustees;

And whereas in instances such as where 2 single-point Pastoral Charges become one multiple-point Pastoral Charge, or 2 multiple-point Pastoral Charges become one multiple-point Pastoral Charge, the relationship between Congregation and congregational property in each of the points remains unaffected; so the titular ownership of the church buildings remains with the Trustees for each of those Congregations;

## **GS 32 – Amalgamations and Surplus Property**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 change section 268 of the By-Laws, as follows:**

### **268 Congregations Amalgamating.**

- (a) When a proposal to amalgamate two (2) or more Congregations is made, each Congregation shall meet separately to make a Decision on the proposal.**
- (b) Where two (2) or more Pastoral Charges or Congregations are to be amalgamated by the Presbytery under section 334:
  - i. after consulting with the Pastoral Charges or Congregations, and before any amalgamation takes place, the Presbytery must declare surplus the part or parts of the property of the amalgamating Pastoral Charges or Congregations determined by the Presbytery no longer to be needed; and**
  - ii. such surplus property shall be applied, either before or after the completion of the amalgamation, for such purpose for the benefit of the United Church as the Conference may determine.****
- (c) Where two (2) or more Pastoral Charges or Congregations have been amalgamated:
  - i. all of the Property, both Real and Personal, including any surplus property not yet disposed of, held by the Trustees of each of the Pastoral Charges or Congregations ~~for their respective Pastoral Charges or Congregations~~ shall, from and after the amalgamation, be deemed always to have been property held by the Trustees of the amalgamated Pastoral Charge or Congregation ~~for the amalgamated Pastoral Charge or Congregation~~, without any conveyance being required from the Trustees of the amalgamating Pastoral Charge or Congregation; and**
  - ii. any gift, devise, or bequest made before or after the amalgamation or intended to be made to a Pastoral Charge or Congregation or the Trustees of a Pastoral Charge or Congregation, which has been the subject of an amalgamation, shall be paid to, transferred to, and vested in the Trustees of the amalgamated Pastoral Charge or Congregation and shall be held for the amalgamated Pastoral Charge or Congregation.****
- (d) Congregations do not cease to exist by reason of being parties to an amalgamation, but rather continue as the amalgamated Congregation.**

## **Background**

Whereas there is a conflict between the provisions of paragraphs 268(b)ii. and 268(c)i. of the By-Laws, regarding property of amalgamating Congregations;

And whereas paragraph 268(c)i. provides that all of the property held by the Trustees of the amalgamating Congregations, including any surplus property not yet disposed of, is, after the amalgamation, deemed always to have been property held by the Trustees of the amalgamated Congregation for the amalgamated Pastoral Charge or Congregation;

And whereas the beneficial ownership of surplus property rests in the first instance not with the Congregation but with the Conference;

## **GS 33 – Central Treasurer**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 recognize the office of central Treasurer for multiple-point Pastoral Charges, and that section 278 of the By-Laws be changed to reflect this policy, as follows:**

**278 Multiple-Point Pastoral Charge. A multiple-point Pastoral Charge shall have one (1) Pastoral Charge Official Board or Church Board or Church Council which shall be responsible for those matters that involve the joint interest of the Congregations that make up the Pastoral Charge.**

...

**(d) [new] The Committee of Stewards for the Pastoral Charge (or, where there is no Committee of Stewards for the Pastoral Charge, the Official Board for the Pastoral Charge) or the Church Board for the Pastoral Charge or the Church Council for the Pastoral Charge shall elect annually from among its members a central Treasurer. The duties of the central Treasurer shall be as specified in section 170.**

**[subsequent subsections to be re-lettered]**

**Background**

Whereas many multiple-point Pastoral Charges have a central Treasurer, although such an office is not specifically mentioned in the By-Laws;

**GS 34 – Recommendations by Presbytery Pastoral Relations Committee**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 establish the policy that appointment of representatives of the Presbytery to serve on certain joint Committees of the Pastoral Charge and the Presbytery is made by the Court on the recommendation of the Pastoral Relations Committee, and not by that Committee itself, and that sections 052, 054, 054.1 and 389 of the By-Laws be changed to reflect this policy, as follows:**

**052 Joint Needs Assessment Committee.**

- (a) **Membership.** The Joint Needs Assessment Committee shall include:
  - i. **two (2) representatives of the Presbytery appointed by the Presbytery ~~Pastoral Relations Committee~~; and**
  - ii. **representatives of the Pastoral Charge appointed by the membership of the Pastoral Charge or by the Official Board or Church Board or Church Council of the Pastoral Charge.**

...

**054 Joint Search Committee.**

- (a) **Membership.** The Joint Search Committee shall include:
  - i. **two (2) representatives of the Presbytery appointed by the Presbytery ~~Pastoral Relations Committee~~; and**
  - ii. **representatives in full membership of the Pastoral Charge, appointed by the membership of the Pastoral Charge or by the Official Board or Church Board or Church Council of the Pastoral Charge.**

...

**054.1 Interim Ministry Transition Committee.**

- (a) **Membership.** The Interim Ministry Transition Committee shall include:
  - i. one (1) or two (2) representatives of the Presbytery appointed by the Presbytery ~~Pastoral Relations Committee~~; and
  - ii. five (5) to seven (7) representatives in full membership of the Pastoral Charge, appointed by the membership of the Pastoral Charge or by the Official Board or Church Board or Church Council of the Pastoral Charge.

...

**389 [Presbytery] Pastoral Relations Committee.**

...

**(b) Duties.**

...

vi. When a needs assessment has been initiated by the Presbytery, the Committee shall ~~appoint~~ recommend to the Presbytery two (2) representatives of the Presbytery to serve on the Joint Needs Assessment Committee. The first meeting of the Joint Needs Assessment Committee shall be convened by a Presbytery representative.

vii. When a Vacancy in a Pastoral Charge has been declared by the Presbytery, the Committee shall ~~appoint~~ recommend to the Presbytery two (2) representatives of the Presbytery to serve on the Joint Search Committee. The first meeting of the Joint Search Committee shall be convened by a Presbytery representative.

...

ix. Where a request that the Presbytery appoint an Interim Minister is approved, the Committee shall either ~~appoint~~ recommend to the Presbytery two (2) representatives of the Presbytery to serve on an Interim Ministry Transition Committee to recommend an appointment or ~~appoint~~ recommend to the Presbytery one (1) or more representatives of the Presbytery to work with the Official Board or Church Board or Church Council of the Pastoral Charge to recommend an appointment, and the Committee shall make a recommendation as to whether the appointment requires an act of covenant.

...

xi. Where a request that the Presbytery appoint a Supply for up to one (1) year is approved, the Committee shall either ~~appoint~~ recommend to the Presbytery two (2) representatives of the Presbytery to serve on a Joint Search Committee to recommend an appointment or ~~appoint~~ recommend to the Presbytery one (1) or more representatives of the Presbytery to work with the Official Board or Church Board or Church Council of the Pastoral Charge to recommend an appointment, and the Committee shall make a recommendation as to whether the appointment requires an act of covenant.

...  
...

### **Background**

Whereas the definition of “Committee” in section 001 of the By-Laws states that “A Committee may only recommend and only to the body that appointed the Committee, unless its duties, powers, and responsibilities are otherwise defined in the Basis of Union or these By-Laws;”

And whereas, perhaps for reasons of time constraints, section 389 of the By-Laws indeed gives to the Presbytery Pastoral Relations Committee the duty to appoint representatives of the Presbytery to serve on certain joint Committees of the Pastoral Charge and the Presbytery engaged in pastoral relations work;

And whereas normally that duty is discharged by the making of a recommendation by the Presbytery Pastoral Relations Committee to the Presbytery, which recommendation is then disposed of by that Court;

And whereas it is possible for a disposition of a recommendation by the Presbytery Pastoral Relations Committee to be effected by the Executive of the Presbytery, even where there is an impending time constraint, by a telephone conference call;

And whereas it is appropriate that appointment of representatives of the Presbytery to serve on certain joint Committees of the Pastoral Charge and the Presbytery be made by the Court and not by a Committee of that Court;

### **GS 35 – Term of Office of Conference President**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that the term of office of a President of Conference may be as long as three years, and that subsection 430(a) of the By-Laws be changed to reflect this policy, as follows:**

**430 [Conference] President.**

- (a) **The Conference shall elect from among its members a President, who shall hold office for a term of one (1), ~~or two (2), or three (3)~~ years. The Conference may not delegate the election of a President.**

**Background**

Whereas a Remit enacted by the Thirty-Ninth General Council (2006) gave a Conference the option to meet only once during a three-year period;

And whereas the current By-Law provision restricting the length of the term of office for a President of Conference to one or two years reflects the previous requirement that a Conference meet either annually or biennially;

And whereas the intent of the provision about the length of the term of office of the President was to make the term coincide with the time between annual or biennial meetings of the Conference;

And whereas the inability of a Conference to delegate the election of a President effectively prevents a Conference that might wish to meet only once during a three-year period from doing so;

**GS 36 – Duties of Conference Executive Secretary**

**Origin:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 change section 433.1 of the By-Laws, as follows:**

**433.1 Duties of Executive Secretary. It shall be the duty of the Executive Secretary:**

- ...
- (n) ~~to rule on questions of interpretation of~~ **to interpret** Conference policies and procedures ~~as these pertain to the discharge of its duties and the exercise of its powers. All such rulings shall be duly recorded and reported in writing~~



~~for information to the General Secretary of the General Council within one (1) month; and~~

...

### **Background**

Whereas subsection 513(f) of the By-Laws provides that the General Secretary of the General Council has authority “to make rulings on questions of jurisdiction and interpretation with respect to all matters of the Polity, procedures, and practice of the United Church”;  
And whereas subsection 433.1(n) suggests that the Conference Executive Secretary may make rulings concerning the discharge of the duties and the exercise of the powers of the Conference;

And whereas it is inconsistent to allow another officer of the United Church to make rulings on some of the same matters;

### **GS 37 – Election and Duties of Moderator**

**Origin:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 reorganize and amend sections 510 and 511 of the By-Laws, as follows:**

#### **510 Moderator.**

- (a) ~~Appointment~~ **Election.** The General Council shall elect from among its members the Moderator, ~~who shall be its presiding officer as well as the senior elected executive officer of the United Church.~~
- ~~(g)~~**(b) Term.** The Moderator shall continue in office for a term of three (3) years, which shall be deemed to be the period of time elapsing between the installation at one General Council and the installation of a successor at the next General Council.

#### **511 Duties of Moderator. It shall be the duty of the Moderator:**

- (a) to give leadership to the United Church, especially in spiritual things, quickening in the hearts of the people a sense of God as revealed in Christ, and heartening and strengthening the whole United Church;

- ~~(d)~~**(b)** as senior elected officer of the United Church, to preside at the meetings of the General Council, its Executive, and its Sub-Executive;
- ~~(b)~~**(c)** to visit throughout the United Church, giving sympathetic guidance and counsel in all its affairs, and to report thereon to the General Council and its Executive; and
- ~~(e)~~**(d)** to be the primary spokesperson for the United Church and representative of the United Church; ~~and~~ .

### **511.1 Moderator.**

- ~~510(b)~~ **(a)** Committee Membership. The Moderator shall be *ex officio* a member of the Committees appointed by the General Council and the Permanent Committees of the Executive of the General Council.
- ~~510(e)~~ **(b)** Nominations. Nominations for the office of Moderator made by Conferences or Presbyteries shall be accepted by the General Secretary of the General Council at least two (2) months prior to the next General Council. These nominations are to be accompanied by biographical notes concerning each nominee, which biographical notes shall be printed with the nominations in the agenda of the General Council. This is not to be understood as precluding nominations from the floor of General Council itself. The election shall be by a majority ballot.
- ~~510(d)~~ **(c)** Meeting. A meeting shall be arranged early in the term of the Moderator, by the General Secretary of the General Council, with the Moderator, the Chairperson of the Moderator's Advisory Committee, and the General Council Ministers, to establish ongoing working relationships, and to clarify roles, responsibility, and authority.
- ~~510(e)~~ **(d)** Relief from Ordinary Duties. The Moderator if employed by the Church may be relieved of ordinary duties during the term of office, as may be arranged by the General Council with the Moderator and with the Pastoral Charge or General Council working unit served by the Moderator. The arrangement shall include a definite determination of the financial responsibility of the General Council with respect to the Moderator and the Pastoral Charge or General Council working unit served by the Moderator.
- ~~510(f)~~ **(e)** Administer Communion. A Diaconal Minister or lay person in the office of Moderator shall have the right to administer the Sacrament of Holy Communion at regular meetings of the General Council, its Executive, and its Sub-Executive, while in office.
- ~~510(h)~~ **(f)** Review. The role and remuneration of the Moderator, and the needs of the United Church in relation to the role of the Moderator, shall be reviewed by the Executive of the General Council at least every ten (10) years, and the Executive of the General Council shall seek ways in which the United Church may benefit from the accumulated wisdom and experience of past Moderators.

## **Background**

Whereas the office of Moderator combines the role of spiritual leader, the role of presiding officer, and other roles;

And whereas the election of the Moderator, the duties of the Moderator, and certain procedures concerning the office of Moderator, are not presented in the By-Laws as helpfully as they might be;

And whereas the role of the Moderator as spiritual leader ought to be accorded primacy;

And whereas the General Secretary of the General Council is the chief executive officer of the United Church;

## **GS 38 – Nominations for Moderator**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 clarify that the policy for the receipt of nominations for the office of Moderator made by Conferences or Presbyteries is that such nominations shall be accepted by the General Secretary of the General Council until a deadline which shall be two (2) months before the start of the meeting of the General Council, and that subsection 510(c) of the By-Laws be changed to reflect this clarification, as follows:**

**510 Moderator.**

...

**(c) Nominations.** Nominations for the office of Moderator made by Conferences or Presbyteries shall be accepted by the General Secretary of the General Council ~~at least two (2) months prior to~~ only until the date that is two (2) months before the scheduled start date of the next General Council. These nominations are to be accompanied by biographical notes concerning each nominee, which biographical notes shall be printed with the nominations in the agenda of the General Council. ~~This is not to be understood as precluding Further nominations may also be made~~ from the floor of General Council itself. The election shall be by a majority ballot.

## **Background**

Whereas subsection 510(c) of the By-Laws requires that nominations for the office of Moderator made by Conferences or Presbyteries be accepted by the General Secretary of the General Council at least two (2) months prior to the next General Council;

And Whereas there is some confusion as to the timeline within which nominations may be received:

1. at any time up until a date which is two (2) months before the start of a General Council; or
2. during a two (2) month period commencing two (2) months before the start of a General Council and ending at the start of the General Council;

And whereas nominations for the office of Moderator may also be made from the floor of the General Council itself;

## **GS 39 – Archives Management Agreement**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 delete section 537 of the By-Laws, as follows:**

**~~537 Archives Management Committee. There shall be an Archives Management Committee, consisting of representatives of both the General Council and Victoria University, which shall be responsible for the policy affecting, and the oversight of, the operations of the Central Archives in accordance with the then current agreement between the United Church and the University.~~**

## **Background**

Whereas the Central Archives of The United Church of Canada are no longer located at Victoria University;

And whereas the Central Archives of The United Church of Canada are now located at the General Council office at 3250 Bloor Street West, Toronto;

And whereas the archives management agreement between The United Church of Canada and Victoria University regarding the operations of the Central Archives is at an end;

And whereas there is no longer a need for a joint Archives Management Committee, to oversee the operations of the Central Archives in accordance with that agreement;

#### **GS 40 – Discretion with Transfer Committee**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

**That the 40th General Council 2009 clarify the policy that the Transfer Committee has discretion to accept, reject, or return an application for transfer, and that section 713 of the By-Laws be changed to reflect this policy, as follows:**

#### **713 Authority [of Transfer Committee].**

...

- (f) Each member of the Order of Ministry desiring a transfer to another Conference, and each Pastoral Charge extending a call to a member of the Order of Ministry from another Conference, shall make application in writing for such transfer through the Presbytery with which they are enrolled. ~~Each member of the Order of Ministry not in a Pastoral Charge and desiring transfer to another Conference shall also send a copy of such application to the Presbytery into which enrolment is desired.~~ The Secretary of such Presbytery shall immediately report the action of the Presbytery concerning such application for transfer to the Secretary of the Transfer Committee, and shall notify the Conference Settlement Committees concerned.**
- (g) The Transfer Committee shall have the power to accept, reject, or return the transfer application to the Presbyteries concerned for clarification and further submissions. The Transfer Committee shall notify the Conference Settlement Committees and the Presbytery Pastoral Relations Committees concerned of its decision.**

[subsequent paragraph to be re-lettered]

## **Background**

Whereas there is some confusion as to whether the Transfer Committee must automatically approve a transfer of a member of the Order of Ministry from one Conference to another, or whether it can refuse such a transfer;

And whereas the Transfer Committee is not a “rubber stamp” but has such discretion.

## **GS 41 – Candidate Age as a Consideration for Admission to the Shorter Course**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

**That the 40th General Council 2009 affirm the policy that the age of a Candidate not itself be a consideration for admission to the Shorter Course, and that section 723 of the By-Laws be changed to reflect this policy, as follows:**

**723 Shorter Course.**

...

**(b) Considerations. In making such a decision concerning admission to the Shorter Course, the appropriate General Council working unit shall take into account previous life and academic experiences, and family and financial responsibilities, ~~and age (normally thirty-five (35) years of age or over).~~**

...

## **Background**

Whereas subsection 723(b) of the By-Laws contains a reference to the age of a Candidate, specifying “age (normally 35 years of age or over)” as a consideration for admission to the Shorter Course;

And whereas, as a matter of Church policy and to comply with provincial human rights codes, the Education and Vocations Committee charged with overseeing admission to the Shorter Course no longer takes age into account.

**GS 42 – Adjourning and Closing a Meeting**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 adopt the policy that closing a meeting means terminating proceedings, while adjourning a meeting means suspending proceedings until another time, and that Appendix III to *The Manual*, the Rules of Debate and Order, be changed to reflect this policy, as follows:**

**3. Orders of the Day**

- (a) When an agenda has been adopted that does not specify the time for its items, such items are considered without time limit, unless the Court decides otherwise by a two-thirds (2/3) majority of those voting.
- (b) When an agenda has been adopted that specifies the time for particular items, such time shall be strictly adhered to, unless the Court decides otherwise by a two-thirds (2/3) majority of those voting. ~~A call for Orders of the Day requires no seconder.~~

**4. Order of Priority on Motions**

- (a) To close.
- ~~(a)(b)~~ To fix the time to adjourn.
- ~~(b)(c)~~ To adjourn.

[subsequent subsections to be re-lettered]

**12. Motion to Adjourn**

~~A motion to adjourn is not debatable. If, however, any conditions, such as time or place for reassembling, are attached, the motion to adjourn loses its priority and becomes a main motion. If there is no provision for reassembling, a motion to adjourn becomes debatable.~~

A motion to adjourn is intended to suspend a meeting until another time. A motion to adjourn is in order only if there is already an agreed-upon time and place for resuming the meeting, or if the motion specifies a time and place for resuming the meeting. A motion to adjourn requires a seconder. Only the conditions attached to the motion to adjourn, such as time and place for resuming the meeting, are debatable; the wisdom of adjourning is not debatable.

**13. Closing a Meeting**

- (a) A motion to close is intended to terminate a meeting. A new meeting may commence, at a future time, by previous agreement or by call. There can be no conditions attached to a motion to close. A motion to close requires a seconder. A motion to close is not debatable.**
- (b) When all the business and purposes of a meeting have been attended to and the Presiding Officer is satisfied that there is no further business before the Court, the Presiding Officer may declare that the meeting is closed, without the need for a motion to close.**

[subsequent sections to be re-numbered]

**Background**

Whereas there is some confusion about the meaning of adjournment; namely, whether it means to terminate a meeting or merely to suspend proceedings until another time (literally, to another day);

And whereas there is some confusion about whether a motion to adjourn requires a seconder;

And whereas there is some confusion about whether a motion to adjourn is debatable;

And whereas there is some confusion about the priority of a motion to adjourn;

**GS 43 – Appendix IV Listing By-Law Sections Dealing with the Pastoral Relationship**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 delete from the forthcoming edition of *The Manual* Appendix IV listing the By-Law sections dealing with the pastoral relationship.**

**Background**

Whereas Appendix IV listing By-Law sections dealing with the pastoral relationship first appeared in the 1995 edition of *The Manual*;



And whereas improvements to the index of *The Manual*, and computer word search techniques, coupled with the availability of the *Manual* in PDF format, not read-only, have made it easier for users to find relevant provisions dealing with the pastoral relationship;

And whereas handbooks dealing with aspects of the pastoral relationship, including the *Handbook for Joint Needs Assessment Committees* and the *Handbook for Joint Search Committees*, are now easily available on-line to people with a particular interest in the pastoral relationship, and include cross-references to the relevant sections of the By-Laws;

And whereas sentiments have been expressed about the desirability of reducing the size of *The Manual*, thereby effecting better stewardship of the resources used in producing *The Manual*;

#### **GS 44 – Retained on the Roll of Presbytery without Settlement or Appointment**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

**That the 40th General Council 2009 change subsections 314(c) and (d) of the By-Laws, as follows:**

#### **314 Procedures about the Membership of a Member of the Order of Ministry on the Roll of Presbytery.**

...

- (b) **Temporarily Left Without Charge Settlement or Appointment.** A member of the Order of Ministry who is temporarily without a **Pastoral Charge settlement or appointment** shall remain a member of the Presbytery of which such person has been a member until the next meeting of the Conference, when the name of such person shall be placed on the roll of a Presbytery by the Conference on the recommendation of the Settlement Committee.

...

- (d) **Left Without Charge Settlement or Appointment.**
- i. A member of the Order of Ministry who is not serving in a Presbytery **Recognized Ministry** must be in a covenant relationship with a **Pastoral Charge or other Presbytery Recognized Ministry** in order to be considered for the retention of their name on the roll of the Presbytery, unless the Presbytery grants an exception. No recommendation for retention shall be for a period longer than the Conference year. ...

### **Background**

Whereas subsections 314(b) and (d) of the By-Laws refer to members of the Order of Ministry who are retained on the roll of Presbytery “without charge or appointment”;

And whereas a settlement can be made into something other than a Pastoral Charge, namely, a Presbytery Recognized Ministry;

And whereas a member of the Order of Ministry who has been settled into a Presbytery Recognized Ministry is not obliged to go through the process for retention on the roll of Presbytery set out in subsection 314(d).

### **GS 45 – Record of Proceedings**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is therefore proposed

**That the 40th General Council 2009 approve the amendment of the definition of “Verbatim Record” in Section 001 as follows:**

**“Verbatim Record” means a word-for-word record of proceedings by an appropriate method, such as manual, mechanical, electronic, shorthand, tape, film, video, or other device;**

**And further that Section 514 of the By-Laws be amended as follows:**

**546 Panel Officers. The panel of persons hearing each matter shall appoint a Presiding Officer and a Secretary from among its members. The Secretary shall:**  
**(a) keep or cause to be kept a Verbatim Record ~~full and correct record of the~~ proceedings of the panel of the Judicial Committee and of its Decisions;**

### **Background**

Whereas the By-Laws provide that a “Verbatim Record” of the proceedings, or a summary thereof, shall be kept of a Formal Hearing [Section 075(i)] and an Appeal Hearing [Section 076(t)];

And whereas “Verbatim Record” is defined in Section 001 of the By-Laws as “a word-for-word record of proceedings by an appropriate method, such as manual, mechanical, electronic, shorthand, tape, film, video, or other device”;

And whereas the By-Laws provide that a “full and correct record” of the proceedings shall be kept of a Hearing conducted by the Judicial Committee of the General Council [Section 546(a)];

And whereas a full and correct record would include the written materials filed for the Hearing as well as a record of the oral proceedings;

And whereas in the interests of consistency, it is advisable to use the same term in the By-Laws when the same meaning is intended;

### **GS 46 – Treasurer of the Presbytery; Treasurer of the Conference**

**From:** General Secretary, General Council  
together with the Manual Committee

**Financial Implications:**

**Source of Funding:**

**Staffing Implications:**

It is proposed:

**That the 40th General Council 2009 clarify the policy that the Presbytery and Conference must each elect a Treasurer, or provide for the functions of a Treasurer to be fulfilled in some other way, and that the By-Laws be amended to reflect this clarification:**

**372 Treasurer. The Presbytery shall ~~may~~ elect a Treasurer to receive and to disburse any monies under its control, subject to its instructions.**

**435 Treasurer. The Conference shall ~~may~~ elect a Treasurer to receive and to disburse any monies under its control, subject to its instructions.**

### **Background**

Whereas under Sections 372 and 435, respectively, of the By-Laws, the Presbytery and the Conference are each permitted – but not required – to elect a Treasurer;

And whereas under Section 464(d), the Conference Treasurer is required to be a member of the Conference Finance Committee;

And whereas these provisions collectively create some ambiguity as to whether there must be a Treasurer elected for each of the Presbytery and the Conference;

**GS 47 – Designated Lay Ministers – Presbytery Accountable Ministries**

**Origin:** General Secretary, General Council

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:** N/A

It is proposed:

**That the 40th General Council 2009 adopt the policy that:**

- (i) Designated Lay Ministers may be appointed by the Presbytery only to a Pastoral Charge or Presbytery Accountable Ministry; and**
- (ii) while under such appointment, such Designated Lay Ministers are members of Presbytery that made the appointment;**

**AND FURTHER that the 40th General Council 2009 authorize a Remit to the Presbyteries with respect to the following changes to the Basis of Union, in order to reflect this policy:**

**6.0 The Presbytery shall consist of:**

....

**6.2 lay members of the United Church:**

....

**6.2.1 appointed by the Presbytery as Designated Lay Ministers to serve a Pastoral Charge or other Presbytery Accountable Ministry ~~Presbytery Recognized Ministry~~ within the bounds of the Presbytery;**

**Background**

Section 6.2.1 of the Basis of Union provides that Designated Lay Ministers are members of Presbytery if they are under appointment by the Presbytery to serve a Pastoral Charge or other Presbytery Recognized Ministry within the bounds of the Presbytery;

The Definition of “Presbytery Recognized Ministry in Section 001 of the By-Laws is a Pastoral Charge or “any other ministry recognized by a Presbytery as valid exercise of Christian ministry”, and does not require that such ministry be one that is accountable to the Presbytery;

The definition of “Designated Lay Minister” in Section 001 of the By-Laws contemplates that a Designated Lay Minister may only serve in paid accountable ministry in a Pastoral Charge or other Presbytery Accountable Ministry, but not in any other kind of Presbytery Recognized Ministry;

The definition of “Designated Lay Minister” reflects the current understanding of Designated Lay Ministers as members of Presbytery only while serving under Presbytery appointment to a ministry that is a Pastoral Charge or other Presbytery Accountable Ministry;

The current understanding and definition of “Designated Lay Minister” does not allow for Designated Lay Ministers to be appointed to any other kind of Presbytery Recognized Ministry for which the Presbytery has no oversight.

### **GS 48 – Remits Authorized by the 39th General Council 2006**

**Origin:** General Secretary, General Council

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

### **The 40th General Council 2009:**

- 1. Remits 1, 2, 3, 4, 5 and 6 be enacted, effective upon the release of the Record of Proceedings of this 40th General Council 2009; and**
- 2. *The Manual* be changed to reflect the enactment.**

Whereas the following Remits were authorized by the 39th General Council 2006:

Remit 1 – Licensed Lay Worship Leaders

Remit 2 – Retired Lay Pastoral Ministers and Staff Associates

Remit 3 – Presbytery Membership for Lay Past Presidents

Remit 4 – Permanent Committee Chairpersons as Commissioners

Remit 5 – General Secretaries as Commissioners

Remit 6 – Ex Officio Commissioners to the General Council

And whereas by the designated date, out of 92 Presbyteries:

69 voted in favour of Remit 1

65 voted in favour of Remit 2

65 voted in favour of Remit 3

66 voted in favour of Remit 4

68 voted in favour of Remit 5

55 voted in favour of Remit 6

## **ANW 1 – Protection of Agricultural Land and Local Food Security**

**Origin:** Alberta and Northwest Conference, Concurrence, May 24, 2009  
Edmonton Presbytery, Concurrence, February 21, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council to develop a study resource to encourage and enable congregations to:**

- 1. become aware of the local planning process.**
- 2. raise awareness of and become involved in their local land use issues.**
- 3. foster connections between their local food producers and consumers.**
- 4. understand the process of food production “from seed to plate”.**
- 5. outline possibilities for local food consumption in the various regions in Canada (e.g., the 100-mile diet, developing urban garden plots).**
- 6. ground this work in our call to live in community and to be stewards of the earth.**

### **Framing the Question:**

Many of our cities are growing at a rapid pace, eating up precious farmland for residential, commercial and industrial uses. As more and more people move to urban centres, we have lost the memory of our rural roots. Food is a commodity purchased at mega-supermarkets. At the same time our farmers are also disconnected from the purchasers of their produce. How do we reconnect those who produce the food we eat and those who are primarily consumers? How do we become involved in the planning process to ensure that rural farmland is protected and small-scale urban farming is encouraged?

How do we develop community self-reliance and lessen our “carbon footprint”, ensuring sustainable livelihoods for our food producers and enough food for our growing communities?

### **Exploring the Question:**

We want to live in a healthy community. We want to live in places where people can make a viable living and provide for the needs of their families. Our cities and towns are expanding. We all want homes to live in and we want to encourage new industries to develop, but at what costs?

At the same time it has become harder and harder in our rural communities to make a viable living from small-scale farms, forcing many to leave their agricultural roots to seek employment in the urban centres. It is a continuous cycle that has divided us along urban/rural lines. Community is broken.

We also care about the environment and more of us are becoming aware of the size of our carbon footprint in the choices we make everyday, including the food we eat. Food is often just another commodity, often travelling thousands of miles to reach our table. We have lost touch with the process of growing and sustaining food production.

Our challenge is to reconnect our urban and agricultural communities to help provide long-term, sustainable food production and to help our communities become self-reliant. Some of this work is already happening. A conference was held Jan 29-31, 2009 here in Edmonton entitled “Food: Today, Tomorrow, Together” which brought together a number of speakers and workshops looking at issues around ensuring healthy food for all Albertans.

([www.foodalberta.org/schedule.html](http://www.foodalberta.org/schedule.html))

As well, again here in Edmonton the Greater Edmonton Alliance has brought awareness about these issues and worked to build new relationships between our food producers and consumers. ([www.greateredmontonalliance.com/news.php](http://www.greateredmontonalliance.com/news.php))

There are many resources already available as more and more researchers explore this issue. We would like to see this discussion in more of our churches. The United Church of Canada is in a good position to bring together congregations from both an urban and a rural perspective to creatively explore possibilities for food security and self-reliance. Together we can understand how urban development works and our participation in the planning process to ensure that our farmland is seen as a valuable resource that needs protection. We can foster connections between food producers and consumers, understanding our inter-dependence. We do this as people of faith called to live in community with each other and with all of creation.

Some websites with some good information and background:

[www.foodsecurecanada.org/](http://www.foodsecurecanada.org/)

[www.foodsecurityalberta.ca/default.asp](http://www.foodsecurityalberta.ca/default.asp)

[www.foodthoughtful.ca/](http://www.foodthoughtful.ca/)

[www.theurbanfarmer.ca/](http://www.theurbanfarmer.ca/)

## **ANW 2 – Continuing Support for WonderCafe and Print Ads**

**Origin:** Alberta and Northwest Conference, Concurrence, May 24, 2009  
St. Paul Presbytery, Concurrence, February 19, 2008

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct General Secretary, General Council:**

- 1. to find ways and means to promote and preserve the WonderCafe website;**
- 2. to be responsive to current issues through Print Ads.**

## **Background:**

*The Proposals Committee notes that the Executive of the General Council took the following action at its March 2009 meeting:*

1. *Approve the transition phase of the Emerging Spirit Project until June 30<sup>th</sup>, 2010 using the existing funding.*
2. *Direct the General Secretary, General Council to establish a workplan to continue Wonder Café and Caféchange beyond June 30<sup>th</sup>, 2010.*

**Framing the Question:**

**The Issue:** Considering the success of the WonderCafe website, the print ads and the United Church response to the recent atheist ads and the fact that these will come to an end with the culmination of the Emerging Spirit Campaign, General Council is strongly urged to actively seek ways and means to continue these successful initiatives.

In 1 Corinthians 9: 9-23 Paul speaks about engaging people on their own terms – becoming all things to all people – not in compromise or cowardice but in consideration and acceptance in order to spread the good news. He concluded with, “I have become all things to all people, that I might by all means save some. I do it for the sake of the gospel, so that I may share in its blessings.”

**Exploring the Question:**

In 2009, the Emerging Spirit campaign will end and with it, the funding for these types of outreach and engagement. The WonderCafe website is unique in the world with thousands of hits each month, and with 4000 hits in one day following the United Church’s ad in the Globe and Mail in response to the atheist ads.

The people who log on to the WonderCafe website are often people with no church connection, and it offers a unique opportunity for engaging them. WonderCafe is its own faith community despite not having a physical building.

The print ads reach people in the Emerging Spirit target group – the 30-45 year olds. We appreciate the impact that the Emerging Spirit Campaign has had on the church and commend the Emerging Spirit for this initiative.

**ANW 3 – Continuing Air Quality Standards and Health**

**Origin:** Alberta and Northwest Conference, Concurrence, May 24, 2009

Lamont Health Care Centre Advisory Committee, February 26, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the General Secretary, General Council be directed to call on The United Church of Canada, through its various courts (General Council, Conference, Presbytery/District and local courts), to encourage our provincial, territorial and federal governments to make**



**health the primary determinant for setting air quality standards in Canada, and that adequate resources be put in place to monitor and enforce these standards.**

## **Background**

### **Framing the Question:**

As we further develop as an industrialized nation we believe that the church should be fully committed to educating its members in a balanced and thoughtful way on the many aspects of the impact of pollution on our health and the well-being of all of creation. We would like the United Church of Canada to become more actively engaged in expressing its concern to all levels of government on the effects of pollution on the health of Canadians and by doing so speed the processes seeking satisfactory resolutions to this growing problem.

### **Exploring the Question:**

While our concern lies at all levels we are particularly aware of the potential pollution problems because of the immediate adjacency of the LHCC (Lamont Health Care Centre) to the Heartland Industrial Area in Alberta and its massive petrochemical development. In the immediate context we are concerned over the proposal by Alberta Sulphur Terminals Ltd to construct a sulphur forming and shipping facility just 6 km upwind of the LHCC. We have expressed our concerns by letter to the County of Lamont and by letter and presentation to the NRCC (Natural Resources and Conservation Board)

But air quality is not just a local or even a provincial matter. It is profoundly important to every Canadian. Henry and Martha are now elderly and suffering from COPD (Chronic Obstructive Pulmonary Disease) after years of breathing air with pollutants above scientifically established levels that can harm people. Children and adults are developing asthma at astounding rates unseen even a decade ago.

“The genetic pool does not dramatically change over the decades,” notes Dr Michael Cyr (an allergist and immunologist at McMaster University Hospital, Hamilton, ON). “So it’s obvious there’s something else going on here.” And that something appears to be our environment. (Article – “*Why so many allergies now?*” by Gwen Smith and Dory Cerny. Page 24 Allergic Living Fall 2008)

A new study *No Breathing Room: National Illness Costs of Air Pollution (August 2008)* from the Canadian Medical Association says that in 2008 air pollution will kill 21,000 Canadians. It will also result in more than 620,000 visits to doctors’ offices.

The World Health Organization has set air quality standards in particular in regards to particulate matter, ozone, sulphur dioxide and nitrogen dioxide levels. These levels are based on the extensive scientific evidence on air pollution and its health consequences.

The report *The Air We Breathe* (David Suzuki Foundation) compares Canada’s voluntary air quality guidelines with the legally binding national standards in the United States, Europe and Australia, as well as recommendations by the World Health Organization. The report concludes with several key, workable solutions for reducing the toll of air pollution on the health and well-

being of Canadians. “In a country that cherishes its health care system, we offer weaker protection from air pollution than the U.S., Australia, or the European Union,” says David Boyd, report author and Trudeau Scholar. “In order to provide an adequate level of health protection for Canadians, the federal government needs to establish and enforce legally binding national standards for air quality. By reducing pollution, we can save thousands of lives, prevent millions of cases of illnesses, and save billions of dollars in needless health care costs.”

#### **ANW 4 – Department of Peace**

**Origin:** Alberta and Northwest Conference, Concurrence, May 24, 2009

Church in the World Committee, Garneau United Church, January 14, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council to prepare congregational and community ministry materials urging these local courts to take action asking the Canadian government to create a Department of Peace that will:**

1. **Infuse all departments and agencies of the federal government with an ethic of peace;**
2. **Emphasize awareness of the basic causes of conflict and develop strategies and programs that will encourage a more caring society;**
3. **Reinvigorate Canada’s role as a global peace-builder through the promotion of non-violent resolution of conflict, human rights, the security of people and communities, socio-economic justice, and democratic participation in government;**
4. **Involve community members, voluntary organizations, its own staff, and other federal government departments;**
5. **Have a Minister with human and financial resources appropriate for a full department.**

#### **Background**

##### **Framing the Question:**

One of the titles for Jesus is “Prince of Peace.” We are called to bring peace to individuals, nations and the creation.

Yet in 2007 there were 40 armed conflicts taking place in 27 countries. 17 or more of these conflicts involved child soldiers contrary to international agreements.

\$1.1 trillion is spent annually on the military, rather health, education, housing, water and other necessary means of celebrating the life God has given us.

How can we turn the world upside down and show society another of being together in community? How do offer peace rather than oppression?

**Exploring the Question:**

The United Church's 39th General Council 2006 in Thunder Bay joined an international movement in 24 countries by endorsing the concept of a federal Department of Peace.

The Justice, Global and Ecumenical Relations Unit has created the Responsibility to Protect Policy following congregational and global partner consultations and the Policy has been endorsed by the Executive of the General Council.

The Responsibility to Protect includes the responsibility to prevent and to react to international violence.

Currently efforts by the Canadian government to address these conflicts are divided between various departments such as the Prime Minister's Office, Foreign Affairs, Defence, and the Canadian International Development Agency.

A Secretariat or Department of Peace driving a whole government approach to the issue would put a renewed emphasis on preventing conflicts, and could address underlying justice issues that lead to violence and coordinate a truly comprehensive response when war erupts.

**ANW 5 – Training for Designated Lay Ministry with Specialization in Youth and Young Adult Ministry**

**Origin:** Alberta and Northwest Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 name the Youth and Young Adult Ministry Training Program (Y2MT) of Alberta Northwest Conference as approved training for Designated Lay Ministry in the specialization of Youth and Young Adult Ministry and direct the General Secretary General Council to facilitate the implementation of this action.**

**Framing the Question:**

As of February 1, 2009, The United Church of Canada implemented a new category of ministry: Designated Lay Ministry. Within this category there is an educational stream with a variety of specializations anticipated. While youth ministry is anticipated as one specialization, the Youth and Young Adult Ministry Training Program (Y2MT) is not included as approved training for that specialization.

The Steering Committee believes that Alberta Northwest Conference offers exceptional training in the area of Youth and Young Adult Ministry that at least meets, if not exceeds, the training requirements for Designated Lay Ministers in the educational stream with a youth ministry specialization. In addition to offering to the denomination excellence in training, the Youth and Young Adult Ministry Training Program graduates will find a clearer place within The United Church of Canada. Thus the Steering Committee asks:

How can an excellent program that already exists, namely Alberta Northwest Conference's Youth and Young Adult Ministry Training Program, be considered approved training for Designated Lay Ministry?

### **Exploring the Question:**

#### **About the Youth and Young Adult Ministry Training Program (Y2MT)**

In 1998, Alberta Northwest Conference created a training program to provide academic and practical training for youth ministry. Since its inception, the Steering Committee has been committed to administering this program and as such, providing a balance between theoretical knowledge and practical application. This has evolved into what is now known as the Youth and Young Adult Ministry Training Program (Y2MT). In partnership with St. Stephen's College, Alberta Northwest Conference has coordinated field placements, weekend workshops, the development of a Principles in Youth and Young Adult Ministry course, the creation of a Faith Formation with Youth and Young Adults credit course, and offered several students academic and vocational guidance. This is an exceptional 2-year diploma program that we deeply believe prepares the student academically, emotionally, and spiritually to engage in appropriate and excellent youth and young adult ministry.

However, The United Church of Canada does not officially recognize this program or its students. It is not a national program, nor is it a program of a seminary. While we are in partnership with St. Stephen's College, and they are the body who grants the diploma, the Youth and Young Adult Ministry Training Program (Y2MT) is a program of Alberta Northwest Conference, and as such is our sole responsibility. The Steering Committee continues to be in conversation with General Council and its staff in this regard, however, at this time our students are not considered students within the purview of The United Church of Canada. The most pressing consequence is that Alberta Northwest Conference and its pastoral charges engaged in field placement bear 100% of the responsibility for medical and liability coverage for all students in the Youth and Young Adult Ministry Training Program (Y2MT). Other challenges include confusion about how our students relate to the denomination in which they hope to be employed, and that our students are not eligible to seek provincial student financing, nor denominational student funding.

#### **About the Students**

Since 1998, the diploma program has offered a wide-range of opportunity for all people of Alberta Northwest Conference to access this exceptional training. Many clergy have participated in weekend workshops or the St. Stephen's College course "Faith Formation with Youth and Young Adults" to further their education in the pastoral charge. Other participants have included lay people serving the church in paid accountable ministry, parents of youth, volunteer youth

leaders, and diploma students. We are pleased that there continues to be such incredible diversity in our courses!

However, we believe that the diploma program itself is under-subscribed. Many people refrain from enrolling in this intense program because they can neither access provincial student financing nor can they clearly see a professional standing within the structures of the church. In addition, through the vocational guidance offered to students through the program, roughly 50% of our students exit the program to pursue Ordination, with one student exiting to pursue Diaconal Ministry. While this is exceptional recruitment for the wider church, the mandate of our program is to equip people for youth and young adult ministry specialization.

**Designated Lay Ministry**

The Steering Committee believes that the new category of ministry, Designated Lay Ministry, offers an excellent opportunity to face these named challenges:

1. Confusion of the status of Y2MT students within the denomination.
2. Confusion about how the denomination supports a program with exceptional standards in training youth and young adult ministry specialists.

While seeking official status as a stream of Designated Lay Ministry training would still prohibit Y2MT students from provincial student funding, we believe that this shift would address all other challenges, including medical and liability coverage for students on field placement.

In addition, we believe that the excellence provided by this program is comparable to proposed training for other specializations within Designated Lay Ministry currently offered by either Five Oaks Centre or Calling Lakes Centre. (Please see DLM-Y2MT table, below.)

**DLMT/Y2MT Comparison Table**

<b>Designated Lay Ministry Training</b> Offered by Five Oaks Centre or Calling Lakes Centre, and Centre for Christian Studies	<b>Youth and Young Adult Ministry Training Program</b> Offered by Alberta Northwest Conference (in partnership with St. Stephen’s College)
5 core course in theology, Scripture, and church (offered by any Seminary)	Requires: Hebrew Scriptures, Christian Scriptures, Faith Formation in Youth and Young Adults, Introductory Theology, Introductory Church History, and an Academic Reading Course/Option (offered by St. Stephen’s College)
Modules in specialization training length and content still to be created (offered by Five Oaks Centre or Calling Lakes Centre)	Requires: demonstration of proficiency in 1. Pastoral Care with Youth & Young Adults 2. Ethics in Youth & Young Adult Ministry 3. Spiritual Practices with Youth & Young Adults 4. Music and Worship with Youth & Young Adults (20 hrs of instruction for each course)

Leadership Module offered by Centre for Christian Studies Two-week residential course (social justice, pastoral care, education and theology)	Principles in Youth and Young Adult Ministry Course (offered by ANW Conference), week-long intensive (35 hrs of instruction) youth ministry theories, young adult ministry theories, group dynamics, teaming, program planning, youth/young adult development, teen culture, United Church 101, ministry practices
Practical Training (coordinated by Five Oaks Centre or Calling Lakes Centre)	1. At least 360 hours (10 hrs/wk, 8 months) of supervised field placement at a learning site approved by the Steering Committee, ANW Conference 2. At least 50 hours on one supervised field placement project, independent of the learning site Coordinated by ANW Conference through its Program Coordinator (staff), Steering Committee, and approved placement Supervisor
On-going student support provided by Five Oaks Centre or Calling Lakes Centre	1. ANW Conference part-time staff available for ongoing conversation and support 2. At least 2 student-only collegiums for in-depth exploration of learning goals, accountability, and educational support 3. A volunteer mentor for each student, for the sole purpose of spiritual and emotional support to the student (non-graded, confidential)
Part-time, distance learning over 3 years	Part-time, distance learning over minimum of 2 years and a maximum of 5 years

### ANW 6 – Energy and Climate

**Origin:** Alberta and Northwest Conference, concurrence, May 24, 2009

Official Board: Garneau United Church, February 12, 2009

Presbytery: Edmonton, concurrence, February 21, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council direct the General Secretary, General Council to continue to pressure our Federal Government regarding:**

1. **Honouring the principle of acting in a more ecologically integrated manner within the Earth community by drawing on energy sources in ways that do not damage ecosystems;**

2. **The generation and use of energy being determined primarily by the needs of all people with a preferential option for poor people and poor countries and attention to ecological debt;**
3. **Compliance with international trade agreements that do not deny compliance with international environmental agreements;**
4. **Compliance with the Kyoto Protocol regarding climate change.**

## **Background**

### **Framing the Question:**

Global warming is happening. As stewards of creation we are called by the Creator to do all we can to care and respect creation. What can we do as a congregation, Presbytery, Conference and national church? How can we be examples to others and model to our members how to do their small share?

### **Exploring the Question:**

Quoting a document from the Justice, Global and Ecumenical Relations Unit at the General Council Office, “Our world is in crises. Human-induced climate change and conflicts over oil are killing people and the planet. Emissions from the burning and overuse of fossil fuels cause global climate change, deepens human rights abuses, creates conflict and causes economic inequity. Canadians are looking for alternatives to reduce our use of fossil fuels, and re-energize ourselves, our country and our world.”

And quoting from the Canadian Catholic Organization for Development and Peace: “All of life is interconnected and interdependent. The earth is an intricate array of living ecosystems, interconnected from microscopic realities to macro climate dynamics, and interdependent among these processes. Companies claim that the ecological damage from resource extraction is minimal and localized. This is not true.”

In Alberta we are dependent on oil for our fuel resources as well as for government financial resources. These are non-renewable resources and we in Alberta and in Canada cannot depend forever on oil and gas resources, to say nothing of the damage we are doing to our waterways, our wildlife, our earth.

As a country we have refused to listen to pleas for committing ourselves to cleaner air and water. We will not accept responsibility for the ways in which we are both destroying the earth and hurting people around the world because of the ways in which we abuse the resources that we find in our country. By our actions we also abuse people from around the world because of the ways in which we bring people from other countries to meet our needs. Also of great concern are our trading policies which consistently ignore Canadian ecological guidelines when we take our industries to other countries.

**ANW 7 – Extending the Emerging Spirit Program****Origin:** Alberta and Northwest Conference, concurrence, May 24, 2009

Official Board: Garneau United Church, February 12, 2009

Presbytery: Edmonton, concurrence, February 21, 2009

**Financial Implications:****Staffing Implications:****Source of Funding:****That the 40<sup>th</sup> General Council 2009 direct the Executive of the General Council:**

1. **To continue the *Emerging Spirit* Program for a minimum of three (3) years, as an essential component for vital, healthy, viable and relevant congregational ministry across Canada.**
2. **To consult further with Conferences and Presbyteries across Canada to determine continued application of *Emerging Spirit* learnings for church growth and development in all areas.**
3. **To invite the *Emerging Spirit* Leadership Team to provide advice and consultation to the wider church in recognition of the wisdom, and insights gained through their experiences.**
4. **To incorporate emerging church principles into all areas of Leadership Development including needs assessment, search practices, and through intentional curriculum development sponsored by The United Church of Canada.**

**Background****Framing the Question:**

That Calgary Presbytery, through Alberta & Northwest Conference, ask General Council to continue the mandate and funding for the *Emerging Spirit* Program of The United Church of Canada as an ongoing means of supporting congregational growth, development and leadership within an emerging church context and demographic.

**Exploring the Question:**

The *Emerging Spirit Program* has embraced and taken seriously important research and trends regarding the emerging church movement in North America. They have adapted it to fit not only the Canadian context, but also the culture within The United Church of Canada. Throughout the *Emerging Spirit's* mandate the program has provided timely and specific training and resources to support congregations who are reaching out to the emerging church market. This has included use of websites, worship technology, alternative advertising, relevant programming, appropriate language and images, and effective ways to connect with communities. This has been essential work for the development of congregational ministries that have value, meaning and relevancy. Both the *Living the Welcome* and *Living the Hope* Events demonstrated courage and risk-taking in getting at the systemic issues that must be addressed if our denomination and our ministries are to adapt within a rapidly changing culture and environment. When we include the work that has been done for both the *Emerging Spirit* Website and *WonderCafe*, the program's results thus far have specifically raised the standard of The United Church of Canada's awareness about emerging church ministry.



*Emerging Spirit* is building momentum at a critical time both for congregations and those in the wider church who are intentional about transformation and redevelopment. There may be congregations within The United Church of Canada who are not embracing this program. While it is their decision not to, there are others who are taking this program seriously. They seek and deserve support from *Emerging Spirit* which has strengthened their mission development. We do not want this valuable program to be compromised because of the resistance of others. Calgary Presbytery and its congregations have valued the timely work of *Emerging Spirit* and we recognize that if this type of intentional effort does not continue, there will be challenging consequences for congregations across The United Church of Canada. While the inevitability of closure for some congregations may not be avoidable, we believe that it is vitally important that *Emerging Spirit* continue to support congregations who are intentionally working within an emerging church context.

The research, resources and training provided through the *Emerging Spirit* Program are beyond the capacity of Presbyteries both financially and in leadership resources. The research, wisdom and insights gained through *Emerging Spirit* are also essential in the development of emerging church leadership. This has implications for Pastoral Relations, Training, Theological Education and lay leadership development. We need inspired leadership for a new cultural context if The United Church of Canada is to grow and flourish in ministry with the most educated, scientifically aware and technologically advanced society in human history.

#### **ANW 8 – Financing the Ministry – Resources for the Church by the Church**

**Origin:** Alberta and Northwest Conference, concurrence, May 24, 2009  
Calgary Presbytery, March 30, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009, direct the General Secretary, General Council:**

1. expedite financial relief for high debt congregations
2. develop tools that enhance resource deployment by leveraging all the resources of The United Church of Canada to maintain and develop communities of faith and mission. This work to include at least the following:
  - a. To evaluate the effectiveness, in a disciplined way the models now in place, including but not restricted to:
    - Loan Guarantees (administered by Permanent Committee on Finance),
    - “Two For One” (administered by Permanent Committee Programs for Mission and Ministry Unit: Congregational, Educational, and Community Ministries (CECM),
    - Tithing (administered by CECM),

- **Current CDF loan and repayment process (administered by CECM), and**
  - **Models used in other denominations for financing new ministry development.**
- b. **to bring together all the relevant groups including the Conferences into a cross-functional process to develop a governance protocol for oversight and administration of church development financing by all the courts of the church. The required plan should outline what part of the development effort is assigned to:**
- **General Council and its Executive,**
  - **General Council Working Units,**
  - **Conferences,**
  - **Presbyteries, and**
  - **Local Ministries**
3. **and report to the Executive of the General Council with respect to 1. above within 12 months and 2. above within 24 months.**

## **Background**

### **Framing the Question:**

A quarter century has passed since the United Church last placed the challenges of funding new ministries before the church. The Ventures In Mission (VIM) program raised \$44 million. Through these funds, 193 pastoral charges were helped with 73 new development loans, 51 grants for program and staff, and 42 pastoral charges were helped to re-develop.<sup>1</sup>

The Ventures in Mission appeal ended in 1984. During the years since, the United Church of Canada has focused on amalgamating congregations and closing ministries. Between 1996 and 2006, 466 congregations ceased to exist.<sup>2</sup> As a strategy for renewal and revitalization, closing and amalgamating congregations has not produced the results we need in this 21<sup>st</sup> Century.

The General Council Working Group on Funding New Ministries puts the following questions before us:

- Is God no longer calling people to be the church, to form new ministries?
- Has God stopped counting on the United Church to participate in God's mission to renew people and Creation?<sup>3</sup>

In spite of some shortcomings and challenges, congregations that were formed and renewed through VIM brought health and vitality to the whole church. New energy and vitality will continue to flow into the United Church provided we together embrace the challenge of initiating and funding new ministries.

One of the struggles of the VIM era was that the congregations which received the funds were laden with a heavy burden of debt. The debt burden compromised the ability of many congregations to fulfill their mission even though in many instances the financial supporters of

<sup>1</sup> *Creating New Communities of Faith and Mission*, Report of the Working Group on Funding New Ministries, January 2009, Executive Summary.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

these churches have been above average contributors. Evangelism gave way to maintenance. The challenge of both financing the mission and servicing the debt frequently created a crisis of morale.

In a former era, now gone, it was the mindset of the church that communities that wanted churches needed to take the initiative and provide the resources themselves. Conventional doctrines of personal responsibility and social duty contributed to this mindset. It's a mindset that was not so much informed by the gospel as by the rigors of being a new country with pioneer spirit.

The old mindset quit working and we stalled out. We pointed fingers of blame inward at each other and outward toward the changing social climate and context. Turf protection and excuses replaced creative thinking. We need to remind ourselves that The Good Samaritan didn't ask who should own the problem. The Good Samaritan simply responded to the human need before him with generosity and mercy.<sup>4</sup>

How can The United Church of Canada have an essential and vital role to play in mission and ministry to Canada and the world regardless of the challenges the 21<sup>st</sup> Century presents to communities of faith?

### **Exploring the Question:**

The challenges of funding new ministries have been much discussed. The following represents a list of some of the major consultations that have occurred this century.

Consultations on Church Development Finance, 2003 and 2005

Faith in the City Consultations, 2005 and 2006

High Debt Congregations Consultation, 2007

Creating New Communities of Faith Proposal, 2009

First there is a consistent finding that there are resources available in the wider church that we are not deploying.

A second finding is the realization that some debts bring life- a goal to achieve. Some give death – a burden to bear. We have not been adept at discerning how to assure one and not the other.

A third finding is that new ministry development is expensive and requires significant resources particularly where facilities are involved.

Finally is the reality that The United Church of Canada has an abundance of resources, although many are restricted as to what they can pay for, but not necessarily restricted as to how they are invested. The question arises, 'How can we apply such resources with the best and most prudent guidance available?' We need the best leverage out of national church assets. We seek to develop a policy which honours the intent of the original donations while permitting The United Church

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<sup>4</sup> Luke 10:29-37

of Canada to be good stewards in the interim of those resources to accomplish additional goals as well<sup>5</sup>.

The whole church is “invited to respond affirmatively to God’s persistent call to be the church. The invitation calls for a new beginning, new approaches, innovative shapes of being, the church paired with “out of the box” funding strategies<sup>6</sup>.

This proposal seeks to lend additional weight and energy to this invitation.

### **ANW 9 – GLBTT National Consultation (Gay, Lesbian, Bisexual, Transgender, and Two-Spirited People)**

**Origin:** Alberta and Northwest Conference, concurrence, May 24, 2009  
Church in the World Committee, Garneau United Church, January 14, 2009  
Edmonton Presbytery, February 21, 20

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009, direct the General Secretary, General Council**

- 1. to host a national consultation within the next three years, with gay, lesbian, bisexual, transgender and two-spirited members of the United Church to discuss homophobia and heterosexism in the church, and that Affirm United be invited to name at least three people to be on the planning committee.**
- 2. to meet and discuss, following the consultation with Affirm United representatives and national staff representatives, the time line and responsibility for any and all recommendations that come from the consultation.**
- 3. and that at least \$25,000 be set aside for this consultation to be spent over the three years.**

### **Background:**

#### **Framing the Question:**

2008 was the 20th Anniversary of the 1988 document, Ministry, Membership and Human Sexuality, that stated that all members of the United Church, regardless of sexual orientation, are eligible for ordination, commissioning and recognition.

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<sup>5</sup>Mathew 25:14-30; “The Parable of the Talents”; see also the *Magic Penny* “hold it tight and you won’t have any, lend it, spend it, and you will have so many they’ll roll all over the floor” Malvina Reynolds 1955.

<sup>6</sup> Op. cit.

2010 is the 20th Anniversary of the affirmation of the above document at the London General Council.

2009 is the perfect time to celebrate these occasions and to ask how things have changed in that time. How have we lived up to this promise? Where do we need to do more? In 1988 we discussed gays and lesbians but we have since, as a church and a society, come to recognize the work we need to do with bisexual, transgender and two-spirited people (a term used by some 1st Nations to refer to transgender people). How is the church dealing with its members who struggle with orientation and gender identity?

The United Church has declared that all orientations are a gift from God. Are we celebrating that gift or even recognizing it?

All members of the United Church would benefit from reflecting on how we are living out the compassion and inclusivity that Jesus has called us to live.

### **Exploring the Question:**

In 1999 the then Division of Mission in Canada and the Division of Ministry Personnel and Education sponsored a consultation with gay, lesbian and bisexual members of the United Church. The vast majority of the 36 recommendations of this consultation were not acted upon due to restructuring in the national office.

In 2006, General Council requested resources to change our behaviour and establish just relations with persons of varied orientations and gender identity. It also called for the creation of resources for the purpose of recognizing homophobia, with attention given to strategies for intervention and support on behalf of those who are caught in situations of homophobic abuse. The Justice, Global and Ecumenical Relations Committee at its April, 2007 meeting agreed that a new consultation should take place with gay, lesbian, bisexual, transgender and two-spirited members of the United Church in 2008. That consultation did not occur due to changes at the national office and budget cuts.

### **Comment from Alberta and Northwest Conference:**

- It would be desirable for such consultation to provide direction to congregations regarding how to appropriately support GLBTT people in the community, especially young people struggling with their own sexual orientation or gender identity, their families and friends.
- It would also be helpful for the consultation to address the issues faced by GLBTT persons in countries where their rights are routinely violated
- Feedback from the consultation to the whole church would be most helpful

**ANW 10 – Pay Equity for Clergy Couples**

**Origin:** Alberta and Northwest Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to take immediate action, in consultation with Revenue Canada, to change the salary policies of The United Church of Canada with respect to clergy couples in order that they will no longer bear the increased tax burden and loss of income that the current unjust and inequitable salary policies create for them.**

**Framing the Question:**

The United Church of Canada has, historically, spoken out on behalf of those experiencing inequities in employment relationships. Concerns have been raised with regard to minimum wage standards, working conditions, benefit plans for part-time workers, etc.

However, clergy couples in active ministry are penalized financially due to the combination of salary and housing allowance used by The United Church of Canada and how this fits with the taxation laws of Canada.

This practice continues in spite of repeated requests to General Council by clergy couples and others, as well as studies and consultations done by the United Church of Canada clearly naming this inequity and injustice and asking that changes be made.

**Exploring the Question:**

Under current policies of The United Church of Canada:

- All ministry personnel receive a salary that is made up of both a salary and housing allowance (or manse).
- Couples in ministry serving in pastoral charges each receive a housing allowance (or manse) but only one is allowed to claim the housing allowance benefit through Revenue Canada, while the other partner is taxed highly on this portion of their salary.
- Couples in ministry, where at least one partner is serving in a Conference or General Council position can choose to place this person, at their own request, on the Discontinued Service List and receive the lay equivalency salary and avoid this salary inequity and injustice, though many have chosen not to do this to stand in solidarity with their clergy couple colleagues serving in Pastoral Charges.
- If couples in ministry could choose to be paid either salary and housing allowance or the amount of these combined as a comprehensive salary; or if The United Church of Canada simply paid a comprehensive salary, they could achieve significant tax savings numbering in the thousands of dollars annually rather than having this income taxed away because of The United Church of Canada's unbalanced and inequitable salary policies, while those who are not part of clergy couples do not face this salary inequity.

The impact of The United Church of Canada's salary policies on United Church clergy couples, now and in the past, means a significant reduction in their annual income by comparison to their non-couple clergy colleagues. Clergy couples are being financially punished and burdened by the salary policies of The United Church of Canada simply because they are married to each other.

### **ANW 11 – Pension and Benefits**

**Origin:** Alberta and Northwest Conference, concurrence May 24, 2009  
Edmonton Presbytery, February 21, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009:**

- 1. Request that the Executive of the General Council establish a policy that provides equitable pensions for persons in Special Appointments and Presbytery Recognized Ministries, and**
- 2. Direct the General Secretary, General Council, to address the following:**
  - a. Calculation of the pension for persons on 'leave of absence' be adjusted to represent minimum salary changes made by The United Church of Canada**
  - b. Remove 'Special Appointments by Presbytery' and 'Presbytery Recognised Ministries' from the 'Leave of Absence' category with regards to pension, and base the pension contributions on actual annual salary. This is to be verified annually by the Presbytery that has made the appointment.**
  - c. Make these adjustments retroactive to January 2007, and pay either the difference for those on 'leave of absence' where the amount is below minimum wage and/or the additional employer amount and the interest up to the present time.**

### **Framing the Question:**

The United Church of Canada has a history of speaking out on behalf of those experiencing inequities in employment relationships. Concerns have been raised around minimum wage standards, working conditions, benefit plans for part-time workers, etc.

However, when ministry personnel choose to exercise their ministries in employment other than Pastoral Charge Ministry or positions under General Council employment standards, they are penalized financially by United Church policies regarding pensions.

### **Exploring the Question:**

Under current policies of The United Church of Canada:

- Pension contributions for persons on 'leave of absence' are based on their last place of employment.

- Employment in ‘Presbytery Recognized Ministries’ (Section 314 (d) i of the 2007 Manual) is treated as a ‘leave of absence’ in calculating pension contributions, even though the employment has been approved by the Presbytery in which the person is a member.
- The actual annual salary from the last United Church employment position is used to calculate the amount of pension income, regardless of how long ago that employment was, whether it was full- or part-time, what the current employment is, and what minimum salary level increases have happened since.
- There is no automatic or universal arrangement for a non-United Church employer to participate in the United Church of Canada’s pension plan. Some employers, such as hospitals, pastoral institutes and colleges, have their own plans. But if the organization does not have a comparable pension plan, and is not willing to participate in the United Church’s plan, then an individual must do it themselves, paying both their own portion and the employer’s portion.

The potential impact of these policies on those persons in “Special Appointments” or “Presbytery Recognized Ministries” is that the pension they receive when they retire is far below what it would have been if they had continued in the usual streams of “Paid Accountable Ministry.”

Individuals have raised these issues with the Pensions Department of The United Church of Canada, with no success.

### **ANW 12 – Presbytery Staff**

**Origin:** Alberta and Northwest Conference, concurrence May 24, 2009  
Red Deer Presbytery, March 26, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009, direct the Executive of the General Council through its Permanent Committee on Ministry and Employment Policies and Services (MEPS), to initiate a process to provide guidelines and standards for Presbyteries that employ staff, and to ensure that those guidelines and standards are supported by the *Manual* and other church employment policies and procedures documents.**

**Background:**

**Framing the Question:**

Many presbyteries employ staff even though there is no specific provision for Presbytery staff in *The Manual* of The United Church of Canada.



Some of the types of staff that Presbyteries employ include youth workers, administrative, educational and pastoral support staff.

Red Deer Presbytery has employed a half-time youth worker for a number of years, working first with a congregation and currently with a church camp to provide a second half-time position and attract a qualified applicant.

Because there is no provision in the *Manual* for Presbyteries to employ staff, accountability and dispute resolution issues are unclear, and there are often difficulties in pension and benefits, especially where the Presbytery has entered a partnership so that the staff person has two part-time jobs. Ensuring that appropriate pension issues are addressed has been particularly difficult.

The lack of guidelines or policies for Presbytery staff also make both the staff and the Presbyteries vulnerable in cases of conflict or financial problems.

**Exploring the Question:**

The Permanent Committee on Ministry and Employment Policies and Services of General Council would be the primary body that would need to act on this proposal. They (in consultation with the Executive of the General Council) would need to discern the resources and appropriate process to respond to this proposal, but it would involve at least a process of consultation with Presbyteries, staff of Presbyteries, legal staff of General Council and other groups with expertise or experience in this area.

Guidelines and policies would need to address such issues as pension and benefits, partnerships, contracts, dispute resolution, Presbytery membership and accountability issues.

**ANW 13 – Retired Designated Lay Ministers (Recognized by Conference) – License to Administer Sacraments**

**Origin:** Alberta and Northwest Conference, concurrence May 24, 2009  
St. Paul Presbytery, Concurrence, February 19, 2008

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 authorize retired Designated Lay Ministers to administer the sacraments within the bounds of a Presbytery and under the oversight of Presbytery, in circumstances where there is a need, and that Section 427.1 of *The Manual* be amended appropriately.**

**Framing the Question:**

**The Issue:** Should Conference be able to grant to retired Designated Lay Ministers (DLM's), for whom a Presbytery has made an application, the license to administer sacraments within the presbytery and under the oversight of the presbytery?

**Who Is Asking for Action:** Designated Lay Ministers in current appointments and Retired Designated Lay Ministers.

**What Is Hoped to be Achieved?** The hope is that retired Designated Lay Ministers would be licensed to administer sacraments within a Presbytery, thereby continuing to use the gifts, and skills and experience they have gained throughout their appointed ministries.

**Rationale or Guiding Principles:** At this time, retired Designated Lay Ministers cannot be licensed by Conference to administer the sacraments.

When Jesus called his disciples he did not state that this calling was only for a certain length of time – indeed it was a lifetime commitment.

The *Manual* states:

“The policy of the United Church shall be that, as far as possible, every Pastoral Charge shall have a pastorate without interruption,”  
(Section 041 *The Manual* (2007)).

“the duties of the Pastoral Charge Supervisor shall include: ...

iii) ensuring that the sacraments are appropriately administered and that new members are received on profession of faith under the oversight of the Session or Church Board or Church Council.

iv) in consultation with Presbytery and the appropriate Conference staff person, delegating authority to Supply so far as possible, consistent with paragraph i, ii, and iii above, with a clear understanding of the responsibilities devolving upon the Supply for the conduct of worship, pastoral care, preparation for Baptism, confirmation, or reception, and for Holy Communion, organization of Christian education, The United Church Women, and other activities, and such other duties as shall be for the welfare of the Pastoral Charge.”

(Section 341 *The Manual* (2007))

“In the case of a Designated Lay Minister who has been recognized by Conference, a license to administer the sacraments may, at the discretion of the Conference, permit the Designated Lay Minister to administer the sacraments within the jurisdiction of the Presbytery to which the Designated Lay Minister is accountable.”

(Section 343 *The Manual* (2007))

At this time, the license to administer the sacraments is tied to a Designated Lay Minister's appointment.

Considering the estimated upcoming shortage of ministers within The United Church of Canada, as well as the large number of full and part-time vacancies at the present time, especially in rural area, this initiative would be a creative way of meeting the pressing need for trained and accountable ministry within the church.

**Exploring the Question:** Context, background and what has already been done  
Pastoral Charges with vacancies, relying on lay pulpit supply, often have great difficulty finding someone to administer the sacraments and may have to go long periods without Holy Communion, as well as indefinitely put off Baptisms and Confirmation.

Retired Designated Lay Ministers have the training; experience and gifts to not only preside at sacraments but to provide preparation as well as pastoral care around the sacraments.

Designated Lay Ministers are trained according to The United Church of Canada policy and in The United Church ethos. Their training is also partially financed by The United Church.

The retired Designated Lay Minister who is licensed to administer the sacraments would be under the oversight of Presbytery.

This action would not replace or change the role of the sacramental elder, but is meant to be another resource for the church.

The potential benefit of this action would be –

- There would be an increased number of United Church trained personnel to provide sacraments in Pastoral Charges without ministry personnel.
- The church would be making full use of the valuable resource of retired Designated Lay Ministers.
- There should be minimal or no cost to the church.

#### **ANW 14 – Protecting Canadian Children and Our Environment**

**Origin:** Alberta and Northwest Conference, concurrence May 24, 2009

Conference UCW: Approval, April 4, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council to:**

- 1. review current policies of the church related to toxins and the environment;**
- 2. arrange a meeting with federal political leaders to discuss the issues raised in this proposal; and**
- 3. focus awareness in the church about the issue of toxins in our environment.**

## Background

### Framing the Question:

#### Why is there no set of standards and limits on toxins in our environment for children living in Canada when the European Union is taking action on this issue?

- Toxins are “substances which can cause death, disease, behavioural abnormalities, cancer, genetic mutations, physiological or reproductive malfunctions or physical deformities in any organism or its offspring, or which can become poisonous after concentration in the food chain or in combination with other substances.” (The International Joint Commission on the Great Lakes (IJC) Sixth Biennial Report on Great Lake Water Quality. Washington, D.C. and Windsor, Ontario 1992)
- “We can protect children’s health by promoting policies that require a transition to the safest materials, technologies and products. We can demand the adoption of the reverse onus (proof of safety beforehand) policies.” Women’s Healthy Environments Network (WHEN)  
[www.whenenvironments.ca](http://www.whenenvironments.ca) Ph # 416 938 0880

### Exploring the Question:

Over four decades ago, the World Health Organization (WHO) estimated that 80% of cancers were related to environmental causes. Ecologist Sandra Steingraber notes: “Our larger environment includes what we eat, drink and inhale—and what we take in becomes our internal environment.”

- Scientific research on the links between environmental contaminants and children’s health has highlighted a strong need for preventive regulatory action using the “**precautionary principle**” instead of requiring full scientific proof of harm in every case. The precautionary principle states: “When an activity raises threats of harm to human health or the environment, precautionary measures should be taken even if the cause and effect relationships are not fully established scientifically.” (Wingspread, 1998)
- “The **quality of outdoor air** is a major concern in that diesel trucks, cars, buses, airplanes, incinerators, industrial factories, and coal plants are major emitters of toxins and carcinogens.” [www.oma.org/phealth.smogmain.htm](http://www.oma.org/phealth.smogmain.htm)
- “Foetal susceptibility to DNA damage from air pollution, including motor vehicle emissions and second hand smoke, has important implications for cancer risk and developmental problems.” (Frederica Perera – Director of the Columbia Centre for Children’s Environmental Health)
- “The **quality of indoor air** is of concern because of volatile organic compounds (VOCs) which may be released from furniture, carpets as well as cleaning and body care products. VOCs can rapidly be transformed from liquids or solids into airborne particles. Common VOCs in indoor air include formaldehyde, phenol, benzene, xylene and toluene which are products widely associated with or suspected of contributing to a wide range of reproductive and/or child health concerns. Our indoor environment is also contaminated by toxins including lead, mercury, and phthalates among others that accumulate in household dust.” [www.checnet.org](http://www.checnet.org)
- “Moulds and fungi have emerged as a pressing health and safety issue. Their health effects include: fatigue, eye, nose, throat and sinus irritations, respiratory disease, headaches, possible immune system deficiency, memory and concentration problems.” The EPA (Environmental Protection Agency) considers indoor air pollution to be one of the top five environmental hazards to human health.

- Most **plastics** contain endocrine disruptors, which can affect development and reproductive organs and hormonal systems. Exposures may produce unexpected and tragic effects in children even decades later. [www.environmentaloncology.org](http://www.environmentaloncology.org)
- Children and foetuses are 10 to 20 times more susceptible to the carcinogenic and developmental **effects of radiation** than adults, largely due to rapid cell division during childhood growth. The latency period for adults can be 15 to 60 years. In children, it may be 4 to 6 years. [www.toxicnation.ca](http://www.toxicnation.ca)
- “Power lines, electrical wiring, appliances, cell phones and electronics all produce (EMFs) **electrical and magnetic fields**. EMFs are invisible lines of force that surround any electrical device. Children exposed to EMFs may be particularly vulnerable to brain cancer, leukemia, lymphoma and other conditions. Many scientists have demonstrated links to health effects; however, evidence of EMF harm may often be dismissed by governments, electrical utility and cell phone companies as unproven claims.” (EMR – Electromagnetic Radiation Policy Institute [www.emrpolicy.org](http://www.emrpolicy.org))
- A majority of North Americans drink **fluoridated water**, while most of the world does not. Yet there is no evidence that teeth of children on this continent are any healthier due to fluoride in tap water. If fluoride protects teeth at all, it protects them topically (i.e. toothpaste) not through ingestion. Fluoride accumulates in the body, particularly in bones. A 2006 report from the US based National Academy of Sciences (NAS) concluded that the current allowable level of fluoride in tap water is not protective of the public health and should be lowered.
- “Prior to conception, damage to ovum and sperm can interfere with the formation and development of a foetus, which is why it is necessary to protect both mothers and fathers from unnecessary exposure to toxins before pregnancy. Childhood illnesses known to be linked to parent’s exposure to toxins (often in the workplace) include brain cancer and leukemia.” (Women’s Healthy Environments Network.)
- Indigenous communities, people of color and the poor are often disproportionately affected by toxic pollutants. Heavy industries, waste sites, incinerators, nuclear facilities and the like are frequently located near marginalized communities. For example, on the Aamjiwnaag Reserve located adjacent to the Sarnia petrochemical plants there is a 2:1 birth ratio of girls to boys, high asthma rates, excess cancers and other serious health issues. It is suspected that these problems are related to hormone disruptors and other chemicals released by the industrial plants. [pcalvert@plainspeech.tv](mailto:pcalvert@plainspeech.tv)
- “Among the poor, exposure to toxins is much higher. Children living in poverty are often in poor quality housing where exposure to mould, cockroach infestation, pesticides and lead in paint is high. And they are often poorly nourished so the resultant impact of any exposure is far greater.” (Nita Chaudhuri, International Health Promoter, Global Forum 2001)
- “There is a relationship between environment and empowerment. Corporations must not be allowed to use job blackmail to poison poor people. We demand that all corporate poisoners stop the poisoning of our communities. We can have safe jobs without pollution if we organize” (Rev. Jesse Jackson – 1992)
- “Powerlessness and silence go together. We, in this country, should use our privileged positions not as a shelter from the world’s reality but as a platform from which to speak. A voice is a gift. It should be cherished and used.” (Margaret Atwood – Canadian author and poet)

- “Activism is the rent I pay for living on this planet.” (Alice Walker – author of *The Color Purple*)

We hope the sampling of information used in explaining the question helps to, in part, expand understanding of the magnitude of the problem for this and future generations and helps highlight the importance of immediate action.

**“Dedicated to the young people of the world for whom we must create a future that is safe, healthy, just and peaceful.”** (Taking Action on Children’s Health and Environment)

Information for this proposal has come in part, from the resource booklet, *Toxic Trespass-Taking Action on Children’s Health and Environment*. Toxic Trespass is produced in collaboration with the Women’s Healthy Environments Network (WHEN) It is supported by women’s environmental, justice, health promotion, multicultural, peace, health professional, labour, scientific and academic groups. Supporters include the J.W. Mc Connell Family Foundation and TD Canada Trust, Friends of the Environment Fund. Writer, Researcher, Coordinator is Dorothy Goldin Rosenberg MES, PhD. Contributors are Janice Keil, Janet Patterson, Caryn Thompson, Lisa Marie Vacarro, Noemi Volovicz, and Sharilynn Wardrop. A resource booklet accompanies the DVD – winner of the Canadian Screenwriting Award, Best Documentary, Writers Guild of Canada for 2008.

### **ANW 15 – Rejection of Torture**

**Origin:** Alberta and Northwest Conference, concurrence May 24, 2009  
Red Deer Presbytery, March 26, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009, through the General Secretary, General Council, call upon partner churches, ecumenical organizations, human rights groups and the government of Canada to urge the government of the United States of America to initiate a nonpartisan Commission of Inquiry to investigate and document the authorization and practice of torture, to consider the legal issues involved and to evaluate the most effective means by which those responsible may be held legally accountable.**

### **Framing the Question:**

Over the past seven years there have been widespread reports that officials in the Bush administration authorized the use of “enhanced interrogation” techniques including waterboarding, hypothermia, psychotropic drugs, the removal of detainee’s clothing and “stress positions.” It has also been reported that the administration authorized “extraordinary

renditions,” in which prisoners were secretly transported to countries that use even more brutal methods of torture.

At the heart of our faith is the story of one who was tortured to death. Torture violates the dignity of both the tortured and the torturer alike. When sanctioned by a state, it undermines the rule of law and the respect for human rights within that country. For those reasons, the United Church, among many others, has regularly protested the use of torture and supported the work of human rights bodies to oppose torture.

Torture is also a violation of international human rights codes and legal conventions. The Geneva Convention on the Treatment of Prisoners of War (1929, 1949) states that “No physical or mental torture, nor any other form of coercion, may be inflicted on prisoners of war to secure from them information of any kind whatever.” (Article 17) The Universal Declaration of Human Rights (1948) states that “no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.” (Article 5) Torture was also the subject of the United Nations Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984).

Torture is prohibited by the United States Constitution, The Uniform Code of Military Justice, the U.S. Criminal Code and several acts of the U.S. Congress. In addition, there is clear case law in the United States identifying waterboarding and other specific acts of torture as violations of civil and military law.

Any authorization of torture by officials of the Bush administration therefore was a violation of both international and American law, and showed flagrant disregard for the importance of law as a limitation on the activities of individuals and of states.

The failure of a nation to investigate credible reports of crimes committed by its officers or citizens is known as impunity. Impunity is a troubling sign that some are considered above the law. By undermining respect for the impartiality of the justice system, impunity erodes the rule of law and contributes to the erosion of democratic institutions.

In order to reestablish the confidence of the international community that the world’s most powerful country will act with respect for international law it is important that these reports be thoroughly and objectively investigated, and any officials who authorized illegal acts be held accountable for their crimes.

### **Exploring the Question:**

Under international law, the responsibility to investigate and prosecute those who have committed war crimes or crimes against humanity belongs to the justice system of which the individual is a citizen. When a nation’s court system is unable or unwilling to prosecute, then the International Criminal Court may take up the case. The rule of law therefore requires that the American justice system itself must investigate credible reports of criminal behaviour and, if warranted, prosecute those who committed them. There have been a number of American individuals, groups and religious organizations who have called publicly for investigations along these lines. [For example, the National Religious Campaign Against Torture, and the article by

attorney Scott Horton, “Justice After Bush: Prosecuting an outlaw administration,” Harper’s Magazine, December 2008, pp. 49-60.]

However, any efforts of the new administration to initiate such an investigation might lead to accusations of political partisanship and hamper efforts to address other goals. Churches, non-governmental organizations and foreign governments may therefore play an important role in legitimizing such an investigation by publicly urging the American government to investigate the reported violations of American law as a means of renewing confidence for international law.

**Comment from Alberta and Northwest Conference:**

- In supporting this proposal, we recognize that torture is not a problem unique to particular American administrations, nor to the United States of America, nor other specific national or international powers. We are all complicit. Even so, we encourage a non-political and non-partisan investigation as called for by this proposal.

**ANW 16 – Reviewing a Pastoral Relationship**

**Origin:** Alberta and Northwest Conference, concurrence May 24, 2009  
Red Deer Presbytery, March 26, 2009

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 initiate an evaluation of the policies and procedures by which Presbyteries review troubled pastoral relationships. This evaluation would:**

- 1. Consult Presbyteries and Conference Personnel Ministers and other persons with knowledge and experience in the oversight and discipline of pastoral charges and ministry personnel;**
- 2. Make proposals to the General Council Executive and/or the next General Council intended to make the process of review less stressful and more healing for congregations, Ministry Personnel and Presbytery Pastoral Relations Committees;**
- 3. Consider replacing the current sections 333 and 363 of the Manual, with a new section which make a review of the Pastoral Relationship the normal response of Presbyteries to questions about the health of Pastoral Relationships, where Dispute Resolution Facilitation has not been successful.**

**Framing the Question:**

Section 333 of *The Manual* of The United Church of Canada provides for Presbyteries to intervene in Pastoral Charges where there is reason to fear that a pastoral charge is in an unsatisfactory state. Section 363 provides for a review when there is a question about the effectiveness of Ministry Personnel, the failure of Ministry Personnel to maintain the peace and



welfare of the church, or a Ministry Personnel who refuses to recognize the authority of the Presbytery.

Reviews are normally undertaken in situations of conflict on which parties to the conflict have widely varying perspectives. The review process provides an objective and evidence-based mechanism by which such conflicts can be evaluated and mediated. However, it is often not apparent to Presbyteries, prior to a review, whether problems in pastoral relationships are exclusively the fault of the Ministry Personnel on the one hand, of systemic or personality issues in the pastoral charge on the other, or of some combination of the two.

Current polity assumes that complaints and conflicts will be dealt with in an initial Dispute Resolution Facilitation process, and allows for a joint 333/363 review in other cases, but the assumption is that where a review is needed, that a joint review will be the exception rather than the norm. The implication is that in cases where Dispute Resolution Facilitation does not successfully resolve a dispute, Presbyteries must choose who is responsible for a deteriorating pastoral relationship before a review is initiated and in the absence of complete and impartial evidence. Where a Section 363 review is chosen, stigma is attached to ministry personnel from the very beginning, and may prejudice the outcome of the review. It also immediately makes the Presbytery a party to the conflict by making the Presbytery side with either the Pastoral Charge or a Ministry Personnel.

Reviews are among the most difficult tasks that Presbyteries have to undertake. They are often extremely stressful on everyone involved and sometimes lead to protracted conflict, litigation and significant personal and financial costs for the church. Because reviews are very demanding on Presbytery officers and because of the fear of creating stigma, Presbyteries are often reluctant to initiate a review despite the clear expectation of the Manual that when a question has been raised, “the Presbytery *shall* initiate a review of the situation.” (Section 363(c) – emphasis added)

Making a review of the *pastoral relationship* the normal response of a Presbytery to questions or conflicts (where Dispute Resolution Facilitation has not been successful) would reduce (although not eliminate) the stigma and stress associated with a review and provide for a more open and fair review process.

### **Exploring the Question:**

While this proposal calls for consideration of a specific suggestion to revise the review process, it sets the consideration of that proposal within the context of a broader evaluation that may determine additional means by which the review process may be made less stressful and more healing for everyone involved.

This evaluation could be initiated by the Permanent Committee on Ministry and Employment Policies and Services (MEPS), but would need to be broadly consultative. An evaluation would require significant staff and volunteer time and modest financial resources, but improving the process would save incalculably more time, money and energy.

**ANW 17 – Caring for Creation by Greening United Church Properties**

**Origin:** Alberta and Northwest Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009:**

- 1. Encourage Pastoral Charges to commit to reducing CO<sub>2</sub> emissions, participating in a national web-based registry, doing an energy audit, and creating a plan for energy reduction and improvements to the health and sustainability of their buildings and properties**
- 2. Direct the General Secretary, General Council**
  - a. to establish infrastructure (including a coordinator) in the General Council Office to support the development of a national web-based registry that benchmarks current energy usage by UCC congregations across the country in order to provide a starting point from which to detail energy and money savings whereby an energy audit, by either congregation members or by an energy auditor, will provide the basic data. Moreover, information about the building type, climate zone and examples of improvements can be shared through the database. (see Anglican Steps to Reducing CO<sub>2</sub> below.)**
  - b. to establish funding mechanisms to assist with energy reduction upgrades and improvements to buildings and properties that make them more healthy and sustainable with consideration of such initiative as**
    - i) an online calculator for members to assess current CO<sub>2</sub> emissions and to make donations to a faith-based fund to work on greening projects for faith communities (see Faith & the Common Good and Anglican initiative),**
    - ii) the establishment of a revolving loan fund for energy efficient upgrades that was paid back through energy savings on the building**
    - iii) a fund-raising campaign focused on greening congregations.**
  - c. to utilize, develop and make available educational resources to assist congregational members in following the lead of their congregational greening efforts since these resources would assist with assessing current energy usage, potential savings of energy and money, and other means to healthier and more sustainable living, and a national registry/database could also be established to document and assist members' greening efforts.**
  - d. to work with Faith & the Common Good, Kairos, and other ecumenical partners in sharing educational resources, developing funding mechanisms, databases, and other means to assist Canadian faith communities to be leaders in concretely working towards a sustainable future.**

**Background:****Framing the Question:**

The need to dramatically decrease greenhouse gas (GHG) emissions and to work towards healing the planet is a long-standing United Church policy (GC 2000, etc). Carbon dioxide concentration in the atmosphere has reached a level of 380 ppm whereas it has not been above 300 ppm for 20 million years. With current trends on the way to reaching 450 ppm by mid century and potentially 550, the kind of detrimental climatic changes will be devastating for humans and many other living creatures. Since these increases are largely the result of human activity there is potential for changes that can mitigate the most devastating damage. The time to seriously address the problem is short and needs to be far reaching.

The United Church of Canada (UCC) has been at the vanguard warning about the consequences of climate change. Now it needs to be a leader in actively reducing GHG and promoting sustainable alternatives that can be widely accepted in local communities. With over 3,500 religious buildings across Canada and many times more in households connected to the church, the UCC can be a leader in demonstrating how increased energy efficiency and sustainable practices reduces GHGs, makes our buildings healthier, more usable and potentially saves money for better causes.

This proposal provides a step-by-step practical plan to quantify present energy usage and expense in our buildings so that we have a means to demonstrate our reductions in GHG emissions, money saved, and improved quality in the health and usability of our buildings. Foremost, it concretely shows our stewardship ethic of caring for Creation in our day-to-day living.

**Exploring the Question:**

**Costs:** To be worked out. As usual there can be considerable cost savings if the UCC is willing to work with organizations like Faith and the Common Good who have already developed the educational materials, audit processes, funding options, and some of the web-based database infrastructure.

<b>Costs</b>	<b>Time</b>	<b>Budget</b>
Coordinator: Primarily through web registry assisting congregations to gather information, do audits, report activities, improvements	Full-time in establishing program, outreach, on-going assistance	\$80,000
Web-based Registry, Fund-raising	1. Programming a database to gather congregational information and make accessible to other congregations in similar circumstances. 2. Developing an on-line calculator for determining donations for members and other opportunities for donations to green projects.	Set-up: \$30,000  On-going maintenance: \$15,000 yr

Educational Resources: Reasons to Green/Greening Sacred Spaces DVD Audit Guide Green Team Development Healthy Products/services, etc	Faith & the Common Good has already developed these resources. They can be made available to congregations at cost. 2. Development of new web-based resources	Congregational packs: \$35 for 8 resources including DVD. 2. New resources; \$25,000
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The Anglican Church in Canada has initiated a program to assist its parishes in working together to take steps to substantially reduce their carbon dioxide emissions as outlined in the table below.

**Steps to achieving CO<sub>2</sub> emissions reductions from Canadian Anglican churches:** This table presents a plan for populating a hypothetical database to help Anglican parishes work together to take the steps to substantially reducing their CO<sub>2</sub> emissions.

<b>Parish actions</b>	<b>National actions</b>
	1. Coordinator contact the parish (general mailing, attention Buildings Committee) to invite the parish to register on online database.
2. At Parish Council, pass motion to identify reducing CO <sub>2</sub> emissions from church as a priority (confirming General Synod stance) and agree to participate in nation wide church emissions on line database.	
3. Register church name, building age, address, contact person and date of Parish Council motion on database on-line.	
	4. Categorize climate zone based on location. Email response affirming parish action and indicating how many churches have now signed on in same diocese and the nation, and how many have signed on in the same climate zone (email can be automatically generated). Encourage parish to move forward with steps 5 and 6.
5. Add church floor area to on-line database.	
6. Add front, side and aerial digital images of church to on-line database.	
	7. Use building age, size and images of church to categorize it architecturally. Email response (can be generated automatically) indicating how many churches in same architectural category, in same climate zone and nation-wide. Encourage parish to move forward with step 8.

8. Add church energy use for past three years, for each energy type, to on-line database.	
	9. Calculate energy intensity for past three years. Send email presenting histogram of past three years' energy intensity. Provide list of parishes that are similar, in terms of architecture and climate zone, ordered by energy intensity, and show where this parish fits on the list. Encourage parish to contact the other parishes on the list by email to discuss how to save energy. Encourage parish to do energy walk through and post actions on on-line database.
10. Do energy walk-through and act on any easy, obvious steps. Post actions on on-line database.	
	11. Email all churches in same category to draw attention to easy actions taken have energy audit and post recommendations to on-line database.
12. Have energy audit and post recommendations to on-line database.	
	13. Email all churches in same category to draw attention to the recommendations offered (with appropriate caveat that the recommendations are intended specifically for the building audited).
14. Act on recommendations and post actions on on-line database.	
	15. Email all churches in same category to draw attention to the recommendations acted upon (with appropriate caveat that the recommendations are intended specifically for the building audited).
16. One year after step 8, post subsequent year's energy use to online database.	
	17. Email all churches in same category to draw attention to new energy use figures.

**BC 1 – Bella Bella Emergency Lighting**

**Origin:** British Columbia Conference, transmitted with concurrence without comment  
Official Board of Darby Memorial United Church, Bella Bella, concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council, through the General Secretary, General Council, urge Transport Canada and associated agencies to install emergency landing lights for the Bella Bella Hospital as quickly as possible, so that there may be no future preventable loss of life.**

**Background:**

There have been deaths in Bella Bella that may have been prevented if B.C. Air Ambulance had been able to make a night landing, because of lack of appropriate emergency lighting. The Bella Bella Hospital serves not only the immediate community but adjacent communities as well, and is also the only accessible hospital within the Central Coast of B.C. to serve for emergencies on cruise ships, ferries, as well as commercial and pleasure vessels sailing the B.C. Inside Passage. The needs of this remote community, Bella Bella, have not been met to date by Transport Canada.

**BC 2 – Designated Lay Ministry Titles**

**Origin:** British Columbia Conference, transmitted with concurrence without comment  
Prince Rupert Presbytery

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That The United Church of Canada return to the original designations of Lay Pastoral Ministers, Staff Associates and Youth Workers and that all handbooks, printed material and training revert to these original titles.**

**Background:**

The categories and position descriptions for Lay Pastoral Ministers, Staff Associates and Youth Workers were clearly defined and training requirements outlined and the new category Designated Lay Minister is not clear and does not differentiate training or positions. The United Church of Canada has a strong policy against Sexual Abuse and Harassment and the new category Designated Lay Minister leaves itself open to inappropriate innuendoes.

**BC 3 – Indian Taxation and The United Church of Canada Centralized Payroll System through ADP**

**Origin:** British Columbia Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That General Council study and take any necessary action to ensure that Status Indians employed by The United Church of Canada on Indian Reserves have their rights of Section 87 of the Indian Act protected when participating in the National Payroll System.**

**BC 4 – Change to United Church Benefits to Include a Health Spending Account**

**Origin:** British Columbia Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the General Council direct the General Secretary, General Council to investigate the implementation of a Health Spending Account into the United Church Benefits Plan, whereby United Church employees are given discretion over which health services they wish to access.**

**Background:**

Under the current UCC benefits plan, when a person in paid accountable ministry, or lay employee, seeks professional counselling, only counsellors referred by the Employee Assistance Plan (EAP) are covered. The services of credentialed psychiatrists are expensive and only partially covered.

The counselling needs of ministry personnel in particular often require a professional with specific training, sensitivity to the church environment and the pressures of ministry, and/or a spiritual perspective informing their practice in order to provide effective assistance.

The referrals made by EAP are often inadequate to the needs of ministry personnel and lay employees seeking counselling, and can result in a delay in the timely provision of effective assistance for persons in crisis. There is also a prescribed limit for the number of sessions allowed.

Often, ministry personnel and lay employees end up seeking out on their own, a counselling professional with the appropriate skills and perspective, and end up having to pay out of pocket for those services.

Other health services such as chiropractors and massage therapy require a doctor's referral and are limited in the number of sessions that are eligible for reimbursement.

The overall wellbeing of ministry and lay personnel would be enhanced by their having greater discretion over the types of health services they are able to access, according to their specific circumstances and medical concerns.

#### **BC 5 – Change to *The Manual* 423b**

**Origin:** British Columbia Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed:

**That the 40th General Council 2006 approve that the categories of membership for the Executive of the General Council (Section 423b of the *Manual* 2007) be made parallel to that of the General Council (423a)(i), that is, first, the “Members of the Order of Ministry and Designated Lay Ministers” and, second, “lay members other than Designated Lay Ministries.”**

#### **BQ 1 – Incorporation of Extra Measures Initiatives into the Mission & Service Fund**

**Origin:** Bay of Quinte Conference, transmitted with concurrence

Lindsay Presbytery

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009**

- 1. direct that Extra Measures Initiatives be incorporated into the whole Mission & Service Fund**
- 2. direct the General Secretary, General Council to develop implementation strategies using the experiences of the completed and ongoing Pilot projects and the initial**



**position paper, “Launching a New Program! The Extra Measures Initiative”, presented by the Rev. Dr. Nan Hudson, former Conference Minister, Bay of Quinte Conference through the Mission Outreach & Advocacy Committee of the Bay of Quinte Conference.**

**Background:**

Lindsay Presbytery in 2006 seemed to be bombarded by requests from worthy but non-Mission & Service Fund groups to make presentations about their projects. Our members were enthusiastic about these diverse personal appeals and questioned why our Mission & Service Fund did not have this same direct involvement. Lindsay Presbytery wanted to be more involved with mission and outreach both in Canada and around the world. The pilot program of the Extra Measures Initiative was a God-sent gift to us. By the end of 2006, Lindsay Presbytery adopted the Bethsaida Centre Project with our Global Partner the Eglise du Christ au Congo (ECC), raised more funds than requested and planned a continuing ongoing relationship with our Partner. That ongoing relationship has led to twice the funds requested being sent to the ECC by the end of 2008 and increased overall M&S givings in our Presbytery. The ongoing relationship with our Global partners continues and will hopefully be reinforced by a visit from representatives of the ECC in 2010.

No United Church of Canada (UCC) administrative funds were taken from the moneys raised for this EMI project. Consideration of a time limit for the continued action of foregoing Administrative costs should be part of the discussion in the implementation strategy.

Despite the best efforts, in recent years our Mission and Service Funds (M&S) have been flat lined. Flat lined in the medical context represents death and may well indicate the future of M&S funds. We believe M&S Fund giving is flat lined because the personal face-to-face interaction with our Partners is missing. People are not relating to the essentially nameless M&S brand. The Extra Measure Initiatives (EMI) pilot projects have proven that there are resources to be tapped when a Partner’s face is put before us. Not only have the EMI pilots been funded but also the whole M&S brand has been funded and increased in the areas where EMI pilots are undertaken.

Lindsay Presbytery has a face in our Global Partner the Eglise du Christ au Congo and because of that face the M&S fund outside the EMI project continues to be supported. By May 2009, Lindsay Presbytery will have an Evaluation Paper of all the EMI pilot projects undertaken in the Bay of Quinte Conference. Pilots are already underway in five other Conferences across Canada.

**This proposal is transmitted with concurrence.**

Motion: Paul Reed/Jean Wilson (85th.09.27)

That Bay of Quinte Conference transmit with concurrence the proposal “Incorporation of Extra Measures Initiatives into the Mission & Service Fund”.

Carried

**Launching a New Program! The Extra Measures Initiative (The Rev. Dr. Nan Hudson)**

Is your Congregation or Presbytery interested in taking on a project to assist others, in Canada or overseas? Do you want to develop a relationship with people in another part of the world? Does your church support the Mission and Service Fund, but wish there was a way to put some faces and stories to the support that you offer? If you answered yes to these questions, then we have good news for you.

This month, we are launching a new Program in our Conference that seeks to open a door for interested Congregations and Presbyteries who want to do more than just support the Mission and Service Fund... people who would like to get more directly involved with mission and outreach both in Canada and around the world. We will be receiving 9 project files from global partner organizations throughout the world and 1 from within Canada for projects that need help. These projects represent needs that these partners have that their own financial resources are unable to meet. Our regular United Church grant that is sent from monies raised through the Mission and Service Fund also cannot cover these projects. They have sent them on to us to request our help, and will likely range from a few hundred dollars to several thousand.

Unlike the “Live-Love” program that existed many years ago, these projects will only be given over to one Congregation or Presbytery to take on. If the funds needed are raised, then the project will go ahead. If the funds cannot be raised, then the project will not be realized.

**What about the M&S Fund?**

“Why would we offer such a program”, and “won’t it impact our M&S givings”, you may ask. It has been clear for some time that some of our people would like a more direct sense of connection with our global partners, and the rise and interest in travel overseas to meet with partners testifies to this. People are asking to be able to see the difference their giving makes, and to develop a real relationship with partners. At the same time, our gifts to the Mission and Service Fund are what makes global partnership happen for the United Church, as well as a myriad of other programs and services. Without a strong M&S Fund, these programs could not exist. Therefore, in response to those who want a more direct connection, this program is being offered as a pilot project in Bay of Quinte Conference only. However, Congregations or Presbyteries who take on an Extra Measures project will be asked to commit to maintaining their current level of M&S Givings. These projects really must be an “Extra Measure”... an over and above gift. When we evaluate the pilot project, if the Mission and Service Fund givings appear to be negatively impacted, then this program will not continue.

I believe that will not happen. I believe that when our people see first hand the incredible work being done all around the world by our global partners, it can only result in a deeper appreciation of and commitment to the Mission and Service Fund.

**Allocation Process:**

The 10 projects will be allocated by a Conference sub-committee on a first come – first served basis. A congregation that feels unable to take on a project alone can join with other congregations to take on a project. Participants will be asked to make a commitment to maintaining their Mission and Service Fund objectives while the Extra Measure Project is also

being undertaken. A kit of materials will also be provided to help the participants get on their way with the project.

**BQ 2 – Addressing Differences in Court Practices**

**Origin:** Bay of Quinte Conference, transmitted with concurrence  
Lindsay Presbytery

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council to outline the process by which congregations, presbyteries, and conferences might resolve difficulties that arise from different and incompatible ways the respective courts within separate conferences may exercise their responsibilities.**

**Background:**

Delegates voted not to transmit an original proposal from Glenn Brown of Dunbarton-Fairport United Church, “Non-conforming United Church Congregations”.

However, arising from the discussion on the previously mentioned proposal, the following motion was made by the Chair of Proposals, and is to be considered a proposal.

Motion: Paul Reed/Jean Wilson (85th.09.28)

That Bay of Conference propose that the General Council direct the General Secretary, General Council to outline the process by which congregations, presbyteries, and conferences might resolve difficulties that arise from different and incompatible ways the respective courts within separate conferences may exercise their responsibilities.

Carried.

**HAM 1 – Housing Allowance Compensation for Clergy Couples**

**Origin:** Hamilton Conference, with non-concurrence, but defeated by a small majority

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to :**

1. **Ensure that Ministry Personnel who were part of a ministry couple and whose housing allowance was taxed, be compensated by the General Council of The United Church of Canada. The said compensation to be calculated from 1993 up to and including the year in which the compensation is paid.**
2. **Ensure that there be an adjustment to the payments to compensate for the tax implications of such compensation.**

Whereas remuneration to Ministry Personnel within The United Church of Canada is made up of three components: 1) salary; 2) housing allowance (manse or cash); 3) clergy housing allowance deduction making the housing non-taxable. This is in evidence in the practice outlined in the Treasurer's Handbook and in the salary policy for staff positions in which lay people are paid at a higher rate than clergy to compensate for the lack of a housing deduction; and

Whereas the 39th General Council 2006 has asked its Executive to proceed with all but one of the proposed changes to how we compensate our Ministry Personnel in Pastoral Charges and other ministry units, as we seek to implement a more fair and equitable system for our personnel and pastoral charges. The recommendation that the Council agreed not to act on is a denominationally funded salary system. The other four recommendations were sent to the Council's Executive for further action: 1) Implementing a centralized payroll; 2) Providing a comprehensive salary to all Ministry Personnel; 3) Redesigning Ministry Personnel's salary structure; 4) Implementing a way to augment compensation for exceptional circumstances: a centrally administered and funded system to compensate Ministry Personnel in exceptionally high-cost, remote locations and clergy couples where only one full residence tax deduction may be claimed; and

Whereas ministry couples in The United Church of Canada have shouldered the cost of the inequity in pay allowed knowingly by The United Church of Canada for more than 15 years; and

Whereas the General Council of The United Church of Canada has set a precedence by financially assisting those couples who were reassessed for the years 1993, 1994, and 1995.

## **Historical Background**

## **Appendix 1**

1. In a document entitled "Clergy Couples in Ministry" issued by the Pastoral Relations Committee of the Division of Ministry, Personnel and Education (August 1984/pg.8) it states: "Persons in a team ministry shall not be dealt with in a way different from persons working alone; and, shall be assured of proportional payment of allowances and at least the prescribed minimum standards of remuneration."
2. In a memo to ministry couples in Bay of Quinte Conference dated March 7, 1994 from Rev. David Iverson, Executive Secretary he stated: "I have consulted with Margaret Scriven at the General Council Personnel Office RE: the memo from the Maritime Conference. The Personnel Officer believes that ministry couples should continue as usual in their filing of income tax returns. There is disagreement with the interpretation as contained in the memo. The precedence for clergy deductions (whether as couples or as singles) has been with us for a long time. The Salary and Benefits Advisory Board will be looking into the matter and I

expect to hear a report at the March meeting of the General Council Executive. This is a matter that needs to be addressed (if necessary) by the United Church of Canada and not by individuals. To this end the General Council Executive will follow up on the concerns raised in the memo and seek to deal with any resultant issues on our behalf.”

3. In a memo from Virginia Coleman, General Secretary, General Council dated May 13, 1997: “In February 1995, I advised you that Revenue Canada was reassessing five ministry couples on the basis of their housing allowance deduction. Revenue Canada is reassessing these ministry couples on the basis that both spouses had claimed 100% of the fair rental value of a home jointly owned by them. Revenue Canada’s position was that they should have allocated the fair rental value between them in some reasonable way as their respective residence deduction. One of the reassessed couples lives in a manse provided by the Pastoral Charge which is served by one of the spouses while the other spouse serves another Pastoral Charge and receives a housing allowance. Revenue Canada takes the same position as for couples who each receive a housing allowance: the maximum total amount which may be claimed between the two spouses is 100% of the fair rental value of the manse...One additional couple in Alberta has been reassessed...The reassessed couples have now received unexpected tax bills for the years 1993, 1994, and/or 1995, and each individual is required to pay amounts to Revenue Canada ranging from a few thousand to tens of thousands of dollars.”
4. In the same memo assurance was given that “General Council Executive has decided to take four separate initiatives in response to this issue: Financial assistance to reassessed ministry couples; Authorization for a ‘test case’; Information regarding General Council action; Negotiation with Revenue Canada.”
5. It was also stated that: “It is important to recognize that those ministry couples who each claimed 100% of the fair market rental as a housing allowance and who are now being reassessed have done nothing illegal. The wording of the provision in the Income Tax Act is ambiguous and Revenue Canada’s position on it was unclear until recently.”
6. The memo further states: “Changes to the compensation policy are now being explored in order to reduce the inequities in the church’s compensation practices and in Revenue Canada’s treatment of the housing allowance deduction for ministry couples.”
7. In a memo from Anne Shirley Sutherland, General Secretary, Human Resources dated April 8, 1998 she states: “This change in treatment of Income Tax legislation obviously has a significant impact on the net salary of Ministry Person couples...General Council has been researching and assessing this situation and potential alternatives to assist Ministry Personnel couples impacted by this change of treatment. To date, the situation is unresolved and we are unable to predict if and when it may be resolved.”
8. In a report to General Council Executive from the Human Resources Committee April 24, 1998 it states: “Ministry Personnel couples should not be expected to shoulder entirely the current financial inequity while a long term solution is sought. That it is no longer possible to rely on an income tax deduction to maintain salary equity. After exhaustive consideration,

the Human Resources Committee makes the following recommendation: That the Executive of General Council approve, in principle, an adjustment to each tax paying individual of ½ the average household shortfall resulting from the Revenue Canada treatment of the ‘Clergyman’s Residence Allowance’, and that the Human Resources Committee be directed to research and recommend options for the funding and administration of this adjustment.”

9. In a memo from Paul Campbell – Chair, Human Resources Committee and Anne Shirley Sutherland – General Secretary, Human Resources dated April 30, 1998 “the Executive of General Council has, through the Human Resources Committee, initiated a review of compensation policies with a view toward addressing housing allowance and related inequities but, the motion was: the Executive of the General Council take no action at this time with reference to the issue of ‘Compensation System for Ministry Couples’ and encourage the Human Resources Committee to address this issue with others in the long term examination of the compensation system.”

## **HAM 2 – A More Holistic United Church of Canada**

**Origin:** Hamilton Conference, with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

Therefore the Conference proposes

### **That the 40<sup>th</sup> General Council 2009:**

1. **Affirms the first statement (We long for a deeper relationship with God) in the Call to Purpose: A Message From the Church to the Church as a guiding principle towards becoming a more holistic church in our next generation, seeking deeper relationship with God as we continue in missio dei, the sending God’s mission of bringing good news and blessing to humanity.**
2. **Directs that current and future priority setting, planning and programs of the United Church of Canada, be clearly informed by the first statement in the Call to Purpose, with appropriate allocation of resources and calling, training and equipping leaders for the work of a more holistic United Church of Canada.**

### **Background**

The 39th General Council 2006 in Thunder Bay was an important meeting, with the focus of work to be the discernment of a message of purpose for The United Church of Canada for its long-term future. By the end of its meeting, the 39th General Council had developed the document entitled “Call to Purpose: A Message from the Church to the Church.” Although brief, one to two pages long, it is intended to be a guide for the future of the United Church for the setting of its priorities, plans, programs and actions. The Call to Purpose makes four statements, each with some elaboration and explanation, and ends with a prayer. These are the statements:

**Call to Purpose: A Message From the Church to the Church****1. We long for a deeper relationship with God.**

We remember that we are created in love, by God, for God. We are called to devote time and energy listening to God's voice, reflecting on our life in Christ.

We want to learn and lean into spiritual practices of discernment, silence and theological reflection.

**2. We long for deeper connection with one another.****3. We acknowledge the brokenness, pain, and fear we carry.****4. We believe that our spirituality and our prophetic voice spring from one source and are lived in one body.**

Following the 39th General Council meeting, the Executive of the General Council constituted a Priorities Task Group directed to lead a process to set priorities for the triennium at the May 2007 meeting of the Executive. The work of the Task Group was based on the Call to Purpose. The Executive (a) affirmed the Call to Purpose as a statement of the church to the church for determining the allocation of General Council resources, and (b) directed that planning for the period 2008-2010 give priority in four areas, specifically that which:

- Deepens our experience of intentional and authentic communities; stretches us to beyond the familiar expressions and concerns of our church; with particular concern for our commitment to youth and young adult ministry, becoming an intercultural church; and living with respect in creation;
- Supports and develops congregational ministries;
- Supports and empowers ministry personnel;
- Addresses the church's brokenness in the relationships with aboriginal peoples and moving towards healing and building right relations.

At its June 2007 meeting, the Executive approved the detailed planning document "Plans towards 2010" for implementation. The following themes in the document were stated to "inform all the priorities and in fact all the work of the church":

- Congregational Ministry
- Ministry Personnel
- Healing and Right Relations with First Nations Peoples
- Intercultural Ministry
- Care and Creation
- Youth & Young Adult Ministry

The 39th General Council devoted a great deal of time, effort and thought to the development of A Call to Purpose for the United Church. The Executive then moved diligently and swiftly to priority setting, planning and action. However, both the priority setting and planning by the Executive, as indicated above, are incomplete. Neither of these processes incorporated or made reference to the first statement in the Call to Purpose. If the plan design omits essentials from the General Council's guide for the long term future of the church, then it is inevitable that priorities, resource allocation and implementation will be flawed. Even more seriously, a long term vision for the church to take us into the next generation and beyond will not come about. Responses to immediate urgencies and voices of interest groups in the church system will consume the time, imagination and resources that could be devoted to how our church may be transformed.

Given the major purpose of the 39th meeting of the General Council and the first statement in the Call to Purpose, it is neither logical nor accurate to conclude in “Plans Toward 2010” that the six themes named in the plan, from Congregational Ministry to Youth and Young Adult Ministry, adequately “inform all the priorities and in fact all the work of the church.” The first and greatest priority is missing.

Therefore, this proposal is submitted to the 40th General Council 2009 for the Council to ensure that the work begun by the 39th General Council 2006 with the Call to Purpose continues, and that the first statement in the Call to Purpose be incorporated in further priority setting, planning, programs and action.

### **HAM 3 – Membership Requirement for Parish Nurses**

**Origin:** Hamilton Conference, with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 request the General Council Executive, to:**

**Amend policy in order to ensure that the appointment of Parish Nurses not be dependent on membership in The United Church of Canada.**

#### **Background**

Whereas being professionally qualified as a registered nurse and having further training in parish nursing should be the primary qualification for a parish nurse; and

Whereas in today’s society membership in the United Church could only be expected in a small minority of potential candidates; and

Whereas membership in the United Church does not represent a consistent set of values; and

Whereas even if a person is a member they may attend rarely or be a non attendee; and

Whereas the requirement that a parish nurse must be a member of The United Church of Canada is very limiting; and

Whereas the United Church is a welcoming one that embraces people with a broad spectrum of values; and

Whereas the position of parish nurse is a Congregational Designated Ministry.



## **HAM 4 – Affirming the Participation and Ministry of Transgender People Within The United Church of Canada and Supporting Their Civil and Human Rights**

**Origin:** Hamilton Conference, with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009:**

1. **encourage all congregations of The United Church of Canada to welcome transgender people into membership, ministry, and full participation;**
2. **encourage that all settings of The United Church of Canada learn about the realities of transgender experience and expression, including the gifts and callings and needs of transgender people, and are encouraged to engage in appropriate dialogue with transgender people;**
3. **that the General Secretary, General Council be encouraged to develop appropriate resources, in consultation with a representative group of transgender people within Affirm United and The United Church of Canada, to encourage the participation and ministry of transgender people in the life of the church and to prepare individuals and churches to receive such participation and ministry;**
4. **that the General Secretary, General Council, in cooperation with Affirm United's Affirming Ministries Program, be encouraged to develop a program of education and advocacy, in consultation with a representative group of transgender people within The United Church of Canada, and then to provide leadership in advocating for the human and civil rights of transgender people; and**
5. **that a representative group of transgender people within The United Church of Canada shall be invited to report to the 41st General Council 2012 on progress made in regard to participation within The United Church of Canada and the development of education and advocacy concerning civil and human rights by The United Church of Canada, and to make additional suggestions.**

### **Background:**

Whereas God has brought forth human beings as creatures who are male, female, and sometimes dramatically or subtly a complex mix of male and female in their bodies; and

Whereas human cultures have created a broad diversity of roles for men and women, and have sometimes created roles for people named as neither man nor woman often revered and respected roles; and

Whereas, rules of appearance in the Bible, such as in Deuteronomy 22:5 are certainly among the rules criticized by Jesus as focused on outward conformity rather than inward integrity grounded in the acceptance of God's love; and

Whereas there are numerous biblical affirmations of the goodness of creation and the love of God for all people, including Genesis 1, Psalm 139, John 1:1-5, the Acts 10:34-43; and

Whereas Galatians 3:26-29 calls on those who are baptized to put on Christ like a garment and to look past human divisions to become one person in Christ; and

Whereas transgender and intersexual people are currently offered valuable ministry within The United Church of Canada, both as lay and as clergy; and

Whereas The United Church of Canada in numerous program activities in all expressions of the church has affirmed the positive virtues carried by men within traditional cultures, by women within traditional cultures, while also calling for the transformation of gender roles that are oppressive of men or women, or otherwise not fully reflective of Christian values; and

Whereas Christian transgender people have sometimes experienced rejection and non-acceptance within some expressions of The United Church of Canada and in other expressions of Christ's Church, and are in need of a welcoming Christian community where they are valued as Christian people; and

Whereas many settings of The United Church of Canada have little understanding of transgender people; of how to meet their needs and make them feel welcome, of how to integrate their gifts and capacities for ministry into the life of the church and of how to integrate them into liturgy and expressions of worship.

#### **HAM 5 – The Future of Albright Gardens**

**Origin:** Hamilton Conference, with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

#### **That the 40th General Council 2009:**

- 1. Maintain for the present, the custom of providing affordable housing for United Church of Canada pensioners at Albright Gardens.**
- 2. Consult with the residents of Albright Gardens about planning and structural changes in the future.**

Whereas Matthew 25: 21 says “His master said to him, ‘Well done, good and faithful servant !’” Over the generations, servants of the Church have been accorded that same generosity of spirit by the Church.

And whereas, Albright Gardens has been a concrete expression of that gratitude of The United Church of Canada.

And whereas on July 20, 2007 the Sub-Executive of the General Council passed the following motion: “that the Sub-Executive of the General Council approve in principle the eventual sale of the Albright Gardens real property to a yet-to-be incorporated ministry of The United Church of Canada and authorize the General Secretary, General Council to continue planning with the Albright Centre for the renewal of the Albright Gardens cottages in order to ensure that housing for seniors continues to be provided on the Albright property for seniors in general, and, as possible, specifically for pensioners of The United Church of Canada.”

Whereas the above motion will significantly change the essential mission of Albright Gardens;

Whereas we have never been consulted by The United Church of Canada about matters which affect us directly;

Whereas we have been faithful servants of The United Church of Canada representing centuries of service;

Whereas we are organized at Albright Gardens with a Tenants Association and as members of several presbyteries of The United Church of Canada,

Whereas as Albright Gardens is a resource for pensioners: Ordered ministers, lay personnel and overseas personnel across Canada.

### **LON 1 – Environmental Awareness**

**Origin:** London Conference

Youth Forum 2009 Delegates

**Financial Implications:** With existing budget allocations

**Staffing Implications:** Within existing staff

**Source of Funding:** N/A

**That the 40th General Council 2009 direct the General Secretary, General Council to:**

- 1) encourage congregations to significantly reduce their environmental footprint**
- 2) encourage each congregation to plant a tree on its property and bring a picture of it to the next annual meeting of the Conference in which it is located;**
- 3) encourage congregations to further engage in other actions such as:**
  - i) create community gardens**
  - ii) grow fruits and vegetables that are given to people in need**
  - iii) sell fruit and vegetables and donate the money raised**
  - iv) usher in green architectural approaches to church buildings.**

**Background:**

Members of Youth Forum in London Conference have a passion for ways to care for God's creation. This proposal combines concern for creation with a desire to serve the needs of others through creative food supply such as community gardens. This proposal provides practical steps for any-sized congregation.

Whereas we are in a time where climate change is a valid concern; and

Whereas a significant number of church buildings consume a vast amount of energy in an inefficient manner; and

Whereas the United Church has significant plots of land that can be developed in an environmentally friendly manner;

**LON 2 – Youth and Young Adult Ministries**

**Origin:** London Conference

Youth Forum 2009 Delegates

**Financial Implications:** As part of priority setting of General Council

**Staffing Implications:** Within existing staff related to Youth

**Source of Funding:** N/A

**That the 40th General Council 2009 direct the Executive of the General Council establish a promotional campaign to raise awareness about current youth and young adult networks.**

**Background:**

Members of Youth Forum in London Conference have a passion for the church, and have experienced the value of gathering with youth from across the Conference in significant numbers. Many local churches lack youth and there is recognition of the challenge of involving youth without support for youth work through wider networks. This proposal is a way to live out the General Council Executive priority around youth.

Whereas the involvement of youth and young adults within the church is a significant priority, and requires support; and

Whereas youth and young adults move around frequently at this stage in their lives, and are seeking to keep connections with the Church; and

Whereas registration in youth events is becoming an area of concern.

### **LON 3 – On Green Energy: The Way to Address Climate Change**

**Origin:** London Conference  
Church in Society Committee

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:** N/A

#### **That the 40th General Council 2009:**

- 1) support the substitution of nuclear power with alternative more benign, less polluting forms of energy and urge all levels of the Canadian government, particularly the governments of Ontario, Quebec and New Brunswick, the only provinces with nuclear reactors, to stop funding for new nuclear plants and dedicate the funds to alternative forms of energy;**
- 2) through the General Secretary, General Council, press the government of Canada to work towards the establishment of an International Renewable Energy Agency replacing the role of the International Atomic Energy Agency which has promoted nuclear energy.**

Whereas climate change is an urgent global problem and scientific evidence shows that it is largely due to excess emissions of carbon dioxide; and

Whereas CO<sub>2</sub> emissions are caused by energy choices that have favoured coal, oil, gas and wood; and

Whereas nuclear power has been promoted as a solution to climate change in spite of evidence to the contrary; and

Whereas the close interdependence of nuclear power and the means and the production of nuclear weapons have been established; and

Whereas funding for nuclear power plants and nuclear power research have replaced funds needed for alternative forms of energy, thus slowing the needed transformation;

#### **Background:**

As a concern for long-term care of the earth, and as a way to protect the environment, the Church In Society Committee sought ways to develop an energy policy that would be sensitive to long-term sustainability and reduction of waste.

#### **Faith base:**

We hear the call of the Earth.

We believe that caring for life on Earth is a spiritual commitment.

People and other species have the right to life, unthreatened by human greed and destructiveness.

Pollution, particularly from the energy-intensive wealthy industrialized countries, is warming the atmosphere. A warmer atmosphere is leading to major climate changes. The poor and vulnerable in the world and future generations will suffer the most.

We commit ourselves to help reduce the threat of climate change through actions in our own lives, pressure on governments and industries and standing in solidarity with those most affected by climate change.

We pray for spiritual support in responding to the call of the Earth.

(Made by Faith Community Participants during the Montreal Climate Change Conference, December 4, 2005.)

#### **LON 4 – “Presumed Consent” for Organ Donation**

**Origin:** London Conference

Church in Society Committee

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:** Communicate Policy to Congregations through existing program budget

#### **That the 40th General Council 2009:**

- 1) accept in principle the concept of presumed consent as it pertains to organ donation;**
- 2) direct the General Secretary, General Council to communicate this principled acceptance of the concept of presumed consent to the Ontario government;**
- 3) encourage individuals within the United Church congregations in Ontario to communicate with the Ontario government in support of the principle of “presumed consent”.**

#### **Background**

Whereas in Ontario alone over 100 persons died in 2008 owing to the lack of organs they needed for transplant; and

Whereas currently there are over 1,400 persons in Ontario alone waiting for an organ to save their lives and/or improve their quality of life; and

Whereas the methods employed so far encouraging individuals to donate organs has not been effective in securing the needed numbers of organs for those waiting for them; and

Whereas a large number of countries have already enacted laws regarding presumed consent, including: Austria, Belgium, Bulgaria, Czech Republic, Finland, France, Greece, Norway, Poland, Spain and Sweden, to name a few; and

Whereas Jesus proclaimed God’s reign of justice and compassion for all, particularly for the poor and the sick, saying “just as you did it to one of the least of these who are my brothers and sisters, you did it to me.” (Matthew 25: 40); and

Whereas examples abound in scripture of Jesus offering healing to those who suffered from various ailments; and

Whereas Jesus “came that they may have life, and have it abundantly” (John 10:10b);

Many people in Canada face the need for an organ transplant in order to prolong their lives and/or improve the quality of their lives, but there is a shortage of organ donors in Canada. The church, out of a concern for the health and well-being for all, is being asked to provide a way to make it possible for more organs to be donated each year by allowing donations from anyone unless they indicate they do not want to be a donor. (In the current law even those who have indicated a desire to donate their organs at the time of death may have that desire overturned by the person named to make medical decisions when the individual is no longer capable of acting on his/her own behalf.)

### **LON 5 – Emergency Issues for Employment Insurance**

**Origin:** London Conference  
Church in Society Committee

**Financial Implications:** N/A  
**Staffing Implications:** N/A (Existing Staff to write letter to government)  
**Source of Funding:** N/A

**That the 40th General Council 2009, through the GSGC, call upon the Federal Government to introduce Employment Insurance emergency measures, such as:**

- 1) a 360 hours threshold to qualify for Employment Insurance benefits in all regions of Canada;**
- 2) increasing benefit duration to at least 50 weeks in all regions;**
- 3) providing an additional year of “Special Extension” benefits (paid from federal general revenues) if national unemployment exceeds 6.5%;**
- 4) extending Employment Insurance Part 1 benefits while a worker is in approved training,**
- 5) increasing benefits to at least 60% of normal earnings, using workers’ 12 best weeks (excluding overtime), and raise the maximum (currently \$423/week);**
- 6) eliminating the 2-week waiting period.**

Whereas The United Church of Canada has historically understood the Christian gospel to affirm the social nature of prosperity to be such that those who prosper have a responsibility to ensure that no human being goes without the necessities of life; and

Whereas the state of the present Canadian and world economy represents a state of moral crisis, in which capital, rather than labour, and property, rather than people, are asserted as the dominant principle of economic and social life, and inequality and injustice increase rather than get reduced; and

Whereas in a global, economic crisis, the needs of the poorest must be put ahead of the priorities of a market dominated by the power of the rich; and

Whereas the social assistance allowances in most if not all provinces are below the Statistics Canada poverty line; and

Whereas the present economic crisis has caused massive layoffs (213,000 lost jobs since November 2008), large numbers of farm and business bankruptcies, and a high percentage of unemployment; and

Whereas there flows from prolonged unemployment extreme human hardship, despair and degradation, with severe consequences of increased crime, alcohol and drug abuse, family breakdown, loss of self-worth, depression and even suicide; and

Whereas the church has already demonstrated an ability and potential to act on its own right or in coalitions for social and economic justice and on behalf of the poor and those who seek to organize themselves for economic justice; and

Whereas the last federal budget failed to reform Employment Insurance to protect workers, their families and vulnerable communities from the economic downturn; and

Whereas Employment Insurance is a key piece of Canada's social safety net and an important economic stabilizer, yet only 42% of unemployed workers receive Employment Insurance at any given time; and

Whereas work should provide a "living wage" and workers who have lost employment should be supported and shouldn't be made to suffer because of the shifting global economic climate;

### **Background**

In the midst of the current economic crisis many people have faced lay-offs when they have not qualified for Employment Insurance Benefits. This motion seeks to recognize the crisis and help people bridge between employment opportunities through a more compassionate Employment Insurance policy.

Reference Source: Suggestions for Employment Insurance emergency measures in this Proposal, slightly altered, are taken from ACORN, the Association of Community Organizations for Reform Now Canada, the largest community organization of low- and moderate-income families



in Canada, with over 15,000 member families organized into 19 neighborhood chapters in 3 cities (Toronto, Vancouver, Ottawa). Their priorities include: better housing for tenants, living wages for low-wage workers, more investment in our communities from banks and governments, and regulation of payday lenders. ACORN's website is <http://acorn.org>

### **LON 6 – Campus Ministries of the United Church**

**Origin:** London Conference, transmitted with concurrence  
Essex Presbytery

**Financial Implications:** Training for Campus Ministry (course development)  
National Review of Campus Ministry

**Staffing Implications:** Re-assign up to .5 staff time

**Source of Funding:** Initially from emerging work;  
after year one, from budget process N/A

#### **That the 40th General Council 2009:**

- 1. Recognize that campus ministry and its services through campus chaplains on the post secondary educational institutions are an indispensable ministry of the United Church.**
- 2. Take direct ownership of Campus Ministries by reinstating funding and oversight for these ministries within the purview of the General Council.**
- 3. Direct the General Secretary, General Council, to facilitate a national review of campus ministries to determine their strengths, needs, and roles in youth and young adult ministries.**
- 4. Direct the General Secretary, General Council, to assign to the appropriate General Council Unit(s) the development of a Campus Ministry Handbook.**
- 5. Direct the General Secretary, General Council, to develop a post-graduate training program for Campus Ministries.**

#### **Background:**

Often young people active in the church have credited Campus Ministry Chaplains as being significant spiritual guides during their university/college experience. As well, an effective campus ministry program may help a young person discern gifts for ministry at the very time that the church is in need of new and younger ministry leadership. A new thrust in Campus Ministry could build on the Emerging Spirit energy for an even younger audience.

Whereas the Executive of the General Council adopted a motion in May 2007 which affirmed the “Call to Purpose” and affirmed that planning for the period 2008-2010 give priority to that which “Deepens our experience of intentional and authentic communities; stretches us beyond the familiar expressions and concerns of our church; with particular concern for our commitment

to youth and young adult ministry, becoming an inter-cultural church; and living with respect in creation”; and

Whereas United Church-supported Campus Ministers across the country understand their call as offering a number of gifts to The United Church of Canada, including:

1. Representing God’s mission through the United Church to campuses across the country and serving thousands of students;
2. Leadership development;
3. Discernment, support and identification of inquirers and candidates for ministry;
4. Support of the United Church’s intention to foster and develop an inter-cultural church;
5. Supporting the United Church’s commitment to youth and young adult ministry; and

Whereas young adults are largely absent from United Church congregations, but present in Canadian post-secondary institutions; and

Whereas the United Church-supported Campus Ministries across the country have decades of experience in bringing the church to thousands of young adults on the campus they serve; and

Whereas Campus Ministers work in ecumenical, multi-faith, multi-cultural, and interfaith partnerships which can help develop the United Church into an inter-cultural church; and

Whereas Campus Ministers are in a privileged position to discern and nurture the gifts of the church’s future leadership, through identifying and supporting a new generation of paid-accountable ministers; and

Whereas campus ministries are under-supported both in terms of financial and infrastructure across the country; and

Whereas Campus Ministries are very vulnerable position; there is no supervision from the United Church; and

Whereas Campus Ministry is special ministry; there is no training program as continuing education or special certificate for the campus chaplain.

## **LON 7 – Camping Ministry as a Priority for The United Church of Canada**

**Origin:** London Conference

Camping and Outdoor Ministries Committee

**Financial Implications:** Within current budget for staff;  
Some grants for Capital Improvements

**Staffing Implications:** Within current staff complement

**Source of Funding:** Seek Endowments for Camping Ministry;  
Allocation of one-time emerging issue funds

### **That the 40th General Council 2009**

1. **Recognize residential and day camping ministries as primary places for faith formation and affirm the vitality of this growing ministry.**
2. **Encourage the General Council Executive to establish Camping Ministry as a priority for the church.**
3. **Direct the General Secretary, General Council to ensure continued funding and staffing to:**
  - a. **support the National Camping Task Group and the “Connections” National Camping Event.**
  - b. **Provide print and on-line resources for faith development that relate to camping/faith formation that speak to children and youth today.**
  - c. **Provide ongoing financial support for camps facing replacement and repairs to existing facilities.**
  - d. **Provide funding for innovative and creative ways of connecting possibilities between camps and church communities.**

### **Background:**

Camping Ministry – both day camps and residential camps – are a key way that young people experience Christian formation opportunities, and often solidify their commitment to the church. Many current ministry personnel, including a significant number of younger ministry personnel, had their call to ministry shaped and confirmed through a camping ministry. As the church plans for its future leadership, and encourages the involvement and Christian growth of children and youth currently, camping ministry can and must play a key role.

Camps and Vacation Bible Schools have become the primary church structure where children learn about faith. (The week-after-week Sunday school has been replaced by short-term intensive experiences.)

1. The United Church of Canada is the holder of significant tracts of land dedicated to outdoor ministry in a time when this natural resource is disappearing.
2. Camps create intensive faith communities, connecting with others in community, engaging in a caring faith community in a time of increasing social isolation.
3. Camps are also reaching out to children who experience camps as their first and sometimes only experience of a faith community.
4. Camps are supporting and celebrating the passion of camp volunteers and staff so they can find new energy, vision and action to touch the hearts of all.

5. Camps need national strategies and connectors to support the uniqueness of each and the shared ministry of all.
6. The Church needs to support the vision of camping that resonates with the 21st century: its children and youth, and their experience of the world.
7. The United Church of Canada has approximately 76 Camping Ministries across Canada
8. 35 Camps reported in 2008:
  - a) a total of 11,188 Campers attended camps
  - b) Total number of Volunteers under the age of 18 – 296
  - c) Total number of Paid Staff under the age of 18 – 233
  - d) Total number of Volunteers over the age of 18 – 149
  - e) Total number of Paid Staff over the age of 18 – 232
9. The United Church recognizes its camps as primary places for faith formation and supports the vitality of this growing ministry, especially with children, youth and young adults by:
  - f) Continuing and increasing resources for a National Camping Task Group and Staff Support.
  - g) Exploring the potential for responding to social change/our world.
  - h) Providing funding for infrastructure and technology.
  - i) Maintaining support for National Connections Camping Conference.
  - j) Helping camps expand their roles as environmental leaders and educators
  - k) Provide programming resources for camps.

### **LON 8 – Clarification of Former Staff Associates Positions**

**Origin:** London Conference

Division of Ministry Personnel and Education

**Financial Implications:** N/A

**Staffing Implications:** N/A (within existing staff)

**Source of Funding:** N/A

**That the 40th General Council 2009 direct the Executive of General Council, to develop policy to exempt current Presbytery-approved Staff Associates from the requirements of Section 343 (a) of The Manual.**

#### **Background:**

The church has had a process of recognizing Staff Associates for many years. Some Staff Associates have served in their positions for a long time in one congregation; others have had a series of appointments in a variety of settings. With the establishment of Designated Lay Ministers and Congregational Designated Ministers, there seems to be no provision for recognizing the approval process and recognition of gifts of current Staff Associates as we move into the new system. It seems unfair that those who have gone through the Interview Board process, been approved by a Presbytery, and subject to an annual review to have their

appointment renewed, be subject to begin again a whole new process as if their previous experience and training was insignificant.

Whereas there now exist Staff Associate positions that will be allowed to continue as Designated Lay Ministry positions within congregations of The United Church of Canada without processing through the new procedures (p.9 of the Handbook for Designated Lay Ministry and Congregational Designated Ministry); and

Whereas there now exists implicit if not explicit permission and informal, if not formal, mechanisms for the movement of those holding these positions to like positions within other congregations of The United Church of Canada; and

Whereas there is no provision for such movement to be found within the Handbook for Designated Lay Ministry and Congregational Designated Ministry;

### **LON 9 – Presbytery Involvement of Congregational Designated Ministry**

**Origin:** London Conference

Division of Ministry Personnel and Education

**Financial Implications:** N/A

**Staffing Implications:** N/A (within existing staff)

**Source of Funding:** N/A

### **That the 40th General Council 2009**

**Direct the General Secretary, General Council, to amend the policy in Section 345 (e) of The Manual to make provision for a Presbytery to be the Court of accountability for Congregational Designated Ministers.**

#### **Background:**

The Presbytery has had a history of oversight and involvement in appointing Lay Pastoral Ministers and Staff Associates. In the new system, some Staff Associates will be Designated Lay Ministers and some Congregational Designated Ministers. While Presbytery will approve the position called “Congregational Designated Minister”, its involvement then ends. Congregations may seek or need assistance in their oversight responsibilities, but no provision is made in the new Handbook for Designated Lay Ministry and Congregational Designated Ministry to allow for such Presbytery oversight in the latter category. We think PC-MEPS should review this dilemma and determine if it is helpful to have Presbytery able to be involved with the oversight of Congregational Designated Ministers if asked by a particular congregation for such assistance.

Whereas the Handbook for Designated Lay Ministry and Congregational Designated Ministry makes provision for Presbytery involvement of Congregational Designated Ministers at the outset, that is, by way of approval of the position, Education and Students interviews, and the potential for a Presbytery request for a Conference Interview Board assessment; and

Whereas the Handbook for Designated Lay Ministry and Congregational Designated Ministry makes no provision for ongoing or continuing Presbytery oversight or involvement with Congregational Designated Ministers; and

Whereas *The Manual* designates the Presbytery as “the primary Court of discipline” (Section 345 (e)).

### **LON 10 – The Abolition of Nuclear Weapons**

**Origin:** London Conference

Church In Society Committee

**Financial Implications:** N/A (within existing processes)

**Staffing Implications:** N/A

**Source of Funding:** N/A

**That the 40th General Council 2009, through the General Secretary, General Council, request the Canadian government to fully support the complete abolition of nuclear weapons in the world.**

### **Background**

Whereas Nuclear Weapons continue to threaten all life on earth: there are still about 27,000 nuclear weapons, over 3,000 of them ready to launch in less than 30 minutes. There are 480 US nuclear weapons in 8 bases in 6 NATO countries; and

Whereas a Nuclear Weapons Convention could eliminate nuclear weapons in the same way as other treaties have banned land mines, and chemical and biological weapons; and

Whereas a poll in 2002 showed that 91% of Canadians agree that all countries should sign a treaty prohibiting all nuclear weapons; and

Whereas Canada, having had the means of producing nuclear weapons, but rejecting that option, could be influential in urging the abolition of nuclear weapons in all countries; and

Whereas many areas of the world are already declared nuclear weapons free areas: South America, Africa, the South Pacific, and more are being negotiated; and

Whereas Canada has been a leader in establishing and strengthening international law from 1948 as a drafter and signer of the UN Universal Declaration of Human Rights promising that weapons would not interfere with innocent people's right to life and health. In signing the Geneva Convention in 1949 and the Protocol in 1977 we promised to protect civilian lives; and

Whereas nuclear weapons cannot be used without massive harm to innocent people as well as the environment; and

Whereas nuclear disarmament is not a distant goal but an urgent necessity mandated under Article VI of the Non-Proliferation Treaty that promised to "end the nuclear arms race at an early date"; and

Whereas it was disappointing to see that Canada voted in the UN First Committee against Resolution A/63/75 for a Convention on the Prohibition of the Use of Nuclear Weapons in 2008;

### **Background**

The momentum for such a policy initiative is growing as work of the following organizations indicates:

The Canadian Senate

The World Council of Churches and many member churches

The International Court of Justice

The Canadian Network to Abolish Nuclear Weapons

The United Nations

The Canadian Voice of Women for Peace

The Canberra Commission

Physicians for Global Survival

The International Peace Bureau

Science for Peace (Canada)

### **Quotes:**

"The most sure and swift way to deal with the threat of nuclear arms is to do away with them in every regard. This should be our vision of the future. No more testing. No more production. No more sales or transfer. Reduction and destruction of all nuclear weapons and the means to make them should be humanity's great cause." Former UN Secretary General Boutros Boutros Ghali.

"Few Americans, in or out of government, are aware of the extent to which the United States and NATO first use doctrine has always isolated the United States and its Western allies morally and politically from world opinion."

"American presidents employed nuclear threats over a dozen times generally in secret. . . nuclear weapons were *used* in the exact sense in which a gun is used when it is pointed at someone's head in a confrontation. . ." – Daniel Ellsberg hero of the Pentagon Papers.

**MAR 1 – General Council Support for Sponsorship Programs**

**Origin:** Woolastook Presbytery, Maritime Conference  
**Presbytery Action:** Forward with concurrence  
**Conference Action:** Transmit with Concurrence  
**Financial Implications:** None specified

**That the 40th General Council 2009 direct the General Secretary, General Council:**

- 1. To renew the Refugee Sponsorship Holder Agreement with the federal government of Canada;**
- 2. Not to discontinue support for private refugee sponsorships, as planned, but to continue its role as a liaison with the federal government on behalf of other courts of the Church within this agreement; and**
- 3. To consult with the other interested courts of the church on how this role of liaison may be fulfilled and resourced.**

**Background**

Whereas we are a uniting church, we offer welcome and hospitality to all. And we are mindful of being good stewards;

Whereas the full time position as liaison with the Federal Government Refugee Sponsorship Program at the General Council Office of The United Church of Canada was dropped in the recent cutbacks and is now being replaced with a part-time staff person operating out of New York;

Whereas the National Office has expressed its plan to operate the Sponsorship Holder Agreement for private sponsorship at a reduced level;

Whereas the Contractual Agreement with the federal government of Canada is up for renewal in 2008; and

Whereas it is possible to support four to five private refugee sponsorships with the same money as for only one sponsorship under or through the Immigration Visa program.



## **MAR 2 – Prioritizing of Campus Ministry**

**Origin:** Maritime Conference, transmit with concurrence  
Halifax Presbytery on behalf of Dalhousie Campus Ministry Committee

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

### **That the 40th General Council 2009:**

- 1. Recognize campus chaplaincies and ministries as a key element in the implementation of its commitment to Youth and Young Adult Ministry.**
- 2. The Secretary of the General Council facilitate a national review of campus ministries to determine their strengths, needs, and role in youth and young adult ministries.**
- 3. That the 40th General Council 2009 re-establish National Funding for Campus Ministry.**

### **Background:**

For 70 years, until the mid-1990s, The United Church of Canada (UCC) campus ministries were supported by a national resource of funding and guidance.

In the 1990s, a restructuring process ‘downloaded’ the funding and governance of campus ministries to be more local, immediate and contextual. As part of the downloading, there was a ‘grandparenting’ period for some of the funding, in order to allow for the transition. As a result of this downloading, campus ministry competes for Mission Support Grants along with presbytery funding.

In 1997, the Youth and Young Adult Ministry Vision, as accepted by the 36th General Council 1997, stated that: “We have a vision of a church that... provides a Christian environment where youth and young adults are welcome, heard, valued, nurtured, and supported both personally and as equals in local congregations, church camps, courts and campuses.” (Item II)

In May 2007, the Executive of the General Council adopted a motion which affirmed the “Call to Purpose” and affirmed that planning for the period 2008-2010 give priority to that which:

- 4. Deepens our experience of intentional and authentic communities; stretches us beyond the familiar expressions and concerns of our church; with particular concern for our commitment to youth and young adult ministry, becoming an intercultural church; and living with respect in creation.**

In May 2008, approximately 20 of the UCC-supported Campus Ministers and Chaplains from across the country gathered at the University of Toronto to share their experience, their hopes and challenges and to provide collegial pastoral support.

While we appreciate the high level of support that Halifax Presbytery offers the Dalhousie Campus Ministry Committee, as well as the Mission Support funding from Maritime Conference, this is not the situation across the country. A common understanding has been emerging among these ministers over a number of years that campus ministries receive little

recognition or support from most presbyteries, conferences, or General Councils. In addition, it is the experience of many Campus Ministers that a large percentage of the few United Church young adults who feel a vocational call to ministry developed and discerned that call in part through their engagement with a campus ministry.

The Campus Ministers agreed that campus ministries across the country are in a strategic position to help realize the current programmatic priorities as stated by the General Council Executive in May 2007. The Campus Ministers further agreed that it was important for the entire church to take ownership of campus ministry and its potential to minister to youth and young adults *and* to contribute to raising a new generation of United Church leadership.

The UCC-supported Campus Ministers across the country understand their call as offering a number of gifts to The United Church of Canada, including:

- Representing God's mission through The United Church of Canada to campuses across the country and serving thousands of students.
- Leadership development.
- Discernment, support and identification of inquirers and candidates for ministry.
- Support of the United Church's intention to foster and develop an intercultural church.
- Supporting the United Church's commitment to youth and young adult ministry.

### **MAR 3 – United Church Recognition of Diaconal Ministry**

**Origin:** Maritime Conference, transmit with concurrence  
Conference Ministry, Personnel and Education Committee on behalf of the Coordinating Committee of Diakonia of The United Church of Canada (currently based in Maritime Conference)

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to:**

- 1. Establish a mechanism by which diaconal ministry is specifically supported and encouraged within the life and work of the church.**
- 2. Consult with diaconal ministers and Diakonia of The United Church of Canada to determine the most appropriate mechanism to specifically support and encourage diaconal ministry within the life and work of the church. Possible mechanisms may include:**
  - a. creation of a standing committee of General Council on diaconal ministry**

- b. granting status to Diakonia of The United Church of Canada (DUCC) to access General Council structures directly**
- c. amending the mandate of Ministry and Employment Policies and Services Unit (MEPS) to specifically address issues related to diaconal ministry and appoint a diaconal representative to the Permanent Committee, Ministry and Employment Policies and Services**
- d. creation of a specific staff position for diaconal ministry.**

**Background:**

The Basis of Union Article XVII, *Of the Ministry*, declares “We believe that Jesus Christ, as the Supreme Head of the Church, has appointed therein ... a diaconal ministry of Education, Service and Pastoral Care...”; and

Diaconal ministry was established by the early church, (i.e. Phoebe, Romans 16:1 and Stephen, Acts 6:5) and has been expressed in various ways since that time to the formation of The United Church of Canada. Even so, at present diaconal ministers make up less than 10% of serving order of Ministry Personnel; and

the minority status of diaconal ministry presents circumstances of isolation, misunderstanding, confusion with other forms of ministry and fear of marginalization for many diaconal ministers; and

at one time The United Church of Canada supported diaconal ministry through a designated staff person along with a standing committee, the most recent version of which was called Committee on Diaconal Ministry within the former Division of Ministry Personnel and Education; and

following the disbanding of the General Council Committee on Diaconal Ministry there appears to be no General Council committee, working unit or staff position with a specific responsibility to support Diaconal Ministry; and

a number of significant issues related to Diaconal Ministry remain of concern, such as but not limited to:

- the characterization of diaconal ministry within General Council documents
- recruitment for diaconal ministry
- support for those called to diaconal ministry in the Candidacy process
- orientation of individuals and committees (Education and Students and Conference Interview Board) within the Candidacy process
- support for institutions of preparation for diaconal ministry
- developing awareness of the gifts of diaconal ministry expressed within the life and work of the church
- isolation of individual diaconal ministers
- development of ministry positions for diaconal ministers
- orientation of individuals and committees within Pastoral Relations processes

General Council has recognized the association, Diakonia of The United Church of Canada (DUCC), celebrating its 25th year in 2009.

**MAR 4 – Remove the Category “Congregational Designated Ministers”**

**Origin:** Maritime Conference, transmit with non concurrence and note appended  
Halifax Presbytery

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009:**

**Remove section 345 from *The Manual* (2007) (Congregational Designated Ministers)**

**Background:**

The category of Congregational Designated Ministers was included in *The Manual* (2007), and became effective February 1, 2009, with the procedural handbook published in January 2009. There are significant problems with the new Congregational Designated Ministry policies around implementation, pay equity and justice issues:

## New Responsibilities:

- (i) Congregational Ministry and Personnel Committees must establish an educational plan if the Congregational Designated Minister does not have the competencies for his/her position, with no guidelines and no guarantee that any given Ministry and Personnel Committee has the required expertise.
- (ii) Discernment will now be done congregationally, without Presbytery/District guidance. It is unwise for Ministry Personnel in the charge to discern with a parishioner and potential colleague, and there may be no one else in the Congregation with experience of paid accountable ministry to provide guidance, experience or insight.
- (iii) The Congregational Designated Ministry policy is part of a trend that allows less qualified individuals to do ministry, while increasing the load on the committees that screen and equip them.

## Process Issues:

- (i) Since discernment is permitted after the Congregational Designated Minister is already in place, there will be pressure to confirm the Congregational Designated Minister's suitability for a position he/she already occupies. This is not discernment as the church has practiced it, but a probationary period.
- (ii) A Congregational Designated Minister may be hired without the competencies for his/her position, provided he/she is "willing" to be trained, and he/she may continue without Presbytery/District recognition if the competencies are not attained. Unqualified Congregational Designated Ministers may leave us vulnerable in many areas including legal action.
- (iii) Conference Interview Board is now optional. A Presbytery/District Education and Students Committee may now determine readiness for ministry with less input.

(iv) Committees critical to the implementation of these policies received their first briefing in March 2009, when the policies were already in force. There is a deep systemic concern, that decisions on ministry are being made faster than they can be effectively implemented.

**Justice Issues:**

- (i) Compensation levels for Congregational Designated Ministry positions are determined by Presbytery/District Pastoral Relations based on guidelines from General Council that do not need to be adhered to.
- (ii) Cash strapped congregations now have incentives to try to hire less qualified ministry personnel.
- (iii) Congregational Designated Ministers are not members of Presbyteries/ Districts, even though they are under Presbytery/ District discipline. CDMs would be disciplined by a body in which they have no voice.

**NOTE:** The annual meeting of the Maritime Conference wishes to note that the concerns related to the implementation of the policies related to Congregational Designated Ministry have added confusion and raised concern for those in the present programs and for the Presbyteries as the new policy is being sorted through. It was expressed that the implementation of the new policy adds significantly to the work load of the Presbytery in areas which are beyond the expertise of the Presbytery. The annual meeting acknowledged that this proposal contradicts the Proposal titled Clarify Aspects of the Grandfathering of Staff Associates with which it concurs. The concerns related in this proposal are more systemic and ask for a deeper consideration of the whole matter.

**MAR 5 – Group Insurance Benefits Extended to Surviving Spouse and Dependent Children**

**Origin:** Maritime Conference, transmit with concurrence

Ministry, Personnel & Education Committee of Maritime Conference

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to ensure that:**

**The financial provision at the time of the death of a Ministry Personnel (*Manual* section 038) be extended to include group insurance benefits, as well as employee assistance plan coverage, for a surviving spouse and / or dependent children for the coverage period of up to six (6) months.**

**Background:**

1. We have a significant theological and institutional responsibility to care for people, especially those who have experienced the loss of a spouse or parent who was a ministry personnel serving among us.
2. Our present indemnity plan states that all group insurance (medical / dental) and employee assistance coverage end at the conclusion of the month in which the ministry personnel dies.
3. The foregoing (item 2) has led to surviving families having the unfortunate experience of seeing their group insurance and employee assistance plan coverage end in times of greatest need.
4. Some families have financial needs that necessitate the porting of pension, thus, making them ineligible for even the limited survivors' group insurance coverage.
5. United Church of Canada policy in the *Manual* section 038 makes the overarching statement that: “(a) *Financial Provision. The spouse of deceased Ministry Personnel, or dependent children if there is no spouse, shall continue to be provided for financially by the Pastoral Charge, the Presbytery, and the United Church for a period of six (6) months following the end of the month in which the death takes place,...*”
6. Given the foregoing (item 5), the entitlements under section 038 should be extended to include group insurance benefits, as well as employee assistance plan coverage, for a surviving spouse and/or dependent children for the coverage period of up to six (6) months.

**MAR 6 – Proposal to Celebrate “Season of Creation”**

**Origin:** Maritime Conference, transmit with concurrence and note as appended  
Church in Action Committee of Maritime Conference

**Financial Implications:** Costs should not be significant. Resources could be sold at cost

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009:**

1. **Designate an annual “Season of Creation” to be observed in the Lectionary / Liturgical Year beginning the Sunday after Labour Day and including the Sunday of Thanksgiving.**
2. **Direct the General Secretary, General Council to gather, disseminate and augment as needed, worship, Christian education, eco-justice / social action, liturgical and other**

**resources from the Canadian context and encourage congregations to make use of these and other educational resources available for use in the Season of Creation.**

**Background**

*“The Earth is the Lord’s and all that is in it, the world, and those who live in it.”*

*(Psalm 24)*

We believe that life and creation are gifts from God that elicit our respect, awe and reverence; that we are one Earth community, one human family and share one destiny; that we recognize God’s call to live in harmony with this total community and to care for it that all may benefit equitably now and in the future; and

The United Church of Canada has developed the policy statement, One Earth Community based on 12 ethical principles including social and economic justice and personal, corporate and governance responsibilities in environment and development issues; and has added to its creed, “called...to live with respect in creation”; and

The life of the Earth community is threatened with destruction – pollution of air, land and water, unprecedented loss of species, and global warming – related to human impact on the earth; and we are at a major turning point at which we can either continue along the path of self-destruction, or turn toward restoration and renewal; and

It is urgent for us to reconnect with the deep roots of our faith. There is growing concern in Christian communities about the ecological crisis, the way human beings are treating God’s Earth, and a growing awareness that an effective way to focus these concerns is through worship – concentrating our worship on God’s creation and our relationship with it including rituals that remind people of the importance and ethic of ecological care and that lead them to act differently in order to practice their faith; and

Several major Christian denominations in Australia, New Zealand, the United States and Europe have designated and include a “Season of Creation” in the liturgical year – some for 4 Sundays of September culminating with October 1st (St. Francis of Assisi Day) and some for 8 weeks between October 1st and Advent – which has become a meaningful time of worship and inspiration for action for all ages; and

“Church leaders in the United Kingdom have called upon Christians to use the period from September 1 until October 4 as an opportunity to put the environment at the heart of their worship. The ‘Time For God’s Creation’ initiative, which would run annually, follows a resolution made at the Third European Ecumenical Assembly in 2007, which was attended by representatives of Europe’s Catholic, Orthodox, Anglican and Protestant churches, ‘that the period be dedicated to prayer for the protection of Creation and the promotion of sustainable lifestyles that reverse our contribution to climate change.’”

In the seasons of Advent, Epiphany, Lent and Easter we celebrate the life of Christ. In the season of Pentecost we celebrate the Holy Spirit. Now, in the Season of Creation, we have an

opportunity to celebrate God, the Creator. For four Sundays in September we can join with others in celebrating with Christ the wonders of creation. In the liturgy, we follow the lead of the psalm writers and celebrate with creation — with the forests, the rivers and the fields, which praise the Creator in their own way. Bible readings focus especially on the story of Earth, which complements the story of God and the story of humanity in the Scriptures. We commit ourselves to a ministry of healing Earth, with Christ and creation as our partners.

**NOTE:** from the annual meeting of the Maritime Conference:

The Maritime Conference committed itself to marking a Season of Creation and recognizes the availability of a large number of resources already available. These include, but are not limited to the following: e.g.: from an Australian and U. S. contexts for 2006, 2007, and 2008 for Lectionary Year A, B and C) ([www.seasonofcreation.com](http://www.seasonofcreation.com).)

It was also noted that within the reformed tradition we do not prescribe seasons for pastoral charges. It was noted though, that the Service Book, 1969 and 1976 contained worship material under Season of Creation headings.

### **MAR 7 – Support for Refugees Coming to Canada**

**Origin:** Maritime Conference, transmit with concurrence with a recommendation appended below  
Woolastook Presbytery

**Financial Implications:** Shared cost of full-time staff component

**Staffing Implications:** One full-time staff component

**Source of Funding:**

**That the 40th General Council 2009 confirm The United Church of Canada's responsibility in offering support to refugees; that the General Council recognize its vital role therein; and that General Council, through the General Secretary, General Council,:**

- 1. direct that the Sponsorship Holder Agreement (or other such agreement respecting refugees) be maintained;**
- 2. direct that support as a liaison with the federal government for churches assisting refugees involved in private sponsorships be maintained;**
- 3. direct that a General Council staff person be available on a full time basis to assist congregations and other bodies of the United Church to sponsor or host refugees and their families; and**
- 4. direct that other interested courts of the church be consulted on the financing and administration of such a staff person.**



**5. invoke paragraph 524 (c) of *The Manual* stating that the Executive of the General Council has no power to reduce the role of The United Church of Canada in offering support to refugees.**

**Background:**

The United Church of Canada is a uniting church, offering welcome and hospitality to all. In this context, we recognize refugees as brothers and sisters, not only in principle, but also in deed and with a sustaining love. (There are numerous stories where lives have been saved by timely effective work, and other stories where lives have been lost if delays have been experienced.)

This work has been carried out by all levels of the courts of the church. However, since citizenship and immigration is a federal responsibility, the General Council support for this work is key. There are two essential elements for carrying out this support:

1. the Sponsorship Holder Agreement that the church, represented by the General Council, has with the federal government, and
2. the staff support of the General Council for the congregations, other courts of the church and other bodies of the United Church involved in the Government Sponsorship Program, the Immigration Visa Program, and other refugee support work. (An essential part of this work is the liaison work with the federal government to avoid delays.)

In recent cutbacks by the Executive of the General Council, the full time person supporting this work at the General Council level was replaced by a part-time person with a very limited numbers of hours, working out of New York City. Also, plans included a cutback in support for private refugee sponsorships. (These sponsorships have been nearly five times more cost effective in Woolastook Presbytery, increasing the number of refugees affected, by involving and organizing more people who want to assist financially. However, the role of the liaison person of General Council is essential in order that the refugees actually get processed and arrive.)

These changes have greatly reduced the ability of the other courts and bodies of The United Church of Canada to carry out its mission to offer welcome and hospitality to the world's refugees and their families.

This predicament was outlined in a proposal to Maritime Conference at its 2008 annual meeting that the Conference request the Executive of the General Council take similar actions. However, to the best of the knowledge of Woolastook Presbytery, no answer has been received dealing with the specifics of the request. So the proposal is being made to the commissioners of General Council in order that they clarify that the Church still intends to offer its support to refugees, and because of the federal government's constitutional responsibility in this area, that this work needs to be supported at the General Council level in an effective way.

**Note from the Annual Meeting of Maritime Conference:**

The Annual Meeting of the Maritime Conference recognizes that the primary foci of this proposal is found in points #1, 2, 3 and 4 and that it remains the responsibility of the Commissioners to the 40th General Council 2009 to determine how to respond to point #5.

**MAR 8 – The United Church of Canada Governance through the Lens of Empire**

**Origin:** Maritime Conference, transmit with concurrence  
Church in Action Committee of Maritime Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the Executive of the General Council**

- 1. to establish a multi-disciplinary Task Group to:**
  - a. analyze the structures and processes of The United Church of Canada using the principles and tools of the “Living Faithfully in Midst of Empire” resources. Such an analysis would consider, but not be limited to: the degree to which structures and practices exhibit networking and are non-hierarchical with respect to power sharing; and whether decision-making is promoting distributive justice, inclusivity, and is based within the principles of global and local sustainability.**
  - b. identify any places where Empire is being expressed;**
- 2. to bring feedback and recommendations to the 41st General Council 2012 as to areas requiring change.**

**Background**

“‘Empire’ can mean many things, we use it to describe the complex systems of domination at work in the world. It’s about power—power that is used unfairly to create inequality.” (*Challenging Empire: A Call to Community, Mandate 2008*, p. 2) At the behest of our global partners, The United Church of Canada has been attempting to move towards a critical consciousness about empire and colonialism. The situation is so complex that it is difficult to discern what belongs to Empire and what belongs to God and God’s children. The United Church of Canada has developed an analytical tool, namely the “Lens of Empire”, to help us understand unjust relationships and structures in the world.

**MAR 9 – Continuing Role of Commissioners to General Council**

**Origin:** Maritime Conference, transmit with concurrence  
Church in Action Committee of Maritime Conference

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009:**

- 1. direct the Executive of the General Council to involve the Commissioners in important decisions of the General Council between meetings of the General Council and**
- 2. direct the Executive of the General Council to involve the Commissioners between meetings of the General Council, such as providing in a timely fashion working papers and agendas before meetings of the Executive of the General Council and minutes after such meetings so that Commissioners are empowered to communicate to respective conference representatives on the Executive of the General Council their wisdom on important matters that the Executive is considering.**

**Background:**

1. General Council consists of its commissioners. (Definitions, p. 35, *The 2007 Manual*; Section 423, p. 186, *The 2007 Manual*)
2. The commissioners are chosen in a careful manner to reflect the regionalism and diversity of the church. Also in the selection of commissioners, historically a number of the commissioners have come from a variety of positions, on church committees, executives and other agencies. As a consequence, the commissioners either have or have access to a great deal of the church's wisdom.
3. The technology of today permits rapid and inexpensive communication that only a few years ago could not have been imagined.

**MAR 10 – Camping Ministry as a Priority for The United Church of Canada**

**Origin:** Maritime Conference, transmit with concurrence  
Maritime Conference Christian Life and Growth Committee in cooperation with  
London Conference Camping and Outdoor Ministries Committee

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009:**

- 1. Recognize Camping Ministry as one of the primary places for faith formation and affirm the vitality of this growing ministry.**
- 2. Encourage the General Council Executive to establish Camping Ministry as a priority for the church.**
- 3. Direct the General Secretary, General Council to ensure:**
  - a. Continuing support to the National Camping Task Group with funding and staff time.**
  - b. The continuation of the “Connections” National Camping Event**
  - c. The provision of print resources for faith development that relate to camping/faith formation that speak to children and youth today.**
  - d. Ongoing financial support for camps facing replacement and repairs to existing facilities.**
  - e. Funding for innovative and creative ways of connecting possibilities between camps and church communities.**

**Background:**

Camps & Vacation Bible Schools have become the primary church structure where children learn about faith. (The week-after-week Sunday school has been augmented by short term intensive experiences.)

The United Church of Canada is the holder of significant tracts of land, dedicated to outdoor ministry in a time when this natural resource is disappearing.

Camps create intensive faith communities, connecting with others in community; engaging in a caring faith community in a time of increasing social isolation.

Camps are also reaching out to children who experience camps as their first and sometimes only experience of a faith community.

Camps are supporting and celebrating the passion of camp volunteers and staff so they can find new energy, vision and action to touch the hearts of all.

Camps need national strategies and connectors to support the uniqueness of each and the shared ministry of all.

The Church needs to support the vision of camping that resonates with the 21st century: its children and youth, and their experience of the world.

The United Church of Canada has approximately 76 Camping Ministries across Canada.

35 Camps reported in 2008:

- a total of 11,188 Campers attended camps
- Total number of Volunteers under the age of 18 – 296
- Total number of paid staff under the age of 18 – 233
- Total number of Volunteers over the age of 18 – 149
- Total number of Paid Staff over the age of 18 – 232

### **MAR 11 – Children in Care Sunday**

**Origin:** Maritime Conference, transmit with concurrence

Maritime Conference Church in Action Committee (Children and Youth in Crisis Working Group)

**Financial Implications:** N/A

**Staffing Implications:** Limited, as the Maritime Conference unit has material to offer

**Source of Funding:**

**That the 40th General Council 2009:**

1. **Designate “Children in Care” as the United Church’s particular focus for this year’s Children’s Sunday (November 22nd, 2009).**
2. **Direct the GSGC to prepare and provide worship and educational resources\*, on the United Church website and in print as required, that:**
  - a) **provide information about the way we practice child welfare in Canada.**
  - b) **raise awareness about many of the issues children in care face.**
  - c) **provide examples of how we as a caring community in the United Church can encourage our Canadian government to better meet its obligation to children in care under the United Nations Convention of the Rights of the Child.**

*(\*Note: Children and Youth in Crisis Working Group, of Maritime Conference Church in Action Committee have been working on material they are prepared to share for this purpose.)*

**Background:**

November 20th, 2009 marks the 20th anniversary of the adoption of the Convention of the Rights of the Child. While movement towards the goals and commitments expressed in this document has sometimes been slow around the world, in Canada the situation has been of particular concern for children in care and this needs our attention.

Approximately 80,000 Canadian children are under the protection of Child and Family services and are referred to as ‘children in care’, more commonly known as foster children (*Provincial/Territorial Ministry of Child and Family Services Annual Reports*). Children in care are particularly vulnerable children, often powerless in relation to their environment, yet expected to adapt and behave “normally” in situations and conditions that are far from “normal”. These children have high incidences of juvenile delinquency, substance abuse, school failures and mental health issues (*Canadian Association for Community Living, 2003. Current Issues and Resources – Children and Youth Justice*). Many experience social isolation and discrimination. Children in care are over represented in families living below the poverty level and minority groups (*Child Welfare League of Canada*). Over the last few years there has been both an increase in the number of children coming into care and in the severity of their problems (*Child Welfare League of Canada, 2001 “Summary of Child Protection”*). Frontline workers (foster parents and social workers), often diligent and caring, can only be as effective as policy and programs allow. Children’s rights advocates claim that the poor life prospects for these vulnerable Canadian citizens are neither inevitable nor acceptable.

Canada ratified the United Nations Convention of the Rights of the Child in 1991. Nations that ratify this international convention are bound to it by international law. Compliance is monitored by the United Nations Committee on the Rights of the Child. Although we made a commitment that states otherwise, there is still no national standard of child protection in Canada. The system of alternative care we have in Canada needs significant reform if it is to meet its obligations under the Convention. It has been recommended that Canada, among other things, establish a federal Ombudsman’s office responsible for independent oversight of child protection, establish a means of monitoring and reporting on the status of children and develop legislation that makes children’s rights part of Canadian law. In Canada, the United Nations Convention of the Rights of the Child has not been directly incorporated into child welfare legislation which means it does not have the force of law in Canadian courts (*Canadian Coalition for the Rights of Children “Submission for Stakeholder Report on Canada: Universal Periodic Review” 4<sup>th</sup> cycle, February 2009. UN Human Rights Council*).

First and second reports to the United Nations Committee on the Rights of the Child (basically summaries of how we are meeting our obligations under the Convention) contain long lists of federal and provincial programs for children. They do not, however, analyse how children are doing, identify where children’s rights are not being respected and what corrective actions will be taken (*Coalition for the Rights of Children*). The outcomes of our programs, of how well they are meeting the needs of children, are missing. In 2009, Canada will present its third/fourth report to the United Nations committee for review but little has been done to respond to the recommendations of the second review (*Coalition for the Rights of Children*). Review by the United Nations committee about how well we are honouring our obligations under the Convention is only effective if Canadians hold their governments accountable at home.

In a society that often stresses individualism, collective responsibility for the welfare of children in care has not always been sufficiently acknowledged. Obligations under the Convention on the Rights of the Child are clear on this front. If anything, states must do more for these children because they have been marginalized and victimized. Our quick fix reactive, instead of proactive, responses to the problems of these vulnerable children deviates from our obligations under the Convention. Children in care are a marginalized population, and if their rights are to be respected, it is clear that these rights need to be acknowledged in legislation and practiced and supported by advocacy.

Unfortunately, there is a significant gap in understanding of the relevant issues of this invisible population by the general public. The risks these children face and how the community can, to the maximum extent possible ensure their healthy development, need to be addressed. Yet this very group needing advocacy is at a disadvantage. Most children have parents to advocate for them. These children often do not. Added to this is the fact that the role of advocate is a declining part of a social worker's role given the pressures within bureaucratic and hierarchical agencies (*Mark Ezell, Advocacy in the Human Services*).

The United Church of Canada has a long tradition of listening to and giving voice to the invisible and marginalized in our society. Raising awareness of issues that these children face and implementation of beneficial policy and programs are interrelated. In their lives, children in care need their voices to be amplified because of the extent of their powerlessness in relation to their environments. Justice for these children requires advocacy that goes beyond the needs of most children. Advocacy begins with awareness.

### **MAR 12 – Congregational Designated Ministry Hours Threshold**

**Origin:** Maritime Conference, transmit with concurrence  
Valley Presbytery

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to amend Section 345 of The Manual to ensure that:**

**The category of Congregational Designated Minister be limited to specifically defined positions of 8 hours per week or less.**

**Background:**

1. *Manual* sections 343 and 345 were declared to be fully in effect on February 1, 2009, together with a new “*Handbook for Designated Lay Ministry and Congregational Designated Ministry.*”
2. These new designations are based significantly on the report “*Ministry Together: A Report on Ministry for the 21<sup>st</sup> Century*” which was received by the 37th General Council 2000. (Record of Proceedings (ROP), pg. 633).
3. Among the actions approved by the 37th General Council 2000 is the following, “*that any lay ministry position of 14 hours per week or more in the areas of education, outreach, pastoral care, or worship must conform to the requirements of designated lay ministry and be a Presbytery/District appointment.*” (Resolution 9.4(c), ROP pg. 94) The 38th General Council 2003 changed the number of hours to 8.
4. Section 345 of the *Manual* is silent on the matter of an hours-per-week limitation for Congregational Designated Ministers. So too is the new Handbook. Emphasis is placed on a complex rating system of Experience/Knowledge, Accountability, Decision-Making, Complexity of Focus, and Boundaries.
5. Remaining silent on the matter of hours-per-week threshold provides the opportunity for substantial pressure being brought to bear on Presbyteries and Ministry Personnel to have existing and future multiple staff ministry positions in Pastoral Charges categorized as Congregational Designated Ministry positions with less regard for the rating system and more regard for potential cost saving measures.

**MAR 13 – Delay Implementing *The Manual* (2007), Sections 343 and 345 so as to Incorporate Major United Church Studies**

**Origin:** Maritime Conference, transmit with concurrence  
Halifax Presbytery

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to:**

1. **Halt the implementation of Sections 343 and 345 of the *Manual*(2007) (DLM and CDM processes, procedures and educational systems);**
2. **Distribute for response, significant current studies and policy work being done on Ministry within The United Church; and,**



### 3. Incorporate the results of these major studies into a comprehensive policy on Ministry within the United Church for consideration by the 41st General Council 2012.

#### Background:

1. There are several concurrent, significant studies and policy work that have a significant impact on the formation, training and the practice of paid accountable ministry. These have not been shared, comprehensively understood, integrated and made congruent with United Church policy or used to create new policy that would move paid accountable ministry forward in a way that serves the needs of our church effectively and faithfully. These include (but are not restricted to):
  - a. “The Meaning of Ministry” – 2008 – present
  - b. Recruitment Gathering – November 10, 2007 – results have not been shared.
  - c. Development of Ethical Standards and Standards of Practice for Ministry Personnel (2006-2008)
  - d. Development of a separate Code of Ethics for Youth Ministry (but without clearly defined norms for discerning or training youth ministers) 2005-2008
  - e. Ongoing current review of internship programs and of norms and expectations for supervised learning (2008-present).
  - f. Development of Learning/Leadership Outcomes Framework (LOF), without consultation with E&S networks. There is a lack of clarity about who will implement the LOF and how (2006-present).
  - g. Ongoing work on compensation models (2007-present).
2. The *Manual* Sections 343 and 345 were declared to be fully in effect on February 1, 2009, together with a new “Handbook for Designated Lay Ministry and Congregational Designated Ministry”. This handbook makes sweeping changes to discernment for lay ministry which cannot possibly take the ongoing studies into account, thus contributing further to the fragmented approach to ministry in The United Church of Canada.
3. The Report, “*Ministry Together: A Report on Ministry for the 21<sup>st</sup> Century*” which was received by the 37th General Council 2000. (ROP pg. 633), identifies as a challenge that “*there are tensions between Ordained Ministers and Lay Pastoral Ministers; Lay Pastoral Ministers get the same privileges and money without the same education. Why then should one seek ordination?*” (ROP pg. 583) and also states, “*This report affirms that there is a place for designated lay ministry alongside ordered ministry. Given the demands of ministry today, the church needs to be confident that the spiritual, theological, interpersonal, and educational competencies meet the needs of the church. This would be consistent with the United Church commitment to an educated ministry.*” (ROP pg. 614)
4. The new designations, DLM and CDM, claim to be based significantly on the report, “*Ministry Together.*” But by setting new categories and procedures for Lay Ministers before we have finished discerning a comprehensive and cohesive vision for the needs of ministry in the 21st Century, tensions are being perpetuated and entrenched, before we have fully identified what competencies we are requiring from all ministers in The United Church of Canada.
5. The current interpretations and implementations of Sections 343 and 345 of the *Manual* are confusing, overly complex, and provide an unreasonable amount of work for the relevant committees of pastoral charges, presbyteries and conferences.

### **MAR 14 – Diaconal Minister to Be Named as Member at Large to Education and Students Committees**

**Origin:** Maritime Conference, transmit with concurrence  
Conference Ministry, Personnel and Education Committee on behalf of the  
Coordinating Committee of Diakonia of United Church of Canada (currently  
based) in Maritime Conference

**Financial Implications:** The costs of accommodation and travel for an additional person to  
attend the Education and Students interview meetings

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009 amend the Manual of The United Church of Canada and Ministry and Employment Policies and Services documents affecting candidacy processes to include diaconal ministry representation on Education and Students Committees.**

#### **Theological Reference:**

“The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors, and some teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” (Ephesians 4: 11 – 13, NRSV)

#### **Background:**

The United Church of Canada recognizes that diaconal ministers are included in ordered ministry, as noted in the Article of Faith XVII, Of The Ministry.

Section 462 a, 3 of the United Church *Manual* notes that .... “every effort should be made to include a Diaconal Minister on the interview team.”

Students of diaconal ministry in the Maritime Conference candidacy process report spending a large portion of their interview explaining diaconal ministry in the Education and Students (E and S) interviews. Having to explain diaconal ministry takes away valuable time from the interview process.

The hope for the Education and Students interview is to examine the student’s preparation for ministry, not to inform or educate the interviewing committee. Diaconal representation on this committee will provide a source of information for the Education and Students Committee as it prepares to focus on the student’s preparation for ministry. In addition, the diaconal representative will be available to participate in interviews (*Manual*, Section 462 a,3).

Currently, the Education and Students Committee of Maritime Conference consists of Chairs of Presbytery Education and Students committees. There are no diaconal ministers on the present committee.

**MAR 15 – Clarify Aspects of the Grandfathering of Staff Associates**

**Origin:** Maritime Conference, transmit with concurrence  
Halifax Presbytery

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to ensure that former Staff Associates be grandfathered into either Congregationally Designated Ministry or Designated Lay Ministry dependent on their individual education, skills and experience.**

**Background:**

The personnel responsible for the Designated Lay Ministry and Congregationally Designated Ministry implementation have mandated that all Staff Associate personnel will be grandfathered as Designated Lay Ministers (not yet recognized by Conference). Some are qualified to do so and some are not. Halifax Presbytery, therefore, believes that the categorization of Staff Associates should grandfather them into either Designated Lay Ministry or Congregationally Designated Ministry depending on their present position, individual education, skills and experience.

Not all present Staff Associates have the education and skills to meet the qualifications of a Designated Lay Minister.

- a. The Handbook for Designated Lay Ministry and Congregational Designated Ministry (January 2009), pg 20. Level 4, prepared by the same group, lists the Qualifications as “Has the ability and experience to fulfill a ministry leadership position where the level of responsibility and accountability relates fully and directly to the overall well-being of the congregation and might typically be filled by a member of the order of ministry.”
- b. The mandating of all Staff Associates as Designated Lay Ministers represents an upgrading to positions which they may not be qualified to fill. An examination of the Staff Associate program leads one to believe that it was more often equated to what is now referred to as Congregationally Designated Ministry.
  - i. The staff associate positions were accountable to the Charge rather than to Presbytery.
  - ii. Staff Associates could only serve under the guidance of an Order of Ministry personnel or a Designated Lay Minister.
  - iii. The Staff Associate positions reflected primarily internal representation, often limited to specific programming and rarely involved representing the congregation to the larger church or the larger church to the greater community.
  - iv. The same level of theological training was not always required of staff associates as is now required of Designated Lay Ministers.

**MAR 16 – Clarify Discernment for Designated Lay Ministry**

**Origin:** Maritime Conference, transmit with concurrence and append note  
Halifax Presbytery

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to ensure that the discernment process for Designated Lay Ministry is fully integrated within the discernment process for other forms of Ministry.**

**Background:**

1. The Discernment Process for Designated Lay Ministers has been made a separate process from the discernment process for other forms of ministry, with a separate application form (DLM 501/2009 vs. DIS 201/2008) and separate terminology (applicant vs. inquirer). The process now requires that the applicant/inquirer discern whether they are called to Designated Lay Ministry or to Ordered Ministry prior to starting discernment. This is counter to our understanding of the role of discernment and restricts the call of the Spirit during Discernment.
2. The General Council implementation team, as part of the implementation of the new DLM/CDM policies, during national conference calls to Presbytery chairs of Pastoral Relations and Education & Students Committees, stated that there would be a separate DLM discernment handbook that would be ready in the fall of 2009. In response to the question of how a congregation/presbytery would discern which discernment handbook to use, the response was “that the DLM discernment handbook would be the default”. Essentially this means that we are now making DLM the default path towards ministry in The United Church of Canada.

**NOTE:** The annual meeting of the Maritime Conference notes that the intent of this proposal seeks the establishment of one discernment process for all forms of ministry within The United Church of Canada.

**MAR 17 – Clarify Prerequisites for Designated Lay Ministry**

**Origin:** Maritime Conference, transmit with concurrence  
Halifax Presbytery

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009 remove the Licensed Lay Worship Leader prerequisite for recognition of Designated Lay Ministers from *The Manual (2007)*, Section 343 (a) iii.**

**Background:**

- a) The *Manual (2007)* section 343 (a) iii. mandates that a prerequisite for recognition as a Designated Lay Minister is that an applicant be a Licensed Lay Worship Leader. The Handbook for Designated Lay Ministry (January 2009), pg. 8, a) iv. “Before or during discernment, the individual completes the Licensed Lay Worship Leader (LLWL) program and is recognized as a LLWL....” This presupposes that the spirit will call those individuals to Designated Lay Ministry rather than Ordered Ministry, where such a requirement does not apply.
- b) The Handbook for Designated Lay Ministry (January 2009) , pg. 7, b) states that qualifications “for applicants for word (sacrament) and pastoral care positions, is a Licensed Lay Worship Leader....” which does not appear to be in accordance with the Manual, which makes the requirement universal for DLM’s.

**MAR 18 – Educational Program for Designated Lay Ministry**

**Origin:** Maritime Conference, transmit with concurrence  
Valley Presbytery

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009 direct the Executive of the General Council ensure that the educational program for Designated Lay Ministry be made comparable to the program for Order of Ministry.**

**Background:**

1. *Manual* sections 343 and 345 were declared to be fully in effect on February 1, 2009, together with a new “*Handbook for Designated Lay Ministry and Congregational Designated Ministry.*”
2. These new designations are based significantly on the report “*Ministry Together: A Report on Ministry for the 21<sup>st</sup> Century*” which was received by the 37th General Council 2000. (Record of Proceedings (ROP), pg. 633)
3. The Report, “*Ministry Together,*” identifies as a challenge that “*there are tensions between Ordained Ministers and Lay Pastoral Ministers; Lay Pastoral Ministers get the same privileges and money without the same education. Why then should one seek ordination?*” (ROP pg. 583)
4. The Report, “*Ministry Together*” also states, “*This report affirms that there is a place for designated lay ministry alongside ordered ministry. Given the demands of ministry today, the church needs to be confident that the spiritual, theological, interpersonal, and educational competencies are the same for comparable ministries. This would be consistent with the United Church commitment to an educated ministry.*” (ROP pg. 614)
5. However, the motion approved states, “*a commitment to participate in an appropriate, competency-based educational program, or evidence of having completed an equivalent educational program.*” (ROP pg. 93, Resolution 9.6c) and “*that The United Church of Canada have clear and measurable standards for Designated Lay Ministers that are appropriate to the roles and functions of their ministry position.*” (ROP pg. 93, Resolution 9.7a)
6. Section 343a(ix) of the *Manual* states that a Designated Lay Minister must “*commit themselves to participating in an appropriate educational program... set by the appropriate General Council working unit in accordance with policies approved by the General Council or its Executive.*” The *Handbook* echoes this statement without providing details.
7. Orientation material covered in a conference call by General Council staff with Conference Personnel Ministers, Presbytery Pastoral Relations and Education and Students representatives on Thursday, March 12, 2009 described the new educational program for Designated Lay Ministers. While noting that the new program is more substantial than the former program for Lay Pastoral Ministers, it was also acknowledged that it was not comparable to the program for Order of Ministry.

**MAR 19 – Expansion of The United Church of Canada Pension Fund Social Criteria**

**Origin:** Maritime Conference, transmit with concurrence  
Maritime Conference Church in Action Committee (Mining the Connections Working Group)

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

Maritime Conference proposes

**That the 40th General Council 2009:**

1. **direct the General Secretary, General Council to seek independent legal and financial opinion as to what would be required for The United Church of Canada Pension Board (UCCPB) to adopt the socially responsible investment criteria of The United Church of Canada as their own investment criteria; and therefore avoid investing in any company that:**
  - a) **has ignored or failed to take into account the needs and interests of communities affected negatively by its operations or planned operations. Evidence of such failure may be found in a lack of engagement in public consultation, especially in the face of community opposition and**
  - b) **has ignored or failed to take into account the needs, interests, and rights of aboriginal communities affected by its operations, or planned operations, and that investments in extractive industries be screened by the UCCPB based on companies' adherence to international standards on human rights, environment, and indigenous peoples' rights, including the international standard of the Right to Free, Prior and Informed Consent.**
2. **direct the General Secretary, General Council to then report back to the Executive of the General Council and the originating body (Maritime Conference, Church In Action Committee) for consultation and action.**
3. **That the 40th General Council 2009, given that the UCCPB currently holds investment in Goldcorp which does not meet the ethical investment standards of the United Church, direct the Executive of the General Council to encourage the UCCPB to take steps:**
  - a) **To engage with affected Mayan communities and their representatives to ensure that the UCCPB understand the perspective of the communities , regarding Goldcorp positions and statements;**
  - b) **To include a member of the Maritime Conference Mining the Connections Working Group in any engagement process with Goldcorp, since it is a highly-informed United Church of Canada group with in-depth knowledge of the history and present situation of Guatemala and strong relationships with communities affected by Canadian mining companies;**

- c) To encourage the Pension Board to undertake shareholder advocacy with companies in which the United Church Pension Plan invests where concerns have been expressed regarding environmental, social and human rights impacts.**

### **Background**

1. Maritime Conference Church in Action Committee has tracked human rights and environmental violations of several Canadian mining companies operating in Latin America, including Gold Corp's Marlin Mine in indigenous Mayan communities in Guatemala. The committee's link with the Breaking the Silence Network operating a CIDA-funded Guatemalan internship program out of Tatamagouche Centre has provided opportunities to keep abreast of mining activities in communities surrounding the Marlin mine, through correspondence and regular delegations there. As conditions for the indigenous Mayan communities there have continued to worsen, including serious health concerns, we were alarmed to discover that the United Church of Canada Pension Fund has significant investments in Gold Corp.
2. A full history of Gold Corp's violations and the documentation and reporting of these violations by a number of church, investment and environmental and human rights organizations, is set out in our letter to United Church of Canada Pension Board (7 Pages) prepared by Kathryn Anderson in April 2009. In brief, the Marlin mine since its inception by Glamis Gold and then under Gold Corp has developed and operated without the free, prior and informed consent of the surrounding communities, even though the Guatemalan government has ratified the International Labour Organization's article 169 requiring this community consent. A referendum in which 11 of 13 municipalities rejected the mine has been ignored and protests have led to repressive police & army action. The mine currently uses 250,000 gallons of water per hour and since the start of operations the wells serving 10,000 Mayan people have dried up. Toxic tailings piles have created acid drainage with high levels of metals into a nearby river. A cyanide leaching process is used to separate the gold. In an older Gold Corp Honduran mine this process has contaminated wells.
3. April 30th 2008 Jantzi Research, a recognized advisor on ethical investments, having investigated Gold Corp's history in several operations, recommended that Gold Corp be ineligible for Socially Responsible Investment Portfolios based on its environmental fines and its failures to deal with community health concerns and consult with surrounding communities. In 2008, Gold Corp negotiated withdrawal of a shareholder resolution by a large group of Canadian and Swedish shareholders by agreeing to commission an independent Human Rights Impact Assessment. Gold Corp refused to circulate a shareholder resolution, by Breaking The Silence, to halt expansion of the Marlin mine without the free, prior and informed consent of the community. While Jantzi Research sees the agreement to an HRIA as positive step, it is concerned that the impact of implementing the HRIA will not be measurable for a number of years. Therefore Jantzi indicates that Gold Corp should now be addressing the issues of compensation, transparency and consultation mechanisms and commit to obtaining free, prior and informed consent before expanding. The refusal to circulate the resolution to this effect indicates rejection of the Jantzi recommendation.



## **M&O 1 – The United Church of Canada and Global Warming – The Unavoidable Challenge**

**Origin:** Montreal and Ottawa Conference, transmit with concurrence  
Church in Society Committee of Ottawa Presbytery  
(Original version from Glebe-St. James United Church)

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009:**

- 1. Recognises that global warming is unequivocal, threatens the world as we know it, is largely and increasingly caused by human agency, requires a paradigm change, and must be tackled on a priority basis, with special attention to the poor and most vulnerable everywhere;**
- 2. Acknowledges the particular responsibility of Christians to take up the Noah-like challenge in our time of adapting to and mitigating global warming, drawing on First Nations' teachings on right relations with the natural environment, working with other denominations, faiths, and persons and institutions of like mind in this regard whether governmental or non-governmental—a grand coalition to support this Earth and all its citizens, utilising a mix of mandatory economic and other measures;**
- 3. Asserts the firm intention of The United Church of Canada to contribute fully to society's understanding of the issues, and readiness to respond to the threat and the opportunity; and to this end, to stimulate and foster a program of actions throughout the United Church inter alia modeled as appropriate on the attached Appendix One;**
- 4. Accordingly, invites the Moderator, the General Secretary, General Council, the Executive of the General Council, and the Courts, bodies and congregants of the United Church to renewed and urgent reflection on the steps incumbent upon them in their places, including but not limited to development of worship and study tools and education workshops and outreach, or networking, advocacy, decisions and action in their neighbourhoods and with their cohorts and their interlocutors, taking costs and benefits into account as appropriate in their areas;**
- 5. Requests Executive of the General Council to provide a United Church progress report to the 41st General Council 2012, and the whole United Church, with further recommendations as needed.**

### **Background**

Whereas The United Church of Canada is determined to build on decisions and policies on the environment and climate change adopted in recent yearsi; to act on fresh insights on environmental theology and new information on the implications of climate changeii, and to play

its full and proper role in meeting the challenge of global warming on the basis of the operative principles of “justice, equity, solidarity, human development and care for the environment”<sup>iii</sup>;

### **Appendix One: Sample Statements and Decisions Within the United Church**

The following represent some options available to church courts, bodies and individuals.

#### **[The General Council/XXX Conference/YYY Presbytery/ZZZ Congregation]**

1. Affirms its confidence that, with the inspiration and guidance of the Holy Spirit and with the necessary and timely human decisions at local, national and global levels, practical and effective action to deal with climate change and global warming, involving both adaptation and mitigation, can be taken on a broadly acceptable basisiv;
2. Decides to: respond to global warming as a cross-cutting issue to be considered in every area of the Church’s work; facilitate education and dialogue on climate change both within its membership and among the broader Canadian and international communities; contribute to a positive vision of a world where all God’s creation can find a viable and satisfying home; and work with all to achieve that objective in a context of sustainability and justice;
3. Accordingly invites [Courts and bodies of the Church, within their areas of responsibility and taking their financial and other resources into account] working both alone and in cooperation with other churches and faith groups, partners, non-governmental organizations, civil society, the private sector, and government:
  - a) to develop strengthened programs within The United Church of Canada to meet its responsibilities in regard to the care of creation, building upon past work and insights and on the basis of renewed theological and scriptural reflection,
  - b) to make active use of existing material from United Church headquarters, including *Greening the Church*, as well as other sources<sup>v</sup>, in order to reduce to the maximum their ecological “footprint” over the next six years (GC 42);
  - c) to take responsibility for reasoned, non-partisan discussion and advocacy of the issues, including as appropriate in the public domain;
4. Invites individual members and adherents of the United Church to consider how they, through their commitments including at work, recreation and leisure, in their homes and in their use of resources, can play their full role with others to lead and support steps both large and small to hasten the coming of a sustainable neighbourhood, business or city;
5. Also invites other Churches, other faith groups and partners in Canada and abroad to join in bringing about climate stabilisation and sustainability within their purview and in contributing to broader efforts to achieve that goal wherever they are active;
6. Calls upon the federal government, provincial and territorial governments and municipal authorities, to enforce a coordinated network of responsibility principles, including “polluter pays”, “precautionary principle”, “maximum risk reduction”, “common but differentiated responsibilities”, and in their areas of responsibility to develop policies and programs, including research and development, with vigorous timetables, monitoring and enforcement using economic and tax incentives and penalties, in order to halt the increase in human

“footprint” and reduce it to permanently sustainable levels; and, further, tangibly to encourage individuals, businesses and others who wish to take measures in the same direction. In particular, steps should be taken urgently to keep global average warming well below 2 degrees C; accordingly, developed countries should cut GHG emissions by 40% by 2020, and 90% by 2050 against 1990 levels;

7. Further calls upon the Government of Canada to join with other nations under the United Nations umbrella to negotiate binding international agreements with the same objectives as in paragraph 6 and effective economic and other mechanisms, incentives and penalties, including binding steps and procedures for implementation, monitoring and accountability;
8. Calls upon all sectors of Canadian Business and Industry to support and promote solid and practical steps to achieve the goal of climate stabilization and sustainability by mid-century, in cooperation with governments and other actors, on the basis of binding commitments to specific goals, and in accordance with Canadian and international standards and agreements;

*[General Council Executive and General Secretariat]*

9. Decides, taking appropriate account of budgetary considerations:
  - a) to develop accessible material in a variety of formats, e.g. the internet, to promote public understanding of the issues; as well as preparation of additional material for worship and study;
  - b) to examine ways for the UCC to become by [2015?] a net contributor to overall Canadian sustainability, e.g. by ensuring that all new construction or major upgrading of plant and equipment by the United Church of Canada, whether directly or with partners, be done on a fully sustainable basis;
  - c) to consider naming one of its principal officials as Chief Sustainability Officer of the United Church of Canada, with a mandate which would inter alia include responsibility for ensuring that the UCC’s policies, programs, practices and relationships actively support sustainability.

**Background Note on Climate Change for General Councilvi**

There is a consensus among knowledgeable climate scientists that global warming is underway, is increasingly due to human activity, and requires early and sustained action. This is clearly a general issue for humanity. But it is a very particular issue for Christians. We follow a faith that begins with the news that God created this Earth and finds it “very good”. We are called to “live with respect in Creation”, to be “a blessing to the earth”, good tenants of this our home, good stewards (“care-takers”) of what God has entrusted to us, not mortgaging the future at the expense of posterity. Collectively we are beginning to appreciate more fully, encouraged by what we learn from our Aboriginal brothers and sisters, what it means to have an “integral connection to the earth”, not rulers but fellow citizens, so that we may (indeed must) “participate in God’s work of healing and mending creation”. We are enjoined to “do justice, and love mercy”—and we know that it is the most vulnerable already who are most affected by this crisis. Our faith speaks to truly global crises (cf. the Noah story)—and this is indeed a crisis challenging the Earth. Our faith also talks about how God acts in times of testing. Of the miracles that can occur even today.

We sing: “Divine creation does not cease until all things have found wholeness,... In the meantime, we embrace the present ... caring for the Earth, choosing life.” (A Song of Faith—GC 39)

The United Church of Canada has taken a lead role among churches in addressing environmental problems including Global Warming, e.g. the Energy policy statement of 2000 and the Water policy decisions of 2006. It has published a guide to greening church buildings and other facilities (Greening the Church—see United Church website). It is active in interchurch, interfaith and other non-governmental bodies and groups, including the preparations for the 2009 Copenhagen conference among Governments to negotiate the follow-up to the Kyoto Protocol. The Justice, Global and Ecumenical Relations Unit of the General Secretariat is being realigned to reflect among other important matters a focus on working for “a more just, sustainable ... Earth community” in order to promote “... care of creation...”.

*Given the increasing incidence of global warming and its ever more evident impact, however, it is timely to renew consideration at General Council level of a holistic United Church approach to Climate Change, in light of ongoing theological reflection and a concern for this Earth and all its inhabitants.* Such reconsideration must reflect the seriousness and long term nature of the issues, and at the same time respect the responsibilities and mandates of the Church’s structures and bodies, especially the four Courts and the General Secretariat—and also the call to each individual to live out their faith in their work and play, in their families, in their other relationships. No one is without a field of influence and action.

On this basis, a number of potential actions by the Church, its courts, officials and congregants are suggested in Appendix One, as examples, without attempting to state in any definitive or exclusive fashion which Court or other church body should carry them out. It is for each body to assume its responsibilities. And other possibilities for action will undoubtedly be initiated and carried through by particular Courts and bodies, and by individual congregations, small groups and individuals.

Together these decisions could prompt a cascade of further significant actions by the United Church, thus helping to fulfill the promise of “...a new heaven and a new earth...” (Revelation, 21:1), where justice, equity, solidarity, peace and love prevail. *Hope IS an Option.*

## End Notes:

<sup>i</sup> See in particular “ENERGY IN THE ONE EARTH COMMUNITY, Current Challenges and Future Options for Energy Use In the Canadian and Global Contexts”, policy statement adopted by the 37<sup>th</sup> General Council in August 2000; and policy decisions on Water Issues at the 39<sup>th</sup> General Council in August 2006 (notably, Water: Life Before Profit).

<sup>ii</sup> Reports of the UN Intergovernmental Panel on Climate Change, 2007 (*Synthesis Assessment Report Four* of November 17, 2007; based on the 2007 Reports of the three Working Groups: WG I Report “*The Physical Science Basis*”; WG II Report “*Impacts, Adaptability and Vulnerability*”; WG III Report “*Mitigation of Climate Change*”. [www.ipcc.ch/](http://www.ipcc.ch/)

<sup>iii</sup> Statement from the World Council of Churches to the Poznan Session of Parties to the Kyoto Protocol, Poland December 12, 2008 (negotiations on the successor agreement to Kyoto): “*Faith and Feasibility – Responsibly Searching for a ‘new heaven and a new earth’*”.

<sup>iv</sup> See for example Chris Turner: “*The Geography of Hope—A Tour of the World We Need*” Random House Canada, 2007

<sup>v</sup> See Faith and the Common Good: “*Greening Sacred Spaces*” [www.faith-commongood.net](http://www.faith-commongood.net)

<sup>vi</sup> For a fuller background note see {Glebe-St. James U.C. website—[www.glebestjames.ca/](http://www.glebestjames.ca/)}.

**M&O 1 – L'ÉUC et le réchauffement de la planète – le défi incontournable**

**Origin:** Le comité Église et société du Consistoire d'Ottawa  
(version originale provenant de *Glebe-St. James United Church*)  
Décision du Consistoire d'Ottawa : Approbation et transmission  
Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

Qu'il soit résolu

**Que le 40<sup>e</sup> Conseil général 2009 :**

- 1. déclare sans équivoque que le réchauffement de la planète est réel et menace le monde tel que nous le connaissons; ce processus est principalement et de façon croissante le résultat de l'activité humaine et exige un changement de paradigme; une intervention s'impose de manière prioritaire en accordant une attention toute particulière aux pauvres et aux plus vulnérables partout;**
- 2. reconnaisse la responsabilité particulière des chrétiens, à l'instar de Noé, de répondre au défi contemporain de s'adapter et d'atténuer les changements climatiques, en s'inspirant des enseignements des Premières Nations sur les relations justes avec l'environnement naturel, en travaillant de concert avec d'autres confessions, religions, personnes et institutions qui partagent ce point de vue, à l'intérieur des gouvernements ou non, – et ainsi former une grande coalition pour la protection de la terre et de ses habitants, au moyen de mesures économiques contraignantes entre autres;**
- 3. affirme la détermination de l'Église Unie du Canada à s'impliquer pleinement pour faire comprendre ces enjeux dans la société et sa volonté de répondre adéquatement tant aux menaces qu'aux opportunités; à cette fin, elle fera la promotion d'un programme d'intervention à travers l'Église s'inspirant entre autres des modèles appropriés ci-joint en annexe;**
- 4. invite en conséquence le modérateur, la secrétaire générale, l'Exécutif du Conseil général, les assemblées décisionnelles, les instances et les paroissiens/paroissiennes de l'Église Unie à une nouvelle réflexion d'urgence sur la marche à suivre dans leurs milieux respectifs, incluant sans s'y restreindre la création de liturgies, de ressources d'étude et d'ateliers de formation, ainsi que, en solidarité avec les groupes de leur milieu, la défense des droits, la prise de décisions et l'intervention dans leur contexte spécifique, avec leur représentants et interlocuteurs, en pesant le pour et le contre de ce qui convient dans leur situation;**
- 5. demande que l'Exécutif du Conseil général présente un rapport intérimaire de l'ÉUC au 41<sup>e</sup> Conseil général, et à toute l'Église Unie, en y ajoutant au besoin d'autres recommandations.**

Attendu que l'Église Unie du Canada est déterminée à mettre en œuvre les décisions et les politiques adoptées dans les dernières années au sujet de l'environnement et des changements climatiques <sup>vii</sup>; souhaite fonder son agir sur des prises de conscience récentes de la théologie de l'environnement et des nouvelles informations sur les conséquences des changements climatiques <sup>viii</sup>, et veut jouer pleinement son rôle pour faire face au défi du réchauffement de la planète, selon des principes « de justice, d'équité et de solidarité dans le développement humain et la préservation de l'environnement » <sup>ix</sup>,

### **Annexe : exemples de déclarations et de décisions provenant de l'Église Unie**

Quelques options à la disposition des assemblées décisionnelles, des instances et des individus.

*[Le Conseil général /le Synode XXX/le Consistoire YYY/la paroisse XXX]*

1. déclare sa conviction que, sous l'inspiration et la conduite du Saint Esprit et par la prise de décisions humaines nécessaires et pertinentes tant au niveau local, national qu'international, il est possible d'entreprendre, sur la base d'un large accord, des actions concrètes et efficaces pour atténuer et s'adapter aux changements climatiques et au réchauffement de la planète x;
2. décide ce qui suit : de répondre au réchauffement de la planète de façon intégrée en associant tous les aspects du travail de l'Église; de favoriser l'éducation et les discussions sur les changements climatiques, tant parmi ses membres que dans l'ensemble de la communauté nationale et internationale; de promouvoir une vision du monde positive où toute la création de Dieu peut habiter de façon viable et satisfaisante; d'œuvrer en collectivité pour atteindre cet objectif dans une perspective de justice et de pérennité écologique;
3. invite en conséquence [les assemblées décisionnelles et les instances de l'Église selon leurs champs de responsabilité et en tenant compte des ressources financières et autres à leur disposition] à œuvrer d'elle-même ainsi qu'en coopération avec d'autres Églises et regroupements religieux, des partenaires, des organismes non gouvernementaux, la société civile, le secteur privé et le gouvernement :
  - a) pour développer et consolider des programmes au sein de l'Église Unie du Canada en réponse à sa responsabilité de prendre soin de la création, en s'aidant pour ce faire du travail et des prises de conscience du passé et sur la base de nouvelles réflexions théologiques et scripturaires;
  - b) d'utiliser abondamment les ressources existantes provenant du bureau national de l'Église Unie, y compris le guide Une Église plus verte et d'autres outils <sup>xi</sup> pour réduire au maximum notre « empreinte écologique » dans les six prochaines années (42e CG);
  - c) de s'engager de façon responsable et intelligente dans des discussions non partisans et dans la promotion de ces questions, y compris sur la place publique lorsque cela est approprié;
4. invite les membres et les sympathisants de l'Église Unie à réfléchir, par leur engagement au travail, dans les loisirs et divertissements, dans leur foyer et par leur utilisation des ressources, au rôle qu'ils peuvent pleinement tenir avec d'autres pour la promotion et l'avancement, à petite et grande échelle, d'un quartier, d'une entreprise et d'une ville durables du point de vue de l'environnement;

5. invite également les autres Églises et groupes religieux, de même que les partenaires canadiens et internationaux à s'associer pour atteindre la stabilisation climatique et la durabilité écologique à leur portée en s'associant à tous les efforts déployés pour atteindre cet objectif partout où ils interviennent;
6. demande aux gouvernements fédéral, provinciaux et des territoires, de même qu'aux autorités municipales, de faire appliquer un ensemble concerté de principes de responsabilité incluant « le pollueur payeur », « le principe de précaution », « la réduction maximale du risque », « les responsabilités communes quoi que distinctes » ; et selon leurs champs propres de responsabilité de mettre de l'avant des politiques et des programmes, incluant de la recherche et du développement, comportant des échéanciers stricts, des mesures de supervision et de contrainte, au moyen d'incitatifs économiques et d'amendes, afin d'arrêter la croissance de « l'empreinte écologique » et de la réduire à des niveaux permanents de viabilité de l'environnement; de plus, d'encourager de façon concrète les individus, les entreprises et quiconque souhaitent adopter des mesures en ce sens. En particulier, des mesures devraient être prises immédiatement pour maintenir le réchauffement moyen de la planète bien en deçà de 2° Celsius; en conséquence, les pays développés devraient réduire leurs émissions de GES de 40% d'ici 2020, et de 90% en 2050 comparativement aux niveaux de 1990;
7. demande de plus au gouvernement du Canada de se joindre à d'autres nations sous l'égide des Nations Unies pour négocier des accords internationaux contraignants visant les mêmes objectifs que ceux du paragraphe 6, accompagnés de mécanismes économiques et autres, d'incitatifs et d'amendes, incluant des étapes et des procédures obligées de mise en place, de contrôle et d'imputabilité;
8. demande à tous les secteurs des entreprises et des industries du Canada de soutenir et promouvoir des démarches rigoureuses et concrètes pour atteindre le but de la stabilisation climatique et de la durabilité de l'environnement d'ici le milieu du siècle, en coopération avec les gouvernements et les autres acteurs sociaux, sur la base d'engagements contraignants pour l'atteinte de buts spécifiques et conformément aux normes et ententes canadiennes et internationales;

*[l'Exécutif du Conseil général et la secrétaire générale]*

9. décide, compte tenu de la situation budgétaire :
  - a) de créer des ressources accessibles de différentes formes : ex. l'Internet, pour favoriser la compréhension du public de ces enjeux; de préparer des ressources supplémentaires pour les liturgies et l'étude;
  - b) d'étudier la façon dont l'ÉUC peut apporter d'ici [2015?] une pleine contribution à la pérennité de l'environnement, par exemple en s'assurant que toute nouvelle construction ou rénovation majeure des infrastructures et des équipements de l'Église Unie du Canada, localement ou auprès de ses partenaires, soient réalisées en totalité sur une base de viabilité de l'environnement;
  - c) d'étudier la possibilité de nommer un de ses administrateurs principaux comme Responsable à la pérennité de l'environnement pour l'Église Unie du Canada, dont le mandat

inclurait entre autres de s'assurer que les politiques, les programmes, les pratiques et les relations de l'ÉUC soutiennent activement la viabilité de l'environnement.

### **Notes à propos des changements climatiques pour le Conseil général xii**

Les scientifiques experts en climatologie s'accordent pour affirmer que le réchauffement de la planète est bel et bien entamé et en expansion, le résultat de l'activité humaine, et qu'il nécessite une intervention rapide et soutenue. Il s'agit d'un enjeu collectif pour l'humanité. Et c'est tout particulièrement un enjeu pour les chrétiens. Notre foi repose sur l'affirmation que Dieu a créé la terre et a trouvé la chose « très bonne ». Nous sommes appelés « à vivre avec respect dans la création », à être « une bénédiction pour la terre », de bons résidents de notre foyer, de bons intendants (« care-takers » et « domestiques ») de ce que Dieu nous a confié, sans hypothéquer l'avenir au détriment de notre postérité. Stimulés par ce que nous apprenons de nos frères et sœurs autochtones, nous saisissons collectivement davantage ce que signifie « avoir un lien intégral à la terre », non comme dominateurs mais comme compagnons citoyens pour qu'ainsi nous puissions (c'est là notre devoir) « participer à l'œuvre divine de guérison et de restauration de la création ». Nous avons à « accomplir la justice et aimer la miséricorde » et nous savons déjà que ce sont les plus vulnérables qui subissent les contrecoups de cette crise. Notre foi mentionne des crises vraiment mondiales (ex. l'histoire de Noé) et la crise actuelle confronte toute la terre. Notre foi évoque aussi les interventions divines lors des temps d'épreuve, des miracles qui peuvent se produire même de nos jours.

Nous chantons : « La Création de Dieu se poursuivra jusqu'à ce que toutes choses s'accomplissent dans leur plénitude... Pendant ce temps, nous saisissons le présent... prenant grand soin de la terre, choisissant la vie. » (Notre foi chante – 39<sup>e</sup> CG)

L'Église Unie du Canada a été un chef de file parmi les Églises en ce qui a trait aux questions d'environnement, y compris du réchauffement de la planète, par exemple par la déclaration de 2000 sur la politique de l'énergie (Energy policy) et les décisions de 2006 sur la politique de l'eau (Water policy). Elle a publié un guide pour rendre les bâtiments d'église plus efficaces au niveau énergétique et plus sûrs au plan écologique (Greening the Church/Une Église plus verte – consulter le site Web de l'Église Unie). Elle s'est engagée dans différentes coalitions interconfessionnelles, interreligieuses ainsi qu'avec d'autres organismes et groupes non gouvernementaux, incluant la conférence de Copenhague en 2009 où les gouvernements négocieront les suivis au protocole de Kyoto. L'unité Justice, mondialisation et relations oecuméniques du secrétariat général est présentement remodelée afin de porter dorénavant, parmi de nombreux thèmes importants, le dossier « d'une communauté planétaire plus juste et viable du point de vue écologique » et d'ainsi promouvoir « de prendre grand soin de la création... »

*Compte tenu des incidences croissantes du réchauffement de la planète et de l'évidence de son impact, il est toutefois opportun que le Conseil général se penche de nouveau sur une approche holistique des changements climatiques, à l'éclairage d'une réflexion théologique continue, et exprime son souci de la terre et tous ses habitants. Cette nouvelle réflexion doit refléter l'importance primordiale de ces questions à long terme, cela dans le respect des responsabilités et des mandats respectifs des structures ecclésiales et des instances, particulièrement des quatre niveaux d'assemblées décisionnelles et du secrétariat général, et tout en appelant chaque*



personne à exprimer sa foi de façon conséquente au travail comme au jeu, dans la famille et toutes ses relations. Personne n'est sans influence ni incapable d'agir.

C'est sur ces considérations que différentes interventions possibles sont proposées en annexe pour l'Église, ses assemblées, ses représentants et ses membres; il s'agit d'exemples qui ne visent aucunement à déterminer quelle assemblée ou autre instance devrait mettre en application tel ou tel aspect. C'est à chaque constituante d'assumer ses responsabilités. D'autres possibilités d'intervention seront sans aucun doute initiées et réalisées par des assemblées et des instances particulières, de même que par des paroisses, des petits groupes et des individus. Regroupées, ces décisions peuvent générer une cascade de nouvelles actions au sein de l'Église Unie, dans la direction de cette promesse « ... de cieux nouveaux et d'une terre nouvelle... » (Apocalypse 21,1) là où prévaudront justice, équité, solidarité, paix et amour. L'espérance EST une option.

### Notes:

<sup>vii</sup> Consulter particulièrement “ENERGY IN THE ONE EARTH COMMUNITY, Current Challenges and Future Options for Energy Use In the Canadian and Global Contexts”, une déclaration adoptée lors du 37<sup>e</sup> Conseil général d'août 2000; ainsi que les décisions d'orientation sur les enjeux de l'eau lors du 39<sup>e</sup> Conseil général d'août 2006 (dont « L'eau : la vie avant le profit »).

<sup>viii</sup> Les rapports du Groupe d'experts intergouvernemental sur l'évolution du climat (GIEC) de l'ONU (Le Rapport de synthèse 4 du 17 novembre 2007, fondé sur les rapports 2007 des trois Groupes de travail : contribution du Groupe de travail I *Les éléments scientifiques*; contribution du Groupe de travail II *Conséquences, adaptations et vulnérabilité* ; contribution du Groupe de travail III *L'atténuation du changement climatique*. [www.ipcc.ch/](http://www.ipcc.ch/))

<sup>ix</sup> Déclaration du Conseil œcuménique des Églises lors la rencontre des participants au protocole de Kyoto de Poznan, Pologne, le 12 décembre 2008 (négociations sur les suites de l'accord de Kyoto) : “Faith and Feasibility – Responsibly Searching for a ‘new heaven and a new earth’”.

<sup>x</sup> Voir par exemple Chris Turner : “The Geography of Hope—A Tour of the World We Need” Random House Canada, 2007.

<sup>xi</sup> Consulter *Faith and the Common Good: “Greening Sacred Spaces”* [www.faith-commongood.net](http://www.faith-commongood.net).

<sup>xii</sup> Pour de plus amples informations consulter le site Web de *Glebe-St. James U.C.* --[www.glebestjames.ca/](http://www.glebestjames.ca/).

## M&O 2 – Prioritizing of Campus Ministry

**Origin:** Montreal & Ottawa Conference, transmit with concurrence

Ottawa Presbytery Chaplaincy Committee

Ottawa Presbytery Action: Transmit with concurrence

**Financial Implications:** Staffing, communication and meeting costs for a national church review/consultation

**Staffing Implications:**

**Source of Funding:**

### That the 40th General Council 2009:

1. recognize campus chaplaincies and ministries as a key element in the implementation of the United Church's commitment to Youth and Young Adult Ministry, and;

**2. Direct the General Secretary, General Council, to facilitate a national review of campus ministries to determine their strengths, needs, and role in youth and young adult ministries.**

Whereas the Executive of the General Council adopted a motion in May 2007 which affirmed the “Call to Purpose” and affirmed that planning for the period 2008-2010 give priority to that which:

Deepens our experience of intentional and authentic communities; stretches us beyond the familiar expressions and concerns of our church; with particular concern for our commitment to youth and young adult ministry, becoming an intercultural church; and living with respect in creation.

Whereas the United Church-supported Campus Ministers across the country understand their call as offering a number of gifts to The United Church of Canada, including:

- Representing God’s mission through The United Church of Canada to campuses across the country and serving thousands of students.
- Leadership development
- Discernment, support and identification of inquirers and candidates for ministry
- Support of the United Church’s intention to foster and develop an intercultural church
- Supporting the United Church’s commitment to youth and young adult ministry

Whereas campus ministries are under-supported both in terms of financial support and infrastructure across the country

Whereas young adults are largely absent from United Church congregations, but present in Canadian post-secondary institutions

Whereas the UCC-supported Campus Ministers across the country have decades of experience in bringing the church to thousands of young adults on the campuses they serve.

Whereas Campus Ministers work in ecumenical, multifaith, multicultural, and interfaith partnerships which can help develop the United Church into an intercultural church

Whereas Campus Ministers are in a privileged position to discern and nurture the gifts of the church’s future leadership and to identify and support a new generation of paid-accountable ministry.

Therefore we recommend that the aforementioned proposal be approved.

**Background**

In May 2008, about 20 of the United Church-supported Campus Ministers and Chaplains from across the country gathered at the University of Toronto to share their experience, their hopes and challenges and to provide collegial pastoral support.

A common understanding has been emerging among these ministers over a number of years that campus ministries receive little recognition or support from most presbyteries, conferences, or

General Councils. In addition, it is the experience of many Campus Ministers that a large percentage of the few United Church young adults who feel a vocational call to ministry developed and discerned that call in part through their engagement with a campus ministry.

The Campus Ministers agreed that campus ministries across the country are in a strategic position to help realize the current programmatic priorities as stated by the Executive of the General Council in May 2007. The Campus Ministers further agreed that it was important for the entire church to take ownership of campus ministry and its potential to minister to youth and young adults *and* to contribute to raising a new generation of United Church leadership.

## **M&O 2 – Priorité des ministères destinés aux étudiants**

**Origin:** Montreal & Ottawa Conference

Comité d'aumônerie du Consistoire d'Ottawa

Décision du Consistoire d'Ottawa : Approbation et transmission

**Financial Implications:** Coûts du personnel, des communications et des réunions pour une consultation nationale dans l'Église

**Staffing Implications:**

**Source of Funding:**

**Que le 40<sup>e</sup> Conseil général 2009 reconnaisse le rôle déterminant des aumôneries et des ministères destinés aux étudiants en réponse à l'engagement de l'Église Unie pour le ministère auprès des jeunes et des jeunes adultes.**

**Et que la secrétaire générale du Conseil général parraine une évaluation nationale des ministères destinés aux étudiants afin d'en identifier les forces, les besoins et le rôle dans les ministères auprès des jeunes et des jeunes adultes.**

Attendu que l'exécutif du Conseil général a adopté en mai 2007 une proposition entérinant le document « Notre raison d'être » et déclarant établir comme priorité pour la période 2008-2010 : ce qui approfondit notre expérience de former volontairement des communautés authentiques; ce qui nous conduit au-delà des expressions et intérêts habituels de notre Église; ce qui manifeste un souci particulier de notre implication envers les jeunes et les jeunes adultes en devenant une Église interculturelle; et ce qui nous amène à vivre avec respect dans la création.

Attendu que les ministères destinés aux étudiants soutenus par l'ÉUC à travers le pays conçoivent leur appel aussi comme un don offert à l'Église Unie du Canada :

- en accomplissant la mission de Dieu au sein de l'Église Unie du Canada sur les campus à travers le pays au service de milliers d'étudiants-es;
- en développant un nouveau leadership;
- en discernant, soutenant et identifiant des postulants-es et candidats-es au ministère;
- en exprimant la volonté de l'Église Unie de devenir et développer une Église interculturelle;
- en exprimant l'engagement de l'Église Unie à l'égard des jeunes et des jeunes adultes.

Attendu que les ministères destinés aux étudiants sont sous financés, tant par rapport à l'argent qu'aux infrastructures partout au pays.

Attendu que les jeunes adultes sont majoritairement absents des paroisses de l'Église Unie mais des plus présents dans les institutions d'enseignement post-secondaire au Canada.

Attendu que les ministères destinés aux étudiants soutenus par l'ÉUC à travers le pays ont des dizaines d'années d'expérience dans le rapprochement de l'Église auprès des milliers de jeunes adultes qu'ils servent sur les campus.

Attendu que les ministères auprès des étudiants œuvrent en partenariats œcuméniques, interreligieux et multiculturels, ce qui ne peut qu'aider l'Église Unie à devenir une Église interculturelle.

Attendu que les ministères auprès des étudiants occupent une position de choix pour discerner et nourrir les dons de leaders en devenir de l'Église, de même que pour identifier et soutenir une nouvelle génération de ministère responsable rémunéré.

Qu'il soit résolu que la proposition susmentionnée soit adoptée.

### **Contexte**

En mai 2008, une vingtaine de ministres et d'aumôniers auprès des étudiants soutenus par l'ÉUC se sont retrouvés à l'université de Toronto pour partager leurs expériences, leurs espoirs et les défis rencontrés tout en s'apportant un soutien pastoral mutuel.

Au fil des ans, ils ont pris conscience que les ministères auprès des étudiants reçoivent peu de reconnaissance ou de soutien dans la plupart des consistoires, des synodes ou du Conseil général.

De plus, plusieurs de ces ministres auprès des étudiants constatent qu'un pourcentage important des quelques jeunes adultes de l'Église Unie qui ressentent un appel à une vocation au ministère l'ont discerné et développé en bonne partie dans leur engagement au sein des ministères auprès des étudiants.

Les ministres auprès des étudiants s'entendent pour affirmer que les ministères sur les campus du pays sont l'endroit privilégié pour accomplir les priorités de programme entérinées par l'Exécutif du Conseil général en mai 2007. De plus, ils s'entendent pour affirmer qu'il est impératif que l'Église dans son ensemble s'approprie le ministère auprès des étudiants avec tout le potentiel d'un tel ministère auprès des jeunes et des jeunes adultes ainsi que pour l'avènement d'une nouvelle génération de leaders dans l'Église Unie.

**M&O 3 – Designated Lay Ministries in Music**

**Origin:** Montreal & Ottawa Conference, transmitted with non-concurrence  
Rothwell United Church

Ottawa Presbytery Action: Transmit with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009:**

1. **Recognize the ministry of music as a Designated Lay Ministry, and;**
2. **Direct the General Secretary, General Council, to amend policies to support that designation.**

**Background**

The United Church of Canada has been examining the inclusion of church musicians under the classifications of Designated Lay Ministry or Congregational Designated Ministry, depending upon circumstances of employment. Such inclusiveness would emphasize music as a ministry of worship, education, service and pastoral care, with its additional expectations and responsibilities for spiritual and professional development, similar, for example, to those required of Parish Nurses and people who were formerly called Staff Associates. The embracing of music as a ministry would foster deeper opportunities for musicians to grow in knowledge and practice, enlivening both themselves and the communities they serve.

Whereas “*Ministry Together*”: *A Report on Ministry for the 21<sup>st</sup> Century* (2000)<sup>1</sup> envisioned music ministry as a Designated Lay Ministry; and

Whereas the 37th General Council 2000:

1. established the category of Designated Lay Ministry;
2. recognized Congregational Accountable Ministry; and
3. authorized a Remit to approve the new term of Designated Lay Ministry; and

Whereas the Remit was approved, and was enacted by the 38th General Council 2003; and

Whereas the 39th General Council 2006 approved that:

1. There be two streams of paid accountable lay ministry in the United Church:
  - (i) Designated Lay Ministers who are accountable to a Presbytery and recognized by the Conference; and
  - (ii) Congregational Designated Ministers who are accountable to a Pastoral Charge and recognized by the Presbytery.
2. Presbyteries shall approve all paid accountable ministry positions by either:
  - (i) declaring a vacancy that may be filled by a member of the Order of Ministry or a Designated Lay Minister; or
  - (ii) approving a Congregational Designated Ministry position to be filled by someone

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<sup>1</sup> Section 7.2, Table 5.

appropriately qualified according to guidelines approved by the Executive of the General Council.; and

Whereas such changes to policy may only be made by decision of the General Council.

**M&O 3 – Ministère laïque de la musique**

**Origin:** Montreal & Ottawa Conference

Église Unie Rothwell

Décision du Consistoire d'Ottawa : Approbation et transmission

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**Que le 40<sup>e</sup> Conseil général 2009 :**

**reconnaisse le ministère de la musique comme ministère laïque désigné, et que des stratégies soient élaborées pour le soutien des musiciens/musiciennes et des paroisses dans le cadre de l'application de cette politique.**

Attendu que le document “*Ministry Together*” : *A Report on Ministry for the 21st Century* (2000)<sup>2</sup> imaginait le ministère de la musique dans la catégorie du ministère laïque désigné; et

Attendu que le 37<sup>e</sup> Conseil général 2000 :

1. a créé la catégorie du ministère laïque désigné;
2. a reconnu la validité du ministère responsable devant la paroisse; et
3. a autorisé un renvoi pour approuver le nouveau terme de ministère laïque désigné; et

Attendu que ce renvoi a été approuvé et que le 38<sup>e</sup> Conseil général 2003 l'a adopté; et

Attendu que le 39<sup>e</sup> Conseil général de 2006 a approuvé le fait :

1. qu'il y ait deux catégories de ministère laïque responsable et rémunéré dans l'Église Unie :
  - (i) les agents-es pastoraux-ales laïques responsables devant un consistoire et reconnus-es par le synode; et
  - (ii) les agents-es paroissiaux-ales laïques responsables devant une charge pastorale et reconnus-es par le consistoire.
2. que les consistoires approuvent tous les postes ministériels responsables et rémunérés :
  - (i) soit en déclarant un poste vacant pouvant être occupé par un membre de l'ordre ministériel ou par un-e agent-e pastoral-e laïque; ou
  - (ii) en approuvant un poste de ministère paroissial désigné pouvant être occupé par une personne adéquatement qualifiée selon les lignes directrices approuvées par l'Exécutif du Conseil général; et

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<sup>2</sup> Section 7.2, Tableau 5.

Attendu que de tels changements de politique ne peuvent être apportés que par décision du Conseil général;

Qu'il soit résolu que le Consistoire d'Ottawa, par l'entremise du Synode Montréal et Ottawa, fasse la proposition suivante :

### **Contexte**

L'Église Unie du Canada a examiné la possibilité d'inclure les musiciens et musiciennes des paroisses dans la catégorie « ministère laïque désigné » ou « ministère paroissial désigné », selon les circonstances d'emploi. Une telle décision soulignerait le rôle de la musique en tant que ministère de célébration, de formation, de service et de soins pastoraux. Des rôles et responsabilités supplémentaires pourraient s'y ajouter pour le développement spirituel et professionnel des personnes qui l'exercent, à l'exemple des *Parish Nurses* et des anciens-nes adjoints-es au personnel. La validation de la musique en tant que ministère aiderait davantage les musiciens et musiciennes à saisir l'opportunité de grandir dans la connaissance et la pratique de leur art pour leur dynamisme personnel et pour la vitalité des communautés qu'ils et elles desservent.

### **M&O 4 – Review of Joint Needs Assessment Process**

**Origin:** Montreal & Ottawa Conference, transmit with concurrence

Rideau Park United Church

Ottawa Presbytery Action: Transmit with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009:**

**Direct the General Secretary, General Council, to review the pastoral relations process, particularly the needs assessment process, with a view to evaluating the time and work load that this adds to the life of the congregation and to the presbytery.**

### **Background:**

- Section 41 in the *The Manual* states that “The policy of the United Church shall be that, as far as reasonably possible, every Pastoral Charge shall have a pastorate without interruption.” Adherence to this policy is often difficult because of the requirement for a Joint Needs Assessment Committee (JNAC) process in order to fill a vacancy of a ministry position.

- Following General Council 35 in 1994, the pastoral relations process was separated into two steps: needs assessment and search. This has lengthened the average time between notification of a person leaving and a call/appointment being made to fill a declared vacancy. The workload for a congregation and for presbyteries has increased.
- It has been our experience that JNACs provide useful results for making changes and better serving the church membership and the wider community. Needs assessments, which are intended to consider and review the ministry and mission of a pastoral charge and its relationship with the community it serves, remain useful. Congregations should therefore undertake such assessments from time to time. However, requiring an assessment whenever a ministry position in a given pastoral charge becomes vacant can give rise to a situation where needs assessments are done every few years if a congregation experiences frequent change in ministry personnel. Presbyteries can also feel frustrated when there are more JNACs required than its representatives can reasonably cope with at a given time. This can give rise to tension between Presbytery and a pastoral charge with a vacancy.
- While the General Secretary's letter of November 13, 2007 offered some variations on the JNAC process for consideration, some congregations have not seen a significant reduction in time and effort that they and Presbyteries put into JNACs nor a reduction in the length of the process and thus the period of the vacancy. Indeed, the Handbook for Joint Needs Assessment Committees encourages JNACs to follow the process described in the handbook and "not to vary" (p.12).
- While further clarification on the contexts and circumstances in which a variation on the JNAC process could be used may be helpful, the fundamental issue for some congregations is the requirement of needs assessments processes in the context of filling a vacancy. It may therefore be useful to consider whether joint needs assessment processes ought to be uncoupled from the process of filling a ministry vacancy, but nevertheless conducted periodically by a pastoral charge, and that in filling the vacancy, a pastoral charge and its presbytery simply make use of the joint needs assessment current at the time.

#### **M&O 4 – Révision du processus conjoint d'évaluation des besoins JNAC**

**Origin:** Montreal & Ottawa Conference

Rideau Park United Church

Décision du Consistoire d'Ottawa: Approbation et transmission

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**Que le 40<sup>e</sup> Conseil général 2009:**

**demande au comité des relations pastorales du Conseil général de revoir tout le mécanisme des relations pastorales, et particulièrement le processus d'évaluation des besoins, afin d'en évaluer l'impact, en termes de temps et de travail, pour la vie d'une paroisse et d'un consistoire.**



## Contexte

- La section 41 du Manuel déclare que : « L'Église Unie aura comme politique de veiller à ce que chaque charge pastorale connaisse, dans la mesure du possible, un pastorat sans interruption... » En pratique il est souvent très difficile d'observer cette politique compte tenu de l'obligation de constituer un comité conjoint d'évaluation des besoins (JNAC) pour combler un poste ministériel vacant.
- À la suite du 35e Conseil général de 1994, le processus des relations pastorales a été scindé en deux : l'évaluation des besoins et la recherche. Cela a fait accroître le temps moyen s'écoulant entre l'avis de départ d'une personne en poste et l'appel / la nomination pour combler ce poste vacant. Cela a résulté en une augmentation de la charge de travail pour la paroisse et le consistoire.
- D'expérience, nous constatons les résultats positifs des JNAC pour générer des changements et améliorer le service des membres de l'Église et de la communauté environnante. Destinée à étudier et réviser le ministère et la mission d'une charge pastorale et son interaction avec la communauté qu'elle dessert, l'évaluation des besoins demeure utile. Les paroisses devraient donc périodiquement faire une telle évaluation. Toutefois, exiger une évaluation aussitôt qu'un poste ministériel se libère dans une charge pastorale peut résulter dans des évaluations à répétition en quelques années pour des paroisses qui vivent de fréquents changements de personnel. Les consistoires vivent des frustrations alors qu'à certains moments il y a davantage de JNAC à faire que de représentants disponibles pour y participer. La chose suscite parfois de fortes tensions entre le consistoire et la charge pastorale vacante.
- Bien qu'une lettre de la secrétaire générale du 13 novembre 2007 proposait certaines variantes dans la démarche du JNAC, plusieurs paroisses n'ont perçu aucune réduction du temps et du travail requis qu'ils ont eu à fournir avec le consistoire pour l'évaluation, non plus qu'une diminution de la durée du processus ni de la période de vacance ministérielle. En fait, le Guide à l'usage des comités conjoints d'évaluation des besoins (Handbook for Joint Needs Assessment Committees) recommande aux comités d'évaluation de bien suivre le processus décrit et « de ne pas s'en éloigner » (p.12.)
- S'il serait utile d'avoir de plus amples clarifications sur les contextes et les situations où des variantes de la démarche JNAC peuvent être utilisées, l'enjeu demeure pour bien des paroisses l'exigence de ce processus d'évaluation des besoins dans le contexte d'un poste à combler. Il pourrait être judicieux de voir à dissocier l'évaluation conjointe des besoins du processus de recherche d'un remplacement ministériel, la charge pastorale devant toutefois faire une démarche d'évaluation périodiquement; lors d'une vacance la paroisse et le consistoire n'aurait alors qu'à utiliser la plus récente évaluation réalisée.

**M&O 5 – Review of Requirements for a Discernment Committee Process in Relation to an Individual’s Call to Ministry****Origin:** Montreal & Ottawa Conference, transmit with concurrence

Rideau Park United Church

Ottawa Presbytery Action: Transmit with concurrence

**Financial Implications:****Staffing Implications:****Source of Funding:**

It is proposed:

**That the 40th General Council 2009 direct the Executive of the General Council to review the requirements for the Discernment Committee process, particularly the requirements that Presbytery representatives must be in place and call the first meeting in order for the process to begin, and the length of the process.**

**Background**

Section 22 of the *The Manual* stipulates that a Discernment Committee must meet with an Inquirer (a person who believes they have been called to ministry) periodically over a period of 12 months, and that the Discernment Committee must include one or two representatives of the Presbytery who shall call its first meeting. The last part of these requirements cannot always be met in a timely way. Lengthy delays, even a delay of a year, in commencing a discernment process can result when a Presbytery cannot keep up with the demand for representatives on Discernment Committees. It is important for the Inquirer to be able to organize and plan enrolment in theology school and their internship according to a particular timeline, yet this is very difficult to do when a significant delay happens. A delay in the start of the discernment process, even by a couple of months, can mean that at least one term if not a year of study or study and work, is missed. This can be particularly problematic when an inquirer has dependants to consider, must relocate in order to attend school, and/or has already planned an exit from an existing career. It is appropriate to ask Inquirers to go through a process of discernment with other members of their church and for Presbytery to exercise oversight of the process. Given the potential for delay in beginning the Discernment Committee meeting process when Presbytery cannot meet the demand for representatives in a timely way, it would be useful to review the requirement that Presbytery representatives be appointed to and call the first meeting of the Discernment Committee. It would be useful to consider also whether there should be more flexibility with regard to the length of the discernment period, e.g., by stipulating an eight to twelve month process.

**M&O 5 – Révision des exigences du processus du comité de discernement d’un appel au ministère****Origin:** Montreal & Ottawa Conference

Rideau Park United Church

Décision du Consistoire d’Ottawa: Approbation et transmission

**Financial Implications:**  
**Staffing Implications:**  
**Source of Funding:**

**Que le 40<sup>e</sup> Conseil général 2009 demande au comité Formation et vocations ministérielles, Ministères pastoraux, de présence et de formation du Conseil général, de revoir les exigences du processus du comité de discernement, particulièrement en ce qui concerne la nécessité que les représentants-es du consistoire soient nommés-es et convoquent la première rencontre pour que la démarche soit officiellement entamée, ainsi qu'en ce qui a trait à la durée d'une telle démarche.**

### **Contexte**

- La section 22 du *Manuel* stipule qu'un comité de discernement doit rencontrer un-e postulant-e (une personne qui croit être appelée au ministère) régulièrement sur une période de douze mois, et qu'un tel comité doit inclure un-e ou deux représentants-es du consistoire qui convoqueront la rencontre initiale. Ce dernier élément ne peut souvent se réaliser dans un délai convenable. Des délais considérables, jusqu'à un an, peuvent survenir avant d'amorcer la démarche lorsqu'un consistoire ne peut fournir de représentants-es sur ces comités de discernement.
- Il est important pour les postulants-es de pouvoir se préparer et de planifier leur inscription dans une école de théologie ainsi que leur stage selon un échéancier défini : la chose s'avère ardue lorsque des délais importants s'accumulent. Un délai pour le début du processus de discernement, même de quelques mois, peut signifier qu'au moins une session sinon une année complète d'étude, ou d'étude et de travail, est perdue. La chose est des plus problématiques particulièrement pour les personnes qui doivent tenir compte des personnes dont elles ont la charge, qui doivent déménager pour poursuivre leurs études, ou qui ont déjà planifié leur retrait de leur carrière actuelle.
- Il est approprié de demander aux postulants-es de compléter un processus de discernement avec d'autres membres de leur paroisse et que ce processus soit supervisé par le consistoire. En tenant compte des possibilités de délai avant d'amorcer la démarche lorsqu'un consistoire ne peut fournir de représentants-es dans un laps de temps convenable, il serait pertinent de revoir l'exigence que des représentants-es du consistoire soient nommés-es et convoquent la première rencontre du comité de discernement. Il serait pertinent aussi d'évaluer s'il n'y a pas avantage à plus de flexibilité quant à la durée de la période de discernement, ex. en mentionnant une démarche de huit à douze mois.

**M&O 6 – Governance Model as Alternative to Empire**

**Origin:** Montreal & Ottawa Conference, transmit with concurrence  
Montreal Presbytery

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the Executive of the General Council to**

**1. Name a task group**

- a. to examine the nature, authority, accountability, and other issues related to church governance, particularly as they relate to roles of the Office of the General Council and the Executive of General Council, in light of *Living Faithfully in the Midst of Empire and Mending the World*,
- b. to note any differences between present governance structures and those mandated by the Manual, and policies that have informed our practices historically,

**2. Report to the 41st General Council 2012.**

**Background**

The General Council in previous years has approved documents such as *Mending the World* and *Living Faithfully in the Midst of Empire* and recommended that all parts of The United Church of Canada use them as lenses through which to test the faithfulness and direction of the church's mission and ministry. Since 2000 there has been no opportunity for the church as a whole to reflect on its governance from an explicit biblical and theological perspective in the light of those documents. Such reflection and testing has not been demonstrably present in some of the decisions made by the Executive of the General Council in 2007. The Montreal Presbytery expressed "strong objection to the Executive of the General Council regarding the process by which decisions were made where there was little or no consultation by members of the Executive of the General Council and/or the General Council Office staff with those in the church specifically involved with social justice advocacy" (Montreal Presbytery motion to Executive of the General Council, September 2007). There are many across the church who are concerned that the church's decision-making processes and structures have become more hierarchical and less conciliar in the last 2 decades, noting as one example, the steep increase in the proportion of staff to elected members.

**M&O 6 – Modèle alternatif de gouvernance face à l'Empire**

**Origin:** Montreal & Ottawa Conference  
Consistoire de Montréal

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**Que le 40<sup>e</sup> Conseil général 2009 constitue un groupe de travail afin:**

- **d'étudier la nature, l'autorité, l'imputabilité de l'exercice du pouvoir dans l'Église, et les questions connexes, particulièrement en ce qui a trait au bureau du Conseil général ainsi qu'à l'Exécutif du Conseil général, cela dans l'esprit des documents Vivre avec foi au sein de l'Empire et Prendre soin de la Création;**
- **de relever tout écart entre les structures de gouvernance actuelles et celles requises par le Manuel, de même qu'à l'égard des politiques qui ont historiquement orienté nos pratiques;**
- **d'en faire rapport et de soumettre des recommandations au 41<sup>e</sup> Conseil général.**

**Contexte :**

1. Au fil des ans, le Conseil général a approuvé des documents comme Prendre soin de la Création et Vivre avec foi au sein de l'Empire et les a proposés à la réflexion de l'ensemble de l'Église Unie du Canada tel un prisme pour valider la fidélité et l'orientation de l'Église dans sa mission et son ministère.
2. Depuis 2000, l'Église dans son ensemble n'a eu aucune occasion de réfléchir à son mode de gouvernance dans une perspective biblique et théologique à la lumière de ces documents.
3. Cette réflexion et cet examen ne paraissent pas manifestes dans certaines décisions prises en 2007 par l'Exécutif du Conseil général.
4. Le Consistoire de Montréal a exprimé « à l'Exécutif du Conseil général de sérieuses objections quant au processus de prise de décision des membres de l'Exécutif du Conseil général et/ou du bureau du Conseil général, qui n'incluait que peu ou simplement aucune consultation auprès des personnes de l'Église impliquées dans la défense des droits sociaux » (proposition du Consistoire de Montréal à l'Exécutif du Conseil général, septembre 2007).
5. Plusieurs voix se font entendre à travers l'Église pour décrier ce processus de prise de décision et les structures de l'Église qui sont devenus plus hiérarchiques et moins conciliaires au cours des deux dernières décennies [à titre d'exemple, une proportion toujours croissante dans le personnel cadre par rapport aux membres élus].

**Décision de l'assemblée décisionnelle :**

Le Consistoire de Montréal approuve cette proposition, la transmet au Synode Montréal et Ottawa et recommande qu'elle soit acheminée avec approbation générale au Conseil général.

**M&O 7 – Implementation of Measures towards Peace in the Middle East**

**Origin:** Montreal & Ottawa Conference  
Montreal Presbytery

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009**

- 1. Record its convictions that a just peace in the Middle East will require:**
  - a) That the occupation and siege of Gaza by Israel cease, requiring the full withdrawal of Israel forces from Gaza;**
  - b) The denunciation of Human Rights abuses committed by Israel and Palestine, as documented by Amnesty International and the United Nations, that will result in Member States of the United Nations taking subsequent, appropriate actions;**
  - c) The withdrawal of Israeli military forces to pre-1967 borders and ending all forms of collective violence by the Israeli Government on the Palestinian people;**
  - d) Recognition that the West Bank and the Gaza Strip constitute an integral part of the territory occupied in 1967 and Israeli settlements in the West Bank and Gaza Strip must be dismantled;**
  - e) The recognition by the emergent State of Palestine of Israel's right to exist as a Jewish state within safe and secure borders;**
  - f) The cessation of suicide bombings and other violent attacks directed towards Israeli civilians on the part of Palestinians;**
  - g) That the Government of Canada and Member States of the United Nations support international efforts to alleviate the humanitarian and economic situation in Gaza;**
  - h) The recognition by the Israeli Government and the emergent state of Palestine of equal citizenship rights, protections, privileges and responsibilities for all of their respective citizens regardless of religious or national origins.**
  
- 2. Direct the General Secretary, General Council to inform the Prime Minister of Canada and the Minister of External Affairs, in writing, of the above convictions and request that Canadian policy and commitments in the Middle East reflect this position.**
  
- 3. Direct the General Secretary, General Council to recommend that United Church Conferences, Presbyteries, congregations and community ministries study this proposal and be encouraged to take actions to make their views known to Government Members and in the public domain.**

**Background:**

1. In the face of the long-term deepening crisis and suffering in the Middle East, the United Church has consistently been guided by our regional Partners in our understanding of the reality and roots of the conflict. As people of faith we are called to respond in our prayers for Peace and in our actions.

The Government of Canada has not shown by its words or its actions, a commitment to address the illegal occupation of Gaza, the ongoing development of Israeli settlements in the West Bank and other regions of Palestine, the devastating humanitarian needs of Gaza Strip civilians and the blatant Human Rights abuses leading to the deaths in the 2008-9 Gaza Strip invasion of approximately 1400 Palestinians (majority civilians) and 14 Israelis. It is urgent that we reaffirm our position as a church and witness to our commitment to Peace through requesting that our Prime Minister and Members of Parliament address our concerns in their words and actions, as members of the International community who have an important role in the road to Peace in the Middle East.

The following information from United Church Statements and United Nations Resolution provide important background to developing our understanding and policy.

2. “Paths to Peace in Israel and Palestine” United Church of Canada (2003)

Excerpts:

...“Whereas the Executive of General Council has affirmed its conviction that “a necessary step towards true peace in the region will be through the implementation of the relevant UN Security Council resolutions specifically 242 (1967), 338 (1973) and UN General Assembly Resolution 194 (1948) and that these resolutions require... the withdrawal of Israel from the West Bank and Gaza including settlements; and

Whereas the World Council of Churches and global partners such as the Middle East Council of Churches have stated their clear understanding that an end to the illegal occupation of Palestine is necessary and required step for a lasting and just peace in the Middle East;....

Therefore be it resolved that the 38th General Council record its conviction that a just peace in the Middle East will require:

- the recognition by Israel Government of a fully sovereign State of Palestine with secure borders, and territorial contiguity encompassing the West Bank and Gaza Strip;
- the recognition by the emergent State of Palestine and other neighbouring Arab States of Israel’s right to exist as a Jewish state within safe and secure borders;
- the dismantling of Israeli settlements in the West Bank and Gaza Strip;
- the ending of suicide bombings as well as other forms of violent attacks directed towards civilians on the part of Palestinians;
- the withdrawal of Israeli military forces to pre-1967 borders and the ending of all forms of collective punishment and violence by Israeli Government on the Palestinian people;
- the recognition by Israeli Government and the emergent state of Palestine of equal citizenship rights, protections, privileges and responsibilities for all of their respective citizens regardless of religious or national origins.
- 38th General Council, 2003 – Resolution approved

3. United Nations Resolution 1860 (2009),  
Adopted by the Security Council on January 8, 2009

Excerpts:

“Stressing that the Gaza Strip constitutes an integral part of the territory occupied in 1967 and will be a part of the Palestinian state.

Recalling that a lasting solution to the Israeli-Palestinian conflict can only be achieved by peaceful means....

2. Calls for the unimpeded provision and distribution throughout Gaza of humanitarian assistance, including of food, fuel and medical treatment;.....
4. Calls on Member States to support international efforts to alleviate the humanitarian and economic situation in Gaza , including through urgently needed additional contributions to UNRWA and through the Ad Hoc Liaison Committee;....
8. Calls for renewed and urgent efforts by the parties and the international community to achieve a comprehensive peace based on the vision of a region where two democratic States, Israel and Palestine, live side by side in peace with secure and recognized borders, as envisaged in Security Council resolution 1850 (2008), and recalls also the importance of the Arab Peace Initiative.

#### 4. United Church Moderator Calls for a Ceasefire in Gaza January 5, 2009

Excerpts: “The United Church of Canada has consistently expressed its deep concern about the ongoing occupation of Palestinian territories, and about the violence committed by both Israelis and Palestinians,” says the Moderator, the Right Rev. David Giuliano. The current crisis in Gaza is a tragic consequence of the hatred and hostility bred by the occupation. Peace cannot be achieved through violence. Instead, it leads to greater suffering and increased hatred and continues the cycle of violence.....

“I invite all religious leaders to join hearts to witness to those roots through prayer and action for peace.....

In condemning the violence that has led to death and suffering for both Palestinians and Israelis, the Moderator echoes the call for a ceasefire by the church’s partners in Palestine and Israel....

The United Church stands together with our Israeli and Palestinian friends who continue to call for meaningful negotiations within the framework of international law and the relevant United Nations resolutions, leading to a just and lasting peace for Palestinians and Israelis.....

Since 2006, Gaza has been suffering a humanitarian catastrophe as a result of the economic blockade that is leaving people without water, food, electricity, fuel, shelter, or adequate health care.

As children, women, and men struggle for life under occupation, economic siege, and military action, an immediate ceasefire must be implemented and unrestricted access to humanitarian relief provided.

### **M&O 7 – Mise en place de mesures en faveur de la paix au Moyen-Orient**

**Origin:** Montreal & Ottawa Conference  
Consistoire de Montréal

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**Que le 40<sup>e</sup> Conseil général 2009**



- 1. déclare sa conviction qu'une paix juste au Moyen-Orient requière :**
  - **la fin de l'occupation et du siège de Gaza par Israël, ainsi que le retrait complet des forces israéliennes de Gaza;**
  - **la dénonciation des entorses aux droits humains perpétrées par Israël et la Palestine, telles que documentées par Amnistie Internationale et les Nations Unies, amenant les pays membres des Nations Unies à prendre en conséquence des actions appropriées;**
  - **le retrait des forces militaires israéliennes aux frontières d'avant 1967 et l'arrêt de toutes manifestations collectives de violence envers le peuple palestinien par le gouvernement israélien;**
  - **la reconnaissance que la Cisjordanie et la bande de Gaza font partie intégrale du territoire occupé depuis 1967 et que les implantations israéliennes doivent y être démantelées;**
  - **la reconnaissance par l'État palestinien en devenir du droit d'Israël à une existence en sécurité à l'intérieur de ses frontières;**
  - **l'arrêt des attentats-suicides et tout acte de violence envers la population civile israélienne par les Palestiniens;**
  - **le soutien international de la part du gouvernement du Canada et des pays membres des Nations Unies afin de palier à la crise humanitaire et économique à Gaza;**
  - **la reconnaissance par le gouvernement israélien et l'État palestinien en devenir de l'égalité des droits à la citoyenneté, à la sécurité, des privilèges et des responsabilités de tous leurs citoyens respectifs sans considération des origines nationales ou religieuses.**
  
- 2. avise par écrit le premier ministre du Canada et le ministre des affaires étrangères de cette déclaration et demande qu'elle soit reflétée dans les politiques et engagements du Canada à l'égard du Moyen-Orient.**
  
- 3. recommande l'étude de cette proposition par les synodes, les consistoires, les paroisses et missions de l'Église Unie pour, par la suite, faire connaître leurs points de vue aux membres du gouvernement et la diffuser dans l'opinion publique.**

**Contexte :**

- 1. Devant l'intensification des souffrances engendrées par la crise au Moyen-Orient, et afin de comprendre la réalité et les racines de ce conflit, l'Église Unie s'est laissée guider par ses partenaires régionaux. En tant que peuple de croyants nous sommes appelés à répondre par nos prières pour la paix et par nos actes.**

Tant dans ses déclarations que par ses actions, le Gouvernement du Canada n'a pas manifesté une détermination à confronter l'occupation illégale de Gaza, l'implantation continue de colonies israéliennes en Cisjordanie comme dans d'autres secteurs de la Palestine, ni les besoins humanitaires criants des civils dans la bande de Gaza, non plus que les entorses flagrantes aux droits de la personne qui ont conduit, lors de l'invasion de la bande de Gaza en 2008-2009, à la mort d'environ 1400 Palestiniens, pour la majorité des civils, et de 14 Israéliens. Il est impératif que comme Église nous affirmions de nouveau notre position et

témoignions de notre engagement envers la paix en demandant à notre premier ministre et aux membres du parlement de tenir compte de nos préoccupations dans leurs déclarations et leurs actions, à titre de membres de la communauté internationale qui ont une contribution importante à faire sur le chemin de la paix au Moyen-Orient.

Les déclarations de l'Église Unie et la résolution des Nations Unies ci-après apportent une information cruciale à notre compréhension et à l'élaboration de notre politique.

## 2. « Sentiers de paix entre Israël et la Palestine » Église Unie du Canada (2003)

Extraits:

...“Attendu que l'Exécutif du Conseil général a exprimé la conviction qu'une étape nécessaire à une paix réelle dans la région est la mise en application des résolutions pertinentes du Conseil de sécurité des Nations Unies, particulièrement 242 (1967), 338 (1973) et la résolution 194 (1948) de l'Assemblée générale des Nations Unies, et que ces résolutions requièrent... le retrait d'Israël de la Cisjordanie et de Gaza, y compris les colonies d'implantation; et

Attendu que le Conseil œcuménique des Églises et les partenaires internationaux tel le Conseil des Églises au Moyen Orient ont affirmé clairement que la fin de l'occupation illégale de la Palestine est un prérequis indispensable pour une paix juste et durable au Moyen-Orient;...

Qu'il soit résolu que le 38e Conseil général déclare sa conviction qu'une paix juste au Moyen-Orient requière :

- la reconnaissance par le gouvernement israélien d'un État palestinien pleinement souverain dont les frontières définies sont en contiguïté territoriale avec la Cisjordanie et la bande de Gaza;
- la reconnaissance par l'État palestinien en devenir ainsi que par les autres États arabes voisins du droit d'Israël à une existence en sécurité à l'intérieur de ses frontières en tant qu'État juif;
- le démantèlement des colonies d'implantation israéliennes en Cisjordanie et dans la bande de Gaza;
- l'arrêt des attentats-suicides et tout acte de violence envers la population civile israélienne par les Palestiniens;
- le retrait des forces militaires israéliennes aux frontières d'avant 1967 et l'arrêt de toutes manifestations collectives de violence envers le peuple palestinien par le gouvernement israélien;
- la reconnaissance par le gouvernement israélien et l'État palestinien en devenir de l'égalité des droits à la citoyenneté, à la sécurité, des privilèges et des responsabilités de tous leurs citoyens respectifs sans considération des origines nationales ou religieuses.

38<sup>e</sup> Conseil général 2003 – Proposition adoptée

## 3. Résolution 1860 des Nations Unies (2009),

Adoptée par le Conseil de sécurité le 8 janvier 2009

Extraits:

“Soulignant que la bande de Gaza fait partie intégrale du territoire occupé depuis 1967 et fera partie d’un État Palestinien.

Rappelant qu’une solution durable au conflit israélo-palestinien ne peut se réaliser que par des moyens pacifiques ...

2. appelle au libre approvisionnement et à la libre distribution à travers Gaza de l’aide humanitaire, y compris de la nourriture, du carburant et des médicaments;.....

4. appelle les États membres à soutenir les efforts internationaux pour soulager la situation humanitaire et économique à Gaza, y compris par le biais de contributions supplémentaires, urgemment nécessaires, à l’UNWRA [agence de secours de l’ONU uniquement fondée pour le secours des réfugiés palestiniens], et à travers le “Ad Hoc Liaison Committee” [chargé de l’aide à l’Autorité palestinienne];....

8. appelle à des efforts urgents et renouvelés des deux parties et de la communauté internationale pour obtenir une paix totale basée sur la vision d’une région où deux États démocratiques, Israël et la Palestine, vivent côte à côte en paix avec des frontières sûres et reconnues, comme envisagé dans la résolution 1850 (2008) du Conseil de sécurité. Le Conseil de sécurité rappelle également l’importance de l’Initiative de paix arabe.

## 4. Le modérateur de l’Église Unie appelle à un cessez-le-feu à Gaza

5 janvier 2009

Extraits: « L’Église Unie du Canada a constamment exprimé son extrême préoccupation devant l’occupation des territoires palestiniens et la violence exercée à la fois par les Israéliens et les Palestiniens », dit le modérateur de l’Église, le pasteur David Giuliano. La crise qui sévit actuellement à Gaza est la conséquence tragique de la haine et de l’hostilité engendrées par l’occupation. La paix ne peut être le résultat de la violence. Au contraire, celle-ci avive la souffrance et alimente la haine dans un cycle sans fin... J’invite donc tous les leaders religieux à rendre témoignage à leurs racines, ensemble et avec cœur, par la prière et l’action pour la paix...

En condamnant la violence qui entraîne la mort et la souffrance des Palestiniens aussi bien que des Israéliens, le modérateur fait écho à l’appel au cessez-le-feu des partenaires de l’Église Unie en Palestine et en Israël. « L’Église Unie appuie nos amis israéliens et palestiniens qui continuent à réclamer des négociations sérieuses dans le cadre de la loi internationale et des résolutions des Nations Unies qui s’y appliquent, dans le but d’une paix juste et durable pour les Palestiniens et les Israéliens... »

Depuis 2006, Gaza est le lieu d’une catastrophe humanitaire à cause du blocus économique qui prive la population d’eau, de nourriture, d’électricité, de carburant, de refuge et de soins médicaux appropriés.

« Des enfants, des femmes et des hommes luttent pour leur survie sous l’occupation, le siège économique, et les frappes militaires. Il faut appliquer immédiatement le cessez-le-feu et leur fournir un accès sans restriction à l’aide humanitaire. »

**Décision de l’assemblée décisionnelle :**

Le Consistoire de Montréal approuve cette proposition, la transmet au Synode Montréal et Ottawa et recommande qu’elle soit acheminée avec approbation générale au Conseil général.

**M&O 8 – Proposition au sujet de la restructuration visant la fusion de l'unité pour les ministères en français dans une nouvelle unité**

**Origin:** Montreal & Ottawa Conference  
Consistoire Laurentien

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**Nous appelons l'Église Unie du Canada, par son Exécutif et son Conseil Général, à reconsidérer sa décision d'abolir l'Unité des ministères en Français et d'encourager plutôt la création d'un partenariat étroit tripartite ce qui rejoindrait les objectifs de synergie, de partage et de vision commune sans faire disparaître l'Unité des ministères en Français.**

**Proposition faite par le Consistoire Laurentien** (Proposition votée par tous les membres du Consistoire Laurentien (moins une abstention) qui ont assisté à l'Assemblée Plénière à Québec les 18-19 avril 2009)

Attendu que :

- Nous ne savons pas quelle garantie nous avons de conserver la spécificité des ministères en français au sein de cette nouvelle unité sans que ce ne soit une absorption des petites unités par la plus grosse ou même une diminution de son impact dans notre Église et au-delà, dans la société francophone.
- Nous ne voyons pas en quoi cette restructuration pourra accroître la visibilité des ministères en français à l'intérieur comme à l'extérieur de l'Église alors que l'UMiF et nos paroisses sont tournées vers une reprise de la mission et la présence d'un témoignage visible et crédible de l'Église Unie en Français dans la société. S'il est intéressant de développer de nouvelles collaborations, comment faire, avec cette nouvelle synergie, pour conserver la spécificité et l'autonomie des ministères en français ?
- L'amalgame de l'UMiF dans une nouvelle unité risque d'envoyer un message complètement contradictoire à l'ensemble de l'Église pour le 40<sup>e</sup> Conseil Général : d'un côté on veut exprimer le soutien au ministère francophone (présentation du rapport de l'UMiF), et de l'autre, si l'UMiF perd son statut d'unité clairement visible et identifiable on court le risque d'augmenter à nouveau la confusion dans l'ensemble de l'Église Unie, confusion qui était en train d'être dissipée grâce au formidable travail accompli ces dernières années. Une confusion qui va aussi être augmentée par le fait d'inclure les ministères en français dans une même unité avec les ministères interculturels. Chacun doit avoir son identité propre, y compris les ministères interculturels. Puisque on nous assure qu'il ne s'agit pas de coupures de postes, qu'est-ce que l'Église Unie du Canada, comme dénomination, peut gagner en rendant les Ministères en Français moins visibles et moins responsables de leur prise de décisions ? C'est la mise en berne du drapeau francophone et l'abattage du mât qui le portait.
- Nous considérons qu'il est indispensable d'assurer la présence directe d'un-e responsable/coordonateur/trice pour les ministères en français en l'intégrant à l'équipe des ministres exécutifs, afin de maintenir la visibilité, la prise de parole, la participation et le leadership de la présence francophone directe dans la conduite de l'Église Unie. Ceci est

d'autant plus vrai que le ministre exécutif nommé à la tête de la nouvelle unité, avec ses grandes qualités et compétences, est un unilingue anglophone connaissant peu le milieu francophone.

- Nous devons voir cette restructuration des Ministères en Français et celle de leur place dans l'Église Unie du Canada, dans une perspective historique, celle des longs et difficiles cheminements des ministères en Français au sein d'une Église qui pourtant déclare sa vocation «Nationale» et pan canadienne. Il a fallu près de 75 ans de recherche, de luttes, de communications, d'initiatives et d'échecs pour que L'Église Unie du Canada décide finalement de créer une instance spécifique, égale aux autres, responsable et visible, pour affirmer la place et le soutien au développement des Ministères en Français. Beaucoup d'entre nous ont vu la création de l'UMiF comme un mouvement de partenariat à part entière, un acte de confiance et même de décolonisation ecclésiale. La disparition d'une Unité distincte, même avec un surplus de collaboration, marque un pas en arrière pour l'Église Unie du Canada. Si nous favorisons des partenariats étroits en termes de collaborations, nous estimons que cette restructuration n'avance ni la crédibilité de l'Église Unie en Français ni son projet de mission, tout au contraire. C'est un retour aux vieilles formules de l'ancienne DMC (Division de la Mission au Canada).
- Le Rapport de l'UMiF au 40<sup>e</sup> Conseil Général invite l'Église Unie du Canada à s'approprier les ministères en français comme faisant « partie intégrante de l'identité, de la mission et de la vision d'avenir de l'Église Unie ». Il faut que cette réalité se démontre aussi au niveau des capacités linguistiques et culturelles, de la visibilité et de la gouvernance de l'Église Unie du Canada.

### **M&O 8 – Reconsideration of the Decision to Abolish the Unit for Ministries in French**

**Origin:** Montreal & Ottawa Conference, transmit with concurrence  
Consistoire Laurentien

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed:

**That the 40th General Council 2009, direct the General Council Executive to reconsider its decision to abolish the Unit for Ministries in French and encourage instead the creation of a close three-way partnership that would reach the objectives of creating synergy and sharing a common vision without the disappearance of the Unit for Ministries in French.**

### **Background:**

Whereas:

- We do not know what guarantee there will be that French language ministry will maintain its specificity within the new unit; that the larger unit will not simply swallow up the smaller units and/or diminish the impact of French language ministry in our Church and beyond in Francophone society.
- We do not see how this restructuring will increase the visibility of French language ministries within and beyond the Church at a time when Unit for Ministries in French and our

congregations are geared to relaunching mission and being a credible and visible witness of the United Church in the French language in society. As interesting as it is to develop new collaboration, how can this new synergy be used to preserve the specificity and autonomy of ministries in French?

- Amalgamating Unit for Ministries in French into a new unit runs the risk of sending a contradictory message to the whole church for the 40th General Council. On the one hand we want to express our support for francophone ministry (with the presentation of the report by Unit for Ministries in French) and, on the other hand, if Unit for Ministries in French loses its status as a clearly visible and identifiable Unit, we run the risk of once again increasing confusion across the church, confusion which had begun to dissipate thanks to the incredible work done in recent years. This confusion will also be increased by including French language ministries in the same unit as intercultural ministries. Each must conserve its own identity. This includes intercultural ministries. Since we are assured that the restructuring was not done in order to cut staff, as a denomination, what can the United Church of Canada gain by making Ministries in French less visible and giving them less responsibility for making decisions that concern them? This is not only the lowering of the Francophone flag but also the cutting down of the pole that carried the flag.
- We feel that it is absolutely essential to ensure the presence of a representative/coordinator for French language ministries as one of the team of Executive Ministers in order to maintain the visibility, the voice, and the direct participation of the Francophone constituency in the leadership of the United Church.  
This is all the more important in that, with all his great qualities and competency, the recently named Executive Minister for the new unit is a unilingual Anglophone who is not well acquainted with the Francophone milieu.
- We must view this restructuring of French Ministries and their place in The United Church of Canada from a historical perspective, one of a long and difficult road within a church that claims a “national” and pan-Canadian vocation. It took nearly 75 years of searching, of struggles, of communication, of initiatives and failures for The United Church of Canada to finally decide to create a specific, identifiable body, equal to others, with the responsibility of ensuring the visibility as well as the support and development ministries in the French language. Many of us saw the creation of Unit for Ministries in French as a movement to full partnership, an act of trust and even of ecclesial decolonisation. The disappearance of a distinct unit, even with increased collaboration with others, is a step backward for The United Church. Although we are in favour of close partnerships in terms of collaboration with others, we feel that this restructuring will not improve The United Church’s credibility or enhance its mission in the French language. To the contrary, the restructuring is a return to the model of the former DMC (Division of Mission in Canada).
- The report of Unit for Ministries in French to the 40th General Council calls “the United Church of Canada, as a whole, to choose to embrace French Ministries as an integral part of its identity, its mission, its vision for the future”. This commitment must be reflected in linguistic and cultural competence, in visibility and within the governance structure of The United Church of Canada.

**M&O 9 – Maintenir une unité nationale des Ministères en français**

**Origin:** Montreal & Ottawa Conference

Le groupe de travail sur les Ministères en français

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**Que le 40<sup>e</sup> Conseil général reconnaisse le travail important accompli par l'Unité des Ministères en français et :**

- appuie la proposition du Consistoire Laurentien;
- demande le maintien d'une unité des Ministères en français clairement visible et identifiable pour toutes les paroisses, consistoires, synodes et autres missions de l'Église Unie;
- demande que cette unité soit encadrée par un-e responsable francophone d'expérience bien au fait de la réalité sociale du Canada francophone.

**Contexte :**

Le groupe de travail sur les Ministères en français du Synode Montréal et Ottawa s'inquiète sérieusement de la décision d'intégrer les unités CECM, UMIF et ministères interculturels.

L'Église Unie du Canada se veut une église bilingue, dans un pays ayant deux langues officielles, l'anglais et le français.

Il y a parmi les membres de l'Église Unie une profonde méconnaissance de l'existence du travail en français, ce qui exige de le rendre clairement visible.

Les missions en français qui se sont récemment développées et sont présentement en croissance ont besoin de trouver facilement du soutien et des ressources.

**Décision recommandée :**

Le Synode Montréal et Ottawa approuve cette proposition et la transmet avec l'accord général de ses membres au Conseil général.

**M&O 9 – Maintaining a National French Ministry Unit**

**Origin:** Montreal & Ottawa Conference, transmit with concurrence  
French Ministry Task Group

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed:

**That the 40th General Council 2009 recognize the important work of the French Ministry Unit and:**

- **supports the proposal of Consistoire Laurentian**
- **requests the maintaining of a French ministry unit which is clearly visible and identifiable for all congregations, presbyteries, conferences and other missions of the United Church**
- **requests that this unit be overseen by an experienced francophone individual who understands well the context of French society across Canada**

**Background:**

The French Ministry Task Group of Montreal and Ottawa Conference is seriously concerned by the decision to incorporate the CECM, UMIF and Intercultural Ministries units.

The United Church of Canada wishes to be a bilingual church in a country with two official languages, English and French, and

There is a profound lack of knowledge within the membership of the United Church regarding the existence of French ministry work, which necessitates the clear visibility of this work, and

The recent development and growth in French missions who need to be able to find easy access to support and resources

**Recommended Court Action:**

The Montreal and Ottawa Conference approve the proposal and transmit with concurrence to General Council.

**M&O 10 – Denominational Decision Making Principles**

response to the Report of the Working Group on The Duties and Powers of the Executive of General Council

**Origin:** Montreal & Ottawa Conference, transmit with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009:**

1. **Affirm the Executive of the General Council decision making principles articulated in the Report of the Task Group on the Review of the Duties and Powers of the Executive of General Council recommendation number 3, as follows:**  
**“any policy arising from any Duty or Power of the Executive of General Council that leads to a denomination-shaping or faith-shaping issue for decision shall have that issue**



referred for decision to the General Council, with wide consultation with the constituency as part of the process of decision-making,” and

- a. Define “denomination-shaping or faith-shaping” as being consistent with the understanding of substantive change as outlined in *Manual 2007* Section 505 a)
- b. Define “wide consultation” as a direction to engage the courts of the church in education and understanding of the issues being considered with the purpose of seeking the wisdom of the church, fostering a culture of dialogue and engaging ownership of directions being taken.

### **Background**

This proposal seeks to address in a positive way proposed actions regarding the functioning of the General Council Executive to make the Executive more intentionally connected with the other courts of the church. The proposal affirms the value and desirability of a culture of decision making where consultation, education, engagement and dialogue are practiced. In a decision making culture where it is understood that the church through the General Council sets direction and purpose and names broad priorities for mission and that the General Council Executive sets the priorities for program and that GC staff develop the implementation strategy, there is a need to be intentional in the strategies for dialogue with the whole church. Failure to be effective in this regard can foster further feelings of disassociation from the decision of the denomination rather than building bridges of engagement. The only related costs to this proposal would be possible costs related to a communication strategy emanating from the Minister of Conciliar Relations.

### **M&O 10 – Principes de prise de décisions de l’Église**

en réponse au rapport du groupe de travail *The Duties and Powers of the Executive of General Council (Responsabilités et autorité de l’Exécutif du Conseil général)*

**Origin:** Montreal & Ottawa Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

### **Le 40<sup>e</sup> Conseil général 2009 :**

1. entérine les principes de prise de décisions pour l’Exécutif du Conseil général, présentés dans le rapport du groupe de travail *The Duties and Powers of the Executive of General Council (Responsabilités et autorité de l’Exécutif du Conseil général)*, dont la recommandation #3 est libellée ainsi :
 

« toute politique résultant de la responsabilité ou de l’autorité de l’Exécutif du Conseil général qui implique des décisions amenant une reconfiguration de la forme ou de la foi de l’Église devra être transmise au Conseil général et accompagnée d’une consultation étendue à travers l’Église comme partie intégrale du processus décisionnel. »;

2. **définit « une reconfiguration de la forme ou de la foi de l'Église » comprise comme un changement substantiel selon la section 505a) du Manuel 2007;**
3. **définit « une consultation étendue » comme une directive pour impliquer les assemblées de l'Église dans une démarche d'éducation et de compréhension des enjeux présentés, sollicitant ainsi la sagesse de l'Église selon une culture de dialogue et d'appropriation par la base des orientations prises.**

**Contexte :**

Cette proposition se veut une façon constructive d'aborder les changements suggérés au fonctionnement de l'Exécutif du Conseil général afin d'amener l'Exécutif à rechercher délibérément une meilleure jonction avec les autres assemblées de l'Église. La proposition exprime la valeur et la pertinence d'une culture de prise de décisions qui inclut la consultation, l'éducation, l'engagement et le dialogue.

Dans une telle culture de prise de décisions, il est entendu que :

l'Église, par le Conseil général, établit les directions et les buts et identifie les priorités générales de la mission;

l'Exécutif du Conseil général établit les priorités pour les programmes;

le personnel du Conseil général élabore les stratégies de réalisation;

une recherche délibérée de modalités de dialogue avec l'ensemble de l'Église doit être élaborée.

Un échec sous ce rapport ne pourrait qu'accroître le sentiment d'aliénation de la base à l'égard des décisions prises dans l'Église au lieu de bâtir des ponts d'engagement.

Les seuls déboursés associés à cette proposition seraient les coûts éventuels d'une stratégie de communication élaborée par le / la responsable des relations conciliaires.

**Décision du Synode :** Approbation et transmission

**M&O 11 – Maintaining Our Justice and Global Commitments**

**Origin:** Montreal & Ottawa Conference, transmit with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed

**That the 40th General Council 2009:**

1. **affirm as a mission priority our engagement in seeking justice in Canada and with our Global partners.**

2. **direct the Executive of the General Council to ensure that, given the significant reductions in financial support in the 2008-2010 triennial, there will be no further reductions in the next triennial to**
  - a. **Mission Support Grants to congregations and community ministries in Canada**
  - b. **grants to Global Partners and the work of overseas personnel**
  - c. **staffing and program budget of the Justice, Global & Ecumenical Relations Unit (JGER)**

**Background:**

We believe the Spirit has consistently led the United Church to take a public stand for justice on human rights, peace, refugee, economic, and other issues. Our commitment to justice advocacy and global mission that forms and challenges us is central to our national identity as a denomination. Such engagement has led us to deeper understanding of the Gospel imperatives and the ongoing presence of Christ, the still-suffering servant among the poor and marginalized.

The Executive of the General Council decisions taken in June 2007 reduced in 2009 the Mission Support Grants to congregations and community ministries in Canada by \$900,000, and the grants to global partners and the work of overseas personnel by \$900,000 (each reduction is 15% of the 2008 amount). These decisions have significantly affected the historical priorities of The United Church of Canada and have resulted in a significant reduction of the church's involvement in social justice advocacy.

Diminishing grants to global partners and the work of overseas personnel reduces support at a time when developing countries are the most vulnerable to the effects of global crises. We are committed as a church to understand the meaning of "Living Faithfully in the Midst of Empire" and yet opportunities for learning about mission and faith from our partners are being threatened.

There has been a groundswell of protest and outcry throughout the church against the Executive of the General Council decisions that eliminated 6 positions in the Justice, Global and Ecumenical Relations Unit on Race Relations, Refugee and Immigration Advocacy, Ecological Justice, Human Rights, Peace, Economic Justice and Social Wellbeing. Although 2 positions were created to address some of these concerns, there has been a serious loss in our ability as a church to maintain direct involvement in social justice advocacy. It was initially hoped that some of these engagements and educational work would be carried out through our participation in the ecumenical coalition Kairos. However, in the past 6 months, Kairos had to make serious budget cuts that have eliminated the Anti-Poverty Fund and 5 program positions that deeply affect their capacity to engage in social justice education and advocacy.

**M&O 11 – Poursuite de nos engagements pour la justice internationale**

**Origin:** Montreal & Ottawa Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**Que le 40<sup>e</sup> Conseil général :**

- 1. déclare comme une priorité missionnaire notre engagement pour la justice tant au Canada qu'avec nos partenaires internationaux.**
- 2. demande à l'Exécutif du Conseil général que, compte tenu des importantes coupures opérées pour la période triennale 2008-2010, il n'y ait aucune autre réduction pour les prochaines trois années dans :**
  - **les octrois du Soutien à la mission aux paroisses et aux ministères communautaires au Canada;**
  - **les octrois aux partenaires internationaux et pour le travail du personnel outremer;**
  - **le personnel et le budget d'opération de l'Unité Justice, mondialisation et relations œcuméniques (JGER).**

**Contexte :**

Nous croyons que l'Esprit a dirigé de façon soutenue l'Église Unie l'amenant à prendre publiquement position en faveur de la justice à l'égard des droits humains, de la paix, des réfugiés, de l'économie et d'autres enjeux de société. Notre engagement en faveur de la justice et de la mission mondiale nous façonne et nous relance tout à la fois, il est au cœur de notre identité nationale comme confession chrétienne. Un tel engagement nous a conduits à une compréhension plus complète des exigences de l'Évangile et de la présence continue du Christ, toujours Serviteur souffrant parmi les pauvres et les marginalisés.

En juin 2007, l'Exécutif du Conseil général a décidé de réduire les octrois du Soutien à la mission aux paroisses et ministères communautaires du Canada de 900 000\$, et les octrois aux partenaires internationaux et pour le travail du personnel outremer d'un autre 900 000\$ (15% de moins que le montant alloué en 2008 dans chacun des cas). Ces décisions ont entaché les priorités historiques de l'Église Unie du Canada et ont eu comme incidence une diminution significative de l'implication de l'Église dans la promotion de la justice sociale.

Des octrois décroissant aux partenaires internationaux et pour le personnel outremer diminuent notre appui au moment même où les pays en développement sont les plus vulnérables aux effets de la crise mondiale. Nous sommes engagés comme Église à comprendre ce que signifie « Vivre avec foi au sein de l'Empire » et pourtant nous mettons en péril les occasions d'en apprendre de nos partenaires sur la mission et la foi.

Une vague de protestation et d'indignation s'est soulevée à travers toute l'Église face à ces décisions de l'Exécutif du Conseil général d'éliminer 6 postes de l'Unité Justice, mondialisation et relations œcuméniques (JGER) : relations raciales, droit des réfugiés et immigration, justice écologique, droits humains, paix, justice économique et bien-être social. Bien que 2 postes aient été créés pour reprendre certains de ces dossiers, il en résulte une perte sèche dans la capacité de notre Église à poursuivre son implication directe dans la promotion de la justice sociale. À l'origine nous espérions que certains engagements sur le terrain et une partie du travail d'éducation se poursuivraient à travers notre participation dans la coalition œcuménique Kairos. Toutefois, dans les derniers 6 mois, Kairos a dû effectuer des coupures budgétaires importantes

qui ont aboli le fonds anti-pauvreté de même que 5 postes d'animation, amputant ainsi sévèrement sa capacité d'intervention pour l'éducation et la promotion de la justice sociale.

**Décision de l'assemblée recommandée :**

Que le Synode Montréal et Ottawa approuve et transmette cette proposition au Conseil général.

**M&O 12 – “No” to Canada-Colombia Free Trade Agreement**

**Origin:** Montreal & Ottawa Conference, transmit with concurrence  
Justice, Global and Ecumenical Relations Committee

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009, through the General Secretary, General Council, call on the Government of Canada to:**

- 1. reject the Canada-Colombia trade deal and stop all negotiations**
- 2. address widespread assassinations, human rights violations and structural inequalities in Columbia**
- 3. carry out a full human rights impact assessment before going forward, taking social impacts fully into account while genuinely respecting labour rights**
- 4. hold a full parliamentary and public debate**
- 5. adopt a new approach to trade that improves the conditions of those affected by violence, conflict and poverty, including Indigenous peoples, Afro-Columbians and internally displaced persons**

**Background:**

1. In May participants at the Conference Justice, Global and Ecumenical Relations workshop “The Empire Has No Clothes” learned firsthand from our resource persons, (a UCC Global Partner from a Human Rights organization in Columbia and Jim Hodgson, UCC Area Secretary for Latin America/ Caribbean), of the violation of human rights, assassinations and threats in Columbia, that will be exacerbated by the alliance of Canada in the proposed Canada-Columbia Free Trade Agreement. Participants are committed to taking actions and requested that the Justice, Global and Ecumenical Relations Conference Committee submit a proposal to the General Council through the M&O Conference that would direct our government to

- stop the Free Trade Agreement with Columbia and commit to human rights conditions as the basis of any trade renegotiation
2. We are called as church to seek the just society that is God's vision for all and to speak out against our government's actions that would undermine human rights and produce more suffering.
  3. On March 26, 2009, the Canadian government introduced legislation (Bill C23) in the House of Commons to implement the Canada-Colombia free trade agreement. This was done despite widespread opposition from churches, labour, human rights groups, and the opposition NDP and Bloc Québécois. The Free Trade Agreement will do nothing to alleviate the ongoing systematic human rights crisis in Colombia and will be seen as an endorsement of the present corrupt, repressive regime.
  4. Our partners in Colombia state that it is wrong to say that the Free Trade Agreement is the way toward establishing human rights. On the contrary they are convinced that the deal will even exacerbate what the United Nations calls the hemisphere's worst human rights situation.
  5. The United Church of Canada is informed on the crises in Colombia through our long-term involvement with Global Partners in Colombia. A delegation of Colombian civil society leaders, hosted by Kairos came to Canada in February 2009 to give testimony about the human rights situation and potential impacts of the Canada-Colombia Free Trade Agreement. "At great risk to their own safety, Colombian partners spoke to Canadians and members of the government, including International Trade Minister Stockwell Day and Minister of State of Foreign Affairs Peter Kent. The Colombians brought evidence of the increase in extrajudicial killings, death threats against social leaders, and killings of trade unionists. The Canada-Colombia deal contains more benefits for large, often environmentally destructive companies than it does for Colombia's struggling democracy. It risks putting millions of small-scale farmers out of work as Canadian imports of wheat and other products enter the country, and it will further remove democratic control over development decisions from local communities, opening up more of the country to unchecked extractive industries and the accompanying environmental degradation... Until the crisis in Colombia is resolved, free trade and foreign investment will only accentuate it." (UCC statement against Canada-Colombia Free Trade Agreement)

### **M&O 12 – «Non» à l'accord de libre-échange Canada-Colombie**

**Origin:** Montreal & Ottawa Conference

Comité JGER du Synode Montréal et Ottawa

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

### **Le 40<sup>e</sup> Conseil général demande au gouvernement du Canada**

- 1. de rejeter l'accord commercial Canada-Colombie et de mettre fin à toute négociation;**
- 2. de se pencher sur les questions des fréquents assassinats, des violations des droits humains et des inégalités structurelles en Colombie;**

- 3. de procéder à une évaluation exhaustive des conséquences sur les droits humains avant d'aller de l'avant, en considérant tous les impacts sociaux et cela dans le respect véritable des droits des travailleurs;**
- 4. de tenir un débat approfondi tant au parlement que dans le public;**
- 5. d'adopter une nouvelle approche au commerce, soucieuse d'améliorer la situation des populations qui subissent la violence, les conflits et la pauvreté, y compris les peuples autochtones, les Afro-colombiens, et les personnes déracinées à l'intérieur du pays.**

**Contexte:**

1. Au mois de mai, les participants-es à l'atelier JGER du Synode The Empire Has No Clothes (L'Empire n'a pas d'habit) ont appris de la bouche même de nos personnes ressources (une partenaire internationale de l'ÉUC provenant d'une organisation pour les droits humains de Colombie ainsi que Jim Hodgson, secrétaire pour le secteur Amérique latine et Caraïbes de l'ÉUC) comment les violations des droits humains, les menaces et les assassinats ne feraient qu'augmenter en Colombie advenant une entente d'accord de libre-échange Canada-Colombie. Les participants-es souhaitaient agir et ont demandé au comité JGER du Synode de présenter une proposition au Conseil général via le Synode Montréal et Ottawa pour demander à notre gouvernement d'interrompre l'entente de libre-échange avec la Colombie et d'exiger des conditions à l'égard des droits humains, préalables à toutes nouvelles négociations commerciales.
2. En tant qu'Église, nous sommes appelés à rechercher une société juste selon la vision de Dieu pour tous et toutes ainsi qu'à dénoncer les actions de notre gouvernement qui minent les droits humains et génèrent davantage de souffrance.
3. Le 26 mars 2009, le gouvernement canadien a présenté à la Chambre des communes un projet de loi (le projet de loi C23) pour appliquer l'accord de libre-échange Canada-Colombie, cela malgré une vaste opposition des Églises, du monde ouvrier, des groupes de défense des droits humains, ainsi que de l'opposition du NPD et du Bloc Québécois. L'accord de libre-échange ne contribuera en rien à soulager la crise permanente et systémique des droits humains en Colombie et sera perçu comme une approbation du régime actuel, répressif et corrompu.
4. Nos partenaires de Colombie déclarent qu'il est erroné de croire que l'accord de libre-échange est une façon de faire avancer les droits humains. Tout au contraire, ils ont la conviction que l'entente ne fera qu'exacerber ce que les Nations Unies qualifient de pire situation des droits humains de l'hémisphère.
5. L'Église Unie du Canada bénéficie d'informations sur les crises colombiennes grâce à son implication de longue date avec des partenaires internationaux de Colombie. En février 2009 à l'initiative de Kairos, une délégation de leaders de la société civile colombienne est venue au Canada témoigner de la situation des droits humains et des conséquences possibles de l'accord de libre-échange Canada-Colombie. « En prenant de grands risques pour leur sécurité personnelle, nos partenaires colombiens ont parlé aux Canadiens et aux membres du gouvernement, y compris le ministre du commerce international Stockwell Day et le ministre d'état aux affaires étrangères Peter Kent. Les Colombiens ont fourni des preuves des

exécutions sommaires, des menaces de mort envers des intervenants sociaux, et des assassinats de syndicalistes. L'entente Canado-Colombienne est de beaucoup plus avantageuse pour les grandes compagnies, souvent néfastes à l'environnement, que pour la démocratie fragile en Colombie. Elle mettra en péril le travail de millions de petits agriculteurs par les importations de blé et d'autres produits canadiens en Colombie, éloignera encore plus le contrôle démocratique des orientations de développement par les communautés locales et ouvrira davantage les portes du pays aux industries minières non contrôlées, et à la dégradation de l'environnement qui les accompagnent. Tant que la crise en Colombie ne sera pas résolue, le libre-échange et les investissements étrangers ne feront que l'accroître. » (Déclaration de l'ÉUC contre le l'accord de libre-échange Canada-Colombie)

### **Décision de l'assemblée :**

Le Synode Montréal et Ottawa adopte la proposition et la transmet au Conseil général.

### **M&O 13 – Mission and Service Fund**

**Origin:** Montreal & Ottawa Conference, transmit with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council:**

- 1. to develop a stewardship campaign focused on increasing the number of identifiable givers to the Mission and Service Fund as well as inviting all present givers to increase their giving;**
- 2. that this stewardship campaign indicate that additional monies would be directed to supporting programming priorities as well as grants for Mission Partners and Global Partners though transparency does yield the recognition of the cost of living increases required for supporting infrastructure and administrative support.**
- 3. that this stewardship campaign work closely with the leadership of Conferences, Presbyteries, and Pastoral Charges, but also explore means of direct communication using modern technologies and other means of direct communication.**

### **Background:**

“Called to Be Church” (February 2009) and “State of the Church” (May 2009) inform the church that the level of giving to the Mission and Service Fund has remained the same for more than 20 years (at approximately \$30 million). This static source of revenue, though admirable in a time of declining membership, is adversely affecting the ability of the General Council to deliver programs and provide grants to Mission Support and Global Partners. The General Council Executive in response to the Report on the “Funding Work of the Church” directed the General



Secretary, General Council to develop ways and means by which greater attention is given to stewardship development and education at all levels of the church with particular emphasis on the theology of stewardship (November 2007). There are 132,515 identifiable givers to the Mission and Service Fund in 2007 and that the membership of The United Church in 2006 is 545,462 (2007 figure) and the number of adherents is 163,962 (2007 figure) hence indicating that a large number of persons attending United Church congregations appear to give no money to the Mission and Service Fund. A new donation of only \$50.00 annually from every member and adherent could result in an increase of \$35.4 million or 17.2 million if 50% participate or 8.6 million if 25% participate.

### **M&O 13 – Fonds Mission et Service**

**Origin:** Montreal & Ottawa Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**Que le Conseil général demande à la secrétaire du Conseil général :**

- **d'élaborer une campagne de sensibilisation afin d'augmenter le bassin de donateurs au Fonds Mission et Service et de proposer aux donateurs actuels d'augmenter leur contribution;**
- **d'indiquer que les sommes recueillies lors de cette campagne iront aux priorités dans les programmes, ainsi qu'aux partenaires de mission et aux partenaires internationaux; dans un souci de transparence, il sera clairement indiqué que l'augmentation du coût de la vie aura évidemment un impact à la hausse sur les coûts associés aux infrastructures et à l'administration;**
- **de réaliser cette campagne en étroite collaboration avec le leadership des synodes, des consistoires et des charges pastorales tout en explorant des modes directs de communication au moyen des technologies modernes et tout autre moyen .**

### **Contexte :**

Attendu que les documents « L'appel à être Église » (février 2009) et *State of the Church* (L'état de l'Église) (mai 2009) font savoir à l'Église que le niveau de don au Fonds Mission et Service est demeuré le même depuis plus de 20 ans (environ 30 \$ millions);

et attendu que cette stagnation des revenus, aussi admirable que soit la chose en cette période de déclin des effectifs, draine les capacités du Conseil général de concrétiser des programmes et d'offrir des octrois au Soutien à la mission ainsi qu'aux partenaires internationaux;

et attendu que l'Exécutif du Conseil général, suite au rapport *Funding Work of the Church* sur le financement du travail de l'Église a demandé à la secrétaire générale d'élaborer diverses méthodes de mettre à l'avant plan l'éducation et le développement de l'intendance à tous les paliers de l'Église, en insistant particulièrement sur la théologie de l'intendance (novembre 2007);

et attendu qu'en 2007 il y avait 132,515 donateurs identifiables au Fonds Mission et Service et que les membres de l'Église Unie en 2006 étaient au nombre de 545,462 (chiffres de 2007) et que le total des sympathisants était de 163,962 (chiffres de 2006), ce qui indique qu'un grand nombre de personnes qui fréquentent les paroisses de l'Église Unie semblent ne pas contribuer au Fonds Mission et Service;

et attendu qu'un nouveau don de seulement 50\$ par année de la part de chaque membre et sympathisant constituerait une augmentation de 35,4 \$ millions (ou 17,2\$ millions si seulement la moitié participait, ou encore 8,6\$ millions si le quart participait).

**Décision proposée à l'assemblée :** Que le Synode Montréal et Ottawa approuve et transmette la proposition au Conseil général.

#### **M&O 14 – General Council Processes**

**Origin:** Montreal & Ottawa Conference, transmit with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

It is proposed:

**That the 40th General Council 2009 endorse the affirmations adopted by the General Council Executive in May of 2008, namely,**

- 1. General Council discerns purpose, vision and direction that give expression to the mission of the Church**
- 2. The Executive of the General Council clarifies, deepens, and prioritizes the General Council work associated with the mission of the Church within the resource capabilities of the General Council**
- 3. General Secretary, General Council develops the operational plan and budget for the General Council responsibilities in living the Church's mission, for decision by the Executive of the General Council**
- 4. Recognize that discernment is an essential posture and practice of the General Council. We discern the way and will of God in order to live faithfully, to establish missional priorities, and to allocate resources. We discern the way and will of God through prayerfully attending to the voice of the Spirit, the voices within and beyond our faith communities, the gospel story revealed in Scripture, our histories and traditions, and the wisdom of creation. Recognizing that the large size of the group implies particular challenges, we affirm the importance of continued refinement of our discernment practices and special efforts in training. This should include a well-specified process for feedback leading to decision.**

**And that the 40th General Council 2009 clarify the intent of the affirmations by including the word “priorities” following the word “vision” when describing the work of General Council such that it reads General Council discerns purpose, vision, priorities and direction that give expression to the mission of the Church.**

**Background:**

In May of 2008, the Executive of the General Council, in considering the Principles for the Planning of the 40th General Council 2009, affirmed that the general framework for the work of the General Council Offices is as follows

- General Council discerns purpose, vision and direction that give expression to the mission of the Church
- The Executive of the General Council clarifies, deepens, and prioritizes the General Council works associated with the mission of the Church within the resource capabilities of the General Council
- General Secretary, General Council develops the operational plan and budget for the General Council responsibilities in living the Church’s mission, for decision by the Executive of the General Council

In May of 2008, the Executive of the General Council, in considering the Principles for the Planning of the 40th General Council 2009, affirmed that discernment is an essential posture and practice of the General Council. We discern the way and will of God in order to live faithfully, to establish missional priorities, and to allocate resources. We discern the way and will of God through prayerfully attending to the voice of the Spirit, the voices within and beyond our faith communities, the gospel story revealed in Scripture, our histories and traditions, and the wisdom of creation. Recognizing that the large size of the group implies particular challenges, we affirm the importance of continued refinement of our discernment practices and special efforts in training. This should include a well-specified process for feedback leading to decision.

The M&O Conference believes that it is important to add the word “priorities” following the word “vision” in describing the work of General Council and General Council Executive

**M&O 14 – Processus du Conseil général**

**Origin:** Montreal & Ottawa Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**Que le 40<sup>e</sup> Conseil général fasse siennes les déclarations adoptées lors de l’Exécutif du Conseil général de mai 2008, à savoir :**

- **que le Conseil général fasse un discernement du but, de la vision et de la direction qui expriment la mission de l’Église;**

- **que l'Exécutif du Conseil général clarifie, approfondisse et établisse des priorités pour le travail du Conseil général en lien avec la mission de l'Église selon les ressources disponibles au Conseil général;**
- **que la secrétaire générale du Conseil général élabore un plan de travail et un budget conformes aux responsabilités du Conseil général d'actualiser la mission de l'Église par les décisions de l'Exécutif du Conseil général;**
- **qu'il reconnaisse que la perspective et la pratique du discernement sont essentielles au Conseil général. Nous discernons le chemin et la volonté de Dieu afin de vivre avec foi, d'établir des priorités de mission et de répartir adéquatement les ressources. Nous discernons le chemin et la volonté de Dieu en écoutant dans la prière la voix de l'Esprit, les voix au sein et par-delà nos communautés de foi, la trame de l'Évangile révélée dans l'Écriture, dans notre histoire et nos traditions, et dans la sagesse de la création. Conscients du défi que pose le nombre de personnes rassemblées pour ce faire, nous reconnaissons l'importance d'améliorer continuellement nos pratiques de discernement et nos efforts de formation. Cela implique aussi un processus bien étayé de rétroaction (feedback) dans la prise de décision.**

**Et que le 40<sup>e</sup> Conseil général clarifie l'intention de ces déclarations en incluant le terme « priorités » à la suite du mot « vision » dans la description du travail du Conseil général qui se lirait alors ainsi : « Le Conseil général fait un discernement du but, de la vision des priorités, et de la direction qui expriment la mission de l'Église. »**

#### **Contexte :**

Attendu qu'en mai 2008 l'Exécutif du Conseil général, réfléchissant aux principes à considérer dans la planification du 40<sup>e</sup> Conseil général 2009, a déclaré que le cadre d'ensemble du travail des différents paliers du Conseil général est le suivant :

- Le Conseil général fait un discernement du but, de la vision et de la direction qui expriment la mission de l'Église.
- L'Exécutif du Conseil général clarifie, approfondit et établit des priorités pour le travail du Conseil général en lien avec la mission de l'Église selon les ressources disponibles au Conseil général.
- La secrétaire générale du Conseil général élabore un plan de travail et un budget conformes aux responsabilités du Conseil général d'actualiser la mission de l'Église par les décisions de l'Exécutif du Conseil général.

Et attendu qu'en mai 2008 l'Exécutif du Conseil général, réfléchissant aux principes à considérer dans la planification du 40<sup>e</sup> Conseil général 2009 a déclaré : « que la perspective et la pratique du discernement sont essentielles au Conseil général. Nous discernons le chemin et la volonté de Dieu afin de vivre avec foi, d'établir des priorités de mission et de répartir adéquatement les ressources. Nous discernons le chemin et la volonté de Dieu en écoutant dans la prière la voix de l'Esprit, les voix au sein et par-delà nos communautés de foi, la trame de l'Évangile révélée dans l'Écriture, dans notre histoire et nos traditions, et dans la sagesse de la création. Conscients du défi que pose le nombre de personnes rassemblées pour ce faire, nous reconnaissons l'importance d'améliorer continuellement nos pratiques de discernement et nos efforts de

formation. Cela implique aussi un processus bien étayé de rétroaction (feedback) dans la prise de décision. »

Et attendu que le Synode Montréal et Ottawa croit qu'il est important d'ajouter le terme « priorités » à la suite du mot « vision » pour décrire le travail du Conseil général et de l'Exécutif du Conseil général.

**Décision proposée à l'assemblée :**

Que le Synode Montréal et Ottawa approuve et transmette la proposition au Conseil général.

**M&O 15 – Future Location of General Council Office**

**Origin:** Montreal & Ottawa Conference, transmit with concurrence

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

Montreal and Ottawa Conference proposes that

**That the 40th General Council 2009**

**direct the Task Group working on the future location of the General Council office to consider the National Capital Region as a possible future location for the General Council office**

**Background:**

Currently there is a Task Group working on the General Council office location options when the current lease at 3250 Bloor Street West concludes in 2015.

There would be merit in considering the National Capital Region as a possible future location for the following reasons:

1. having the General Council offices in the national capital would facilitate ongoing conversation and presence in the milieu of the Capital of our country. General Council staff who have responsibility for liaison work with government regularly must travel to Ottawa.
2. Many of the national social justice coalitions have their offices in Ottawa and locating in the same city would facilitate communication and cooperation.
3. Ottawa is direct flight accessible from most parts of the country
4. Ottawa is a working bilingual context
5. There could be possibilities to explore partnerships with other national denominational offices which are also contemplating relocation and considering Ottawa as an option

**M&O 15 – Relocalisation du bureau du Conseil général**

**Origin:** Montreal & Ottawa Conference

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

Le Synode Montréal et Ottawa propose que

**Le 40<sup>e</sup> Conseil général (2009):**

**demande au groupe de travail sur la relocalisation du bureau du Conseil général d'envisager la région de la capitale nationale comme lieu possible d'implantation.**

**Contexte :**

Un groupe de travail sur les possibilités de relocalisation du bureau du Conseil général en 2015, à la fin du bail au 3250 Bloor Street, est présentement à l'œuvre.

Envisager la région de la capitale nationale comme lieu possible d'implantation est opportun pour les raisons suivantes :

1. la présence des bureaux du Conseil général dans la capitale nationale favoriserait la poursuite des échanges et la visibilité [de l'Église] dans la capitale de notre pays. Le personnel du Conseil général responsable des relations avec le gouvernement doit se rendre régulièrement à Ottawa;
2. Plusieurs des coalitions nationales de justice sociale ont leurs bureaux à Ottawa; notre présence dans la même ville simplifierait les communications et la coopération;
3. Ottawa bénéficie de vols directs provenant de la plupart des régions du pays;
4. Ottawa offre un contexte de travail bilingue;
5. D'autres Églises nationales songent à une relocalisation et considèrent l'option d'Ottawa; des possibilités de partenariat pourraient être envisagées.

**M&O 16 – Return Omar Khadr to Canada**

**Origin:** Montreal & Ottawa Conference

Ottawa Presbytery Global Partners

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the General Secretary, General Council send a letter of concern to PM Harper expressing the wish of the General Council to have Omar Khadr returned to Canada and its justice system.**

## **Background**

Whereas The United Church of Canada strives to serve as a prophetic voice of justice, peace and humility and

Whereas Omar Khadr is a 21-year-old Canadian Citizen who has been detained in Guantanamo (USA) since age 15, and has been deprived of basic human rights without trial or proof of any of the accusations against him,

## **M&O 16 – Rapatriement d’Omar Khadr au Canada**

**Origin:** Montreal & Ottawa Conference

Partenaires internationaux du Consistoire d’Ottawa (*Global Partners*)

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

Qu’il soit résolu que :

**le président du Synode Montréal et Ottawa exprime notre vive préoccupation dans une lettre au premier ministre Harper et notre désir qu’Omar Khadr soit rapatrié au Canada sous son régime juridique et**

**que cette lettre soit transmise au Conseil général pour que le Conseil la transmette à son tour au premier ministre et exprime ainsi la même préoccupation.**

Attendu que l’Église Unie du Canada souhaite faire entendre sa voix au service de la justice, de la paix et de l’humilité et

Attendu qu’Omar Khadr, citoyen canadien âgé de 21 ans, est détenu à Guantanamo (USA) depuis l’âge de 15 ans, privé des droits humains fondamentaux sans procès ni preuve d’aucune accusation portée contre lui,

**MNWO 1 – Expansion of Current Interpretation of *Manual* Section 347 – Sacrament Elders**

**Origin:** Conference of Manitoba and Northwestern Ontario, Transmitted with concurrence

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:** N/A

**That the 40th General Council 2009 direct the General Secretary, General Council, to revise *Manual* Section 347 (a) to take into account the time when a called or appointed minister is on sabbatical or extended medical leave.**

**Background**

Whereas *Manual* Section 347 a (Sacraments Elders) states that “The Presbytery shall identify Pastoral Charges without a settled or appointed member of the Order of Ministry or an appointed Designated Lay Minister who has been recognized by the Conference”; and

Whereas *Manual* Section 347 b further states that “The Presbytery may invite the Session or Church Board or Church Council of such Pastoral Charge to recommend a suitable lay person to be considered for licensing as a Sacraments Elder”; and

Whereas some Presbyteries have provided appropriate training for Sacraments Elders so that Pastoral Charges will have trained lay members able to serve; and

Whereas *Manual* Section 39 provides for at least a three-month Sabbatical which may be combined with vacation leave, and

Whereas *Manual* Section 37 provides for Restorative Care leave for up to six months; and

Whereas some Presbyteries have a high need for Sacraments Elders due to a reduced number of ordained, settled or appointed members of the Order of Ministry or an appointed Designated Lay Minister who have been recognized by the Conference”.



**MNWO 2 – E-mail Votes for Church Courts****Origin:** Conference of Manitoba and Northwestern Ontario, Transmitted with concurrence**Financial Implications:** N/A**Staffing Implications:** N/A**Source of Funding:** N/A

**The 40th General Council 2009, direct the General Secretary, General Council develop approved procedures regarding e-mail votes, telephone polls and any other electronic means of voting, and that these procedures be inserted in *The Manual*.**

**Background**

Whereas there are times in the life of our church courts where decisions need to be made quickly and still formally by motion of the court or its executive; and

Whereas some of our courts find it unfeasible due to geography to bring people together for face-to-face meetings at short notice, or to have a conference call with enough people available at short notice; and

Whereas a very high percentage of people now have access to e-mail and almost everybody in the church has access to a telephone; and

Whereas *The Manual* currently does not make allowance for a poll either by e-mail or by telephone on a motion of the court, even though such polls include a chance to read or hear the motion in full and often the discussion about the issue may have already happened as a notice that the motion would be coming out once all relevant data was available and all prerequisite paperwork was received; and

Whereas polls by e-mail and/or telephone would allow the work of the church to be done expeditiously without making congregations and individuals put their ministry planning on hold until a meeting could be called;

**MNWO 3 – Relocation of the General Council Offices and Archives to Winnipeg, Manitoba****Origin:** Conference of Manitoba and Northwestern Ontario, Transmitted with concurrence**Financial Implications:** N/A**Staffing Implications:** N/A**Source of Funding:** N/A

Therefore the Conference of Manitoba and Northwestern Ontario proposes

**That the 40th General Council 2009 of The United Church of Canada accept this invitation of the Conference in partnership with the University of Winnipeg to relocate the national offices of the General Council and the United Church Archives to Winnipeg, Manitoba.**

Whereas the prairie culture of “can do” has proven to be influential in vitalizing church institutions, and;

Whereas Winnipeg is a visible and lively ecumenical community, home to national offices of many denominations, including the Evangelical Lutheran Church in Canada and Mennonite Central Committee, and many ecumenical organizations, including the Canadian Food Grains Bank, the most broadly ecumenical social justice agency in Canada, and;

Whereas Winnipeg is a centre for nurturing ecumenical and denominational theological inquiry, through organizations such as The Winnipeg Theological Cooperative, and its member schools (Roman Catholic, Orthodox, Mennonite, Anglican, Salvation Army, Evangelical, and United Church (3 schools), and;

Whereas Winnipeg has a rich cultural fabric and a vibrant and diverse population, able to attract and sustain a well educated labour pool, and;

Whereas Winnipeg is located in the middle of Canada, making it a central hub for air transportation and time zone access, and;

Whereas the church is called to be wise stewards and good managers of its resources, and;

Whereas Winnipeg’s commercial and residential real estate market is one of the most economical in Canada, enabling Winnipeggers to have a higher standard of living on the same salary compared with cities like Toronto, and, enabling organizations to easily find affordable and attractive office space, and;

Whereas The University of Winnipeg, (United Church affiliated), has demonstrated a sustained commitment as a leader in shaping Winnipeg as a city known for cultural diversity and respect, peace and justice, achieved through strong public institutions, and;

Whereas Winnipeg has a climate that builds character and fosters community;

**MNWO 4 – Congregational Designated Ministry**

**Origin:** Conference of Manitoba and Northwestern Ontario, Transmitted with non-concurrence

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:** N/A

**That the 40th General Council 2009:**

- 1. Recognize the ministry of music as a Congregational Designated Ministry, and;**
- 2. Direct the General Secretary, General Council, to develop strategies to amend policies to support that designation.**

### **Background**

Whereas The United Church of Canada has been examining the inclusion of church musicians under the classification of “designated lay ministry” or “congregational designated ministry” as a reflection of music as a ministry of worship, education, service, and pastoral care; and

Whereas *Ministry Together: A Report on Ministry for the 21<sup>st</sup> Century*<sup>3</sup> envisioned music ministry as a designated lay ministry; and

Whereas the 37th General Council 2000:

1. Established the category of “designated lay ministry,”
2. Recognized the category of “congregational accountable ministry”, and
3. Authorized a remit to approve the new term, “designated lay ministry;”  
and,

Whereas the remit was approved and was enacted by the 38th General Council 2003; and

Whereas the 39th General Council 2006 approved that:

1. There be two streams of paid accountable lay ministry in the United Church:
  - i. Designated lay ministers who are accountable to a presbytery and recognized by the Conference,
  - ii. Congregational designated lay ministers who are accountable to the pastoral charge and recognized by the presbytery;
2. Presbyteries shall approve all paid accountable ministries by either:
  - i. Declaring a vacancy that may be filled by a member of the order of ministry or a designated lay minister, or
  - ii. Approving a congregational designated ministry position to be filled by someone appropriately qualified according to the guidelines approved by the Executive of the General Council; and,

Whereas this change to policy can only be made by General Council;

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<sup>3</sup> Section 7.2, Table 5

**MTU 1 – Conference Meeting Schedule**

**Origin:** Manitou Conference  
Manitou Conference Executive

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 permit an exception for Manitou Conference to the Basis of Union 7.6.1(1); allowing for the current biennial cycle of Conference meetings to continue for the current 2009 – 2012 triennium.**

**Background**

Whereas the 38th General Council 2003 authorized a remit which has resulted in a change to the Basis of Union 7.6.1 (1), effectively preventing Manitou Conference from continuing its current practice of a biennial Conference meeting, alternating with an optional “Neighbours Praising God” event;

And whereas Manitou Conference has, historically, elected Commissioners and dealt with all business relating to a General Council, in cycles when the Conference has not met in the same year as a General Council,

And whereas the (2007) requirements for frequency of Conference Meetings places probable financial hardship on the Conference;

And whereas the requirements for frequency of Conference meetings makes it impossible for Manitou to continue its long-established practice of 2 year terms for Conference President and other Officers;

**MTU 2 – Recognition of First Nations Traditional Territory**

**Origin:** Manitou Conference, transmitted with concurrence by Manitou Conference General Meeting 2009

North Bay Presbytery Mission Committee

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 encourage the recognition of Traditional Territory of First Nation neighbours at the gatherings of the courts of The United Church of Canada in order to promote mutual respect, peace and friendship.**

**Background:**

Whereas The United Church of Canada understands Right Relations with Aboriginal Peoples to be a mutual blessing;

And whereas The United Church of Canada upholds the recommendations of the Royal Commission on Aboriginal People stated as a new partnership based on the principles of mutual respect and recognition, responsibility and sharing,

And whereas The United Church of Canada calls on the Canadian Government to uphold and promote the UN Declaration on the Rights of Indigenous Peoples,

And whereas the recognition of Aboriginal Treaty and Land Rights is integral to a partnership of mutual respect and sharing,

And whereas a similar proposal was approved for Manitou Conference at its 2009 General Meeting,

**Further Background:**

The report of the *Royal Commission on Aboriginal Peoples* in 1996 challenged the churches to play an active role in fostering awareness and understanding between aboriginal and non-aboriginal people. It stated that...*religious institutions can make a unique contribution...they are physically present in most communities across the country...they can participate in public discussions at every level of Canadian society...they can provide a channel for distributing accurate information about aboriginal issues...they can facilitate interaction between aboriginal and non-aboriginal people...they can bring an ethical framework to issues and engage in advocacy at the local level...and help develop strategies to avoid polarization.* (Cf. Royal Commission on...1996b, 5:97)

In 1986 and again in 1998 The United Church committed to living our words of apology to First Nations Peoples in concrete action “so that our peoples may be blessed and God’s creation healed.”

*The United Nations Declaration on the Rights of Indigenous Peoples* adopted September 2007 states in Article 2: Indigenous peoples and individuals are free and equal to all other peoples and

individuals and have the right to be free from any kind of discrimination in the exercise of their rights, in particular that based on their indigenous origin or identity. The United Church of Canada calls on the Government of Canada to uphold and promote the UN Declaration.

### **MTU 3 – Financial Support for Pastoral Charges Unable to Retain Higher Category Ministry Personnel**

**Origin:** Manitou Conference, transmitted with concurrence by Manitou Conference General Meeting 2009  
Manitou Conference MPESI Committee

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to create and implement a system that will provide financial resources to enable pastoral charges to meet and honour salary increases required by the Salary and Allowances Schedule, as determined by The United Church of Canada from time to time.**

#### **Background:**

There are many spiritually healthy pastoral charges who, as the ministry personnel become eligible to move to a higher salary category, find themselves unable to gather financial resources for the increased salary. At lower categories, these pastoral charges are viable, but sadly, for various reasons, cannot garner additional resources. It is often the case that the response of the pastoral charge is to reduce the ministry to part-time, or even end the pastoral relationship.

Experienced ministry personnel are needed in all areas of the church, including smaller pastoral charges. On the other hand, ministry personnel who may feel called to serve small rural pastoral charges are forced to move to larger centres when their salaries become unaffordable.

Mission Support Grants may be able to partially support pastoral charges who face this situation; the application requires, however, that any reserves be no more than 30% of the total budget, and that the pastoral charge not depend on using Mission Support grant on an ongoing basis. In practice, Conferences may determine that reserves are to be used up before application.

Following the 39th General Council 2006, recommendations from the Compensation Study have been considered by Executive of the General Council. While the first recommendation [adopt a denominationally funded salary administration system] has been deferred, a task group is working to implement the remaining recommendations. Although none of the other

recommendations address this issue, the fifth recommendation [concerning augmented compensation to accommodate exceptional circumstances] might be extended to include this concern for unaffordable higher level of salary categories.

**Theological rationale:**

Jesus' vision of the Kingdom of God encourages us to care for one another both spiritually and practically. During the early years of the church the response of the believers demonstrated this care. "Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possession, but everything they owned was held in common." [Acts 4:32] Similarly, in present times, our United Church congregations are challenged to become spiritually and practically supportive of one another.

**Implications:**

Adoption of this proposal will assist in attaining the objective of The United Church of Canada to have ministry personnel for each pastoral charge [Basis of Union, 9.2 "The policy of the Church shall be that, as far as reasonably possible, every Pastoral Charge shall have a pastorate without interruption, and that, as far as reasonably possible every effective member of the Order of Ministry shall have a Pastoral Charge."]

The financial implications are difficult to determine and to do so requires a study beyond the capacity of the initiators of this proposal. However, resources may be discovered as the United Church applies its gifts for the benefit of the whole.

**SK 1 – Equal Access to Services of the Church through Public Worship**

**Origin:** Saskatchewan Conference  
Division of Mission

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 adopt a policy that the Session (or Church Board or Church Council), in the exercising its duty of oversight of the order of public worship under 5.10.1 of the Basis of Union, may not discriminate against any group of persons on the basis of race, ancestry, place of origin, colour, ethnic origin, gender identity, sexual orientation, socio-economic status, age, disability or status as divorced persons to the fullest extent, subject only to the laws of Canada, its provinces and territories as may exist from time to time, especially those which protect the vulnerable; and authorize a remit to test the will of the church with respect to this policy.**

## **Background**

Whereas in The United Church of Canada, the Session (or Church Board or Church Council) of a Congregation has duty of oversight of the order of public worship under 5.10.1 of the Basis of Union; and

Whereas this duty of oversight gives the Session (or Church Board or Church Council) the right to establish policies related to public worship such as baptism, communion, confirmation, marriage, funerals, lay participation and choice of liturgy for the congregation; and

Whereas an Appeal Panel of the General Council Judicial Committee recently decided that the authority of the Session (or Church Board or Church Council) to determine issues relating to public worship, is subject only to the oversight of the Presbytery; and

Whereas The United Church of Canada has committed itself repeatedly to the principles of justice, compassion and inclusion for all; and

Whereas there is, at present, no explicit requirement in the Basis of Union that the authority of the Session (or Church Board or Church Council) to determine issues relating to public worship be exercised in a way that is consistent with the principles of justice, compassion and inclusion for all; and

Whereas we affirm the work begun on racism with the approval by the 37th General Council 2000 of “That All May Be One”, Policy Statement on Anti-Racism which states: that ‘our calling, as Christians, [is] to work for a society in which the words of the Gospel are brought to life’”

that “It is based on the belief that all humans are sacred, whatever their culture, race or religion and that God is found in our common diversity”;

that the church is called to act “justly by endeavouring to act justly within its own structures, courts, policies and practice. We realize we need to address systemic racism and work for just relationships within our body”; and

Whereas in 2000, the 37th General Council affirmed that sexual orientation (lesbian, gay, bisexual, transgendered, heterosexual) is a gift from God, part of the marvellous diversity of creation; and

Whereas in 2000, the 37th General Council encouraged courts, congregations and members to learn ways to offer healing for the damage inadvertently caused by the historic stance of our church on homosexuality; and

Whereas in 2006, the 39th General Council requested resources to change our behaviour and establish just relations with persons of varied orientations and gender; and

Whereas in 2006, the 39th General Council also called for the creation of resources for the purpose of recognizing homophobia and changing our behaviour and establishing just relations, with attention given to strategies for intervention and support on behalf of those who are caught in situations of homophobic abuse; and



Whereas equal access to services of the church through baptism, communion, confirmation, marriage, funerals, lay participation and liturgy for the congregation should be assured for all throughout The United Church of Canada, regardless of race, ancestry, place of origin, colour, ethnic origin, gender identity, sexual orientation, socio-economic status, age, disability or status as divorced persons;

## **SK 2 – Concerning the Development of Wind and Other Renewable Energy**

**Origin:** Saskatchewan Conference  
Division of Mission

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council to urge the Government of Canada to invest in wind and other forms of renewable energy immediately, in an amount that is comparable to the \$54 billion that has been budgeted for this purpose in the United States (proportional to our population, of course).**

### **Background**

Preamble – The intent of this Proposal is to ask that Saskatchewan Conference and General Council urge the Governments of Saskatchewan and Canada, respectively, to immediately invest in significant expansion of the wind energy industry, and seriously consider developing other renewables as well, rather than engaging in any further nuclear expansion.

Whereas we are called to live with respect in creation, and our striving to do so is made ever more urgent by the issue of climate change and the consequent need to develop alternative, sustainable sources of energy; and

Whereas wind energy, though still in its infancy in Saskatchewan, shows the most promise as the next logical step in this search for safe, renewable energy for the following reasons:

1. Wind power is 3–4 times less expensive than current solar energy technology, and far less expensive than nuclear energy to bring on-stream (7¢ per kilowatt hour for wind vs. 14–25¢ per kwh for nuclear); this means that the \$3–3 ½ billion that full investment in wind energy requires is much less than the \$8–\$10 billion requested by the nuclear industry;
2. Wind power could easily be developed at a variety of sites across Saskatchewan, which would take advantage of the fact that the wind is always blowing somewhere in the province, and this technology could be up and running in just 18 months;
3. Wind power produces dramatically less emissions compared with coal, oil, natural gas, or nuclear power;

4. Wind power does not introduce the ethical issue of leaving a legacy of extraordinarily expensive radioactive waste disposal for future generations to deal with; wind power, in fact, leaves no waste;
5. Wind power does not introduce health or safety risks, as the several hundred turbines that would be needed could be spread out over the province (which is also advantageous for economic and other reasons);
6. The use of wind power embodies a real and emphatic strategy to combat climate change; and

Whereas development of wind power would not further deplete our water supply, water that other sources of energy (such as nuclear) would require in massive quantities; and

Whereas since all sources of energy require full back-up, wind as a major source of power in Saskatchewan could rely on existing Manitoba and Saskatchewan hydroelectric power, supplemented by new run-of-the-river hydroelectric power that could be produced in our North in partnership with First Nations (in contrast with nuclear power, which would be backed up by existing Saskatchewan coal-fired plants, therefore not significantly reducing emissions, and which seems like an irresponsible choice); and

Whereas development of wind power could easily be complemented by:

- Producing energy from waste wood on forest fringes;
- Making use of the waste heat given off at natural gas compressor stations;
- Producing energy by capturing the waste methane given off at both the Saskatoon and Regina landfills;

which strategies, taken together, would give sustainability to the provincial energy grid; and

Whereas accompanying the development of wind power, a source of energy that has been very successful in other parts of the world, with an investment in energy efficiencies could, over the next 15 years, greatly reduce Saskatchewan's demand for energy in the first place, and identify Saskatchewan as a world leader in these areas;

Whereas we, as a faithful people, must seek solutions that will unite rather than divide us; whole communities can enthusiastically embrace renewable solutions to our energy needs, and development of nuclear energy would most certainly divide our communities, perhaps irreparably; and

Therefore be it resolved that Saskatchewan Conference of The United Church of Canada strongly urge the Government of Saskatchewan, and especially the Premier, the Minister of Industry and Resources, the Minister of the Environment, and the Finance Minister, following environmental assessments, to immediately make plans to invest \$3–\$3½ billion in expansion of our fledgling wind energy industry, and to report to the Saskatchewan people that it has done so; and

### **References:**

1. Saskatchewan Environmental Society. "Position on Nuclear Power". March 2009.
2. Prebble, Peter. Presentation made to River Bend Presbytery. February 21, 2009.
3. Adamson, Dr. Bill. "Problems Associated with Nuclear Reactors on the North Saskatchewan River".
4. Harding, Dr. Jim. Presentation made to public meeting in Paradise Hill, Sask. March 9, 2009

### **SK 3 – Energy Subsidies**

**Origin:** Saskatchewan Conference  
Division of Mission

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009, through the General Secretary, General Council, request the Government of Canada to encourage, to support, and to provide financial incentives and subsidies to alternative and environmentally friendly sources of energy, and discontinue giving subsidies to the uranium/nuclear industry.**

### **Background**

Whereas the United Church in 2003 endorsed the “Earth Charter” appealing for enterprises which contributed to the sustainability of our planet, and then in 2004 issued the “One Earth Community” outlining twelve ethical principles for environmental and development issues<sup>1</sup>; and

Whereas there has been an accelerating concern regarding global warming, largely due to the use of fossil fuels; and

Whereas there have been remarkable innovations with regard to alternate sources of energy like wind, solar, geothermal, and biomass; and

Whereas Germany, under the policies of Dr. Herman Scheer, has installed 22,000 megawatts of wind power—as much as all our Canadian nuclear reactors—generating \$240 billion in annual revenues, employing 240,000 workers, creating 8000 new jobs in 2007 alone. Moreover, Germany plans to install 24 more offshore wind turbines in the coming year adding 24,000 megawatts, so that its nuclear reactors can be shut down. In addition, Spain has developed a wind energy capacity of 15,000 megawatts—enough to power 10 cities<sup>2</sup>; and

Whereas Amory B. Lovins, Imran Sheikh, and Alex Markevich have calculated that the cost of electricity from a new nuclear plant will be 14 cents per kilowatt hour, and that from a wind farm will be 7 cents per kilowatt hour. This includes the cost of fuel, capital, operations, maintenance, transmission and distribution. It does not include nuclear costs of disposing of radioactive waste, insurance against nuclear accidents, or decommissioning of worn out reactors<sup>3</sup>; and

Whereas Ontario has developed a wind capacity of 950 megawatts; Alberta has developed 545 megawatts of wind capacity; Quebec has developed 422 megawatts of wind capacity; and Saskatchewan has developed 172 megawatts of wind capacity. The Canadian Wind Energy Association estimated that in 2006 there were 2785 people employed in the wind industry<sup>4</sup>; and

Whereas many new inventions have transpired in wind energy from high towers with blades of 413 feet in diameter, to small, upright, cylindrical models for rooftop installations on buildings, thereby making wind chargers available to a great many individuals and communities who are dispersed across the country<sup>5</sup>; and

Whereas to accommodate “base load” power needs, new computerized control systems have emerged to draw on wind, or solar, or hydro power-- when the wind is not blowing or the sky is cloudy—a combination and supplementation of various sources to meet the energy needs<sup>6</sup>; and

Whereas there is a steadily increasing revolution in solar energy, with the invention of light, flexible panels printed like a newspaper onto aluminum foil for much cheaper than previous silicon models, and besides, the sunlight is free! California is set to buy 3,600 megawatts of solar power from several plants. Japan, Greece, France, Spain, Australia and Holland rely heavily on solar power<sup>7</sup>; and

Whereas geothermal systems are being steadily improved and installed for home and factory heating. This is an important feature for renewable energy with 96 projects in the USA. The Saskatchewan Government has initiated new financing programs for geothermal home heating systems with low interest loans of up to \$25,000 per installation, and up to \$35,000 in rebates for those who self-generate power by wind or solar<sup>8</sup>; and

Whereas the federal government is providing a \$658 million subsidy to the uranium/nuclear industry in the current budget, and has provided \$17 billion<sup>9</sup> in cumulative subsidies to the uranium/nuclear industry over the last fifty years; and

### References:

(1) The Earth Charter, [www.earthcharter.org](http://www.earthcharter.org) 2/6

See also: United Church of Canada, 2000, “Energy in the One Earth Community: current challenges and future options for energy use in the Canadian and global contexts.” Statement of the 37<sup>th</sup> General Council. [www.united-church.ca/ecology/energy/oneearth](http://www.united-church.ca/ecology/energy/oneearth)

(2) Globe and Mail, Aug. 2, 2008, p. F7, section: Science, Article by Chris Turner [cturner@globeandmail.com](mailto:cturner@globeandmail.com)

See also: [www.hermanscheer.de/en/\\_28k](http://www.hermanscheer.de/en/_28k)

See also: [www.topix.net/nuclear-energy/2008/07/german-govt-has-approved-enough-wind-parks-to-replace-nuclear-power-plants](http://www.topix.net/nuclear-energy/2008/07/german-govt-has-approved-enough-wind-parks-to-replace-nuclear-power-plants).

See also: The Telegraph UK, April 16, 2008 <http://telegraph.co.uk/money/main-jhtml?xml=money-2008/04.07/ecwind107.xml>

(3) “The Nuclear Illusion”, by Amory Lovins, Imran Sheikh, and Alex Markevich of the Rocky Mountain Institute. Copyright 2008

See also: “The Flawed Economics of Nuclear Power”, by Lester Brown  
[www.earthpolicy.org/Updates/2008/Update78.htm](http://www.earthpolicy.org/Updates/2008/Update78.htm)

(4) “Ontario Becomes Wind Power Leader in Canada”, Oct. 30, 2008 [www.Ontario.ca/energy-news](http://www.Ontario.ca/energy-news)

See also: [www.energy.gov.on.ca](http://www.energy.gov.on.ca)

See also: [www.canwea.ca](http://www.canwea.ca)

(5) “Want Your Own Wind Turbine? Here’s Our Guide”, by Philip Proefrock, Sept. 11, 2008

[www.ecogeek.org?content/view/2118](http://www.ecogeek.org?content/view/2118)

See also: [www.aerotecture.com](http://www.aerotecture.com) (new wind turbines by Dr. Bill Becker)

(6) Toronto Star, Dec. 18, 2008, “Green giant urges energy rethink”, by Tyler Hamilton

[www.thestar.com/article/555638](http://www.thestar.com/article/555638)

(7) The Guardian, Dec. 29, 2007, “Solar energy ‘revolution’ brings green power closer”, by John Vidal, environment editor, [www.guardian.ca.uk/environment/2007/dec/29/solarpower,renewableenergy](http://www.guardian.ca.uk/environment/2007/dec/29/solarpower,renewableenergy)

See also: The Globe and Mail, Nov. 13, 2006, p.B6 “Nanosolar set for expected clean-tech boom”

See also: CBC—“The Nature of Things,” by David Suzuki, April 8, 1999. Solar power heavily used in Japan, France, Australia, Greece, Holland and California.

See also: Associated Press, New York, Aug. 13, 2008 “Pacific Gas and Electric Co. to buy power from 2 large solar farms in Central California coast”

(8) Earth Policy Institute, “Creating New Jobs by Investing in Renewable Energy and Energy Efficiency”, by Lester R. Brown, Dec. 11, 2008 [www.earth-policy.org/Updates/2008/Update80\\_printable.htm](http://www.earth-policy.org/Updates/2008/Update80_printable.htm)

See also: News Release Dec. 15, 2008 “New Financing Programs for Geothermal Heating and Renewable Power Systems” [www.gov.sk.ca/news?newsId=9abb4c30-a8ed-4f81-8419-66f85cf4eef9](http://www.gov.sk.ca/news?newsId=9abb4c30-a8ed-4f81-8419-66f85cf4eef9)

See also: The Canadian Geothermal Coalition—[www.geo-exchange.ca](http://www.geo-exchange.ca)

(9) “Canadian Nuclear Subsidies: Fifty Years of Futile Funding”, by David H. Martin, January 2003, Campaign for Nuclear Phaseout. [www.cnp.ca/resources/nuclear subsidies of 50.pdf](http://www.cnp.ca/resources/nuclear%20subsidies%20of%2050.pdf)

#### **SK 4 – Duty to Consult and Accommodate**

**Origin:** Saskatchewan Conference  
Division of Mission

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the General Council, through the General Secretary, General Council, call upon the Government of Canada, where applicable to:**

- 1. Consult and accommodate First Nations in areas where treaty rights are impacted;**
- 2. Continue to negotiate with First Nations respecting the duty to consult and accommodate First Nations on all traditional lands’ developments; and**
- 3. Enter into an agreement that pays out renewable and non-renewable resource revenues following appropriate consultation with First Nations as a move towards creating a just sharing of the wealth of Turtle Island; and**
- 4. Enter into an ongoing relationship of shared partnership respecting the stewardship of this wondrous part of creation.**

#### **Background**

Whereas the Supreme Court of Canada has ruled that governments have a duty to consult and accommodate First Nations in areas where treaty rights are impacted; and

Whereas First Nations’ treaty rights have rarely if ever been properly acknowledged or dealt with by the governments of Turtle Island\*; and

Whereas First Nations generally had responsibility for all the lands commonly known as Saskatchewan; and

Whereas First Nations traditionally had a role as keepers and stewards of the land; and

Whereas First Nations' peoples still suffer disproportionately, economically and socially, in this country; and

Whereas when one part of the Spirit's family suffers all of us suffer by virtue of the interconnectedness of humanity.

### **SK 5 – Concerning the Bio-fuel Industry and Bio-fuel Regulations**

**Origin:** Saskatchewan Conference  
Division of Mission

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the General Council, through the General Secretary, General Council, ask the Government of Canada, in particular the Ministry of Agriculture and Agrifoods, to carefully re-examine the proposals in Bill C-33 by conducting a comprehensive study of bio-fuel production which includes public consultations about the environmental and social impacts of bio-fuel production before establishing definite strategies with regard to mandating ethanol percentages in automotive fuels.**

### **Background**

Preamble: The intent of this Proposal is to ask that Saskatchewan Conference and General Council alert the Governments of Saskatchewan and Canada, respectively, to attend to emerging data in assessing policies and legislation related to the use of grain-based ethanol in light of possible negative social and environmental consequences and the unsustainability of the practice.

Whereas as faithful people we are called to live in respect in creation, which compels us to move towards ecologically sustainable energy resources; and

Whereas wheat-based ethanol requires nine litres of water for every litre of ethanol produced which is not ecologically sustainable; and

Whereas Saskatchewan currently has 6 biofuel production centres which include 5 wheat-based ethanol production plants having a total capacity of 200,000,000 litres<sup>1</sup>;

### **References:**

1. [www.saskbiofuels.com](http://www.saskbiofuels.com)
2. Bill C-33 is an act to amend the Canadian Environmental Protection Act that would allow the federal government to implement regulations requiring 5% renewable content in gasoline and 2% average renewable content in heating oil and diesel fuel

**SK 6 – The Twenty Articles of Faith**

**Origin:** Saskatchewan Conference, transmitted with concurrence  
Wascana Presbytery

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

Saskatchewan Conference proposes:

**That the 40th General Council 2009:**

- **Declare that The Twenty Articles of Faith in The Basis of Union are an historic document; and**
- **Direct the Executive of the General Council to arrange a suitable celebration honouring the significant achievement of that document in uniting several denominations**
- **Authorise a remit to remove the Twenty Articles from The Basis of Union; and**
- **Identify the Twenty Articles of Faith, the 1940 Statement of Faith, A New Creed, and A Song of Faith as expressions of the faith of The United Church of Canada in their time; and**
- **Request the Theology and Inter-Church Inter-Faith Committee to determine what other expressions of Faith might be included with those listed above; and**
- **Authorize the Manual Committee to make the necessary changes in The Manual.**

**Background**

The Twenty Articles of Faith in *The Basis of Union* deserve to be honoured for achieving the significant purpose for which they were developed – that is, making it possible for three and eventually four denominations to become united; and work on those articles began before the turn of the 20<sup>th</sup> century, using the language and understandings of that time, leading to sufficient agreement to form the basis for the official act of union in 1925. Even at that time, there was not unanimity among the parties to the Union, but there was a desire to accommodate a variety of understandings while holding some in common. There is no stated evidence that those who either framed *The Basis of Union* or those who adopted it intended it to be for all time and, in fact, there is evidence to the contrary in that The United Church of Canada Act gives authority to General Council, “To legislate on matters respecting the doctrine ... subject to the conditions: First, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a majority of the Presbyteries, and, if advisable, pastoral charges also,” [Sections 24 (2) (a) and 28] thus indicating an expectation that there would, in the future, be cause for change to the Articles of Faith and other sections of *The Basis of Union*. Those who formulated the 1940 *Statement of Faith* were more explicit that there was an expectation of change, as indicated in the following quotation: “The Church’s faith is the unchanging Gospel of God’s holy, redeeming love revealed in Jesus Christ. It is declared in Scripture; it is witnessed to both in the creeds of the Universal Church and in the Confessions of the Reformed Churches; and it is formulated for a specific purpose in our Basis of Union ([www.united-church.ca/history/overview/basisofunion](http://www.united-church.ca/history/overview/basisofunion)). **But Christians of each new generation are called to state it afresh in terms of the thought of their own age and with the emphasis their age needs.** [Emphasis added.] This we have attempted to do for the people of The United Church of

Canada – seeking always to be faithful to Scripture and to the testimony of the Universal Church, and always aware that no statement of ours can express the whole truth of God.” The Theology and Faith Committee, which worked on *A Song of Faith*, was not mandated to replace any other statement of faith, it explicitly reported that the proposal to 39th General Council 2006 was not intended to replace any other formulation, but observed, “Each statement—the Twenty Articles of Faith (1925), the *Statement of Faith* (1940), *A New Creed* (1968), and this current document—has its own particular character, use, and place in the church’s life. Each speaks to its time and context in its own way. Most members and adherents of The United Church of Canada are unfamiliar with the Twenty Articles of Faith, but are familiar with the *New Creed* and are becoming more familiar with *A Song of Faith* and both our language and our understandings have changed in the last 70 to 100 years.

Candidates for Ordered Ministry and for Designated Lay Ministry within the United Church are required, prior to their ordination, commissioning or recognition, to declare that they are in essential agreement with “the statement of doctrine of the United Church” (meaning the Twenty Articles – Sections 26 (d), 343 (a) viii); and this requirement places many candidates in a dilemma of conscience since their theological thinking is far removed from the expression of doctrines as found in the Twenty Articles of Faith. In recent years the Twenty Articles have been more a source of division than unity.

### **SK 7 – Adherent Voting Privileges at Annual Meetings of Congregations and Pastoral Charges**

**Origin:** Saskatchewan Conference, transmitted with concurrence  
Twin Valleys Presbytery

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 endorse that “adherents” be granted voting privileges at congregational and pastoral charge meetings equal to members on all issues.**

**And that the 40th General Council 2009 authorize a remit to test the will of the United Church with respect to this policy.**

### **Background:**

Whereas there is a decline in membership in pastoral charges throughout Saskatchewan; and

Whereas, in our increasingly mobile society people are more and more inclined to throw themselves wholeheartedly into associations important to them where they, while being disinclined to formally join anything; and



Whereas the views of the church's declining membership no longer represent the entire opinion of any one congregation or pastoral charge on any of its particular issues; and

Whereas many congregations have a large number of adherents, defined by *The Manual*, as, persons, "who are attached to a Congregation and who contribute regularly to its life and work while not being a member thereof" who are passionate and well-informed about matters affecting their congregations and pastoral charges; and

Whereas *The Manual's* definition of "Adherent" makes it possible to differentiate between adherents and those who might identify with a congregation or pastoral charge only for their own or a particular group's self-interest at a particular moment; and

Whereas, without regard to "membership", understood the way "full membership" is defined by *The Manual* of the United Church of Canada, Jesus is reported to have said, "From where two or three are gathered in my name, I am there among them (Matthew 18:20);

### **SK 8 – Review of Administration of the Pension and Benefits Program and Their Dealings with People Both Lay and Ordered within The United Church of Canada**

**Origin:** Saskatchewan Conference, transmitted with concurrence  
Good Spirit Presbytery

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 direct the General Secretary, General Council, to:**

- 1. Undertake an extensive review of how Morneau Sobeco deals with administration changes to pensions and benefits for individuals; and**
- 2. Investigate bringing this area back "in house."**

### **Background**

There have been too many horror stories experienced by ministry people who change pastoral charges and/or apply for disability insurance only to find long delays in correct information coming from Morneau Sobeco which leads to great distress and stress. The root cause continually comes back to lack of communication and follow through by the staff of Morneau Sobeco. There has been enough time for the company to fully understand the processes of The United Church. It is time for a review and time to explore bringing Pensions and Benefits back into the General Council Office.

Whereas too many times staff from Morneau Sobeco have taken weeks and months to return phone calls; and

Whereas there have been good lay people who act as treasurers for various mission units within the United Church who have been demoralized by lack of communication and information; and

Whereas there have been paid ministry staff who have found themselves through no fault of their own in a pay back position sometimes in the amount of thousands of dollars because it has taken Morneau Sobeco six months or more to find the right assessment amounts when the ministry personnel have already been in the system for years; and

Whereas some paid staff have mortgages and loans including student loans and car loans and this pay back is just one more burden to place on an already stressed person; and

Whereas The United Church of Canada should care deeply for how its staff are treated; and

Whereas when one member hurts the who church hurts; and

Whereas one act of justice can lead to a healthy pastoral relationship and one act of injustice of huge financial proportions can ruin a pastoral relationship, causing strife and many people hours for conference staff, presbytery volunteers plus many dollars to heal both the person and the people of the charge; and

Whereas precedence has already been set by changing health carriers for The United Church

**TOR 1 – Canada’s Official Development Assistance**

**Origin:** Toronto Conference  
Midhurst United Church, through Church in the World Committee, Simcoe Presbytery

**Financial Implications:** None

**Staffing Implications:** Time to follow-up with government and write letters

**Source of Funding:** N/A

**That the General Council, through the General Secretary, General Council, strongly, and repeatedly, urge our national government to immediately increase its Official Development Assistance, and to publicly commit to a firm timetable for meeting the 0.7% goal by 2015.**

## **Background**

Whereas the wealthy nations of the world have pledged, for decades, to contribute 0.7% of their Gross National Income (GNI) as Official Development Assistance (ODA); and

Whereas Canada as a nation has repeatedly reaffirmed that pledge, most recently at the Monterey Conference of March 2002, and the Johannesburg Conference of September 2002; and

Whereas Canada has never met that commitment, and most recently (2007 OECD figures) gave just 0.28% of GNI as ODA.

## **TOR 2 – Millennium Development Goals**

**Origin:** Toronto Conference

Church in The World Committee, Simcoe Presbytery

**Financial Implications:** None

**Staffing Implications:** Time to follow-up with government and write letters

**Source of Funding:** N/A

**That the 40th General Council 2009, through the General Secretary, General Council, strongly and repeatedly urge the Government of Canada to target its official development assistance to attaining the Millennium Development Goals.**

## **Background**

Whereas the effects of extreme poverty lead to millions of lives stunted and lost each year; and

Whereas an action plan to reduce extreme poverty, disease and deprivation has been developed, a series of measurable, time limited goals termed the Millennium Development Goals (MDGs); and

Whereas in 2002, all 191 UN member Nations unanimously agree to the MDGs with a target date of 2015; and

Whereas the current rate of progress toward the MDGs suggests that in many developing nations the MDGs will not be met.

### **TOR 3 – Ten Year Moratorium on Developing Dump Site 41**

**Origin:** Toronto Conference

Ebenezer United Church, Simcoe Presbytery

**Financial Implications:** None

**Staffing Implications:** Time to follow-up with government and write letters

**Source of Funding:** N/A

**That the 40th General Council 2009 stand in solidarity with Aboriginal peoples and small rural communities on the national issue of protection of water; in particular at the location of Dump Site 41 in Tiny Township, Ontario, and direct the General Secretary, General Council to encourage congregations and church Courts to support this by letter-writing campaigns, petitions and direct personal action as appropriate.**

#### **Background:**

At a joint meeting of the Session, Stewards, Official Board and Trustees held at the church on March 8, 2009 it was moved by Anne Wood and seconded by Keith Wood that Ebenezer United Church present a Proposal to Simcoe Presbytery asking their assistance in helping to seek a 10-year moratorium on developing Dump Site 41 in Tiny Township. Carried Unanimously.

Ebenezer United Church requests that Simcoe Presbytery work actively in any arena possible to convince the Government of Ontario to declare a 10-year moratorium on developing Dump Site 41 in Tiny Township.

We make this request based on the following considerations:

1. The Ministry of the Environment has already issued a Permit to begin preliminary development of Site 41 and some work destructive to the environment and detrimental to local farming is expected to begin this spring.
2. Government figures indicate that Simcoe County still has approximately 40 years of capacity using current land fill sites at the current rate of usage and that projected rates of decline in waste site usage because of more recycling and less waste in the future could increase life expectancy of current facilities by up to 50%.
3. A proposed new development in Grey County near Owen Sound is actively soliciting waste from neighbouring municipalities to ensure a viable operation in Grey County.

As a result we believe:

1. Development of Dump Site 41 at this time would be wasteful and expensive in this time of economic restraint.
2. Development of Dump Site 41 at this time is unnecessary and counter-productive because of existing and projected usage requirements and alternatives available.

3. A moratorium for 10 years would allow for re-assessment of long term needs and options as well as provide time for new and appropriate technologies to be developed.
4. In the light of high profile public positions taken by The United Church of Canada at all levels relevant to water, water usage, and water conservation around the world that this is an issue that The United Church of Canada can legitimately and publicly get involved in at this time; and further, that such involvement would give credibility and credence to other water-related pronouncements by the Church.

Therefore Ebenezer United Church respectfully requests that Simcoe Presbytery, through its existing structures, immediately address the issue of Site 41 in the light of the United Church's ethical and moral stances pertaining to water and conservation in general and use all suasion opportunities and methods available to seek a moratorium on current development of Site 41 at all levels of church government immediately.

**TOR 4 – Permission to Conduct Votes by Email or through Other Online Processes as Technology Permits**

**Origin:** Toronto Conference

Northwest Presbytery Commission

**Financial Implications:** Save travel expenses

**Staffing Implications:** None

**Source of Funding:** N/A

**That the 40th General Council 2009, direct that Presbytery and Conference committees be permitted to conduct votes by email or through other online processes as technology permits.**

**Background:**

**Preamble**

As Toronto Conference undertook the restructuring of the nine Presbyteries into four Presbyteries, the mandate given to the Commissions who undertook this work was to find new and innovative ways to undertake the work of the Presbytery, including providing opportunities for more participation in the work of Presbytery. This proposal addresses a new way of work for the future.

**Purpose**

To facilitate electronic voting by Presbytery and Conference committees

## **Rationale**

- Cost of in person meetings continues to increase.
- Greater access to technology and improvements in that technology have made the use of electronic meetings using conference calls, on line chat groups & email conversations more feasible
- Geographic distances and volunteer time constraints make it difficult to gather everyone in one place at the same time for a meeting
- Many of the motions that are passed are a matter of routine, and could easily be handled through email voting.
- Allow more people to participate in discussions and decision-making because of a reduction in the need to find a time when everyone is available at once.
- Reducing the number of in-person meetings to conduct routine business will reduce the carbon footprint we make to conduct committee business, thereby taking better care of God's world.
- This will honour both lay and ministry volunteers by respecting the fact that their time is valuable, and enabling them to conduct business at a time that works for them.

## **Outline of process to be used**

The following outline is for email votes, however recognizing that there may be other electronic means to conduct these votes, it is not limited to email, and may be changed as acceptable electronic methods develop.

The following process is suggested for the conducting of electronic voting:

This method of voting is for the Executive, committees and Commissions only and is not to be used for the Court of Presbytery or Conference, as the number of participants would make this too difficult to facilitate or monitor.

Caution and discretion are to be used around personnel issues and confidentiality.

For reasons of confidentiality, each member of a committee who will vote electronically is to have a personal email address, not an email address shared by other family members, co-workers or volunteers. Each member will be assigned a confidential password to be used when voting.

All electronic votes will be conducted by the staff administrator responsible to that committee.

Chair of the committee will contact the staff administrator with the motion. The motion will name a mover and a seconder, and will be worded as a motion. Any necessary background to the motion will also be provided.

The administrator will send the motion to all those entitled to vote on the motion, via email, with a subject line to include "MOTION FOR DISCUSSION". Any necessary background information to the motion will be provided. The email will include notification that the motion has been moved by "name" and seconded by "name", and that it is now open for discussion. A date will be given for when the vote will take place. A minimum of three days will be given for discussion.

Discussion will take place via email, with all emails copied to all those entitled to vote.

When the chair has determined that there has been sufficient discussion (at least three days) the chair will then ask the administrator to call for the vote on the chair's behalf.

The administrator will then send the motion out once again, with the mover and seconder noted – and will clearly indicate that this is a call for the vote. A deadline date will be given for response. The subject line of the email will include “MOTION TO BE VOTED ON BY mm/dd/yy”. A minimum of three days will be given for voting. If all those entitled to vote have responded before three days, then the motion can be declared carried or defeated.

If the chair or any voting member feels that this is a controversial motion, the chair or another member may ask that the motion be tabled. The chair will table the motion and call either a conference call or in person meeting to hold the discussion and the vote.

Each person entitled to vote will send an email to the administrator with their vote. They will “sign” their name and include their password. This is to ensure that only those entitled to a vote have voted.

All email votes must ensure that quorum is met. For purposes of quorum and the counting of participants in the vote, all members responding must vote indicating a yes, no or abstention. Same ratios as in person meetings are required for a motion to carry.

Once the administrator has received a vote from every member – or the deadline date has passed, the administrator will contact the chair with the results of the vote. An email will then be sent to all those entitled to vote, to advise the results of the vote. The vote will be read into the minutes of the next meeting of the Executive, committee or Commission meeting.

If a voting member does not have email, then the administrator will phone that person for their vote. It will be the chairperson's responsibility to fill this person in on any discussion that may take place by email.

## **TOR 5 – Emergency Issues for Employment Insurance**

**Origin:** Toronto Conference  
Church In Society Committee

**Financial Implications:** None

**Staffing Implications:** Time to follow-up with government

**Source of Funding:** N/A

**That the 40th General Council 2009, through the GSGC, call upon the Federal Government to introduce Employment Insurance emergency measures, such as:**

- 1. a 360 hours threshold to qualify for EI benefits in all regions of Canada;**
- 2. increase benefit duration to at least 50 weeks in all regions;**
- 3. provide an additional year of “Special Extension” benefits (paid from federal general revenues) if national unemployment exceeds 6.5%;**
- 4. extend EI Part 1 benefits while a worker is in approved training;**
- 5. increase benefits to at least 60% of normal earnings, using workers’ nine best weeks (excluding overtime), and raise the maximum (currently \$423/week);**
- 6. eliminate the 2 week waiting period.**

### **Background and rationale**

The United Church of Canada has historically understood the Christian gospel to affirm the social nature of prosperity to be such that those who prosper have a responsibility to ensure that no human being goes without the necessities of life.

The state of the present Canadian and world economy represents a state of moral crisis, in which capital, rather than labour, and property, rather than people, are asserted as the dominant principle of economic and social life, and inequality and injustice increase rather than get reduced.

In a global economic crisis, the needs of the poorest must be put ahead of the priorities of a market dominated by the power of the rich.

The social assistance allowances in most if not all provinces are below the Statistics Canada poverty line.

The present economic crisis has caused massive layoffs (213,000 lost jobs since November, 2008), large numbers of farm and business bankruptcies, and a high percentage of unemployment.

There flows from prolonged unemployment extreme human hardship, despair and degradation, with severe consequences of increased crime, alcohol and drug abuse, family break-down, loss of self-worth, depression and even suicide.



The church has already demonstrated an ability and potential to act on its own right or in coalitions for social and economic justice and on behalf of the poor and those who seek to organize themselves for economic justice.

The last federal budget failed to reform Employment Insurance (EI) to protect workers, their families and vulnerable communities from the economic downturn.

EI is a key piece of Canada's social safety net, and an important economic stabilizer, yet only 42% of unemployed workers receive EI at any given time.

**Reference source**

Suggestions for EI emergency measures in this Proposal, slightly altered, are taken from ACORN, the Association of Community Organizations for Reform Now Canada, the largest community organization of low- and moderate-income families in Canada, with over 15,000 member families organized into 19 neighborhood chapters in 3 cities (Toronto, Vancouver, Ottawa). Their priorities include: better housing for tenants, living wages for low-wage workers, more investment in our communities from banks and governments, and regulation of payday lenders.

ACORN's website is <http://acorn.org>

**TOR 6 – Presumed Consent for Organ Donation**

**Origin:** Toronto Conference  
Church In Society Committee

**Financial Implications:** None

**Staffing Implications:** N/A

**Source of Funding:** N/A

**That the 40th General Council 2009:**

- 1. accept in principle the concept of presumed consent as it pertains to organ donation for transplantation;**
- 2. communicate this principled acceptance of the concept of presumed consent to the Ontario government;**
- 3. request that education on organ donation include information on cultural traditions and religious values and beliefs;**

**Background**

In Ontario alone, over 100 persons died in 2008 owing to the lack of organs they needed for transplant.

Currently there are over 1,400 persons in Ontario alone waiting for an organ to save their lives and/or improve their quality of life.

The methods employed so far encouraging individuals to donate organs has not been effective in securing the needed numbers of organs for those waiting for them.

A large number of countries have already enacted laws regarding presumed consent, including Austria, Belgium, Bulgaria, Czech Republic, Finland, France, Greece, Norway, Poland, Spain, and Sweden, to name a few.

Jesus proclaimed God's reign of justice and compassion for all, particularly for the poor and the sick, saying "just as you did it to one of the least of these who are my brothers and sisters, you did it to me" (Matthew 25: 40).

Examples abound in scripture of Jesus offering healing to those who suffered from various ailments.

Jesus "came that they may have life, and have it abundantly" (John 10:10b).

### **TOR 7 – On Green Energy: The Way to Address Climate Change**

**Origin:** Toronto Conference

Peace and Justice Working Group

**Financial Implications:** Printing and Postage

**Staffing Implications:** Peace and Justice Working Group members, General Council staff and volunteers

**Source of Funding:** N/A

#### **That the 40th General Council 2009:**

- 1. support the substitution of nuclear power with alternative more benign, less polluting forms of energy and urge all levels of the Canadian government, particularly the governments of Ontario, Quebec and New Brunswick, the only provinces with nuclear reactors, to stop funding for new nuclear power generation plants and dedicate the funds to alternative forms of energy; and**
- 2. direct the General Secretary, General Council to press the government of Canada to work towards the establishment of an International Renewable Energy Agency replacing the role of the International Atomic Energy Agency which has promoted nuclear energy.**

### **Background and rationale**

Climate change is an urgent global problem and scientific evidence shows that it is largely due to excess emissions of carbon dioxide.

CO2 emissions are caused by energy choices that have favoured coal, oil, gas and wood.

Nuclear power has been promoted as a solution to climate change in spite of evidence to the contrary.

The close interdependence of nuclear power and the means and the production of nuclear weapons has been established.

Funding for nuclear power plants and nuclear power research have replaced funds needed for alternative forms of energy, thus slowing the needed transformation.

### **Faith base**

- We hear the call of the Earth.
- We believe that caring for life on Earth is a spiritual commitment.
- People and other species have the right to life, unthreatened by human greed and destructiveness.
- Pollution, particularly from the energy-intensive wealthy industrialized countries, is warming the atmosphere. A warmer atmosphere is leading to major climate changes. The poor and vulnerable in the world and future generations will suffer the most.
- We commit ourselves to help reduce the threat of climate change through actions in our own lives, pressure on governments and industries and standing in solidarity with those most affected by climate change.
- We pray for spiritual support in responding to the call of the Earth.

(Made by Faith Community Participants during the Montreal Climate Change Conference, December 4, 2005.)

### **TOR 8 – The Abolition of Nuclear Weapons**

**Origin:** Toronto Conference

Peace and Justice Working Group

**Financial Implications:** Printing and Postage

**Staffing Implications:** Peace and Justice Working Group staff and volunteers

**Source of Funding:** N/A

**That the 40th General Council 2009, through the General Secretary, General Council, request the Canadian government to fully support the complete abolition of nuclear weapons in the world.**

## **Background**

Nuclear weapons continue to threaten all life on earth: there are still about 27,000 nuclear weapons, over 3,000 of them ready to launch in less than 30 minutes. There are 480 US nuclear weapons in eight bases in six NATO countries.

A Nuclear Weapons Convention could eliminate nuclear weapons in the same way as other treaties have banned landmines, and chemical and biological weapons.

A poll in 2002 showed that 91% of Canadians agree that all countries should sign a treaty prohibiting all nuclear weapons.

Canada, having had the means of producing nuclear weapons, but rejecting that option, could be influential in urging the abolition of nuclear weapons in all countries.

Many areas of the world are already declared nuclear weapons free areas: South America, Africa, the South Pacific, and more are being negotiated.

Canada has been a leader in establishing and strengthening international law from 1948 as a drafter and signer of the UN Universal Declaration of Human Rights promising that weapons would not interfere with innocent people's right to life and health. In signing the Geneva Convention in 1949 and the Protocol in 1977 we promised to protect civilian lives.

Nuclear weapons cannot be used without massive harm to innocent people as well as the environment.

Nuclear disarmament is not a distant goal but an urgent necessity mandated under Article VI of the Non-Proliferation Treaty that promised to "end the nuclear arms race at an early date".

It was disappointing to see that Canada voted in the UN First Committee against Resolution A/63/75 for a Convention on the Prohibition of the Use of Nuclear Weapons in 2008.

## **Reference material:**

The momentum for such a policy initiative is growing as work of the following organizations indicates:

The Canadian Senate

The World Council of Churches and many member churches

The International Court of Justice

The Canadian Network to Abolish Nuclear Weapons

The United Nations

The Canadian Voice of Women for Peace

The Canberra Commission

Physicians for Global Survival

The International Peace Bureau

Science for Peace (Canada)

**Quotes:**

“The most sure and swift way to deal with the threat of nuclear arms is to do away with them in every regard. This should be our vision of the future. No more testing. No more production. No more sales or transfer. Reduction and destruction of all nuclear weapons and the means to make them should be humanity’s great cause.” – former UN Secretary General Boutros Boutros Ghali.

“Few Americans, in or out of government, are aware of the extent to which the United States and NATO first use doctrine has always isolated the United States and its Western allies morally and politically from world opinion.”

“American presidents employed nuclear threats over a dozen times generally in secret... nuclear weapons were used in the exact sense in which a gun is used when it is pointed at someone’s head in a confrontation. . .” – Daniel Ellsberg hero of the Pentagon Papers.

**Motion:** **GC 40 2009 - 049**  
That the 40th General Council 2009 repudiates and regrets language used in the background provided for resolutions TOR 9, TOR 10, and TOR 13, which is provocative, unbalanced and hurtful. — **Carried**

**TOR 9 – Pathway to Peace in Israel/Palestine**

**Origin:** Toronto Conference  
World Affairs Committee

**Financial Implications:**

**Staffing Implications:** Staff time to write letters and follow up on responses

**Source of Funding:** N/A

**That the 40th General Council 2009, through the General Secretary, General Council, request the Canadian Government to:**

1. **comply with its contractual legal obligations as a signatory to the Fourth Geneva Convention; and**
2. **denounce policies of all governments that enforce discrimination based on race, religion, or ethnicity.**

**Background**

“Thus says the Lord God: Enough, O princes of Israel: put away violence and oppression, and ... cease your evictions of my people, says the Lord God.”(Ezekiel 45:9).

The United Church of Canada creed calls on us to seek justice and resist evil.

On 17-20 February, 2009, the World Council of Churches Executive Committee called on member churches to “hold their own governments to account for third state responsibilities in the Israel-Palestine conflict under international law” and for the “contracting parties of the Fourth Geneva Convention to investigate armed violations against civilian populations by the parties to the conflict”.

Signatories to the Fourth Geneva Convention, such as Canada, have a contractual legal obligation to ensure the protection of civilians anywhere in the world living under military occupation.

The UN has repeatedly confirmed that the statutes of the Fourth Geneva Convention govern the Israeli treatment of Palestinian civilians under their occupation (including UN SC Resolution 1322 of October 7, 2000), and UN leaders such as Mary Robinson (former High Commissioner of the UN High Commission for Human Rights) have called for “the High Contracting Parties to assume their responsibility under the [Fourth Geneva] Convention.” (from Robinson’s report on her visit to the occupied Palestinian territories, November 27, 2000).

Israeli peace activists such as Jeff Halper, 2006 Nobel Prize for Peace nominee, have stated that “applying the Fourth Geneva Convention to the Occupied Palestinian Territories would contribute significantly to ending the Occupation and bringing a just peace to Palestine and Israel”.

Instead of complying with its obligations, Canada is providing strong support to the Occupation politically, economically and militarily.

**Reference material:**

A. Statement from Jeff Halper:

The Fourth Geneva Convention applies to the Occupation in two fundamental ways:

1. Following the principle that territory cannot be acquired by force, it affirms that the only way to dispose of an occupation is through negotiations. Occupying Powers like Israel are prohibited from taking any steps that would prejudice negotiations and make the occupation permanent. For example,

- Article 3 prohibits “outrages upon personal dignity, in particular humiliating and degrading treatment,” a routine element of Palestinian life under Israel’s occupation.
- Article 32 forbids assassinations, and any brutalization of the civilian population, including their treatment at checkpoints and in “security searches.”
- Article 33 prohibiting pillage would obtain to Israel’s extensive use of West Bank and Gazan water resources, especially as they are denied the local population. It also prohibits the use of collective punishment, as represented by the imposition of closure, curfew, house demolitions and many other routine actions of the Occupation Authorities.
- Article 39 stipulates: “Protected persons [residents of occupied lands] who, as a result of the war, have lost their gainful employment, shall be granted the opportunity to find paid employment.” It thereby prohibits the imposition of a permanent “closure” on the Occupied Territories, such as Israel has done since 1993.
- Article 49 forbids deportations and any “forcible transfers,” which would include such common practices as revoking Jerusalem IDs or banning Palestinians from returning from

work, study or travel abroad. It also stipulates that “the Occupying Power shall not...transfer parts of its own civilian population into territories it occupies” – a clear ban on settlements.

- Article 53 reads: “Any destruction by the Occupying Power of real or personal property belonging individually or collectively to private persons...is prohibited.” Under this provision the practice of demolishing Palestinian houses is banned, but so is the wholesale destruction of the Palestinian infrastructure (including its civil society institutions and records in Ramallah) destroyed in the reoccupation of March-April 2002.
- Article 64 forbids changes in the local legal system that, among other things, alienate the local population from its land and property, as Israel has done through massive land expropriations.
- Article 146 holds accountable individuals who have committed “grave breaches” of the Convention. According to Article 147, this includes many acts routinely practiced under the Occupation, such as wilful killing, torture or inhuman treatment wilfully causing great suffering or serious injury, unlawful deportation, taking of hostages and extensive destruction and appropriation of property. Israeli courts have thus far failed to charge or prosecute Israeli officials, military personnel or police who have committed such acts.

2. The Fourth Geneva Convention also provides for protection of civilians living under occupation. Recognizing that an occupation is by its nature hostile to civilian populations under its control who have no protection, it enjoins the Occupying Power to ensure their well-being -- something Israel has obviously not done (it has demolished 24,000 Palestinian homes and reduced 70% of the Palestinians to penury).

Applying the Fourth Geneva Convention would therefore freeze the Occupation in its tracks, provide crucial protection for Palestinians and provide a framework to enable Palestinians and Israelis to negotiate a just peace.

B. Notes on how the Canadian government provides support for the Israeli military occupation of Palestinian territories:

1. Canadian economic support for Israel:

- The Canada-Israel Free Trade Agreement (CIFTA) encourages economic activity in the illegal settlements by not asking for the labeling to put duty on settlement-related goods; joint national agreements support Israeli industry; joint provincial agreements support Israeli industry.
- The Canadian Revenue Agency allows tax deductions for charities (such as those related to the Jewish National Fund) that act in violation of international law).

2. Canadian political support for Israel:

- Canada, alone, voted at a recent 2009 meeting of the UN Human Rights Commission to support the Israeli siege of Gaza (itself an act of war against a civilian population) and the 2009 attacks on Gaza; Canada was the first country to impose sanctions on the newly elected Palestinian party after the 2006 election;

Questionable positions of Canadian Members of Parliament include:

- Members of Parliament have accepted sponsored trips to Israel, which might be called bribes; some Members of Parliament are affiliated with the State of Israel;

- Some Members of Parliament are dual-citizens with Israel and have sensitive roles in Canada.

### 3. Canadian military support for Israel:

Tax deductions are allowed for charities that support the Israeli military such as HESEG; Canadian forces provide military training since the 2008 joint security pact was signed.

C. 2000 WCC reference at:

The 2009 World Council of Churches reference can be found at [www.wcc-coe.org/wcc/news/press/01/43pu.html](http://www.wcc-coe.org/wcc/news/press/01/43pu.html)

<p><b>Motion:</b></p> <p>That the 40th General Council 2009 repudiates and regrets language used in the background provided for resolutions TOR 9, TOR 10, and TOR 13, which is provocative, unbalanced and hurtful. — <b>Carried</b></p>	<p><b>GC 40 2009 - 049</b></p>
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### **TOR 10 – Seeking Peace through Justice: Institutional and Academic Boycott of Israel**

**Origin:** Toronto Conference

World Affairs Committee

**Financial Implications:** Staff and volunteer time related to communications and research

**Staffing Implications:** Staff time to collect and distribute resource documents and publicize this effort widely through Congregations, Presbyteries and Conferences

**Source of Funding:** General Council's Justice, Global and Ecumenical Relations Unit budget

**That the 40th General Council 2009, through the General Secretary, General Council, call upon all members and groups affiliated with the United Church:**

**1. to advocate a comprehensive boycott of Israeli academic and cultural institutions at the national and international levels, including suspension of all forms of funding and subsidies to these institutions.**

**2. to support Palestinian academic and cultural institutions directly without requiring them to partner with Israeli counterparts as an explicit or implicit condition for such support.**

### **Background**

“Thus says the Lord God: Enough O princes of Israel: Put away violence and oppression, and ... cease your evictions of my people, says the Lord God.” (Ezekiel 45:9).

The United Church of Canada creed calls on us to seek justice and resist evil.

The World Council of Churches' Amman Call calls on us to: “Act with us to liberate all peoples of [Israel/Palestine] from the logic of hatred, mutual rejection and death, so that they see in the other the face and dignity of God.”



The right to education of Palestinians is attacked in ongoing ways by the illegal regime of occupation in the West Bank and Gaza, exemplified by the bombing and shelling of universities (for example, the Islamic University of Gaza) and schools in the recent assault on Gaza.

Israeli institutions, including universities, are involved in an ongoing way in the development and maintenance of this exclusionary regime directed at Palestinians.

The recent assault on the population of Gaza was a visible reminder of the ongoing Israeli regime of exclusion, violence and dehumanization directed against Palestinians, in violation of international law and human rights standards.

The prospects for peace are dim in the face of Israel's ongoing expansion of illegal settlements and refusal to comply with the requirements of international humanitarian law.

Over 170 Palestinian civil society organizations, including political parties, unions and others, issued a call in July 2005 for a global campaign of boycotts and divestment against Israel similar to those imposed against South African Apartheid.

The South African example showed the efficacy of boycott, divestment and sanctions campaigns as a non-violent means of international solidarity with a population engaged in resistance against racial discrimination and violence.

The United Church's ongoing commitment to combat all racism led it to take leadership to work for justice for the oppressed in apartheid South Africa.

**Reference material:**

- July 9, 2005 Palestinian Civil Society Calls for Boycott, Divestment and Sanctions against Israel Until it Complies with International Law and Universal Principles of Human Rights One year after the historic Advisory Opinion of the International Court of Justice (ICJ) which found Israel's Wall built on occupied Palestinian territory to be illegal, Israel continues its construction of the colonial Wall with total disregard to the Court's decision. Thirty eight years into Israel's occupation of the Palestinian West Bank (including East Jerusalem), Gaza Strip and the Syrian Golan Heights, Israel continues to expand Jewish colonies. Fifty seven years after the state of Israel was built mainly on land ethnically cleansed of its Palestinian owners, a majority of Palestinians are refugees, most of whom are stateless. Moreover, Israel's entrenched system of racial discrimination against its own Arab-Palestinian citizens remains intact. [www.pacbi.org/boycott\\_news\\_more.php?id=66\\_0\\_1\\_10\\_M11](http://www.pacbi.org/boycott_news_more.php?id=66_0_1_10_M11) and Palestinian Academics Call for International Academic Boycott of Israel <http://right2edu.birzeit.edu/news/article178>

In support of the Palestinian human rights community call for international action: A call from within – signed by Israeli citizens The boycott on South Africa was effective, but Israel is handled with kid gloves: its trade relations are flourishing, academic and cultural cooperation continue and intensify with diplomatic support. This international backing must stop.... We call on the world to condemn and not become an accomplice in Israel's crimes. In light of the above, we call on the world to implement the call by Palestinian human rights organizations which urges "the UN Security Council to call an emergency session and adopt concrete measures, including the imposition of sanctions, in order to ensure Israel's

fulfillment of its obligations under international humanitarian law. Signed by 479 Israeli citizens [www.pacbi.org/boycott\\_news\\_more.php?id=908\\_0\\_1\\_0\\_C](http://www.pacbi.org/boycott_news_more.php?id=908_0_1_0_C)

- January 22, 2009 U.S. Campaign for the Academic and Cultural Boycott of Israel Joins International Calls To Boycott Israeli Academic and Cultural Institutions U.S. Campaign for the Academic and Cultural Boycott of Israel Press Release: As educators of conscience, we have been unable to stand by and watch in silence Israel's indiscriminate assault on the Gaza Strip and its educational institutions. <http://usacbi.wordpress.com/press-release/>
- January 22, 2009 Mission statement: Australian Academic Boycott of Israel Responding to the call of Palestinian civil society to join the boycott, divestment, and sanctions (BDS) movement against Israel, we are an Australian campaign focused specifically on a boycott of Israeli academic and cultural institutions, as delineated by PACBI (Palestinian Campaign for the Academic and Cultural Boycott of Israel): [www.pacbi.org/boycott\\_news\\_more.php?id=899\\_0\\_1\\_0\\_C](http://www.pacbi.org/boycott_news_more.php?id=899_0_1_0_C)
- January 24, 2009 Montreal: professors and university employees call for Israel boycott We are a group of [82] teachers and employees at Quebec colleges and universities who stand in solidarity with the Palestinian people, and with the people of Gaza who have suffered through the Israeli siege as targets of Israel's brutal military attack. It will take more than ceasefires to bring a just and lasting peace in Palestine and Israel. [www.tadamon.ca/post/2827#more-2827](http://www.tadamon.ca/post/2827#more-2827)
- January 27, 2009 International Writers and Scholars Endorse Academic Boycott of Israel We stand in support of the indigenous Palestinian people in Gaza, who are fighting for their survival against one of the most brutal uses of state power in both this century and the last (52 signatures). <http://usacbi.wordpress.com/2009/01/27/international-writers-and-scholars-endorse-academic-boycott-of-israel/>
- January 29, 2009 U.S. professors call for academic, cultural boycott of Israel for first time In the wake of Operation Cast Lead, a group of American university professors has for the first time launched a national campaign calling for an academic and cultural boycott of Israel. [www.haaretz.com/hasen/spages/1059775.html](http://www.haaretz.com/hasen/spages/1059775.html)  
Ilan Pappé, former senior lecturer in the Department of Political Science at Israel's Haifa University, told the conference that the boycott should be comprehensive for it to work, even though he would be adversely affected: "The academics in Israel are closely and almost integrally associated with the army, the political system and the industry. Rather than being a critical agency vis-à-vis these pillars of the society it has become one of them -- culpable as they are in sustaining the occupation mainly by providing moral and 'scientific' explanations for the oppression in the occupied territories." ... "Israeli academic prejudice" by V Kattan at: <http://weekly.ahram.org.eg/2004/721/in2.htm> Documentation on the Israeli suppression of Palestinian education: A Petition Signed by Academics, Educators and Teachers: A Call to End Suppression by Israel of the Academic Freedom and the Right to Education of Faculty, Educators and Students in Palestine [www.caiaweb.org/node/1011](http://www.caiaweb.org/node/1011)

### Conference action

The original Proposal had two parts, but a request was made that the parts be voted upon seriatim.

## **TOR 11 – Camping Ministry as a Priority for The United Church of Canada**

**Origin:** Toronto Conference

Maritime Conference Christian Life and Growth Committee in cooperation with  
London Conference Camping and Outdoor Ministries Committee and the Toronto  
Conference Camping Committee

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

**That the 40th General Council 2009 recognize Camping Ministry as primary places for faith formation and that it affirm the vitality of this growing ministry and encourage it to:**

- 1. Establish Camping Ministry as a priority for the church;**
- 2. Continue to support the National Camping Task Group with funding and staff time;**
- 3. Continue “Connections” National Camping Event;**
- 4. Provide print resources for faith develop that relate to camping/faith formation that speak to children and youth today;**
- 5. Provide ongoing financial support for camps facing replacement and repairs to existing facilities;**
- 6. Provide funding for innovative and creative ways of connecting possibilities between camps and church communities.**

### **Background**

Camps & Vacation Bible Schools have become the primary church structure where children learn about faith. (The week-after-week Sunday school has been replaced by short term intensive experiences.)

The United Church of Canada is the holder of significant tracts of land, dedicated to outdoor ministry in a time when this natural resource is disappearing.

Camps create intensive faith communities, connecting with others in community; engaging in a caring faith community in a time of increasing social isolation.

Camps are also reaching out to children who experience camps as their first and sometimes only experience of a faith community.

Camps are supporting and celebrating the passion of camp volunteers and staff so they can find new energy, vision and action to touch the hearts of all.

Camps need national strategies and connectors to support the uniqueness of each and the shared ministry of all.

The Church needs to support the vision of camping that resonates with the 21st century: its children and youth, and their experience of the world.

The United Church of Canada has approximately 76 Camping Ministries across Canada.

35 Camps reported in 2008:

- a total of 11,188 campers attended camps
- Total number of volunteers under the age of 18 – 296
- Total number of paid staff under the age of 18 – 233
- Total number of volunteers over the age of 18 – 149
- Total number of paid staff over the age of 18 – 232

Other Conferences have developed Proposals That the 40th General Council (2009) recognize its camps as primary places for faith formation and support the vitality of this growing ministry, especially with children, youth and young adults by:

- a) continuing and increasing resources for a National Camping Task Group and staff support;
- b) exploring the potential for responding to social change/our world;
- c) providing funding for infrastructure and technology;
- d) maintaining support for the National “Connections” Camping Conference;
- e) helping camps expand their roles as environmental leaders and educators;
- f) providing programming resources for camps.

## **TOR 12 – Worship as a Primary Function of the Church**

**Origin:** Toronto Conference

Toronto South Presbytery

**Financial Implications:** Unknown

**Staffing Implications:** General Council staff time through the Worship Desk

**Source of Funding:** M&S Funding and other sources as available

**That the 40th General Council 2009:**

- 1. Recognize worship as a priority in the life of our Pastoral Charges and Community Ministries, and;**
- 2. Direct the General Secretary to:**
  - i. Undertake a review of worship in The United Church of Canada that would assist in targeting the types of resources needed for strengthening congregations thus enabling them to live out more closely our vision of a united and uniting intercultural church;**

- ii. **Request that the appropriate General Council Staff Units develop a worship and liturgy website and databank containing worship services and sermons prepared from a United Church perspective;**
- iii. **Request that the appropriate General Council Staff Units provide print resources that support the preparation of worship services and oversee current worship events and resources.**

### **Background and rationale**

At the 39th General Council 2006 the Commissioners passed motion GC39 2006 – 173, Call to Purpose: a message from the church to the church, which asked “what purpose lies at the heart of The United Church of Canada in the beginning of its third generation?” The church (and GC Executive) was asked to consider how such a vision would help us to “step forward” while attending to our longing for a deeper relationship with God, our longing for deeper connections with one another, our acknowledge of the brokenness, pain, and fear we carry, and our belief that our spirituality and our prophetic voice spring from one source and are lived in one Body. The document *Called to Be Church* sent out in advance of the 40th General Council (2009) speaks of the search for this elusive unifying vision and the need for it in light of shrinking congregations and difficult fiscal times.

Worship has always played a significant role in the life of our church. The very founding of the church occurred within a liturgical context, the inaugural worship service of June 10, 1925. Significant other daring stances were associated with the liturgical life of the Church, for example, the ordination of women and of persons of all sexual orientations. Similarly, the historic Apology to First Nations peoples was a liturgical/ritual act.

An historic liturgical axiom, “*lex orandi, lex credendi*” (as we pray, so we believe) reminds us that worship is the well from which our passion for living out our faith springs. We are shaped by our liturgical expressions (for example, our hymns book and worship resources) as well as by our statements of faith, belief and policy.

Worship is what holds us together through the span of our theological diversity. We may differ in where our faith leads us to express our passion, however each congregation, large and small, remains rooted in some form of collective worship. Our need to come before God unites us. This in spite of reports of the poor general quality of our worship and liturgy life. This in spite of shoestring budgets and little assistance given to our struggling brothers and sisters.

Perhaps it is time that we, as a church, learn from our First Nations brothers and sisters that it is not helpful, nor life-giving, to separate ritual action from ethical action. Strengthening our worship and liturgical life strengthen the heart of our church.

Whereas we speak of our calling as “embodied in the life and ministry of Christ Jesus,”<sup>1</sup> yet fail to acknowledge the fact that he was a Jew, steeped in the liturgical and spiritual practices of Judaism, molded by the rhythm of daily worship and prayer, and drew his vision and strength from its depths; and

Whereas what makes us unique as a church is that we carry out our passion for justice and myriad other concerns informed and fed by the ritual rhythms of praise and lament, Word and Table, in communion with one another and the Holy One; and

Whereas church attendance is falling dramatically and with it the offerings for the Mission and service Fund which supports the wider mission of the church; and

Whereas many of our congregations across the country are small, often without Ministry Personnel, yet struggle to keep a regular schedule of Sunday worship and maintain their United Church identity, often with a paucity of United Church resources; and

Whereas The United Church of Canada is an entity full of diversity and the one act we have in common is our participation in communities of worship;

<sup>1</sup> The United Church of Canada, *Call to Be Church: Toward a Unifying Vision* (2009), p. 1.

### **Intermediate Court Action:**

Toronto Conference concurred with the Proposal entitled “Worship as a Primary Function of the Church”.

<p><b>Motion:</b></p> <p>That the 40th General Council 2009 repudiates and regrets language used in the background provided for resolutions TOR 9, TOR 10, and TOR 13, which is provocative, unbalanced and hurtful. — <b>Carried</b></p>	<p><b>GC 40 2009 - 049</b></p>
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### **TOR 13 – Working for Peace in Israel/Palestine Using Methods Used for South African Apartheid**

**Origin:** Toronto Conference

Bathurst Street United Church AGM

**Financial Implications:** Staff and volunteer time related to communications and research

**Staffing Implications:** Staff time to collect and distribute resource documents and publicize this effort widely, i.e. through congregations, presbyteries and conferences

**Source of Funding:** General Council’s Justice, Global and Ecumenical Relations Unit budget

**That the 40th General Council 2009, through the General Secretary, General Council, call upon all members and groups affiliated with the United Church to:**

- 1. Support the international campaign of boycott (not including academic boycott), divestment and sanctions until Israel meets its obligation to recognize the Palestinian people’s inalienable right to self-determination and fully complies with the precepts of international law including the right of Palestinian refugees to return to their homes and properties as stipulated in UN Resolution 194.**

**2. Call on the Canadian government to end Canadian political and economic support for the occupation.**

**3. Call upon the 40th General Council 2009 to endorse the “Amman Call” issued by the World Council of Churches in June 2007.**

### **Background**

Whereas: “Thus says the Lord God: Enough O princes of Israel: Put away violence and oppression, and ... cease your evictions of my people, says the Lord God.” Ezekiel 45:9;

Whereas The United Church of Canada creed calls on us to seek justice and resist evil;

Whereas the World Council of Churches’ Amman Call calls on us to: “Act with us to liberate all peoples of (Israel/Palestine) from the logic of hatred, mutual rejection and death, so that they see in the other the face and dignity of God.”;

Whereas the Israeli treatment of Palestinians living under occupation meets the definition of apartheid in the Convention Against Apartheid;<sup>1</sup>

Whereas Israel has ignored over 35 UN resolutions that would enable Palestinian self-determination, including the terms of its membership in the United Nations:

Whereas other economic measures have not compelled Israel to stop its settlements on Palestinian land, its killing, torture and imprisonment of Palestinians, or building its illegal wall on Palestinian land;

Whereas the government of Canada, despite being under a contractual legal obligation as a signatory of the Fourth Geneva Convention to protect the rights of Palestinian civilians under occupation, has taken world leadership in providing political and economic support for the Israeli oppression of Palestinians;

Whereas over 170 Palestinian political parties, unions and other organization issued a call in July 2005 for a global campaign of boycott, divestment and sanctions against Israel similar to those imposed against South African Apartheid;

Whereas The United Church of Canada took leadership to work for justice for the oppressed in apartheid South Africa;

### **Recommendation from Toronto South Presbytery – March 10, 2009**

...that the meaning and parameters of the boycott be clarified.

### **Recommendation from Toronto South Presbytery Executive – March 24, 2009**

...that the recommendations of March 10, 2009, pursuant to Proposal #2 “Working for Peace in Israel/Palestine using methods used for South African Apartheid” be forwarded as outlined in the document “Recommendation to clarify the meaning and parameters of the Boycott called for in the Bathurst St. United proposal – Working for Peace in Israel/Palestine using methods used for South African Apartheid.

<sup>1</sup> From the International Convention on the Suppression and Punishment of the Crime of Apartheid

## **Article II**

For the purpose of the present Convention, the term “the crime of apartheid”, which shall include similar policies and practices of racial segregation and discrimination as practiced in southern Africa, shall apply to the following inhuman acts committed for the purpose of establishing and maintaining domination by one racial group of persons over any other racial group of persons and systematically oppressing them:

(a) Denial to a member or members of a racial group or groups of the right of life and liberty of person:

- (i) By murder of members of a racial group or groups;
- (ii) By the infliction upon the members of a racial group or groups of serious bodily or mental harm, by the infringement of their freedom or dignity, or by subjecting them to torture or to cruel, inhuman or degrading treatment or punishment;
- (iii) By arbitrary arrest and illegal imprisonment of the members of a racial group or groups;

(b) Deliberate imposition on a racial group or groups of living conditions calculated to cause it so their physical destruction in whole or in part;

(c) Any legislative measures and other measures calculated to prevent a racial group or groups from participation in the political, social, economic and cultural life of the country and the deliberate creation of conditions preventing the full development of such a group or groups, in particular by denying to members of a racial group or groups basic human rights and freedoms, including the right to work, the right to form recognized trade unions, the right to education, the right to leave and return to their country, the right to a nationality, the right to freedom of movement and residence, the right to freedom of opinion and expression, and the right to freedom of peaceful assembly and association;

(d) Any measures including legislative measures, designed to divide the populations along racial lines by the creation of separate reserves and ghettos for the members of a racial group or groups, the prohibition of mixed marriages among members of various racial groups, the expropriation of landed property belonging to a racial group or groups or to members thereof;

(e) Exploitation of the labour of the members of a racial group or groups, in particular by submitting them to forced labour;

(f) Persecution of organizations and persons, by depriving them of fundamental rights and freedoms, because they oppose apartheid.

## **Article III**

International criminal responsibility shall apply, irrespective of the motive involved, to individuals, members of organizations and institutions and representatives of the state, whether residing in the territory of the State in which the acts are perpetrated or in some other State, whenever they:

(a) Commit, participate in, directly incite or conspire in the commission of the acts mentioned in article II of the present Convention...



## **Recommendation – Meaning and Parameters of Boycott**

In 2004, Archbishop Desmond Tutu wrote:

“The end of apartheid stands as one of the crowning accomplishments of the past century, but we would not have succeeded without the help of international pressure – in particular the divestment movement of the 1980s. Over the past six months, a similar movement has taken shape, this time aiming at an end to the Israeli occupation.”

### 1. What is the boycott?

**Goods Boycott** – The boycott of Israeli products and companies supporting the Zionist policies of Israel is about ordinary people around the world using their right to choose what they buy in order to help bring about an end to oppression in Palestine. It is a peaceful means of putting international pressure on the racist state of Israel and follows in the footsteps of the successful boycott against South African racist apartheid. The list of companies and brands, to date, is as follows: Ambi Pur, AOL Time Warner, Aoste, Apax Partners & Co. Ltd., Aramis, Arsenal FC, Auchan, Bali, Ball Park, Biotherm, Banana Republic, Bryan, Buitoni, Café Pilão, Calvin Klein, Carnation, Carrefour, Caterpillar, Champion, Clinique, CNN, Coca-Cola, Danone, Delta Galil, Dim, Disney, Donna Karan, DYNK, Estée Lauder, Express, Expo Design Center, Evian, Fruitopia, Gap, Garnier, General Electric, Georgia Lighting, Giorgio Armani, Gossard, HarperCollins, Hanes, Helen Rubinstein, Henri Bendel, Hema, Hillshire Farms, The Home Depot, Huggies, Hugo Boss, ICQ, IBM, Intel, Intimate brands, J. Crew, JC Penney, Jimmy Dean, Johnson & Johnson, Jo Malone, Just My Size, Kimberley-Clark, Kia Ora, Kiwi, Kleenex, Kotex, Lancôme, La Roche-Posay, Lea-Perrin, L’eggs, Lerner New York, Lewis Trust Group Ltd., Libby’s, Lilt, The Limited Inc., Lindex, L’Oreal, Loveable, MAC Cosmetics, Maggi, Maison Café, Marks & Spencer, MAST Industries, Inc., Matrix, Maybelline, McDonald’s, Nestlé, News Corporation, News of the World, New York & Company, New York Post, Nokia, Nur Die, Nursery World, Outerbanks, Origins, Perrier, Pickwick, Playtex, Prescriptives, Pryca, Ralph Lauren, Redken, Revlon, River Island, Santex, Sara Lee, Schweppes, Selfridges, Sky, Starbucks, Structure, The Sun, Sunkist, Superior Coffee, Tchibo, Timberland, Time, Tommy Hilfiger, Twentieth Century Fox, Vichy Laboratories, Victoria’s Secret, Villager’s Hardware, Vittel, The White Barn Candle Co., and Wonderbra.

**Cultural Boycott** – The boycott of Israeli film festivals, Israel public venues, and Israeli institutions supported by the government, to end all cooperation with these cultural and artistic institutions that to date have refused to take a stand against the Occupation.

**Sporting Boycott** – aims to end sporting collaboration with Apartheid Israel until it complies with international humanitarian law. This was a particularly important tool against South African Apartheid. The boycott movement will aim to take action whenever Israeli teams play outside Israel and pressure sporting bodies to end those links.

### 2. Are you boycotting all Jews?

The boycott is not directed at any religious or ethnic group, but rather it is directed at those companies that are supporting the racist occupation of Palestine. We do not discriminate between

the supporters of Israel – if a Muslim company is collaborating with Israel we will boycott it just as vigorously as any other company.

### **From pamphlet – Pursue Justice Seek Peace!**

The United Church of Canada has a distinguished history of pursuing justice through morally responsible, educational economic campaigns. Boycott and divestment have been used successfully for justice in South Africa, with Nestlé’s infant formula, and to end the unjust treatment of California grape labour. At its May 2003 AGM, The Toronto Conference of The United Church of Canada, with the support of both Israeli and Palestinian peace organizations, called for a boycott and divestment campaign to work for a just and lasting peace that:

- affirms the right of both Israelis and Palestinians to live in peace and security within internationally-recognized borders
- calls for an end to the Israel occupation of Palestinian territories and a withdrawal of all Israeli occupation of Palestinians territories and a withdrawal of all Israeli settlements from the West Bank, Gaza, and East Jerusalem.

This campaign will:

1. Education Congregations through
  - an annual Holy Land awareness week
  - a letter-writing campaign to urge Canadian politicians to adhere to our contractual obligations under international law
  - a petition to the government of Canada to follow the European Union and modify the Canada-Israel Free Trade Agreement to disallow products from illegal settlements to enter as duty free items.
2. Call for Divestment from companies that profit the illegal occupation by production of military hardware used against Palestinian civilians: Boeing, Canadian Aviation Electronics, Caterpillar, General Electric and Lockheed Martin.
3. Call for a Boycott of products from corporations that manufacture arms and other military hardware which are used against Palestinian civilians: Caterpillar and General Electric.

We Can Make a Difference:

- ...Write your local MP expressing your concern that Canada meet its commitment to international law by requiring Israel to end the occupation, and to limit the Canada-Israel Free Trade Agreement.
- Sell your shares in Boeing, Canadian Aviation Electronics, Caterpillar, General Electric, and Lockheed Martin including pension and mutual funds containing those corporations. Write to the corporations or mutual fund managers to make sure they know why you are doing this.
- Stop purchasing the products of Caterpillar and General Electric.

### **Intermediate Court Action**

Toronto Conference concurred with the Proposal entitled “Working for Peace in Israel/Palestine Using Methods Used for South African Apartheid”, and agreed to forward to the General Council the recommendations of Toronto South Presbytery and the Executive of Toronto South Presbytery.

**TOR 14 – Reconsideration of Quorum for Presbytery**

**Origin:** Toronto Conference  
Toronto South Presbytery

**Financial Implications:** None

**Staffing Implications:** Some General Council staff time

**Source of Funding:** N/A

**That the 40th General Council 2009:**

1. **direct the General Secretary, General Council to inquire into the effectiveness of The Manual (2007) requirements for quorum for Presbyteries both as to its application across the Presbyteries and any difficulties encountered and to report and to recommend to the 41st General Council 2012, any necessary changes to the quorum definition.**
2. **authorize Presbyteries, in the interim until the completion of the review and resulting action by the General Council, to adopt annually by formal motion a quorum to apply for the following twelve months which may be either**
  - a. **that set out in Manual 2007: “not less than one-third (1/3) of the settled, retained, or appointed members of the Order of Ministry and appointed Designated Lay Ministers on the roll of Presbytery, and not less than one-third (1/3) of the lay members on the roll of Presbytery except those appointed as Designated Lay ministers” or**
  - b. **that set out in Manual 2004: “not less than one-fifth (1/5) of those entitled to vote, of whom at least one-third (1/3) shall be members of the Order of Ministry, Lay Pastoral Ministers, Lay Pastoral Ministers-in-Training or Staff Associates and at least one-third (1/3) shall be lay persons except those appointed as Lay Pastoral Ministers, Lay Pastoral Ministers-in-Training, or Staff Associates”**

**Background:**

Whereas The Presbytery, as a part of the body of Christ, is called to be faithful and diligent both in the conduct of its business and in the use of the gifts of time and talent of its members, and

Whereas Toronto South Presbytery has experienced difficulty in meeting the new requirements for quorum for a meeting of Presbytery [Manual 2007] and believes that other presbyteries and the new large presbyteries may have similar problems, and

Whereas Presbyteries face a more onerous quorum requirement than the other courts of The United Church of Canada to whom the pre 2007 quorum numerical requirement applies, and

Whereas The requirement of quorum should balance the need for a minimum members to make decisions without setting so high a requirement that business cannot be conducted.

### Further Background

The current definition of quorum for a meeting of a Presbytery [*Manual 2007*] is

“not less than one-third (1/3) of the settled, retained, or appointed members of the Order of Ministry and appointed Designated Lay Ministers on the roll of Presbytery, and not less than one-third (1/3) of the lay members on the roll of Presbytery except those appointed as Designated Lay ministers”

which is considerably more onerous than the previous definition [*Manual 2004*] which still applies to any meeting of a Conference or General Council (with some amendment to the definition of ministers and lay as occurred in 2007)

“not less than one-fifth (1/5) of those entitled to vote, of whom at least one-third (1/3) shall be members of the Order of Ministry, Lay Pastoral Ministers, Lay Pastoral Ministers-in-Training or Staff Associates and at least one-third (1/3) shall be lay persons except those appointed as Lay Pastoral Ministers, Lay Pastoral Ministers-in-Training, or Staff Associates”

Toronto South Presbytery has been diligent in applying the new quorum but has had difficulty in achieving this quorum for a significant number of meetings of the court through 2007 and 2008 despite having more than 30 to 40 members of Presbytery in attendance. Initiatives were undertaken to bring this to the attention of presbyters and Pastoral Charges but have not resulted in a noticeable improvement. A number of meetings have been delayed until quorum has been met.

We speculate that this may be the result of a significant number of Pastoral Charges with multi-staffed ministries and two or more lay presbyters and an inclination to share the tasks of attending meetings. We wonder if other Presbyteries, being equally diligent, have faced the same problem and if the new larger Presbyteries in Toronto Conference may encounter similar problems with quorum.

The impact of lack of quorum is significant. Because quorum is understood to mean “the minimum number of voting members that must be in attendance at a meeting of an organization for that meeting to be regularly constituted”, absence of quorum generally means

- The court cannot start its meeting or transact business; without a quorum, the meeting is never properly constituted; it cannot transact business validly.
- Any business transacted where a quorum is not present is null and void except for one item and that is a motion to adjourn.
- The business may have to be conducted by the executive of presbytery, an even smaller group of members.

**Recommendation from Toronto South Presbytery regarding its own Proposal:** ...that the language around ministry personnel, changed at the last General Council, be updated.

**Intermediate Court Action:** Toronto Conference concurred with the Proposal entitled “Reconsideration of Quorum for Presbytery”, and agreed to forward to the General Council the additional recommendation of Toronto South Presbytery.

**TOR 15 – The Peace Policy of the United Church**

**Origin:** Toronto Conference

World Affairs Committee of Toronto Conference, on recommendation of the Peace and Justice Working Group

**Financial Implications:** General Council Staff and Volunteer Time Task Group Expenses

**Staffing Implications:**

**Source of Funding:** General Council Justice, Global and Ecumenical Relations Unit

**That the 40th General Council 2009 direct that:**

1. the United Church affirms the principle of non-violence as a core principle of the gospel of Jesus;
2. the “Peace Policy” passed by the General Council Executive in November of 2008 be renamed “The Responsibility to Protect”;
3. “Beyond Military Force: Seeking Peace after the Cold War” (1994), approved by the 35th General Council in 1994, be reaffirmed;
4. the two above-named documents be combined as the intermediate “Peace Policy” of the United Church; and
5. direct the General Secretary, General Council to:
  - a. re-examine the said intermediate “Peace Policy”;
  - b. develop a comprehensive Peace Policy for the United Church that takes into account a full breadth of factors related to the development and building of a global peace in an imperial 21st century context, being inclusive at least of:
    - i. the results of the WCC’s Decade to Overcome Violence process and its Ecumenical Declaration on Just Peace process;
    - ii. consultation with relevant partners globally and in Canada such as Project Ploughshares among others;
    - iii. an analysis of all relevant previous General Council resolutions and reports, including the “Partnership Review Proposal” also approved by the General Council Executive in November of 2008; and
  - c. report for approval the draft Peace Policy to the 41st General Council.

**Background**

Whereas God calls us to join in a just peace in creation, in unity with God, humanity, and nature; and

Whereas Jesus proclaimed the just and peaceable reign of God in countless scripture passages; and

Whereas the prophets of Israel consistently called for God’s shalom among one another and among all nations; and

Whereas we are witnesses to the oppression of millions of people and the planet by political, economic, social, cultural and military imperial forces which threaten and/or inflict death in the pursuit of profit and power; and

Whereas the World Council of Churches Decade to Overcome Violence has been a source of theological and ethical reflection and faith formation relevant to the peace witness of the United Church, and will end in 2011 with the potential approval of a proposed Ecumenical Declaration on Just Peace; and

Whereas the United Church has a long history of supporting peacekeeping and peacebuilding, disarmament, nuclear abolition, etc. and has passed numerous resolutions and proposals regarding issues of peace in the world, yet has never formulated an explicit and comprehensive peace policy; and

Whereas the Executive of the General Council chose to approve a “Peace Policy” in November of 2008 when the document in question was a) originally scheduled to go to the 40th General Council, and b) not comprehensive enough to be considered a peace policy but only dealt with a cluster of issues related to “The Responsibility to Protect”; and

Whereas “Beyond Military Force: Seeking Peace after the Cold War” (1994) is the only document the United Church has approved (35th General Council) which is close to being comprehensive enough to be a peace policy; and

Whereas the Reports a) “Covenanting to Life Faithfully in the Midst of Empire”, to come before the 40th General Council, and b) “Living Faithfully in the Midst of Empire”, approved by the 39th General Council, both have called the church to faith formation and action that names non-violence as a central component of the gospel of Jesus as compared to the gospel of Caesar; and

Whereas the majority of our global and ecumenical partners continue to urge us to embrace non-violence as both goal and process in the pursuit of a just and peaceable creation; and

Whereas other recent documents, including the “Partnership Review Proposal”, also approved by the General Council Executive in November of 2008 in spite its being scheduled to go to the 40th General Council, and partner organizations, including Project Ploughshares, have relevant theological and ethical reflection resource material to help in the development of a comprehensive peace policy;

### **COM 01 – M&O 15 and MNWO 3**

**That the 40th General Council refer to the General Secretary, General Council, Proposals M&O 15 and MNWO 3 and all other suggestions of site location for the relocation of the General Council Office.**

**COM 2 – Commons Consent**

That the 40th General Council 2009 approve the requests for action in the following proposals, and direct the Executive of the General Council to ensure that such actions are taken as requested in the proposals.

COM 1            M&O 15; MNWO 3  
GCE 19           Nominations to the GCE and Committees of GC

**ARCTIC 1 – Consent**

That the 40th General Council 2009 approve taking the actions requested in the following proposals, and direct the Executive of the General Council either:

- (i) to take such actions; or
- (ii) where action is required by another body or officer, to oversee the implementation of such action.

BC 5	Change to <i>Manual</i> 423b
GCE 4	General Council Ministers
GCE 14	Chief Archivist Membership on Executive of the General Council
GCE 15	Chairperson of the General Council Planning Committee
GCE 16	Revised Duties of Permanent Committees
GCE 18	Mandates of Committees of GC
GS 1	Election of Lay Representatives to Presbytery
GS 2	Appointed, Chosen, Elected, Selected
GS 3	Appointed, Chosen, Elected, Selected
GS 4	Definition of Charge
GS 11	Accountability and Discipline of Committee Members
GS 14	Threshold for Holding a Formal Hearing
GS 19	Calling Meetings of PC; Resignations from Office within the PC
GS 20	Notice of Meeting to Remove Office Holders
GS 21	Recognized Designated Lay Minister as Chairperson
GS 22	Recognized Designated Lay Minister and Board of Trustees
GS 23	Mission Strategy and Choice of Organizational Model
GS 24	Sessions and Committees of Stewards in Multiple-Point Pastoral Charges
GS 25	Approval of the Annual Budget for the PC or Congregation
GS 26	Committee of Stewards and Stewardship Committee
GS 27	Committee of Stewards and Budget
GS 28	Calling of meetings of Official Board, Church Board, Church Council
GS 29	Pastoral Charge Supervisor and Church Board and Church Council
GS 30	Stewardship Committee
GS 31	Boards of Trustees and Realigned Multiple-Point Pastoral Charges

<b>GS 32</b>	<b>Amalgamations and Surplus Property</b>
<b>GS 33</b>	<b>Central Treasurer</b>
<b>GS 34</b>	<b>Recommendation by Presbytery Pastoral Relations Committee</b>
<b>GS 35</b>	<b>Term of Office of Conference President</b>
<b>GS 36</b>	<b>Duties of Conference Executive Secretary</b>
<b>GS 37</b>	<b>Election and Duties of Moderator</b>
<b>GS 38</b>	<b>Nominations for Moderator</b>
<b>GS 39</b>	<b>Archives Management Agreement</b>
<b>GS 42</b>	<b>Adjourning and Closing a Meeting</b>
<b>GS 43</b>	<b>Appendix IV Listing By-Law Sections dealing with the Pastoral Relationship</b>
<b>GS 45</b>	<b>Record of Proceedings</b>
<b>GS 46</b>	<b>Treasurer of the Presbytery, Treasurer of the Conference</b>
<b>GS 12</b>	<b>Mandatory Nature of Sexual Abuse Policy</b>
<b>GS 13</b>	<b>Sexual Abuse Policy and Formal Hearings</b>
<b>GS 15</b>	<b>Right of Appeal</b>
<b>GS 16</b>	<b>Website Posting of Minutes, Window for Appeal</b>
<b>GS 17</b>	<b>Hearing of Appeals from Rulings, to the Judicial Committee of GC</b>
<b>GS 18</b>	<b>Extension of Right of Appeal</b>

**ARCTIC 2 – LON 6, M&O 2, MAR 2**

**Origin:** Lon 6, Mar 2, M&O 2

**Financial Implications:** Training for Campus Ministry (course development)  
National Review of Campus Ministry

**Staffing Implications:** Re-assign up to .5 staff time

**Source of Funding:** Initially from emerging work;  
after year one, from budget process N/A

**That the 40th General Council 2009:**

- 1. Recognize campus chaplaincies and ministries as a key element in the implementation of a commitment to Youth and Young Adult Ministry. and that campus chaplains are an indispensable ministry of the United Church.**
- 2. Direct the General Secretary, General Council facilitate a national review of campus ministries to determine their strengths, needs, and role in youth and young adult ministries.**
- 3. Re-establish National Funding for Campus Ministry.**
- 4. Direct the General Secretary, General Council, to develop a Campus Ministry Handbook .**
- 5. Direct the General Secretary, General Council, to develop a post-graduate training program for Campus Ministries**
- 6. and that no action be taken on Lon 6, Mar 2, M&O 2**



**Background:**

This is a composite of Proposals from London Conference, Maritime Conference and Montreal & Ottawa Conference

**ARCTIC 3 – TOR 11, LON 7, MAR 10**

**Origin:** Lon 7, Mar 10, Tor 11

**Financial Implications:**

**Staffing Implications:**

**Source of Funding:**

That the 40th General Council 2009,

1. **Recognize residential and day camping ministries as primary places for faith formation and affirm the vitality of this growing ministry.**
2. **Encourage the Executive of the General Council to establish Camping Ministry as a priority for the church.**
3. **Direct the General Secretary, General Council to ensure continued funding and staffing to:**
  - a. **Continuing support to the National Camping Task Group.**
  - b. **The continuation of the “Connections” National Camping Event**
  - c. **The provision of print and on-line resources for faith development that relate to camping/faith formation that speak to children and youth today.**
  - d. **Ongoing financial support for camps facing replacement and repairs to existing facilities.**
  - e. **Funding for innovative and creative ways of connecting possibilities between camps and church communities**
4. **And that no action be taken on Lon 7, Mar 10 and Tor 11**

**Background**

This is a composite of proposals from Toronto Conference, London Conference, and Maritime Conference.

**ARCTIC 4 – LON 5 and TOR 5**

**Origin:** Tor 5 and Lon 5

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009, direct the General Secretary, General Council to call upon the Federal Government to introduce Employment Insurance emergency measures, such as:**

- 1) a 360 hours threshold to qualify for Employment Insurance benefits in all regions of Canada;**
- 2) increasing benefit duration to at least 50 weeks in all regions;**
- 3) providing an additional year of “Special Extension” benefits (paid from federal general revenues) if national unemployment exceeds 6.5%;**
- 4) extending Employment Insurance Part 1 benefits while a worker is in approved training,**
- 5) increasing benefits to at least 60% of normal earnings, using workers’ 12 best weeks (excluding overtime), and raise the maximum (currently \$423/week);**
- 6) eliminating the 2-week waiting period.**

**and that no action be taken on Tor 5 and Lon 5**

**Background**

This is a composite of proposals from Toronto Conference and London Conference.

**ATLANTIC 1 – Consent**

**That the 40th General Council (2009) approve taking the actions requested in the following proposals, and direct the Executive of the General Council either:**

- (i) to take such actions; or**
- (ii) where action is required by another body or officer, to oversee the implementation of such action.**

<b>BC 1</b>	<b>Bella Bella Emergency Lighting</b>
<b>LON 10</b>	<b>The Abolition of Nuclear Weapons</b>
<b>ANW 14</b>	<b>Protecting Canadian Children and Our Environment</b>
<b>ANW 6</b>	<b>Energy and Climate</b>
<b>TOR 1</b>	<b>Canada’s Official Development Assistance</b>
<b>ANW 3</b>	<b>Continuing Air Quality Standards and Health</b>
<b>M&amp;O 16</b>	<b>Return Omar Khadr to Canada</b>

**ATLANTIC 2 – On Green Energy: The Way to Address Climate Change**

**Origin:** LON 3 and TOR 7

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:**

**That the 40th General Council 2009:**

- 1) support the substitution of nuclear power with alternative more benign, less polluting forms of energy and urge all levels of the Canadian government, particularly the governments of Ontario, Quebec and New Brunswick, the only provinces with nuclear reactors, to stop funding for new nuclear plants and dedicate the funds to alternative forms of energy;
- 2) through the General Secretary, General Council, press the government of Canada to work towards the establishment of an International Renewable Energy Agency replacing the role of the International Atomic Energy Agency which has promoted nuclear energy;
- 3) Take no action on LON 3 and TOR 7.

**ATLANTIC 3 – “Presumed Consent” for Organ Donation**

**Origin:** LON 4 and TOR 6

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:** Communicate Policy to Congregations through existing program budget

**That General Council:**

- 1) accept in principle the concept of presumed consent as it pertains to organ donation;
- 2) direct the General Secretary, General Council to communicate this principled acceptance of the concept of presumed consent to the Ontario government;
- 3) encourage individuals within the United Church congregations in Ontario to communicate with the Ontario government in support of the principle of “presumed consent”;
- 4) request that providers of education on organ donation include information on cultural traditions and religious values and beliefs;
- 5) Take no action on proposals LON 4 and TOR 6.

**PACIFIC 1 – Presbytery Involvement of Congregational Designated Ministry**

**Origin:** LON 9, MAR 12, MNWO 4

**Financial Implications:** N/A

**Staffing Implications:** N/A

**Source of Funding:** N/A

**That the 40th General Council 2009:**

- 1. Direct the General Secretary, General Council:**
  - a. to amend the policy in Section 345 (e) of The Manual to make provision for a Presbytery to be the Court of accountability for Congregational Designated Ministers.**
  - b. amend Section 345 of The Manual to ensure that:**
  - c. The category of Congregational Designated Minister be limited to specifically defined positions of 8 hours per week or less.**
- 2. Recognize the ministry of music as a Congregational Designated Ministry, and direct the Executive of General Council to develop strategies to amend policies to support that designation.**
- 3. Take no action on Proposals LON 9, MAR 12, and MNWO 4.**

**PACIFIC 2**

**Origin:** M&O 8 and M&O 9

**That the 40th General Council 2009,**

- 1. direct the Executive of the General Council**
  - a. to reconsider its decision to abolish the Unit for Ministries in French**
  - b. to request the maintaining of a French ministry unit which is clearly visible and identifiable for all congregations, presbyteries, conferences and other missions of the United Church**
  - c. to encourage the creation of a close three-way partnership that would reach the objectives of creating synergy and sharing a common vision without the disappearance of the Unit for Ministries in French.**
  - d. to request that this unit be overseen by an experienced francophone individual who understands well the context of French society across Canada**
- 2. and that no further action be taken on Proposal M&O 8 and M&O 9**

### **PACIFIC 3 – Consent**

**That the 40th General Council 2009 approve taking the actions requested in the following proposals, and direct the Executive of the General Council either:**

- (i) to take such actions; or**
- (ii) where action is required by another body or officer, to oversee the implementation of such action.**

**HAM 5 Future of Albright Gardens**

**GS 7 Moving Expenses**

**GS 8 Notice of Meeting to Consider Joint Needs Assessment Committee Report**

**GS 9 Notice of Meeting to Establish a Pastoral Relationship**

**GS 10 Two Preceding Sundays' Notice of Meeting**

**GS 40 Discretion with Transfer Committee**

**GS 41 Candidate Age as a consideration for Admission to the Shorter Course**

**GS 44 Retained on the role of Presbytery without Settlement or Appointment**

**BC 3 Indian Taxation and UCC Centralized Payroll System**

**GCE 8 Admissions Draft Policy Statement**

**GCE 9 Pastoral Charge Supervisor**

**LON 2 Youth and Young Adult Ministries**

### **Judicial Review Committee**

**That the 40th General Council affirm the decision of the Judicial Committee not to hear the appeal of Mr. Don Anderson with regard to ruling 06-009-R.**

#### **Background**

A Committee of the 40th General Council 2009 met to review the decision of the Judicial Committee not to hear the appeal of the Rev Don Anderson of the General Secretary's ruling 06-009-R. In the decision of the Judicial Committee it was ruled that Mr. Anderson was not a party directly affected by the ruling and, therefore, has no grounds for appeal.

The committee was composed of Martha Ashbaugh, Ross Bartlett (Recorder), Virginia Coleman (Chair), George Thurlow and Sharon Willis-Whitwell; John Burton (Resource).

Having considered the material submitted it is the agreement of the Review Committee that the decision of the Judicial Committee not to hear Mr Anderson's appeal of ruling (06-009-R) was proper and appropriate and arrived at by due process according to the rules of natural justice and the process of the church set in place by General Councils and reflected in The Manual. For this reason, the Review Committee appointed by the 40th General Council to review the decision of the Judicial Committee not to hear the appeal of the Mr Don Anderson to ruling 06-009-R presents the following motion.

## **EXECUTIVE OF THE GENERAL COUNCIL ACCOUNTABILITY REPORT**

### **Origin: Moderator and Chairs of Permanent Committees**

The Executive of the General Council met seven times since 39th General Council 2006. Our regular meetings happen annually in Spring and Fall. In June 2007 there was an additional meeting to advance the priorities and planning process. The vast range and volume of the work of the Executive is recorded in the minutes. The following identifies some of the specific challenges and highlights as identified by the Moderator and the Chairpersons of the Permanent Committees.

One of the most significant aspects of our work was to **Identify Priorities and Approve Plans for implementation** for the coming triennium. While “A Call to Purpose”, discerned by the Commissioners to the 39th General Council 2006 was helpful in a general way, it required more refinement in order to be useful in terms guiding our work or establishing the budget. We began this work in November 2006. After several days of reflection and discussion at our May 2007 meeting we agreed to give priority during the triennium to that which:

- Deepens our experience of intentional and authentic communities; stretches us beyond the familiar expressions and concerns of our church; with particular concern for our commitment to youth and young adult ministry, becoming an intercultural church; and living with respect in creation.
- Supports and develops congregational ministries;
- Supports and empowers ministry personnel;
- Addresses the church’s brokenness in the relationships with aboriginal peoples and moving towards healing and building right relations
- Retains flexibility to accommodate emergent work appropriately directed;
- Sustains those activities that are required to meet legal and *The Manual* obligations;
- Sustains the required core operations

In June 2007 we approved the General Secretary, General Council’s budget “Plan Toward 2010” in order to implement these priorities.

It has been our responsibility to shepherd the work of the **Emerging Spirit** project as approved by the 39th General Council 2006 – including the funding for developing French Language and Aboriginal expressions.

### **United for Peace**

The Executive of the General Council approved the broadening of the mandate of the Peace Fund for Palestine-Israel to include other regions and raised the fundraising goal to \$2 million over 2 years. The United for Peace Fund has not received the support for which we had hoped.

The Executive established an **Aboriginal Ministries Council** and agreed to staff an **Aboriginal Ministries Circle** to support the work of the Council and right relations activities within the Church. The Circle includes the current Aboriginal Ministry staff (3 positions) and four additional staff. Several related recommendations to the 40th General Council 2009 appear elsewhere in the Workbook.

### **Called to be Church**

The Executive of the General Council affirmed the document “*Called to be Church*” and directed that it be circulated throughout the church prior to the 40th General Council 2009.

### **“Sharing Bread”: A Response to the Economic Crisis:**

The Executive agreed to make available up to \$500,000 from the Emergent Work budget line as a “Crisis Response Fund” – to provide addition funds to domestic and international partners (50/50) for special efforts during the current economic crisis.

### **Programs for Mission and Ministry**

During this triennium the staff and elected members of the Permanent Committee, Programs for Mission and Ministry spent a significant amount of time on work identified by the Executive in its priority setting exercise while still sustaining many pieces of ongoing work.

Summarizing the activities of a group that oversees the mission and ministry of our Church globally and domestically is an impossible task. Lifting up the follow major areas work does not reduce the value of the many areas not listed:

- The formation of the Congregational, Educational, and Community Ministries Unit as units merged and new relationship developed;
- The establishment of the new Intercultural and Diverse Communities in Ministries Unit and the “Behold” Conference which provided some amazing experiences;
- The Global Partnership Review;
- Events such as More Franchises which provided an avenue for the sharing of ideas and practices and models of ministry;
- The National Consultation on Interculturalism bringing together our Aboriginal, Ethnic minority, and French ministry folks;
- The development of the Covenanting to Live Faithfully in the Midst of Empire;
- Educational Resources Evaluation Study;
- The Extra Measures Project;
- The United for Peace Policy including the Youth in this initiative;
- The celebration of a Vision for French Ministries;
- The publication of exceptional new resources including *More Voices*;
- Creating New Ministries and the Candidacy Pathway;
- Approval of the Environics proposal.

### **Ministry and Employment Policies and Services**

#### **Working Group on Isolation in Ministry**

Within the past twelve months sufficient resources have become available to begin on the implementation of the recommendations of the Isolation in Ministry Report. A working group has been established to guide the ongoing implementation of recommendations and bring forward any new policy proposals.

### **Compensation Models Project**

The central payroll system has been implemented with a quite satisfactory participation rate. A Task Group will begin work in the fall, 2009 on the second stage of the Compensation Models Project. The Task Group will develop a proposal(s) for a comprehensive salary model for ministry personnel. The outcome of this work could have major implications for the ministry personnel compensation, and will be of high interest to congregations.

### **Group Benefit Plans**

A complete review of the Group Benefit Plans was undertaken to ensure the participants were receiving the best value with respect to benefits and service from Manulife Financial. Following the review, a decision was made to place the health and dental benefits with Green Shield; and, to place the life insurance, accidental death and dismemberment, short and long term disability and employer indemnity with Great West Life. It is the view of those who conducted the review that these changes will be of long term benefit to the participants with respect to benefits, availability and costs.

### **Human Resource Policy Review Update**

The Permanent Committee on Ministry and Employment Policies and Services has reviewed the current Human Resource policies for the General Council and Conference Offices, harmonizing them with *The Manual* where appropriate, as mandated by the 39th General Council 2006 (GC39 2006-095). The primary focus of this work will now be on a review of the pastoral relationship side of Human Resource policies as described in *The Manual*.

### **Other Work Undertaken or Underway**

- The policy governing the salary of the General Secretary was reviewed and affirmed.
- A review of the travel rate formula resulted in an amendment to the formula.
- The policy and administrative requirements related to admissions of ministry personnel from other denominations were reviewed and changes recommended.
- Changes are being recommended to make the transfer and settlement process more flexible to meet changing needs.
- Task/Steering Groups have been established to consider issues related to counselling by ministers, the application of the revised sexual abuse policy, demographics of ministry personnel, and oversight and discipline of ministry personnel.
- Racial justice training is being carried out for leaders in every presbytery as directed by the 39th General Council 2006.
- A great deal of work has been done to enable the implementation of the Designated Lay Ministry program; the availability of staff and the complexity of this project resulted in a lengthier time than expected for implementation.

### **Finance**

Throughout this triennium, we have used four principles to guide our work – **Brevity, Clarity, Focus** on the Future and Do the Right Things. We invest over 80% of our time on policy matters, principles and projects, while leaving operating items to staff.



We revised policy and diversified our **Investment Portfolio** to include the US, Europe and the Far East, while maintaining our ethical standards. Previously, the portfolio was 100% Canadian. We also funded Emerging Spirit from our reserves, without impacting our operating budget.

The task group on **Funding the Work of the Church** reported that we should continue the unified approach to funding among other findings but should expand our fundraising scope. The Finance Committee agreed to take on all aspects of fundraising following the completion of the task group work.

We commissioned an outside consulting group to study on a possible major fundraising project. This report concluded that we were not ready for a major campaign until we sorted out issues related to trust and clarity of identity and purpose. This led to the “**Called to be the Church**” report which has now been widely distributed.

We agreed to **combine the fundraising resources of the Church and the Foundation**: This simplified structure should improve our ability to deliver our fundraising message in a clearer, more compelling way.

**We project for the budget planning triennium (2011-2013) a cumulative gap between our projected revenue and expenses of \$6.5 million.** We will be challenged to determine actions to eliminate this gap and to develop a strategic plan early in the new triennium to address this shortfall focussing on our priorities. We will also evaluate a comprehensive **multi-year fundraising plan** that we have requested staff to prepare.

### **Governance, Planning and Budgeting Processes**

The purpose of “GPBP” is to create and recommend strategies to enable the General Council and its Executive to set directions and budgets in keeping with the vision of *Future Directions: The Mission Vision and Direction of the United Church* (November 2001). The Committee brought together fifteen individuals from across the church, of whom six were members of the Executive. We have met six times in the triennium.

- Our maxim has been to look for measures which would **promote coherence, transparency and pragmatism** in carrying out the work of the Executive.
- An underlying goal, recently made explicit, is that the General Council, the Executive of the General Council and the General Council Office should **operate collectively as a learning organization** as we live into the vision of a conciliar church.
- In an effort to make the committee structure of the church more transparent, the Committee oversaw a **review of terms of reference** of all committees and task groups, and developed norms for the establishment of new bodies.
- To assist the members of the Executive of the General Council in their deliberations we developed and circulated a **governance policy framework, and a handbook for the use of Executive of the General Council** members.
- Transparent and consultative processes for **planning and budget preparation** are now in place.

- **Policies on the handling of correspondence** to the Executive of the General Council, delegated authority of the Executive, and Executive agenda management have now been adopted and put into practice by the Executive of the General Council.
- We also played a role in the oversight and response to the **Redesign Evaluation Task Group Report**.

In all our work we were the beneficiaries of excellent collaboration with members of the staff. In the next triennium, Governance, Planning and Budgeting Processes tasks will be combined with the tasks of agenda planning and business flow management for the Executive of the General Council, in the Permanent Committee on Governance and Agenda.

### **Conclusion**

As Moderator it has been a privilege to serve as Chairperson of this Executive. Their level of competence, care and commitment are a rare thing given the high expectations we, as a Church, place on these volunteers. Their trust, in one another, in me and above all in God has been a great source of encouragement. I would also like to highlight the tremendous support and leadership the Executive has received from our General Secretary, Nora Sanders and the tremendously gifted and dedicated staff at Church House.

Respectfully Submitted,

David Giuliano, Moderator

Diane Dwarka, Chairperson, Programs for Mission and Ministry

Jim Blanchard, Chairperson, Ministry and Employment Policies and Services

Don Hunter, CA, Chairperson, Finance

Martha Ter Kuile, Chairperson, Governance, Planning and Budgeting Processes

### **MODERATOR'S REPORT TO THE GENERAL COUNCIL**

**Origin:** General Secretary, General Council

From David Giuliano, Moderator

June 15, 2009

*Three times I appealed to the Lord about this [thorn in the flesh], that it would leave me, but [God] said to me, 'My grace is sufficient for you, for power is made perfect in weakness.' So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. (2 Corinthians 12. 8-9)*

I had hoped, when elected Moderator, to use my strength, my wisdom, my energy, to serve the Body of Christ through our church.

Instead I got cancer. Instead God used not my strength but my weakness, not my power but my powerlessness. What has stirred my spirit and grounded my faith, and that of our community it seems, has not been my vitality and vigour but my brokenness and fragility. It seems that the best I have offered over the past three years, what has most served our part of the body, has been weakness and imperfection.

This “wound” on my temple is the lens through which I have seen and tried to serve our church. God did not “cause” me to have cancer but it has become an “unwelcome blessing”. I have spoken encouragement, not with power, but with a fragile voice. I have loved you, not with certainty, but with a vulnerable heart.

The United Church of Canada has, for so long, been a people of strength, status and respectability within our culture. We have been wealthy, numerous, successful and authoritative. We have given ourselves to justice from a place of power.

Many of us in the church continue to answer Jesus’ call to a downward way of the cross like Peter did: “*God forbid it, Lord!*” We reject the core of our identity in Christ – that the path to new life lays beyond Golgotha. We strategize technical fixes and new programs to dodge a more radical call to joy-filled repentance, that is to having our lives spun around.

Some of us cling to who we have been, all the while watching the lines on our graphs dive for the bottom right corner of the chart. Some of us are confused by and are resisting our loss of status within society. Some of us cling to buildings that once served us but have become millstones in our communities and barriers to our serving Christ in the world.

Jesus responds to Peter with his strongest rebuke “*Get behind me, Satan! You are a stumbling-block to me.*” The “Rock”, the foundation upon which the church is built, becomes a stumbling block. (Matthew 16). The good news is that Peter and Jesus and we continue the journey together. Like Peter and disciples throughout the ages we are being called to a new understanding of what it means to be the Body of Christ in the world.

Our diminishing status, membership and income challenge us to measure the treasure of our life together by standards other than growth and success. As a church, we have a great heart for justice. From this less powerful place, we may be able to truly stand beside, rather than above, those we are called to serve. I believe we are being pushed into a more risky solidarity with Christ crucified and hence with those on the margins of society – the hungry, thirsty, homeless, sick, in prison and alone.

The 39th General Council agreed that the next Moderator should give priority to visiting First Nations communities. After being elected, I took up this request with a sense of moral obligation to heal those our nation and church had so badly harmed. I now realize that our own healing, from cultural arrogance and attitudes of religious superiority, is just as pressing. Recognizing our own need for healing makes walking in a good way with First Nations possible.

“Don’t be afraid”. Those simple words were in my heart for The United Church of Canada when we gathered for the 39th General Council in Thunder Bay. They continue to insist themselves in me. We are full of fear about survival, about the diminishment we are experiencing. The United Church of Canada as we have known it is dying. That is the painful, and to my mind, good news. This is the truest place of our hope. Jesus said *“For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it.”* (Mark 8.35). I believe that we are being called to discover anew how we might lose our life for the gospel.

In spite of the sometimes set and dry clay of our common life, we are taking some risks and imagining how we might be reshaped. We are making the downward journey – listening, watching, hearing what The Potter might have in mind for us. Rather than resisting The Potter we are learning to cooperate with what God is doing. I believe that our current challenges are an invitation to be reshaped, to serve the vision of God for the world. That is a hopeful thing. The difficult thing is that rather than resisting our experience of diminishment, we must welcome this unwelcome blessing and seek God in it.

Paul wrote to the Corinthians *“... we have this treasure [that is the glory of God] in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us”* (2 Corinthians 4:7). Let us rejoice in and welcome what the Great Mystery is doing with this beautiful clay jar called The United Church of Canada.

David Giuliano (The Right Reverend)  
Moderator

## **RAPPORT DU MODÉRATEUR AU CONSEIL GÉNÉRAL**

**Provenance :** Secrétariat général du Conseil général,  
de David Giuliano, modérateur

15 juin 2009

*Par trois fois, j’ai prié le Seigneur de l’écarter de moi [une écharde dans ma chair]. Mais il m’a déclaré : « Ma grâce te suffit ; ma puissance donne toute sa mesure dans la faiblesse. » Aussi mettrai-je mon orgueil bien plutôt dans mes faiblesses, afin que repose sur moi la puissance du Christ. (2 Corinthiens 12,8-9)*

Lorsque j’ai été élu modérateur, j’espérais utiliser mes forces, ma sagesse et mon énergie au service du Corps du Christ dans notre Église.

Au lieu de cela j’ai eu le cancer. Plutôt que ma force, Dieu a utilisé ma faiblesse, à la place de ma puissance mon impuissance. Ce qui a stimulé mon esprit et enraciné ma foi, et celle de notre communauté semble-t-il, ce n’est ni ma vitalité ni ma force mais bien mon infortune et ma fragilité. On dirait que ce que j’ai eu de mieux à offrir au cours des derniers trois ans, ce qui a servi la partie du Corps que nous formons, ce fut la faiblesse et l’imperfection.

Cette ‘blessure’ de mon temple physique est devenue la lentille à travers laquelle j’ai regardé et essayé de servir notre Église. Dieu n’est pas la ‘cause’ de mon cancer qui, paradoxalement, est devenu une ‘bénédiction’ non sollicitée. J’ai prononcé des paroles d’encouragement non pas avec vigueur mais d’une voix fragile. Je vous ai aimés non avec aplomb mais d’un cœur vulnérable.

Pendant très longtemps, l’Église Unie du Canada a joui d’influence dans notre société, un groupe bénéficiant d’un statut et de respectabilité. Nous étions fortunés, nombreux, nous avions du succès et de l’autorité. Nous intervenions pour la justice, bien installés sur notre assise de pouvoir.

Bon nombre d’entre nous répondons à l’appel de Jésus face à cette descente du chemin de croix à la façon de Pierre : « Dieu t’en préserve, Seigneur! » Nous rejetons ce qui est au cœur de notre identité – que le sentier vers la vie nouvelle traverse le Golgotha. Nous concoctons des solutions techniques et des stratégies de nouveaux programmes pour éviter une repentance empreinte de joie qui pourrait chambarder nos vies.

Certains s’accrochent à ce que nous avons été tout en regardant du coin de l’œil les lignes du graphique des statistiques plonger à pic vers le coin droit du tableau. Certains, encore sous le choc, tentent de résister tant bien que mal à notre perte de statut dans la société. D’autres s’agrippent aux bâtisses si utiles autrefois mais devenues depuis un fardeau pour nos communautés, parfois des obstacles à notre service du Christ dans le monde.

La réponse de Jésus à Pierre est cinglante : « Derrière moi, Satan! Tu es pour moi une occasion de chute. » ‘Pierre’, la fondation même sur laquelle est construite l’Église, devient une pierre d’achoppement. (Matthieu 16). La bonne nouvelle c’est que Pierre et Jésus et nous-mêmes continuons à cheminer ensemble. Comme Pierre et les disciples à travers les siècles, nous sommes appelés à renouveler notre compréhension de ce que signifie être le Corps du Christ dans le monde.

La perte de notre statut, de nos membres et de nos revenus nous oblige à évaluer la richesse de notre vie commune à des standards autres que la croissance et le succès. Comme Église nous avons très à cœur la justice. Alors, de ce lieu de pouvoir diminué nous pouvons peut-être véritablement ‘être avec’ ceux que nous sommes appelés à servir plutôt qu’au-dessus d’eux. Je crois que nous sommes poussés à risquer davantage de solidarité avec le Christ crucifié et donc avec les gens en marge de la société – les affamés, les assoiffés, les sans-abri, les malades, les prisonniers et les esseulés.

Le 39<sup>e</sup> Conseil général a confirmé que le prochain modérateur devait en priorité visiter les communautés des Premières Nations. À la suite de mon élection, j’ai répondu à cette demande comme une obligation morale de guérir ces gens que notre nation et notre Église avaient si cruellement blessés. Je me rends compte maintenant que notre propre guérison, de l’arrogance culturelle et des attitudes de supériorité religieuse, est toute aussi urgente. Reconnaître notre propre besoin de guérison rend possible une marche plus adéquate avec les Premières Nations.

« N'ayez pas peur. » Ces mots simples habitaient mon cœur à l'égard de l'Église Unie du Canada lors du 39<sup>e</sup> Conseil général de Thunder Bay. Ils continuent de s'imposer à moi. Nous sommes remplis de crainte face à notre survie et à la décroissance que nous connaissons. L'Église Unie du Canada, telle que nous la connaissions, se meurt. C'est douloureux et, à mon avis, c'est une bonne nouvelle. Voici le lieu le plus authentique de notre espérance. Jésus dit : « Qui veut sauver sa vie la perdra; mais qui perdra sa vie à cause de moi et de l'Évangile, la sauvera. » (Marc 8,35) Je crois que nous sommes conviés à découvrir à nouveau comment nous pouvons perdre notre vie pour l'Évangile.

Malgré l'argile parfois sèche et figée de notre vie commune, nous prenons des risques et osons imaginer comment nous pourrions être remodelés. Nous descendons chez le Potier pour écouter, voir et entendre ce qu'Il a en tête pour nous. Plutôt que de résister au Potier, nous apprenons à coopérer à l'œuvre divine en cours. J'ai la conviction que nos défis actuels sont une invitation à nous laisser remodeler au service de la vision de Dieu pour le monde. C'est là un motif d'espérance. Le difficile c'est de remplacer notre résistance à cet affaissement par l'accueil de cette bénédiction non sollicitée et d'y chercher la présence de Dieu.

Paul a écrit aux Corinthiens : « ... *ce trésor [la gloire de Dieu] nous le portons dans des vases d'argile, pour que cette incomparable puissance soit de Dieu et non de nous.* » (2 Corinthiens 4,7) Réjouissons-nous et accueillons ce que le Grand Mystère est en train de faire de ce beau vase d'argile qui a pour nom l'Église Unie du Canada.

David Giuliano, pasteur et modérateur

## ACCOUNTABILITY REPORT OF THE GENERAL SECRETARY

*I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you.*

Ephesians 1:17-18 (English Standard Version)

This was Paul's prayer for the Ephesians those many years ago, and this is my prayer today for you, my brothers and sisters in The United Church of Canada. We live in such different times. Yet in all times, God is at work in our world.

God calls us to hope. What a powerful message as we say the words of "A New Creed": "We are called to be the Church."

My appointment as General Secretary was approved at the 39th General Council 2006, and I have had the privilege to serve you in that role since January 2007. Arriving with many gaps in my understanding of our church's processes and institutional ways, I was very grateful for the

advice and support given by so many. My predecessor Jim Sinclair, our Moderator David Giuliano, all of the members of the Senior Leadership Team as it then was (Kim Uyede-Kai, Janet McDonald, Carol Hancock, Bruce Gregersen, and Ian Fraser), and many other staff and church people have offered invaluable counsel. It has been a challenging time, but in so many ways fulfilling.

This report highlights significant work and themes from this triennium. More detailed information is available elsewhere in this workbook, in previous reports to the Executive of the General Council, and on the United Church's website ([www.united-church.ca](http://www.united-church.ca)). If you need further information prior to General Council, please feel free to contact me directly at [nsanders@united-church.ca](mailto:nsanders@united-church.ca).

Since the last meeting of the General Council, the United Church has celebrated some significant anniversaries, including the 20th anniversary of the decision to expand eligibility for ordination to people of all sexual orientation, the 40th anniversary of the union with the Evangelical Brethren, the 45th anniversary of the United Church Women, and the 40th anniversary of the adoption of "A New Creed." (For most of us now, it is simply "our creed", not so new anymore, but still beloved.) Planning is underway for the celebration of the 85th anniversary of our denomination in 2010.

In this role, one is always torn between needing time in the office to work with staff and attend to the many issues and communications that arrive there, and getting out to the places where our church lives in congregation, community, and partnership. Since beginning this work, I have visited all Conferences, and eight provinces and one territory. I have visited theological schools and United Church educational centres, travelled with the Residential Schools Steering Committee, and attended the National Aboriginal Spiritual Gathering. My time has been primarily focused within Canada, which seemed right as I came in new to this role. But I did have the opportunity to travel to Palestine and Israel with the Moderator, and attend a national gathering of the Presbyterian Church in the United States. There have been many occasions to speak in congregations and meetings. But more important have been the opportunities to listen.

### **Preparation for the 40th General Council**

During the past triennium, some commissioners to the 39th General Council 2006 have expressed concerns that they did not fully understand all the context and implications of their decisions. To help address those worries, we have circulated two documents aimed, in part, at better preparing commissioners to the 40th General Council for the work they will do.

*Called to Be Church: Toward a Unifying Vision* was circulated in early February, with an invitation to the people of the United Church prayerfully to consider the vision and purpose of the church. It was intended to inspire discussion and discernment about the life of the church as we try to find the directions in which God is leading us. Judging from the thoughtful responses I have heard, it has accomplished just that.

*The State of the Church* (included in the workbook for General Council), provides information about the United Church today, including demographic and financial data.

With these documents and the discussions they have provoked, I believe commissioners to the 40th General Council should arrive in Kelowna with a clearer understanding of the current state of the church, and be better equipped to set priorities and directions for the future.

### **Intercultural Church**

When the 39th General Council adopted *A Transformative Vision for The United Church of Canada*, it set a course for the United Church to become a truly intercultural denomination. In accordance with this vision, the Task Group on Intercultural Ministries was created with representation from our ethnic, Aboriginal, francophone, Deaf, and Euro-Canadian faith communities. This task group was envisioned as a pilot, helping our church chart and navigate unfamiliar waters.

Being an intercultural church is so close to our Christian ideals of inclusion and love for all, and yet in many ways still quite distant from our reality. Our intentions are so good, but this is something that takes experience, learning, and time. Canada is more and more diverse in its cultural makeup, although this reality is not uniformly present in all parts of the country. We have active congregations from a variety of ethnic and cultural backgrounds, yet the United Church in general is still less diverse than Canadian society as a whole.

Important work has begun in our movement towards becoming an intercultural church. The Behold Conference, which was held in the fall of 2008, brought together a diverse group of United Church people in an unprecedented way. That gathering gave us a glimpse of wonderful possibilities that are open to us.

Throughout the triennium, the units responsible for Congregational, Educational and Community Ministries, Intercultural and Diverse Communities in Ministry (previously known as Ethnic Ministries), l'Unité des ministères en français, and Aboriginal Ministries, have been striving to work together in new ways that are strengthening the work of each. Now, the first three of those units are working toward combining under the leadership of Michael Blair by January 1, 2010. (Aboriginal Ministries Circle will have a different structure because of the recommendations of the Aboriginal Ministries Steering Committee, which the Executive of the General Council approved, but there will continue to be active collaboration.) This is delicate work, aimed at maintaining the recognition of each area individually, while joining efforts for a stronger whole.

At this General Council, we will be using a covenant of respect for all peoples that was developed from a similar liturgy used at the start of each day at Behold. It is important for us to understand that, as we seek to live interculturally, we will sometimes misunderstand one another. It is through acknowledging this, respecting that others mean well even at those times of misunderstanding, and trying to learn from one another as we address difficult situations that we may be transformed.

### **Residential Schools**

The United Church has been actively involved in supporting healing and reconciliation efforts related to our residential schools legacy. The leadership of the Residential Schools Steering Committee and the support of a strong staff team have been significant during a period in which the Settlement Agreement was concluded and Prime Minister Stephen Harper gave a formal



apology to residential school survivors in the House of Commons. The Indian Residential Schools Truth and Reconciliation Commission got off to a shaky start. But, with the appointment of new commissioners this June, the work is now ready to move ahead. We are planning to have one or more members of the Truth and Reconciliation Commission at General Council to enable us as a group to ponder opportunities for involvement and support from congregations and all parts of the church.

As the residential school work progresses, I anticipate we will find ourselves called to a broader ministry of healing and reconciliation that will not be limited to residential schools, but will also relate to other aspects of our colonial past. The five-year Living into Right Relations process, which began at a gathering in Pinawa, Manitoba in May 2008, involves aboriginal and non-aboriginal people from all Conferences of the church in relationship-building, and has spawned ongoing activities at the local level across the country.

### **Aboriginal Ministries**

Part of living into right relations is attending to the circumstances of aboriginal members of our own church. In November 2008, the Executive of the General Council received the report of the Aboriginal Ministries Steering Committee, which was appointed after the 39th General Council. Significant recommendations that were approved by the Executive of the General Council include

- a. the creation of an Aboriginal Ministries Council, which will include members from British Columbia Native Ministries, the All Native Circle Conference, and the aboriginal congregations that are part of other Conferences, and will have representation on the Executive of the General Council
- b. the establishment of a staff group called the Aboriginal Ministries Circle, which will include the current Aboriginal Ministries staff;
- c. the establishment of a National Aboriginal Spiritual Gathering, to occur every three years beginning in June 2009

I had the privilege of attending the first National Aboriginal Spiritual Gathering in early June in Norway House, MB. Because it was just a beginning, and was held before the Aboriginal Ministries Council was formally created, I believe it might be appropriate for another gathering to be held earlier than 2012, and then every three years thereafter.

The Executive of the General Council also approved a recommendation to the 40th General Council to establish the position of a General Council Minister, Aboriginal Ministries. You do not see a recommendation in that form in your package because, since then, the management structure of the General Council Office has changed so that we no longer have a Senior Leadership Team or General Council Ministers. Another proposal before you, if approved, would mean the General Council would not need to approve changes to the number of General Council Officers. It is fully intended that the leader of the Aboriginal Ministries Circle will serve at a level equivalent to General Council Officers, although advice from the Aboriginal Ministries Council might result in a different title being used.

The Executive of the General Council also approved two more recommendations on matters that require the approval of the 40th General Council. One proposes that the United Church revise the

Basis of Union to include First Peoples as a significant component and signatory to the constitution of the United Church. The other proposes that the United Church crest be revised, as envisioned by the Aboriginal Ministries Steering Committee, to recognize that the United Church is built on Aboriginal heritage and territory.

There are proposals before you to establish processes to move ahead with both of these recommendations, with a view to having reports with specific recommendations available for the 41st General Council 2012.

The journey toward healing extends to the whole church. This work offers significant steps towards living out the apology that was given at the 31st General Council in 1986.

### **Emerging Spirit**

The approval of the Emerging Spirit project was one of the notable outcomes of the 39th General Council. This work has brought energy, and occasionally some controversy, to the United Church. It has allowed us to try out new ways of speaking to those in the church and those outside the church who are interested in looking in, or perhaps coming in.

This project was led by staff recruited specifically for this work, and they were given considerable independence in organizing and delivering it. As a result of their work

- d. more than 45 congregational events were hosted to the end of May 2009, with a total attendance of around 4,000
- e. WonderCafe had 253,328 distinct visitors between October 2008 and May 2009, and had visitors from 146 countries in the last month before this report was prepared
- f. WonderCafe developed a broad demographic following, with over 30 per cent of registered users between the ages of 30 and 45, 19 per cent between 18 and 29, 26 per cent between 46 and 59, and 12 per cent over 60
- g. 1,000 congregations established micro-sites on WonderCafe, with many congregations downloading seasonal invitations and other materials for circulation in their communities

Leadership for the congregational workshops came from some of our exceptional and often younger church leaders. That turned out to have two major benefits: well delivered workshops and leadership development opportunities.

One of the concerns identified about the Emerging Spirit project at the time it was approved was that it was explicitly aimed at a particular age group, and not aimed equally at all. Another concern was that its focus meant it was not readily accessible to many aboriginal, ethnic minority, and francophone users. This was specifically discussed in meetings with various people connected with the project and with those from the aboriginal, ethnic, and francophone communities. I think it is fair to say that, despite efforts to recognize and respond, it was never completely resolved. There is an inherent tension between trying to focus on a specific group, and trying to communicate with a broader diverse group.

The report of the Emerging Spirit program, prepared by KMA Consultants, is found elsewhere in this workbook.

The longer term impact of Emerging Spirit will probably depend on how successfully we incorporate its learnings and energy into the life of the United Church. We did not recommend the project continue as such, but will be seeking to build on the strengths of the congregational workshops, the leadership development, and the expanding ways of communicating electronically demonstrated by WonderCafé and CaféChange, to strengthen our church's ability to connect with contemporary Canada.

### **Partnership Policy**

The Executive of the General Council approved a number of critical initiatives in the triennium. Among these was a review of the Global Partnership Program that outlined ten principles for the practice of global partnership throughout the church.

One of these principles is that partnership involves the whole church. This principle proposes that “global partnership is meant to transform the world including ourselves. We affirm that it is a process into which God calls the whole church. The United Church will maintain a strong national global partnership presence, and seek ways of expanding avenues for congregational, community ministries, educational centres and others participation in these relationships.”

This commitment has to be faced in the context of reduced funding capacity. However, it also means the church will seek ways to affirm and support the many expressions of partnership that are emerging at local and regional levels. As the report notes, these expressions are signs of responsiveness to God's mission.

### **Peace Policy**

The Executive of the General Council also approved *The United Church of Canada's Peace Policy*, based on the United Nations Responsibility to Protect framework. The Responsibility to Protect concept emerged out of global events of the last several decades, including the genocide in Rwanda in 1994, the intervention by the United Nations in Kosovo in 1999, the massacre of thousands in Bosnia and Srebrenica in 1995, and the withdrawal of United Nations' peacekeeping operations from Somalia in 1992-1993. In evaluating these events, the United Nations recognized the need for international guidelines concerning the use of military intervention in order to protect vulnerable people. The framework is a growing international norm that looks beyond state sovereignty to the obligations of the international community to protect vulnerable peoples caught in conflict. The adoption of the Peace Policy will assist the United Church in setting its own advocacy approaches with respect to possible Canadian military interventions.

### **New Ministries**

A report called *Creating New Communities of Faith and Mission* was adopted in March 2009, and assigned to me for follow-up. The report affirms that the development of new communities of faith and mission is at the core of the church's being, purpose, and faithfulness. I have been asked to initiate a process, involving Conferences, presbyteries, related bodies (e.g. Extension Councils), representatives of pastoral charges, and other relevant bodies, to shape and recommend a coherent plan for new ministry development across the church.

**Youth and Young Adults**

Several major youth initiatives are underway. In addition to the strengthening of the youth and young adult staff team, a Year of Service pilot project is underway to explore the possibilities of developing a youth service program. Several youth initiatives have also been planned to accompany the United for Peace Campaign. A youth delegation visited Israel and Palestine this year. A second delegation will visit Colombia next year. Planning has begun for a national United Church Youth Congress in August 2010. This will be a significant event designed as a celebration of youth and young adult ministries across the church.

**General Council Grants to Conferences**

A Task Group on Grants to Conferences reported to the Executive of the General Council in November 2007, and I was directed to follow up by engaging Conferences in a process to establish the basis for allotting grants to Conferences. The process, which included a face-to-face meeting with presidents/leading elders or their designates from all Conferences, as well as further meetings by teleconferences, resulted in agreement on principles for sharing the grants. I anticipate that there will continue to be pressures and concerns in this area, especially if financial considerations restrict the funds available. This notable consensus was made possible by the wonderful spirit of co-operation that the Conference presidents and leading elders, and the executive secretaries and speaker brought to the process.

**United Church Foundation/United Church of Canada Relationship**

A new understanding of the relationship between the United Church of Canada and the United Church Foundation will clarify the roles that each plays in raising, managing, and spending resources. Givings will be divided between “Now” money, which will go to the Mission and Service Fund, and “Forever” money, which will go to the foundation. Responsibility for trusts and endowments will be placed under the foundation’s management as part of the “Forever” money. A new Grants Committee will have representation from elected members of the Executive of the General Council, and the foundation board. These changes are intended to streamline fundraising operations and overall administration costs, and make clearer to donors how their givings are making a difference.

By the time General Council meets, we will have available the first of a new style of Annual Report, which will reflect the work of the United Church and the foundation, and share stories and pictures that depict many different faces of our mission and ministry in God’s name.

**Archives**

In 2008, The United Church of Canada Archives, as well as those of five Conferences (Bay of Quinte, Hamilton, London, Manitou, and Toronto), were moved from Victoria University in the University of Toronto, to 3250 Bloor St. West, where the General Council Office is located. This was accomplished through the development of a new co-operative agreement between the General Council Office and the Conferences. As with any move of this size, it wasn’t simple, and many users of the previous location grieved the change in setting. I am pleased, though, with the way the archives, staffed with skilled professionals, have found their place in the new setting. In March, the Archives hosted a well attended event on oral history, to mark International Women’s Day.

### **General Council Office accommodations**

The lease for the premises where the General Council Office is situated is due to expire in 2015. A task group appointed by the Executive of the General Council is doing preliminary analysis of needs and possibilities, and is to report to the Executive of the General Council in May 2010. Unsolicited expressions of interest in hosting the General Council Office have been received from parties in Maritime Conference, the Conference of Manitoba and Northwestern Ontario, and Montreal and Ottawa Conference. I believe we should be open to all options, but there is still considerable work to be done in identifying needs before options can be evaluated. It is important to take time to consider a wide range of factors, including costs, programmatic and governance requirements, environmental responsibility, ecumenical and other partnership opportunities, and a spiritually welcoming setting.

### **Towards 2010**

At its meeting in May 2007, the Executive of the General Council set priorities, drawn from the Call to Purpose from the 39th General Council, to guide our work during the triennium. It also approved budget assumptions directing us to move away from reliance on using funds from reserves to support our operating budgets. That decision, in combination with lack of growth in the Mission and Service Fund, meant we had to reduce our budget. The priorities guided the decisions about where the cuts were made. I was directed to return to the Executive of the General Council at a special meeting a few weeks later with a plan, and this was done, through the *Plan Towards 2010* report that was approved by the Executive of the General Council in June 2007. The outcome of all this was that we reduced staff positions, grants, and other expenses. This was difficult; it was hard to let go of good people and important work. I appreciate working with an Executive that was willing to make difficult choices. It would have been worse if we had tried to keep doing everything, knowing that we would do everything less well.

Difficult as those decisions were, it was good to have them made once for the whole triennium. It allowed us to be clear with staff and others affected about what to expect over a three-year period, and this was helpful even though the news was not all good.

In *Plan Towards 2010*, I also identified several areas for consideration in the medium to long term, and several of these continue to require attention. In order to keep that list in our minds, I attach it below, with a very brief note on each:

- h. Business Practices Analysis and Review of General Council Office: A review of business practices was done. Although there is always room for improvement, no “quick fixes” were found.
- i. Simplification of policies and practices: Considerable work has been done, but this continues to be an area of considerable importance as we strive to put our energy and resources into service for the Kingdom of God, rather than institutional processes.
- j. Balance of management and non-management staff in the General Council Office, and clarification of roles: This was addressed in the changes to the management structure approved by the Executive of the General Council in March 2009.
- k. Roles of each of the courts of the church and how best to complement and support one another: This continues to be an important area for further development. The process for distributing Conference grants represented significant inter-court co-operation. The new

position of General Council Officer, Conciliar Relations was created in recognition of the importance of finding new and greater ways of relating.

- l. Governance processes of General Council, including clarification of roles and practice of committees and support to committees: A proposal from the Executive of the General Council, originating from the work of the Task Group on Future General Councils, suggests an examination of our committee and task group processes is warranted.
- m. Theological education, recruitment of new ministers, meaning of ministry: This may well be the most important thing on the list. (Note the information in *Called to be Church* about the demographics of our ministry personnel.) There are significant pieces of business before this General Council related to this topic, but we probably need a more comprehensive and focused approach to accomplish what is needed for the future of the church.
- n. Overseas personnel/partnerships: The *Statement on Global Partnership*, which was approved by the Executive of the General Council last November, offers important directions, which we still need to live out more fully.
- o. Capacity for major fundraising to take us to new levels: This has been a topic of considerable study and discussion over the past triennium, and should continue to be. The report received on the topic in 2008 recommended that greater clarity of vision and purpose was needed before the launch of a major campaign. Several steps have been taken already, and this meeting of the General Council has the opportunity to set clear directions that name the things we stand for.

### **Changes to General Council Office Management Structure**

In March of this year, the Executive of the General Council approved changes to the management structure of the General Council Office. That decision fulfilled a commitment made in June 2007 to review the balance between management and non-management positions in the General Council Office.

In the first phase of the changes, the Senior Leadership Team ceased to exist as a separate entity, the five former General Council Minister positions were eliminated and two new positions were created. In the staffing process for those positions, those already serving as General Council Ministers were given priority. Bruce Gregersen was appointed General Council Officer, Programs, and Carol Hancock was appointed General Council Officer, Conciliar Relations.

The decision to bring together Congregational, Educational and Community Ministries, l'Unité des ministères en français, and Intercultural and Diverse Communities in Ministry into one larger, multifaceted unit under the leadership of Michael Blair is also part of these changes.

Additionally, the managers responsible for Human Resources, and Finance, now report directly to the General Secretary. Information Technology has joined the Finance Unit. As of September 1, responsibility for leadership candidacy and recruitment will be part of the Human Resources Unit.

When these changes are complete, the total number in the management group will have dropped from 16 to 10.

### **Future General Council Meetings**

At its March 28-30 meeting, the Executive of the General Council approved the establishment of a working group to consider the sustainability of the current model for General Council meetings. This step was taken due, in part, to concerns that the projected costs of the 40th General Council have exceeded the amount that was budgeted. But it is also wise periodically to revisit how we do things and make sure our processes are as effective as possible.

The working group met by phone and in person and considered factors including the length of General Council, the number of staff in attendance, the number of invited guests and the pros and cons of fixing the location of General Councils. As a result of its deliberations, the Executive of the General Council is forwarding a proposal to General Council that would, if passed, empower it and the General Secretary to examine governance practices and identify ways to make them more effective and efficient.

### **Communications**

Communication is integral to everything the United Church does, and it is something we need to do better. I presented a communications strategy to the Executive of the General Council in March that lays the foundation for a stronger and timelier approach to telling our story.

My weekly e-mail letters are one way I try to be in contact regularly with staff, members of the Executive of the General Council, Conference executives, and many others across the church. I appreciate two-way communication too; it is good to hear from people with particular concerns or perspectives.

We are developing a more coordinated approach to publications. During the triennium, an extensive evaluation of print resources was undertaken. Among the outcomes of the review was an affirmation of the reach of *Mandate* magazine and the need to better coordinate the production of one-off resources. This has led to the appointment of a Publishing Group to coordinate the development of all resources, and the redesign and expansion of *Mandate*.

Our communications strategy continues to develop as communications tools, and ways of using them, evolve. The internet and social media offer new opportunities for the church to share the good news of Jesus Christ and God's love for each of us. At the same time, new technology should not distract us from the importance of providing prompt, courteous, coordinated and clear communications, whatever the medium.

### **Rulings**

One of the responsibilities of the General Secretary is "to make rulings on questions of jurisdiction or interpretation with respect to all matters of the polity, procedures, and practice of the United Church." A list of the rulings given during the past triennium is attached to this report.

### **Appreciations**

The following staff, appointed directly by the Executive or the Sub-Executive of the General Council, have left their positions during the period 2006 to 2009. We are grateful for their significant contribution to the work of the United Church.

- Peter Short from the position of Moderator
- Jim Sinclair retired from the position of General Secretary
- Ron Olson retired from the position of Executive Officer, Financial Services
- George Takashima from the position of Interim Executive Minister, Ethnic Ministries
- Richard Chambers from the position of Associate Executive Minister, Policy, Justice Global & Ecumenical Relations
- Bob Campbell retired from the position of Executive Secretary, Saskatchewan Conference
- Joan McConnell from the position of Interim Executive Secretary, Saskatchewan Conference
- Ian Fraser from the position of General Council Minister, Resources for Mission & Ministry
- Janet McDonald from the position of General Council Minister, Planning Processes
- Kim Uyede-Kai from the position of General Council Minister, Racial Justice & Gender Justice
- Michael Burke from the position of Executive Officer, Human Resources

The following staff have been appointed by the Executive or Sub-Executive of the General Council. We have welcomed them to their new responsibilities and are thankful for the gifts and dedication they bring to our life together.

- Michael Blair, into the position of Executive Minister, Intercultural & Diverse Communities in Ministry
- William Kennedy into the position of Executive Officer, Financial Services
- William Doyle into the position of Executive Secretary, Saskatchewan Conference

These individuals, appointed by the Executive or Sub-Executive of the General Council, have moved from one role within the General Council system to another. They have brought a wealth of experience and commitment to their new responsibilities.

- Bruce Gregersen from General Council Minister, Programs for Mission & Ministry to General Council Officer, Programs
- Carol Hancock from General Council Minister, Regional Relations to General Council Officer, Conciliar Relations

I also wish to take this opportunity to thank Louise Rogers, Chair, and each of those who have served on the General Secretary Supervision Committee. I have appreciated their wisdom and guidance in so many ways.

### **Looking ahead**

I fully expect there will be more difficult decisions to be made in the next triennium. I can't say I relish this prospect, but I do believe that with or without budget challenges, it is important to take a good look at what we are doing from time to time. In good times or bad, we need to make sure we are committing our resources to the things we care most deeply about. There are always choices to be made. The directions set by General Council, and by the Executive of the General Council where further refinement is needed, will identify the things that are most important to the United Church.

As we look ahead to the next triennium and beyond, it is clear we are facing a time of great change in the life of our church.



As I visit across the Church I find many sources of hope and inspiration. I'd like to close by sharing one of those with you. At the annual general meeting of the Hamilton Conference, Tim Crouch, in his pre-ordination address, spoke of the uncertain times we are facing as a church. A young man stepping into a lifetime vocation at this juncture might have expressed fear of what the future holds. Instead, Tim described this uncertainty as exciting, saying, "What should we do to control this? But perhaps there is nothing I can do but sit back and trust God."

I think Tim is right.

We are called to live our faith in the world, knowing the world is changing. We are called to hope.

God is good. All the time.

Nora Sanders  
General Secretary, General Council

### **Rulings and Opinions of the General Secretary, General Council, August 2006 – June 2009**

06-002-O	Sept 29 06	Transfer and Settlement – obligations of Ordinands / Commissionands
06-010-R	Nov 01 06	Ministry Personnel under a disability – Pastoral Charge's responsibility re: housing cost and moving expenses
06-011-R	Nov 15 06	Church privileges and oversight of congregational marriage policy
06-003-O	Dec 19 06	Ownership of church archival records
07-001-R	Mar 10 07	Minister's right to preside as Chair of Board of Trustees
07-002-R	May 16 07	Conference power to order transfer of Presbytery assets
07-003-R	May 16 07	Congregational Marriage Policy – Exclusion of same-sex marriages
07-001-O	Jun 29 07	Minister's entitlement to study leave allowance
07-004-R	Jun 29 07	Song of Faith – no requirement for remit
07-005-R	Nov 9 07	Pastoral Relations Committee membership and Interim Minister / Ministry accountability.
07-006-R	Nov 26 07	Eligibility of members to vote at congregational meeting
08-001-R	Apr 15 08	facilities fee for Conference annual meeting

08-001-O	Jul 24 08	Administration of Sacraments by laypersons
09-001-R	Jan 16 09	Adherent participation in congregational vote on financial gift
09-001-O	Mar 17 09	Newfoundland and Labrador Conference – experimentation with Districts
09-002-R	Mar 02 09	Proposed changes to Transfer and Settlement
09-002-O	Mar 19 09	Designated Lay Ministry Policy compliance
09-003-O	May 26 09	Admission of ministry personnel from another denomination – assurance of call or appointment
09-004-O	Jun 03 09	General Council Personnel Policies – Conference staff

### **RAPPORT D'IMPUTABILITÉ DE LA SECRÉTAIRE GÉNÉRALE**

*[Je prie] que le Dieu de notre Seigneur Jésus Christ, le Père à qui appartient la gloire, vous donne un esprit de sagesse qui vous le révèle et vous le fasse vraiment connaître; qu'il ouvre votre cœur à sa lumière pour que vous sachiez quelle espérance vous donne son appel.*

Éphésiens 1, 17-18 (Traduction œcuménique de la Bible)

C'était la prière de Paul pour les Éphésiens, il y a de cela bien longtemps; et aujourd'hui c'est ma prière pour vous, frères et sœurs de l'Église Unie du Canada. Notre époque est très différente mais Dieu œuvre dans notre monde à toutes les époques.

Dieu nous appelle à l'espérance. Quel puissant message que ces mots de la Confession de foi (A *New Creed*) : « Nous sommes appelés à constituer l'Église. »

C'est lors du 39<sup>e</sup> Conseil général 2006 que ma nomination au poste de secrétaire générale a été entérinée, et depuis janvier 2007 je suis à votre service à ce titre. À mon arrivée, j'ignorais bien des choses des processus et pratiques institutionnelles de notre Église et je suis très reconnaissante pour les avis et le soutien que j'ai obtenus de bien des gens. Mon prédécesseur Jim Sinclair, notre modérateur David Giuliano, tous les membres de l'Équipe de direction supérieure (*Senior Leadership Team*), alors composée de Kim Uyede-Kai, Janet McDonald, Carol Hancock, Bruce Gregersen, et Ian Fraser, ainsi que plusieurs membres du personnel et gens d'Église m'ont offert des conseils inestimables. Une période de défis mais aussi, sous bien des facettes, une période exaltante.

Ce rapport présente le travail et les thèmes majeurs des derniers trois ans. Des informations plus élaborées se retrouvent ailleurs dans ce cahier de travail, dans les précédents rapports présentés à l'Exécutif du Conseil général de même que sur le site Web de l'Église Unie ([www.united-church.ca](http://www.united-church.ca)). Si vous souhaitez davantage d'information d'ici le Conseil général, n'hésitez pas à me contacter directement : nsanders@united-church.ca.

Depuis la dernière assemblée du Conseil général, l'Église Unie a célébré des anniversaires importants y compris le 20<sup>e</sup> de la décision de l'admissibilité à l'ordination des personnes de toutes orientations sexuelles, le 40<sup>e</sup> de l'union avec les *Evangelical Brethren*, le 45<sup>e</sup> de l'Association des Femmes de l'Église Unie (*UCW*) et le 40<sup>e</sup> de l'adoption de la Confession de Foi (*A New Creed*) [pour la plupart d'entre nous, tout simplement « notre confession de foi », moins nouvelle mais toujours aussi appréciée]. Et les préparatifs sont en cours pour célébrer en 2010 le 85<sup>e</sup> anniversaire de notre Église.

Un tel poste est un tiraillement constant entre le temps requis au bureau pour le travail avec le personnel et la gestion des demandes et des communications qui ne cessent d'arriver, et la nécessité d'aller là où vit notre Église, dans les paroisses et communautés et auprès de nos partenaires. Depuis mon arrivée à ce poste, j'ai visité tous les synodes dans huit provinces et un territoire. J'ai visité des séminaires et des centres de formation de l'Église Unie, accompagné dans sa tournée le comité directeur sur les pensionnats amérindiens (*Residential Schools Steering Committee*) et participé au Rassemblement spirituel autochtone national (*National Aboriginal Spiritual Gathering*). Je me suis investie d'abord au Canada, ce qui semblait la chose à faire comme nouvelle personne dans cette fonction. J'ai toutefois eu l'occasion de voyager en Palestine et en Israël avec le modérateur et participer à une assemblée nationale de la *Presbyterian Church* aux États-Unis. J'ai pris la parole à de nombreuses reprises dans des paroisses et des réunions. Mais plus que tout, j'ai eu l'occasion d'écouter.

### **Préparatifs du 40<sup>e</sup> Conseil général**

Au cours des derniers trois ans quelques délégués-es au 39<sup>e</sup> Conseil général 2006 nous ont partagé leur perplexité quant à leur manque de compréhension du contexte et des implications des décisions qu'ils ont prises. Afin de remédier à la chose, nous avons diffusé deux documents préparatoires au travail à accomplir par les délégués au 40<sup>e</sup> Conseil général.

Le document L'appel à être Église : vers une vision unificatrice (*Called to Be Church: Toward a Unifying Vision*), diffusé au début de février, invite les gens de l'Église Unie à réfléchir, dans la prière, à la vision et au but de l'Église. Ce document visait à susciter des discussions et favoriser le discernement quant à la vie de l'Église alors que nous cherchons la direction dans laquelle Dieu nous conduit. En regardant la qualité des réponses reçues, le document semble bien avoir atteint l'objectif visé.

Le document *The State of the Church* (inclus dans le cahier de travail du Conseil général) fournit des informations factuelles sur l'Église Unie à ce jour, y compris des données démographiques et financières.

Grâce à ces documents et aux échanges qu'ils ont suscités je suis convaincue que les délégués-es au 40<sup>e</sup> Conseil général se présenteront à Kelowna avec une idée plus claire de la situation actuelle de l'Église et de meilleurs outils pour établir les priorités et les orientations pour l'avenir.

### **Une Église interculturelle**

Lorsque le 39<sup>e</sup> Conseil général a adopté le document *A Transformative Vision for The United Church of Canada*, il a mis le cap pour que l'Église Unie devienne véritablement une Église

interculturelle. Conformément à cette vision, un groupe de travail sur les ministères interculturels fut créé en associant les composantes ethnique, autochtone, francophone, sourde et euro-canadienne de notre communauté de foi. Ce groupe de travail se voulait un projet pilote pour permettre à notre Église de dessiner la carte des eaux inconnues sur lesquelles nous aspirons naviguer.

Bien qu'être une Église interculturelle aille de pair avec nos idéaux d'inclusion et d'amour pour tous, à bien des égards nous en sommes encore loin dans la réalité. Nos intentions sont bonnes mais la chose nécessite de l'expérience, des apprentissages et du temps. Le Canada est de plus en plus diversifié dans sa composition culturelle bien que de façon variable selon les régions du pays. Nous avons des paroisses issues de communautés ethniques d'arrière-plans culturels variés mais en général l'Église Unie est encore beaucoup moins diversifiée que l'ensemble de la société canadienne.

Le mouvement vers la transformation interculturelle de l'Église s'est amorcé de façon majeure. Le colloque Face à Face de l'automne 2008 a rassemblé comme jamais auparavant un éventail diversifié de personnes de l'Église Unie. Ce rassemblement est comme un avant-goût des possibilités formidables qui s'offrent à nous.

Au cours du dernier triennat, les Unités des Ministères pastoraux, de présence et de formation, des Ministères des communautés culturelles et pluralistes (anciennement connue sous l'appellation Ministères ethniques), des Ministères en français, et des Ministères autochtones ont mis tous leurs efforts à œuvrer ensemble de façon nouvelle afin de consolider mutuellement leur travail. À l'heure actuelle, les trois premières Unités s'affairent à se regrouper dès janvier 2010 sous la direction de Michael Blair. (Le Cercle des Ministères autochtones aura une structure différente, compte tenu des recommandations du comité d'orientation des Ministères autochtones approuvées par l'Exécutif du Conseil général, cela tout en gardant une étroite collaboration.) Il s'agit d'un travail délicat afin de préserver la reconnaissance de chaque secteur en associant leurs énergies pour renforcer le collectif.

Pendant ce Conseil général, nous utiliserons le modèle liturgique « d'alliance dans le respect » à l'égard de tous et toutes, un modèle développé lors des liturgies de début de journée au colloque Face à Face. Il est important de prendre conscience qu'en essayant de vivre l'interculturalité, à un moment ou l'autre des incompréhensions mutuelles sont inévitables. C'est en reconnaissant cela, en respectant les bonnes intentions des autres particulièrement dans les moments d'incompréhension et en essayant d'apprendre les uns des autres dans ces situations difficiles que nous pourrions en ressortir transformés.

### **Les pensionnats amérindiens**

L'Église Unie du Canada s'est impliquée à fond pour appuyer les efforts de guérison et de réconciliation liés à l'histoire des pensionnats amérindiens. L'apport du comité directeur sur les pensionnats autochtones, épaulé d'une solide équipe de membres du personnel, a été déterminant lors de la conclusion de l'entente et de la présentation d'Excuses formelles aux survivants des pensionnats à la chambre des communes par le Premier ministre Stephen Harper. La Commission Vérité et Réconciliation sur les pensionnats amérindiens a connu des ratés dès le départ. La nomination de nouveaux commissaires en juin va permettre la reprise du travail. Nous

espérons recevoir un membre (ou plus) de la Commission Vérité et Réconciliation au Conseil général pour nous aider à réfléchir collectivement sur les possibilités d'appui et d'implication que nos paroisses et les autres secteurs de l'Église peuvent y apporter.

Au fur et à mesure des avancées sur les pensionnats amérindiens, je prévois que nous serons appelés à élargir le ministère de guérison et de réconciliation au-delà des pensionnats pour aborder les autres aspects de notre passé colonial. La démarche sur cinq ans *Living into Right Relations* amorcée au rassemblement de Pinawa, Manitoba en mai 2008, associe autochtones et non autochtones de tous les synodes de l'Église pour la construction de relations justes et a engendré différentes activités au niveau local un peu partout au pays.

### **Les ministères autochtones**

Une façon de vivre des relations justes consiste à voir aux besoins spécifiques des membres autochtones de notre propre Église. En novembre 2008, l'Exécutif du Conseil général a reçu un rapport du comité d'orientation des Ministères autochtones mis en place après le 39<sup>e</sup> Conseil général. D'importantes recommandations ont été approuvées par l'Exécutif du Conseil général dont :

- a. la création d'un Conseil des Ministères autochtones, comprenant les membres des Ministères autochtones de Colombie-Britannique, le Synode amérindien et les paroisses autochtones membres d'autres synodes, avec représentation à l'Exécutif du Conseil général;
- b. la mise en place d'une équipe de personnel nommée Cercle des Ministères autochtones, incluant le personnel actuel des Ministères autochtones;
- c. la mise en place d'un Rassemblement spirituel autochtone national tous les trois ans débutant en juin 2009.

Au début de juin, j'ai eu le privilège de participer au premier Rassemblement spirituel autochtone national à Norway House, Manitoba. Comme nous n'en sommes qu'au tout début et que le Conseil des Ministères autochtones n'a pas encore de reconnaissance officielle, je crois qu'il serait approprié qu'un autre rassemblement ait lieu avant 2012, puis par la suite tous les trois ans.

L'Exécutif du Conseil général a également approuvé une recommandation au 40<sup>e</sup> Conseil général pour créer le poste de ministre du Conseil général, Ministères autochtones. Vous ne retrouvez pas cette recommandation telle quelle dans votre documentation car depuis ce temps, la structure de gestion du bureau du Conseil général s'est transformée et il n'y a désormais plus d'Équipe de direction supérieure (*Senior Leadership Team*) ni de ministres du Conseil général. Une autre proposition qui vous est présentée, si elle est acceptée, ferait que le Conseil général n'ait pas à adopter les changements au nombre de responsables du Conseil général. Il est clairement entendu que le leader du Cercle des Ministères autochtones servirait au même niveau que les responsables du Conseil général, bien que suite à une éventuelle recommandation du Conseil des Ministères autochtones un titre différent puisse lui être attribué.

L'Exécutif du Conseil général a également approuvé deux autres recommandations qui nécessitent l'approbation du 40<sup>e</sup> Conseil général. L'une propose que l'Église Unie revoie les Principes de l'Union afin d'inclure les Premières Nations comme partie prenante et signataire de

la constitution de l'Église Unie. L'autre propose que le logo de l'Église Unie soit revu, tel que l'envisage le comité d'orientation des Ministères autochtones, pour reconnaître que l'Église Unie a comme assise l'héritage et le territoire autochtones.

Des propositions sont incluses pour déterminer une marche à suivre quant à ces deux recommandations afin de faire rapport et de présenter des recommandations spécifiques au 41<sup>e</sup> Conseil général 2012.

Cette démarche de guérison s'étend à toute l'Église. Ce travail propose des pistes significatives pour vivre les Excuses présentées lors du 31<sup>e</sup> Conseil général 1986.

### ***Emerging Spirit / Un Esprit de liberté***

Un résultat notable du 39<sup>e</sup> Conseil général a été l'acceptation du projet *Emerging Spirit / Un Esprit de liberté*. Cette démarche a suscité de l'énergie au sein de l'Église Unie de même aussi que de la controverse. Nous y avons essayé de nouvelles façons de parler aux gens dans l'Église ainsi qu'aux personnes à l'extérieur intéressées d'y jeter un coup d'œil et peut-être même d'y entrer.

Le projet était dirigé par un personnel choisi spécialement pour ce travail qui bénéficiait d'un grand niveau d'autonomie pour l'organisation et la réalisation de la démarche. Il résulte de leur travail :

- a. fin mai 2009, plus de 45 ateliers destinés aux paroisses ont rassemblé environ 4 000 personnes;
- b. *WonderCafe* a accueilli 253 328 visiteurs d'octobre à mai 2009, provenant de 146 pays, au dernier mois où ce rapport a été rédigé;
- c. *WonderCafe* a attiré un large éventail de population, plus de 30% des utilisateurs inscrits étant âgés de 30 à 45 ans, 19% entre 18 et 29 ans, 26 % entre 46 et 59 ans et 12% de plus de 60 ans;
- d. 1 000 paroisses ont créé un micro site sur *WonderCafe*, plusieurs y affichant périodiquement des invitations et d'autres matériaux à diffuser dans leurs communautés.

L'animation des ateliers destinés aux paroisses était assumée par quelques-uns de nos meilleurs leaders ecclésiaux, souvent des plus jeunes, en obtenant ainsi un double résultat : des ateliers bien animés et une occasion de développer des compétences dans ce domaine.

Une des préoccupations nommée au moment de l'approbation du projet Un Esprit de liberté était qu'il ciblait de façon explicite un groupe d'âge spécifique et non tout le monde également. Un autre souci résultant de cette sélection était la difficulté de rejoindre les utilisateurs des milieux autochtones, des minorités ethniques et francophones. La question a été discutée avec différentes personnes impliquées dans le projet et des gens des communautés autochtone, ethnique et francophone. Je crois qu'il est juste de dire que malgré tous les efforts et les ajustements faits pour en tenir compte, la question n'a jamais vraiment été résolue. Il y a une tension inhérente au fait de cibler un groupe spécifique et de communiquer avec un groupe plus vaste et diversifié.

Le rapport du programme *Emerging Spirit* préparé par la firme KMA Consultants se trouve ailleurs dans ce cahier de travail.

L'impact à long terme d'Un Esprit de liberté dépendra tout probablement de notre capacité d'intégrer ses résultats et son énergie à la vie de l'Église Unie. Nous ne recommandons pas que le projet se poursuive comme tel mais nous cherchons à consolider les acquis positifs des ateliers destinés aux paroisses, le développement du leadership ainsi que l'accroissement de l'utilisation des moyens de communication électroniques, tel que démontré au *WonderCafe* et au *Caféchange*, et ainsi augmenter la compétence de notre Église à se connecter au Canada d'aujourd'hui.

### **Politique de partenariat**

Dans le dernier triennat, l'Exécutif du Conseil général a approuvé plusieurs initiatives d'importance. Une d'entre elles a été la révision du programme de partenariat international qui élabore 10 principes pour la mise en œuvre d'un partenariat international dans toute l'Église.

Un de ces principes stipule que le partenariat implique toute l'Église. Ce principe suggère que « le partenariat international a pour but de transformer le monde incluant nous-mêmes. Nous affirmons qu'il s'agit d'un processus par lequel Dieu appelle toute l'Église. L'Église Unie va préserver un partenariat national et international vigoureux et rechercher des manières d'impliquer les paroisses, les ministères communautaires, les centres de formation et d'autres dans de telles relations. »

Cet engagement est pris dans un contexte de réduction de notre capacité de soutien financier. Cependant cela signifie aussi que l'Église va chercher à promouvoir et à soutenir différentes formes de partenariat qui germent aux niveaux local et régional. Comme l'indique le rapport, ce sont là les signes d'une réponse à la mission de Dieu.

### **Politique sur la paix**

L'Exécutif du Conseil général a aussi entériné une Politique de l'Église Unie du Canada sur la paix, reposant sur le cadre de référence des Nations Unies sur la responsabilité de protéger. Le concept de 'la responsabilité de protéger' découle des événements internationaux des dernières décennies, incluant le génocide du Rwanda en 1994, l'intervention des Nations Unies au Kosovo en 1999, le massacre de milliers de personnes en Bosnie et à Srebrenica en 1995, et le retrait des Nations Unies des opérations de maintien de la paix en Somalie de 1992-1993. Dans l'évaluation de ces événements, les Nations Unies ont reconnu la nécessité de lignes directrices internationales quant à une intervention militaire pour la protection de populations vulnérables. Ce cadre de référence devient de plus en plus une norme internationale qui va par-delà la souveraineté d'un état vers l'obligation de la communauté internationale de protéger les populations vulnérables coincées dans un conflit. L'adoption de cette Politique sur la paix aidera l'Église Unie à élaborer ses propres positions et revendications à l'égard de possibles interventions militaires canadiennes.

### **Nouveaux ministères**

Un rapport intitulé *Creating New Communities of Faith and Mission* a été adopté en mars 2009 et m'a été référé pour en assurer le suivi. Le rapport affirme que le développement de nouvelles

communautés de foi et de mission est au cœur de l'identité, du but et de la fidélité de l'Église. On m'a chargé d'initier une démarche impliquant les synodes, les consistoires, les instances associées (ex. *Extension Councils*), des représentations des paroisses et tout autre groupe pertinent, afin d'élaborer et de proposer un plan cohérent de développement de nouveaux ministères à travers l'Église.

### **Jeunes et jeunes adultes**

Plusieurs initiatives « jeunesse » sont actuellement en cours. En plus de la consolidation du personnel de l'équipe destinée aux adolescents-es et aux jeunes adultes, un projet pilote d'une 'Année de service' est présentement en branle afin de déterminer la possibilité de développer un programme de service jeunesse. Plusieurs initiatives pour les jeunes ont été élaborées dans la foulée de la campagne Unis pour la paix. Une délégation de jeunes a visité Israël et la Palestine cette année. Une seconde délégation visitera la Colombie l'an prochain. Les préparatifs d'un Congrès national des jeunes de l'Église Unie en août 2010 sont amorcés. Ce sera un événement d'importance pour célébrer les ministères pour les adolescents-es et les jeunes adultes partout dans l'Église.

### **Octrois du Conseil général aux synodes**

Un groupe de travail sur les octrois aux synodes a remis son rapport à l'Exécutif du Conseil général en novembre 2007 et j'ai été chargée d'en assurer le suivi en impliquant les synodes dans une démarche pour établir une base d'allocation des octrois aux synodes. Le processus qui comportait des rencontres en personne avec les présidents-es/anciens ou leurs représentants de tous les synodes, ainsi que des conférences téléphoniques, a abouti à une entente sur des principes de répartition des octrois. Je prévois que ce dossier va continuer de susciter passablement de pressions et de soucis, particulièrement si des considérations financières réduisent les sommes disponibles. Ce consensus remarquable a été possible grâce à un esprit de coopération exceptionnel dont ont fait montre les présidents-es des synodes et les anciens, ainsi que les secrétaires exécutifs-ves et le porte-parole, tout au long de la démarche.

### **Relation entre la Fondation de l'Église Unie et l'Église Unie du Canada**

Une nouvelle compréhension de la relation entre l'Église Unie du Canada et la Fondation de l'Église Unie va permettre de clarifier les rôles respectifs de chacun pour les levées de fonds, la gestion et l'attribution des ressources. Les dons seront répartis entre les montant « actuels » alloués au Fonds Mission et Service, et les montants « permanents » acheminés à la Fondation. La responsabilité de fidéicommiss et des legs incombera à la Fondation en tant que montants « permanents ». Un nouveau comité des octrois sera composé de membres élus de l'Exécutif du Conseil général et de l'exécutif de la Fondation. Ces changements visent à rationaliser les opérations de levées de fonds et le coût d'ensemble de la gestion et rendre plus transparent aux donateurs l'impact réel de leurs dons.

L'assemblée du Conseil général inaugurera un nouveau style de rapport annuel qui présentera le travail de l'Église Unie et celui de la Fondation, montrant par le texte et l'image les différentes facettes de notre mission et notre ministère exercés au nom de Dieu.



## Archives

En 2008, les archives de l'Église Unie du Canada, ainsi que celles de cinq synodes (Baie-de-Quinte, Hamilton, London, Manitou et Toronto) ont été transférées de *Victoria University* de la *Toronto University* au 3250 rue Bloor ouest, au bureau du Conseil général. La chose concrétise une nouvelle entente de coopération entre le bureau du Conseil général et les synodes. Un tel déménagement d'envergure n'est jamais simple et implique un processus de deuil pour beaucoup d'utilisateurs de l'ancien site. Je suis heureuse de constater la façon dont les archives ont trouvé leur place par les soins et le professionnalisme d'un personnel compétent. En mars, pour souligner la journée internationale des femmes, les archives ont offert une conférence sur l'histoire orale qui a connu une belle participation.

## Site du bureau du Conseil général

Le bail des locaux actuels du bureau du Conseil général se terminera en 2015. L'Exécutif du Conseil général a mandaté un groupe de travail de réaliser une première analyse des besoins et des possibilités et de lui en faire rapport en mai 2010. Des invitations non sollicitées pour accueillir le bureau du Conseil général nous sont parvenues du Synode des Maritimes, du Synode du Manitoba et du nord-ouest de l'Ontario ainsi que du Synode Montréal et Ottawa. Je crois qu'il y a encore beaucoup de travail à accomplir dans l'identification des besoins, préalable à la considération de telles options. Il nous faut prendre le temps d'envisager un ensemble de facteurs, incluant les coûts, les conditions requises pour la direction et la programmation, notre responsabilité environnementale, les occasions d'œcuménisme et d'autres partenariats ainsi qu'un milieu spirituellement accueillant.

## Vers 2010

Lors de sa rencontre de mai 2007, l'Exécutif du Conseil général a établi des priorités selon le document du 39<sup>e</sup> Conseil général, 'Notre raison d'être' (*Call to Purpose*), comme guide pour le travail du triennat. L'Exécutif a également adopté des présupposés budgétaires afin de se dégager de l'utilisation de fonds en réserve pour le financement des opérations courantes. Cette décision, associée à la stagnation du Fonds Mission et Service, s'est traduite par une réduction de notre budget. Les priorités ont servi pour déterminer là où les coupures ont été faites. J'avais le mandat de revenir à une rencontre spéciale de l'Exécutif du Conseil général, une semaine plus tard, avec un plan; le rapport *Plan Towards 2010* a été présenté et adopté lors de l'Exécutif du Conseil général en juin 2007. Le résultat a été des réductions de personnel, des diminutions d'octrois et d'autres dépenses. Ce fut difficile de laisser aller des gens de qualité et du travail important. Je suis fière de travailler avec un Exécutif qui a consenti à faire des choix difficiles. Pire aurait été d'essayer de tout faire en sachant pertinemment que ce serait moins bien fait.

Bien que difficiles à prendre, il était bon que ces décisions le soient une fois pour tout le triennat. Nous avons pu être transparent avec le personnel et les autres parties impliquées quant à quoi ils devaient s'attendre pour les prochains trois ans : cela était aidant bien que la nouvelle n'était pas bonne.

Dans *Plan Towards 2010* j'ai aussi identifié plusieurs aspects à considérer à moyen et long terme qui demandent toujours notre attention. Afin de les garder à l'esprit, j'en présente ici une liste avec de brèves observations.

- a. Analyse et révision des pratiques administratives du bureau du Conseil général : une révision a été faite; bien qu'il y ait toujours place à l'amélioration, aucune 'solution miracle' n'a été trouvée.
- b. Simplification des politiques et des pratiques : beaucoup de travail a été accompli, mais il s'agit toujours d'un secteur de très grande importance puisque nous mettons tous nos efforts à consacrer nos énergies et nos ressources au service du règne de Dieu plutôt que dans les rouages institutionnels.
- c. Équilibre dans le personnel administratif et non administratif au bureau du Conseil général et clarification des fonctions : les changements dans la structure administrative approuvés par l'Exécutif du Conseil général en mars 2009 concernaient ce point.
- d. Fonctions de chaque assemblée décisionnelle de l'Église, complémentarité et soutien mutuel : un aspect important à développer. La récente démarche d'allocation des octrois aux synodes est un bel exemple de coopération entre les instances. La création d'un nouveau poste de responsable des relations conciliaires du Conseil général atteste l'importance d'accroître et de renouveler les rapports entre les assemblées décisionnelles.
- e. Processus de gouvernance du Conseil général, y compris la clarification des rôles et du fonctionnement des comités et leur soutien : une proposition de l'Exécutif du Conseil général, provenant du groupe de travail sur l'Avenir des Conseils généraux, laisse entendre qu'un examen des processus de nos comités et groupes de travail s'impose.
- f. Formation théologique, recrutement et signification du ministère : peut être 'la' priorité de cette liste. (Consultez les informations démographiques sur le personnel ministériel dans le document 'L'appel à être Église'.) Plusieurs items de ce Conseil général abordent ce point mais nous avons probablement besoin d'une vision d'ensemble plus spécifique sur ce dont l'Église a besoin pour son avenir.
- g. Personnel outremer et partenariats : le *Statement on Global Partnership*, approuvé par l'Exécutif du Conseil général en novembre dernier, présente des orientations importantes qui demeurent à mettre en œuvre davantage.
- h. Capacité d'augmentation significative dans les levées de fonds : un sujet d'étude et de discussion importantes lors du triennat qui devraient se poursuivre. Le rapport 2008 sur la question recommande une plus grande clarté de vision et de but préalable à toute nouvelle campagne d'importance. Plusieurs pas ont été faits en ce sens et l'assemblée du Conseil général est l'occasion de clarifier les directions conformes à nos convictions.

### **Changements à la structure de gestion du bureau du Conseil général**

En mars de cette année, l'Exécutif du Conseil général a adopté des changements à la structure de gestion du bureau du Conseil général, en réponse à un engagement en juin 2007 de réviser l'équilibre dans les postes administratif et non administratif au bureau du Conseil général.

Dans la première étape de ces changements, l'Équipe de direction supérieure (*Senior Leadership Team*) est disparue comme entité distincte, cinq postes de ministre du Conseil général ont été abolies et deux nouvelles ont été créées. La priorité a été accordée au personnel déjà en fonction comme ministre du Conseil général pour combler ces nouvelles positions. Bruce Gregersen a été nommé responsable du Conseil général pour les programmes, et Carol Hancock a été nommée responsable du Conseil général pour les relations conciliaires.

La décision de réunir les Ministères pastoraux, de présence et de formation, l'Unité des Ministères en français, et les Ministères des communautés culturelles et pluralistes en une même grande Unité à plusieurs facettes sous la direction de Michael Blair résulte aussi de ces changements.

En plus, les gestionnaires des Ressources humaines et des Finances rendent compte dorénavant directement à la secrétaire générale. Les technologies de l'information font partie de l'Unité des Finances. À compter du 1<sup>er</sup> septembre, l'Unité des Ressources humaines aura la responsabilité du recrutement et des candidatures pour les postes de direction.

À terme, ces changements auront réduit l'équipe de gestion de 16 à 10 personnes.

### **L'avenir des assemblées du Conseil général**

Lors de sa réunion du 28 au 30 mars, l'Exécutif du Conseil général a approuvé la constitution d'un groupe de travail pour réfléchir sur la viabilité du modèle actuel d'assemblée du Conseil général. Ce sont, en partie, les coûts anticipés du 40<sup>e</sup> Conseil général excédant le budget alloué qui ont incité à une telle démarche. De plus, il est judicieux, périodiquement, de revoir comment les choses sont faites et de s'assurer que les modalités en place soient les plus efficaces.

Ce groupe de travail s'est rassemblé en personne et a aussi tenu des conférences téléphoniques pour aborder les aspects de la durée du Conseil général, du nombre de membres du personnel y participant, du nombre d'invités de même que le pour et le contre d'un lieu fixe d'assemblée du Conseil général. Découlant de ses délibérations, l'Exécutif du Conseil général achemine au Conseil général une proposition qui, si elle est adoptée, lui permettra, ainsi qu'à la secrétaire générale, de revoir les pratiques de gouvernance et d'identifier des façons de faire plus efficaces.

### **Les communications**

La communication est une partie intégrante de tout ce que l'Église Unie fait, et nous devons le faire encore mieux. En mars j'ai présenté à l'Exécutif du Conseil général une stratégie de communication pour bâtir de façon plus actuelle et vigoureuse une manière de partager notre histoire.

Mes lettres courriels hebdomadaires sont une des façons que j'utilise pour garder le contact avec le personnel, les membres de l'Exécutif du Conseil général, les exécutifs des synodes ainsi que de nombreuses autres personnes dans l'Église. J'aime aussi beaucoup la communication dans les deux directions : il est bien de connaître les préoccupations et les points de vue des gens.

Nous tentons d'établir une plus grande coordination dans nos publications. Pendant le triennat, nous avons fait une évaluation approfondie de nos ressources imprimées. Parmi les conclusions de cette révision nous avons la confirmation de la portée du magazine *Mandate* ainsi que de la nécessité de mieux coordonner la production des ressources spéciales. Pour ce faire, un comité de publication a été constitué afin de coordonner le développement de toutes les ressources ainsi que la réalisation d'une nouvelle maquette pour un *Mandate* augmenté.

Notre stratégie de communication continue de se développer au fur et à mesure que les outils de communication et leurs applications se diversifient. L'Internet et les réseaux de socialisation

offrent de nouvelles possibilités à l'Église pour partager la Bonne Nouvelle de Jésus Christ et l'amour de Dieu pour chacun de nous. Du même souffle, les nouvelles technologies ne doivent pas nous faire perdre de vue l'importance d'une communication rapide, courtoise, coordonnée et claire, quel que soit le medium utilisé.

### **Décisions**

Une des responsabilités de la secrétaire générale est de « rendre des décisions sur des questions en matière de juridiction ou d'interprétation en tout ce qui concerne les politiques, les procédures et les pratiques de l'Église Unie ». Une liste de décisions rendues au cours du triennat est jointe à ce rapport.

### **Appréciations**

Les membres du personnel dont les noms suivent et qui ont été nommés directement par l'Exécutif ou le Sous-Exécutif du Conseil général ont quitté leur fonction pendant la période 2006-2009. Nous leur sommes reconnaissants pour leur apport significatif à l'œuvre de l'Église Unie.

- Peter Short, du poste de modérateur;
- Jim Sinclair, retraité du poste de secrétaire général;
- Ron Olson, retraité du poste de ministre exécutif du service des Finances;
- George Takashima, du poste de ministre exécutif intérimaire des Ministères ethniques;
- Richard Chambers, du poste de ministre exécutif associé, Politiques, Justice, mondialisation et relations œcuméniques ;
- Bob Campbell, retraité du poste de secrétaire exécutif du Synode de Saskatchewan;
- Joan McConnell, du poste de secrétaire exécutif intérimaire du Synode de Saskatchewan;
- Ian Fraser, du poste de ministre du Conseil général, ressources pour la mission et le ministère;
- Janet McDonald, du poste de ministre du Conseil général, Planification;
- Kim Uyede-Kai, du poste de ministre du Conseil général, Justice raciale et égalité hommes-femmes;
- Michael Burke, du poste de ministre exécutif, Ressources humaines.

Le personnel suivant a été nommé par l'Exécutif ou le Sous-Exécutif du Conseil général. Nous les avons accueillis dans leurs nouvelles responsabilités et nous sommes reconnaissants pour leurs dons et l'implication qu'ils apportent à notre vie communautaire.

- Michael Blair, au poste de ministre exécutif, Ministères des communautés culturelles et pluralistes;
- William Kennedy, au poste de ministre exécutif, service des Finances;
- William Doyle, au poste de secrétaire exécutif du Synode de Saskatchewan.

Les personnes suivantes nommées par l'Exécutif et le Sous-Exécutif du Conseil général sont passées d'un poste à un autre au sein de l'administration du Conseil général. Ils apportent une richesse d'expérience et d'implication à leurs nouvelles responsabilités.

- Bruce Gregersen, de ministre du Conseil général, Programmes pour la mission et le ministère à responsable du Conseil général, Programmes;

- Carol Hancock, de ministre du Conseil général, Relations régionales à responsable du Conseil général, Relations conciliaires.

Je veux aussi profiter de cette occasion pour remercier Louise Rogers, en tant que présidente de même que chacune des personnes qui ont servi sur le comité d'appui de la secrétaire générale. J'ai bénéficié de leur sagesse et de leurs conseils de nombreuses façons.

### **Un coup d'œil vers l'avenir**

Je m'attends bien sûr à d'autres décisions difficiles à prendre dans le prochain triennat. Je ne peux dire que cela m'enthousiasme mais je suis convaincue que, défis budgétaires ou pas, il est important de périodiquement examiner avec soin ce que nous faisons. Beau temps, mauvais temps nous devons nous assurer d'utiliser nos ressources pour ce qui compte le plus pour nous. Il y a toujours des choix à faire. Les orientations données par le Conseil général, et celles de l'Exécutif du Conseil général qui doivent être peaufinées, identifient les choses qui sont les plus importantes pour l'Église Unie.

En regardant les trois années à venir et au-delà, il est clair que nous faisons face à une période de grands changements dans la vie de notre Église.

Lors de mes visites un peu partout dans l'Église j'ai découvert plusieurs sources d'espérance et d'inspiration. J'aimerais conclure en vous en partageant une. Lors de l'assemblée générale annuelle du Synode de Hamilton, Tim Crouch dans sa présentation préalable à l'ordination a parlé des temps d'incertitude que nous connaissons comme Église. Un jeune homme sur le point d'entamer la vocation de toute une vie aurait pu exprimer à ce point des craintes pour l'avenir. Au lieu de cela, Tim a décrit cette incertitude comme quelque chose de stimulant : « Que faire pour contrôler cela? Mais peut-être qu'il n'y a rien que je puisse faire, rien d'autre sinon de lâcher prise et de me confier en Dieu. »

Je pense que Tim a raison.

Nous sommes appelés à vivre notre foi dans le monde, en sachant que le monde change. Nous sommes appelés à l'espérance.

Dieu est bon. En tous temps.

Nora Sanders  
secrétaire générale, Conseil général

**ACCOUNTABILITY OF THE 39TH GENERAL COUNCIL 2006**

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
ANW3 BQ1	Meaning of Ministry	Carried	Task Group completed work and submitted to March 2009 GCE. Report before GC40	Complete
ANW 4	Achieving equity between lay and ordered past Presidents, and lay past Presidents, and Past Moderators	Carried	Changes to by-laws. Remit issued. Before GC40 for enactment.	Complete
ANW 6	Concerning Farm Income	Carried	Letter on farm income security forwarded to Minister of Agriculture in April 2006. Consultation initiated with ANW conf. re further advocacy on farm income security (interrupted by staff reductions.) Coordinated UCC attendance at Ministry of Agriculture policy consultations held across country in 2007.	Complete
ANW 7	A Health Policy Framework for Public Health Care	Carried	Assurance from the Govt that all provisions of Canada Health Act will be enforced and recommendations of Romanow commission implemented. Raised issues in Oct. 2006 in meeting with Minister of Health. With Liberal and NDP Health critics in Feb. 2007. Lead Staff: Barbara Lloyd	Complete and Ongoing
ANW 8	Creation of a national list of approved qualified trained educational supervisors	Carried	Implementation delayed due to staff restructuring. Work assigned and underway.	Ongoing
ANW 9	Review of property sale procedures	Carried	Implementation delayed due to staff restructuring. Work assigned and underway	Ongoing

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
ANW 11 HAM 1	Reducing Child Poverty	Carried	Govt to enact legislation to reduce child poverty. Working through Ecumenical Tables in particular KAIROS Week against Poverty. Ability to implement full plan hindered by reduction in staff capacity. Continued work ongoing within portfolio. Lead Staff: Barbara Lloyd	Ongoing
ANW 13	Support for Eight Millennium Goals	Carried	Encourage Govt to recommit to goals Participation in Canadian Council of Churches G8 2010 Interfaith Partnership in support of Millennium Goals. Lead Staff: Joy Kennedy	Ongoing
BC 1	363 Review process – resolution of conflicts	Referred	Proposal is are part of the mandate for the Steering Group on Oversight and Discipline of Ministry Personnel of the Permanent Committee on Ministry and Employment Policies and Services. The Steering Group began its work in September 2008 and will report to General Council 41 in 2012	Ongoing
BC 4	Combining Sections 333 and 363 of the Manual	Referred	Proposal is are part of the mandate for the Steering Group on Oversight and Discipline of Ministry Personnel of the Permanent Committee on Ministry and Employment Policies and Services. The Steering Group began its work in September 2008 and will report to General Council 41 in 2012	Ongoing
BC 6	Decision making and administrative processes of UCC	Referred	The Permanent Committee on Governance, Planning and Budgeting Processes, and the Executive of General Council did significant work on discernment, priority setting and decision making process as reported its minutes. A separate Task Group to consider governance processes was not created	No action taken
Blue 1	Gun Violence	Carried	Ongoing work while staff capacity in place. Permanent Committee, Programs for Mission and Ministry reviewed feasibility of undertaking meaningful work on proposal given transition in staffing in 2007 and recommended to GCE that further work was not possible	No further work

Source	Title	GC Action	Follow-up	Status
Blue 2	Self-insurance	Carried	Independent review of feasibility of self insurance undertaken by consultant. Determination made that self-insurance could be feasible with 100% participation of church. Initial survey indicated that such a level of participation would be impossible to achieve. Exploration of alternatives continues.	Complete and Ongoing
BQ 1 ANW 3	Meaning of Ministry	Carried	Task Group completed work and submitted to March 2009 GCE. Report before GC40	Complete
BQ 2	Repayment of Moving expenses	Carried	The changes will be included in The Manual 2009	Complete
BQ 3	Requirements for a Police Records Check	Carried	Changes incorporated into The Manual (2007)	Complete
BQ 4	National United Church Archives	Referred	Proposal taken into consideration in negotiations for new archive arrangements	Complete
BQ 5	Use of the Manse by Ministry Personnel on Disability	Carried	The PCMEPS established a Working Group to review this matter and report back to it with recommendation(s). <ul style="list-style-type: none"> <li>The Manse Working Group met on two occasions and reported to the Permanent Committee in April, 2009.</li> <li>The Permanent Committee requested the Manse Working Group to define further its recommendations and report back to the Permanent Committee in the Fall of 2009</li> </ul>	Ongoing
Com 1	Call to Purpose	Carried		Complete
GCE 1	Isolation in Ministry	Carried	In 2008, PCMEPS established a Working Group on Isolation in Ministry to guide policy development in response to the Proposed Actions. <ul style="list-style-type: none"> <li>The recommendation on strengthening pastoral relationships is being addressed in part by the work of the Steering Group on Oversight and Discipline. It is also a guiding factor in the development of proposed changes to the candidacy and transfer and settlement processes.</li> <li>Online groups for ministry personnel have been developed in response to the recommendation on nurturing relationships among ministry personnel.</li> </ul>	Ongoing



Source	Title	GC Action	Follow-up	Status
			<ul style="list-style-type: none"> <li>In response to the recommendation to invest in the continuing education of ministry personnel, ministry personnel now receive reimbursement for Continuing Education and Learning Resources expenses and both Study Leaves and Sabbatical Leaves are being promoted by the Human Resources Unit.</li> <li>The implementation of the direct-deposit payroll service is ongoing; the other recommendations regarding the compensation system will be addressed by the Ministry Compensation Task Group.</li> </ul> <p>Consultation with Conference Personnel Ministers is ongoing regarding appropriate program and resource development</p>	
GCE 2	Ministry Compensation	Carried	<p>The Executive of the General Council approved implementation of the pastoral charge payroll service in November 2006. As of May 6th, 64% enrolled, 49 refusing, 726 silent. Efforts will continue to enrol those outstanding by working with presbyteries and conferences</p> <p>Ministry Compensation Task Group being formed and 1st meeting scheduled for October to assess and develop policy recommendations for the remaining initiatives: comprehensive salary, redesigned salary structure and additional compensation for clergy couples and those living in remote, high cost areas</p>	Ongoing
GCE 3	Ministry compensation (Denominationally funded salary administration system)	Carried	Proposal called for take no action of denominationally funded system at this time.	Complete
GCE 4	Lay Presidency at the Sacraments	Carried	Lay Presidency: changes to The Manual were implemented; the office of Sacraments Elder is now in effect; a workbook for training and certification by presbyteries was developed by the Congregational, Educational and Community Ministries (CECM) unit, and is now available and in use; the CECM unit has made recruitment of ministry personnel a priority, and this work will be moving into the Human Resources Unit this summer	Complete

Source	Title	GC Action	Follow-up	Status
GCE 5	A Transformative Vision	Carried	Ongoing work within ICDC	Ongoing
GCE 6	Living Faithfully in the Midst of Empire	Carried	Ongoing work within JGER and through inter-unit working group -Adult, children, youth and intergenerational resources produced -Current Mission Theme is “Challenging Empire: A Call to Community”, New 2009-2011 Mission Theme to begin in May will focus on sustainable alternatives to empire with a focus on care of creation -Animation ongoing including pre-event workshops held at “More Franchises” and “Behold”, as well Conference and Education Centre workshops -Report to General Council 40 with proposed covenant to be considered at PC-PMM in January, and GCE in March	Ongoing
GCE 8	Circle and Cross	Carried	Study process in church (dialogue planning tool completed, animation ongoing) Lead Staff: Gail Allan	Ongoing
GCE 9	That We May Know Each Other	Carried	Continue education and building relations with Muslims in Canada Lead Staff: Gail Allan	Ongoing
GCE 10	Revision of Appendix 4	Carried	Ongoing work to implement revisions approved by GCE. Area of work now labelled as Manual section 429. Regulations and procedures resources are available for Conference committees to proceed with this area of responsibility for incorporated ministries	Complete
GCE 11	Retirement	Carried	Changes incorporated into <i>The Manual</i> (2007) Communication included in various issues of Connex.	Complete
GCE 12	Police Records Check	Carried	The policy on Police Records Check was implemented 90 days after the Publication of the Record of Proceedings in 2007. Human Resource forms related to Pastoral Relations were updated to comply with the new policy. Ministry Personnel, Presbyteries and Conferences have complied Policy incorporated in <i>The Manual 2007</i>	Complete

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
GCE 13	Water: Life Before Profits	Carried	Responded to numerous interviews in 2006/7. Letter to Ontario Environment Commissioner 2007 re request to review permit to extract water by Nestle. Endorse and encourage congregational participation in KAIROS water campaign. Encourage congregational participation in World Water Day activities (March 2007) Planning consultation on Water from Aboriginal Women's perspective. Development and support of collations on water (Friends for the rights of Water, Council of Canadians.) Lead Staff: Joy Kennedy	Complete and ongoing
GCE 14	Anglican UC Dialogue	Carried	Renew mandate and continue participation in Dialogue Dialogue remanded	Complete
GCE 15	Ecumenical Shared Ministries	Carried	Revise Manual and Guidelines for Pastoral Relations Ecumenical Shared Ministries Manual Changes proposed	Complete
GCE 16	Partnership of Aboriginal peoples in healing the church and the world.	Carried	"Transform its historical legacy to that of an equal and joint partnership." Formation of the Aboriginal Ministries Circle in process.	Ongoing
GCE 17	General Council Commissioners	Carried	Task group reporting at GC40	Complete
Green 1	Education & Admission for Ethnic Ministers	Carried	Human Resources staff (formerly Ministry and Employment Policies and Services Unit) and Intercultural and Diverse Communities in Ministry staff had begun work on the proposal (Green 1) from General Council 39 asking for the establishment of a task group to review the educational and admission requirement for ethnic ministers. However, it was found that the work could not be done within the context of the current policy, so the work was put on hold, pending clarification of the intention of the admission policy.  The Admission Joint Working Group comprised of members from both	Ongoing

Source	Title	GC Action	Follow-up	Status
			<p>the Permanent Committee on Ministry and Employment Policies and Services and the Permanent Committee on Programs for Mission and Ministry, and staff, was established with the task of re-examining the admission policy as a whole. The Admission Joint working Group:</p> <p>a) Developed policy that clarifies the purpose and intention of the admission process with reference to a separate procedural document;</p> <p>b) Recommended removal from The Manual all procedural policy related to admissions.</p> <p>The work has been done regarding policy changes, and will be presented to General Council 40.</p>	
Green 2	Marriage Policies	Carried	The pastoral letter was prepared and distributed throughout the church in fulfillment of the proposal.	Complete
Green 3	Ruling for Section 010 (a)	Carried	Ruling issued	Complete
Green 4	Manual Committee Report	Adopted		Complete
Green 5	General Secretaries as commissioners	Carried	Remit issued. Before GC40 for enactment	Complete
Green 6	Circle and Cross	Carried	Program underway	Ongoing and complete
Green 7	Proposals referred to GCE	Carried	Referral of proposals to GCE	Complete
Green 9	Transformative Vision	Carried	Refer to the GCE for their consideration concern that new Ethnic Ministries staff and resources are being sought for work which could be completed with existing staff	No action taken

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
GS 1	Statement of Faith	Carried	Continued development of educational resources on Song. French translation complete. Children's and youth resources based on Song under development. Various resources, including the 2007 Lenten devotional book, to strengthen the impact of "A Song of Faith" in the life of the whole church have been produced. The statement is well received liturgically, educationally, and as theological reflection to give "warrant" to ongoing areas of work in the life of the church	Complete and ongoing
GS 2	Ethical Investment for Peace in Palestine and Israel	Carried	Research on companies carried out and ongoing (Kairos; churches in US) development of resource for congregations and individuals in process United for Peace campaign 2007-2009 launched. Resources available Lead staff Wendy Gichuru	Ongoing
GS 3	Exercise of Discipline of Ministry Personnel	Carried	In September of 2008 the Steering Group on the Oversight and Discipline of Ministry Personnel began meeting tri-annually to carry out their mandate to (in summary): review existing policies and practice; develop new policies and/or polity; seek feedback throughout the church; and present an interim report to the Permanent Committee on Ministry and Employment Policies and Services prior to the 40th General Council. The steering group has met in person three times; established a work plan and completed two major milestones: review of historical policy and current policies & procedures. Work is now progressing on critique of current practices, consultation/feedback processes, and research on the oversight and discipline policies and procedures of other denominations. An on-line forum has been established for continued work and discussion between meetings.	Ongoing
GS 4	Licensed Lay worship Leaders	Carried	Remit issued. Before GC40 for enactment	Complete
GS 5	General Secretaries as Commissioners	Carried	Remit issued. Before GC40 for enactment	Complete

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
GS 6	Audit Requirements	Carried	Change to by-laws	Complete
GS 7	Corresponding Privileges	Carried	Change to by-laws	Complete
GS 8	Definition of “Decision”	Carried	Change to by-laws	Complete
GS 9	Definition of “Polity”	Carried	Change to by-laws	Complete
GS 10	Quorum requirements	Carried	Change to by-laws	Complete
GS 11	Temporal Matters and Disbanding of congregations	Carried	Change to by-laws	Complete
GS 12	Notice read “from the pulpit”	Carried	Change to by-laws	Complete
GS 13	Grounds for Appeal	Carried	Change to by-laws	
GS 14	Decisions not subject to appeal. Individuals in the Admission or Re-Admission Process	Referred		No action taken
GS 15	Nominations Committee	Carried	Change to by-laws	Complete
GS 16	Ministry Personnel on Joint Needs Assessment Committee	Carried	Change to by-laws Section 122 of the Manual was revised so that it now reads: All Ministry Personnel settled in or appointed to a Pastoral Charge shall be ex officio members of all Committees of the Pastoral Charge except for: a) the Joint Needs Assessment Committee of the Pastoral Charge and the Presbytery; The newly revised JNAC Handbook clearly states that incumbent ministry personnel may not be members of the Joint Needs Assessment Committee.	Complete

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
GS 17	Elders Amending Section 131 of By-laws	Referred		No action taken
GS 18	Official Board Committees	Carried	Change to by-laws	Complete
GS 19	Church Board Committees	Carried	Change to by-laws	Complete
GS 20	Church Council Committees	Carried	Change to by-laws	Complete
GS 21	Congregations disbanding	Carried	Change to by-laws	Complete
GS 22	Membership of Presbytery Executive	Carried	Change to by-laws	Complete
GS 23	Reviews involving effectiveness of Ministry Personnel	Referred	(PCMEPS) See GS3	No action taken
GS 24	Membership requirements for Conference Executive Secretaries	Carried	Change to by-laws	Complete
GS 25	Balance Between Ministry Personnel and Lay Members	Carried	Change to by-laws	Complete
GS 26	Membership requirements for General Secretary, GC	Carried	Change to by-laws	Complete
GS 27	Duties of the General Secretary	Carried	Change to by-laws	Complete
GS 28	Duties of the General Secretary	Carried	Change to by-laws	Complete

Source	Title	GC Action	Follow-up	Status
GS 29	National Extra Appeals Amending By-laws	Referred		No action taken
GS 30	Motion to Table	Carried	Change to by-laws	Complete
GS 31	Committee of the whole	Carried	Change to by-laws	Complete
GS 32	Emerging Spirit	Carried	Implementation of the Emerging Spirit project	Ongoing
GS 33	Nominations to the GCE and Committees of the General Council	Approval	Of nominations	Complete
GS 34	Designated Lay Ministry/Congregational Designated Ministry	Carried	<p><i>The Manual</i> sections 343 and 345 were rewritten with detailed descriptions of qualifications and procedures for Designated Lay Ministry (DLM) and Congregational Designated Ministry (CDM) respectively for publication in the <i>2007 Manual</i>. Eight other <i>Manual</i> entries were also revised to include references to DLM and CDM. After a period of consultation, the Designated Lay Ministry Implementation Team developed a Handbook for Designated Lay Ministry and Congregational Lay Ministry which was made available in January 2009 along with revised forms, new discernment documents and other resources for Pastoral Relations and Education and Students networks.</p> <p>A proposal about further Manual changes was approved at the March 2009 Executive of the General Council for presentation to the 40th General Council</p>	Complete
GS 35	Remits authorized by 38th GC	Approval	Of remits	Complete
GS 36	Moderator as Presiding Officer of General Council	Referred	Revised proposal before GC40	Ongoing
GS 37	Review of powers of Executive	Carried	Task Group report before GC 40	Complete



<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
GS 38	Committees of General Council	Carried	Review of mandates of five committees of GC. Task Group report before GC 40	Complete
GS 39	Sexual Abuse Policies	Carried	Change to by-laws	Complete
HAM 1 ANW 11	Reducing Child Poverty	Carried	Govt to enact legislation to reduce child poverty. Working through Ecumenical Tables. Limited staff capacity has resulted in refocusing of work.	Ongoing
HAM 2	Proposal to reduce costs on information transfer	Referred	Increased use of electronic transfer of information underway. Capacity for committee members to request reports electronically enhanced and encouraged. Policies and documents available through Laserfiche. INFOPAC has been simplified, resulting in a reduction in paper usage of approximately 60%. E-newsletters, such as UNITING MINISTRIES have replaced paper newsletters. Many Handbooks are available for online viewing or download as well as in print. Laserfiche has improved access to documents without circulating print version. Participants are encouraged to use digital versions of Workbooks at GC and GCE rather than print editions.	Ongoing
HAM 3	Mandatory Training in Racial Justice for all United Church Ministry Personnel	Carried	Two pilot workshops were held in early 2009. There is ongoing consultation with Racial Justice Advisory Committee, Intercultural and Diverse Communities in Ministry staff, Racial Justice project staff team, Aboriginal Ministries staff, Conference Personnel Ministers and Conference Executive Secretaries. Planning is underway for a national train-the-trainers event to be held in Toronto, October 28-30, 2009. Participants at this event (named by their conferences and including a balance of racialized/minority ethnic and White/majority ethnic participants) will become “Racial Justice Workshop Facilitators” and will lead racial justice workshops at the presbytery/district level. Presbytery/district racial justice workshops will be held throughout 2010. Development of online learning opportunities will begin in late fall 2009. Consultation with theological schools and lay education centres will begin in the fall 2009 (to address how to ensure future ministry personnel receive the mandatory racial justice training).	Ongoing

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
HAM 4	National Aboriginal Consultations	Carried	Formation of Aboriginal Ministries Circle and National Council	Complete
LON 1	Recognition of spouses of Overseas Personnel	Carried	<p>United Church of Canada – Overseas Personnel Policy Handbook (2005) was amended to reflect that both spouses are recognized in United Church mission appointments.</p> <p>Work is also ongoing concerning spouse of ministry personnel in general.</p> <ul style="list-style-type: none"> <li>• Study has begun as to what might constitute appropriate methods of recognition and the costs related to each of these various methods.</li> <li>• Issues under consideration, and yet to be determined, include how to identify those spouses who are “unrecognized and unpaid”, how appropriately to recognize those who are clergy couples both within the United Church or where one is serving in another denomination, how to recognize the work of previous/present spouses, spouses of members of other faiths or of no faith who may not be “serving Christ in the work of the church”, those in same-gender relationships who have requested that their relationship remain confidential, and how to respond to potential requests to “recognize, honour and pay tribute” to other family members or friends (rather than spouses) who may support the ministry personnel in the work of the church.</li> </ul>	Ongoing
LON 3	Amendment to Section 363 of manual	Referred	Proposal is part of the mandate for the Steering Group on Oversight and Discipline of Ministry Personnel of the Permanent Committee on Ministry and Employment Policies and Services. The Steering Group began its work in September 2008 and will report to General Council 41 in 2012	Ongoing
LON 4	Water as a gift for all	Carried	Removed all bottled water from church House, conferences encouraged to do so as well. Exploration ongoing within JGER and Regional Coordinators re construction of communally owned water facilities	Complete and ongoing
LON 5	A Code of Ethics for Youth Ministry	Carried	The Code of Ethics for Youth Ministry was edited by the CECM unit and has been posted on the web site as the standard for the whole church	Complete

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
LON 7	Settlement for Candidates	Carried	<p>Settlement sites are being sought by conferences and the new Joint Needs Assessment resources encourage pastoral charges to consider the option of settlement. Currently we have an excess of settlement sites and too few candidates to fill them. In 2009, we had nearly 30 sites applying for settlement that could not be filled, while 100 percent of the candidates who applied for settlement were settled.</p> <p>During the last triennium, a task group of the Permanent Committee on Ministry and Employment Policies and Services studied the current model of transfer and settlement, and a proposal is coming forward to the 40th General Council.</p>	Ongoing
M&O 2	Support for Church Suppers	Carried	Encouragement to Social Justice Network of Ontario to undertake work. No further work possible due to reduction in staff capacity	No further work
M&O 5	Implementing the Refugee Appeal Division	Carried	<p>Letter sent to Minister of Citizenship and Immigration from GS citing the resolution of GC and reiterating our call for the implementation of the Refugee Appeal Division provided for in the Immigration and Refugee Protection Act (2002)</p> <p>Meetings with Minister's advisors, presentation to Standing Committee on Immigration, other media initiatives urged implementation of Refugee Appeal Division.</p> <p>UCC continues to support the education and advocacy work of Kairos on this issue. The KAIROS petition to the government has been strongly supported by UCC groups and individuals.</p>	Complete and ongoing
M&O 6	Mining Criteria for Canadian companies in other countries	Carried	<p>JGER on behalf of the UCC continues to participate in the advocacy campaign and activities of the Canadian Network for Corporate Accountability, which is comprised of civil society groups advocating for and lobbying government and politicians for the regulation of Canadian mining and extractive industries operating overseas through adoption of corporate social responsibility or corporate accountability standards and regulatory mechanisms.</p> <p>Engaging and advocating support for report issued by DFAIT "Advisory</p>	Ongoing

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
			Group Report: National Roundtables on Corporate Social Responsibility and the Canadian Extractive Industry in Developing Countries” which sets out recommendations for a framework of good conduct for Canadian mining, oil and gas companies operating abroad.	
M&O 7	Implementing Kyoto	Carried	Collaboration on Greening Spaces Initiatives. Advocate as a member of Climate Action Network to ensure development of concrete Kyoto Protocol Letter to Transportation Minister Dec. 2007 supporting Oshawa Presbytery action opposing proposed Pickering Airport. Letter to Prime Minister Sept. 2007 re urgent action on climate change Campaign to encourage Govt to endorse Kyoto Election kit content.	Complete and ongoing
M&O 8	Accountability for the Canada-Central America Free Trade Agreement	Carried	Concerns were and continue to be raised regularly in on-going communication and meetings with the Department of Foreign Affairs and International Trade and with Embassy staff in the region. On-going work within Regional Coordinator’s portfolio with KAIROS, Canadian Council for International Cooperation and Common Frontiers to monitor negotiations and measure impacts of a similar U.S.-Central America deal. Lead Staff: Jim Hodgson	Ongoing
M&O 9	Resources and Strategies to Challenge Homophobia in Church	Carried	Partnership with Affirm to update and expand Affirming Congregation materials. Ongoing work within Gender Justice portfolio.	Ongoing
M&O 10	Official French Version of manual	Referred	Translation of Manual undertaken and nearing completion	Complete
M&O 12	Rules Governing the sharing of a church building by two congregations	Referred		No Action taken

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
MAR 1	Inclusion of Mail-in Ballot process in Manual	Referred		No Action taken
MAR 2	Timing for Presbytery appointment and Settlement of Ordered Ministers	Referred		No Action taken
MNWO 1	Conciliar Church	Carried	This work was assigned to an existing Working Group of the Permanent Committee on Ministry and Employment Policies and Services, which was first established to review all General Council Human Resources policies. Subsequent to MNWO1 all policies were compared to policies in The Manual, and where appropriate, changes were made to be consistent the Pastoral Relations system. Many equity issues were addressed in terms of benefits (ie number of sick days is now the same for all categories of staff), and many policies were rewritten to have a more positive tone	Ongoing
MNWO 2	Accessibility of Policies	Carried	Implementation of web accessed program (Laserfiche) to make all GC policies accessible online	Ongoing
MNWO 3	Supervision	Referred	While MNWO3, Parts a) and c) were not specifically addressed, the issues related to recruitment and termination in Part b) of MNWO3 were part of the review of all human resource policies by the HR Policy Review Working Group of the Permanent Committee on Ministry and Employment Policies and Services, which included Policy 1.7 Recruitment and Retention of Staff, and Policy 1.14 Termination. These two policies were approved by the Executive of the General Council November 2007	Complete
MNWO 4	General Council Minister, Regional Relations	Referred		No action taken

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
MNWO 6	Creation of A Department of Peace	Carried	Initial connection with other Canadian based civil society groups to explore larger movement for establishment of department. Urgent action placed on website. Sample letter for congregations to write MP's Unable to undertake further work due to reductions in staff capacity.	Complete
MNWO 7	Endorsement of the Joint Statement on Physical Punishment of Children and Youth	Carried	May of 2007, letter from Moderator to chair of the Repeal 43 Committee indicating United Church support for the repeal of section 43 of the Criminal Code, which allows a parent, teacher or person acting in the place of a parent to use force in correcting a child that is under his or her care provided that the force used is reasonable in the circumstance. This was an action that was requested of supporters of the Joint Statement. Since that time the United Church has been listed as a supporter of the repeal. Memo and study document prepared for congregations that was sent in July 2007 to every pastoral charge, along with a copy of the Joint Statement and an article on the effects of physical punishment that had been published in an issue of Seeds and Sowers Children	Complete
MNWO 8	Current model of recruiting volunteers	Referred		No Action taken
MNWO 9	Interim Ministry Requirements	Referred	See Red 3, Interim Ministry	Complete
MTU 1	Special Funding for Experimental Ministries	Carried	A complete review of the Mission Support Grants guidelines was undertaken and approved. The new guidelines increase flexibility for Conferences in their administration of the MSG program and these guidelines have been well received by the Conferences in fulfillment of the proposal as approved by GC 39	Complete
MTU 2	Presbytery status of Retired Lay Ministers	Carried	Remit issued. Before GC40 for enactment	Complete

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
MTU 3	The Royal Commission on Aboriginal Peoples	Carried	Recommendations have been adopted in consecutive UCC policies and actions in support of Aboriginal people and rights. Work continuing in new Aboriginal Ministries Council	Complete and Ongoing
MTU 4	Changing Definition of Quorum	Referred	GCE approved policy change	Complete
NEW 1	Awakening a Sleeping Giant: A Transformative Vision for Youth		A number of initiatives taken: GCE determined Youth and Young Adult ministry a priority; CECM re-assigned one staff person effectively doubling staff capacity; A national Youth Ministry Advisory Committee has been created and will be “peopled” by summer 2009 PC PMM reviewed Youth Ministry programs and priorities were set New initiatives in Youth for Peace, Year of Service, Sabbath Year, etc. were undertaken and being evaluated. Racialized Youth consultation taken place 09 Congress for UC youth to be held Aug. 2010	Ongoing
NEW 2	Pharmaceutical Laws in Canada	Carried	Initial work undertaken. Change in staffing capacity meant no further work done	No further work
NEW 3	Opening Day at 40th GC	Referred	Aboriginal practices and approaches will not be limited to a particular day of the General Council but have been considered actively in the GC40 planning processes and will be reflected in various ways throughout the meeting	No action taken
NEW 4	First Nations representation on Emerging Spirit	Referred	Concern was actively considered by General Secretary. Follow-up meetings between Emerging Spirit staff and Aboriginal representatives were undertaken. Because the Emerging spirit program was accountable directly to GS and to the GCE it was not possible to arrange for Aboriginal representation on separate oversight group.	No action taken

Source	Title	GC Action	Follow-up	Status
NEW 5	Intercultural Protocols	Referred	The General Secretary consulted with First Nations members of the church about the ways to best honour cultural differences in our ways of meeting. The covenant of respect that will be used daily at GC40 was one of the results of this process. The approaches developed are not formal structures, but more informal ways of acknowledging differences and creating an environment for respectful ways of responding when they arise	Ongoing
RED 1	Discipline	Carried	See GS 3, Exercise of Discipline of Ministry Personnel for summary of work	Ongoing
RED 2	Diaconal Ministry	Carried	In reference to correct usage of the terms Diaconal Ministry and “commissioned”: The 2007 Manual was edited by the Manual Committee to comply with this proposal	Complete
RED 3	Interim Ministry	Carried	A Steering Group on Interim Ministry was struck by the Permanent Committee on Ministry and Employment Policies and Services (the Permanent Committee) in February 2006, and in September 2007, the Steering Committee began its deliberations. The work continued in Burnaby BC with six face-to-face meetings and by eleven teleconference meetings. The Steering Committee developed and adopted a statement of intent, and a work plan to meet their goals and outcomes. They developed three educational print resources, namely, the booklet, <i>Introduction to Interim Ministry and Transition Committees</i> ; the pamphlet, <i>Should I Consider Interim Ministry</i> and the Guidelines for <i>Transition Teams</i> and two educational resources in PowerPoint format, namely, <i>Introduction to Interim Ministry and Transition Committee</i> and <i>Leaders of Transition and Change during Interim Ministry</i> . The Resource Production and Distribution Unit has now completed edits of the three documents. The Steering Group has now completed its task and its term ends June 30, 2009	Complete



Source	Title	GC Action	Follow-up	Status
RED 5	Leadership Outcomes Framework for Ordered Ministry	Carried	The GCE authorized a task group to “harmonize” the Leadership Outcomes Framework document with the Standards of Practice; the GCE approved the document and directed the GS to report back with plans for implementing the LOF, including assessment means and implications for the <i>Testamur</i> . Work on this implementation planning is ongoing in cooperation with theological schools and in conjunction with the GCE authorized candidacy review (2008-2009).	Ongoing
SK 1	Quorum at Meeting of Presbytery	Referred	GCE action in MTU 4	No Action taken
SK 6	Designation for Interim Ministers	Referred	Considered as part of work Steering Group on Interim Ministry. See Red 3	Complete
TOR 2	Call for a Canadian Energy Security Strategy that meets the Interest of all Canadians	Carried	Collaboration ongoing with KAIROS in development and implementation of new campaign on sustainable energy.	Complete and ongoing
TOR 3	A Call for the Restoration of Corporate Contribution to Canadian Society	Carried	Related initiatives include Election Kit; Lobby with KAIROS for CSR Roundtable implementation; Letter to First Ministers on Economic Crisis. Reduced capacity in staffing has delayed work. Ongoing focus in this area is being maintained.	Ongoing
TOR 4	Changes to Section 363 of manual	Referred		action taken
TOR 5	Gun Registry in Canada	Carried	Letter sent in Nov. 2006 to Prime Minister calling for continuation of Gun Registry. Copy of letter was sent to all UCC congregations with invitation to sent similar letters to Provincial and Federal Governments.	Complete

<b>Source</b>	<b>Title</b>	<b>GC Action</b>	<b>Follow-up</b>	<b>Status</b>
TOR 7	Pathways to Peace in the Holy Land	Carried	Support and participate in WCC week for international church action for Peace in Palestine and Israel. UCC participation in International Church Action for Peace in Palestine and Israel (ICAPPI) with web-based Take Actions posted.	Complete and ongoing
TOR 8	Protection of Canadian Sovereignty over its Energy and Environment	Carried	Call for moratorium on Tar Sands Initiated consultation with Alberta/North West conference. UCC participation in KAIROS Religious Leaders' Tour, May 09 and ecumenical development of policy.	Complete and ongoing
TOR 9	Sovereign control of Canadian Electricity	Carried	Participation in KAIROS campaign on sustainable energy future (Re-Energize) for Canada. Continued work with staff portfolio re Govt action to ensure greater integration of Canadian electricity sector etc.	Complete and ongoing
TOR 11	Water as a Human Right	Carried	Ongoing work continues in portfolio.	Ongoing
TOR 12	Encouragement Concerning Spiritual Formation	Carried	A simple resource helping members to reading through the New Testament in 260 days (one chapter per day) has been prepared and will be posted to the UCC website by summer 2009. A brochure inviting people to take on this discipline is being distributed through the church	Complete

Proposals reported above do not include proposals to the 39th General Council 2006 that were defeated or in which “Take no action” was decided.

## MANUAL COMMITTEE REPORT

The Manual Committee is composed of six elected members and the General Secretary, General Council who is an *ex officio* member of the Committee. Two other persons—one of the Church’s Legal/Judicial Counsel and the secretary of the Committee—serve as corresponding members.

The Manual Committee is not located within a Permanent Committees of the General Council. It serves the Church at the pleasure of, and through the office of, the General Secretary, General Council. Its responsibilities are to propose wording for the amendment of existing by-laws or the creation of new ones in light of policy changes enacted by the General Council, to address gaps or inconsistencies in existing by-laws, to draft remits for circulation to the Presbyteries (and Pastoral Charges when necessary) and, when requested, to offer advice about by-laws to the General Secretary.

The Committee welcomed two new members—Cindy Laing and Pat West—in January, 2007, to fill an existing vacancy and to replace John Hamilton who had completed his third triennium on the Committee. Two existing members of the Committee—Gail Christie and Michael Hare—took on other responsibilities during the triennium that required them, to their regret and ours, to resign from the Manual Committee. George Thurlow and John Burton joined the Committee as their replacements.

The 2007 edition of *The Manual* was made available both in hard copy format and also as a PDF document on the General Council web site. The Committee has heard positive comment about the decision to have *The Manual* available on the national Church web site in this format.

The Committee had four face-to-face meetings during the triennium—in the falls of 2006, 2007, and 2008, and also during the winter of 2009. We also met twice by conference call during the winter of 2009. For the meeting in the fall of 2006, the primary agenda was drafting by-laws to take account of Decisions made by the 39th General Council that met in August, 2006, in Thunder Bay. In the subsequent meetings, especially the meetings in the fall of 2008 and the winter of 2009, we devoted most of our time to drafting Proposals for the 40th General Council 2009.

Following a change in the pattern of the Committee’s functioning introduced during the previous triennium, we took some time during the meetings of the falls of 2007 and 2008 to consider in a proactive way gaps or inconsistencies or problematic areas in our governance. Members of the Manual Committee raised some of these issues from their own experience; others came to us via questions or correspondence. We continue to be grateful to persons who write to us with questions or concerns about the functioning of particular by-laws in the life of the Church. One result of such consideration during this past triennium, evident in some of the Proposals from the General Secretary and the Committee that are coming to this General Council, is an effort to achieve consistency in the use of the terms “choose,” “select,” “elect” and “appoint.”

We had considerable discussion again in this triennium around the “appeal process” as the result of a Proposal adopted by the 38th General Council 2003. We also worked on the tangentially related matter of how the minutes of the courts of the Church are distributed, and, particularly in

the case of Executive bodies, how those minutes are distributed beyond the membership of an Executive body to the wider body (e.g., how minutes of a Conference Executive meeting are distributed not only to the members of the Conference Executive but also to other interested persons in the Conference).

The 39th General Council 2006 made a Decision to produce a French translation of *The Manual*. The intention is to have a full French language translation available for the 2010 edition of *The Manual*. The presence of one of the persons involved in this translation project for a portion of the Manual Committee's meeting in the winter of 2009 was instructive in its revelation of some of the challenges around the translation of particular terms; those challenges have led the Committee to further consideration of some of the English terms that are used in *The Manual*.

We also devoted some time during the triennium to a consideration of what matters should be found in *The Manual* versus procedures and processes that would better be placed in a handbook. We would like, where possible, to reduce the size of *The Manual*. At the same time, we recognize the importance of *The Manual* as a document that enables any member or adherent to know what governance processes must be followed in the operations of the committees, courts, and related bodies of the Church. Such information should be readily available in one place (i.e., *The Manual*) and not require extensive searching on the Church's web site or in policy handbooks to discover. In that sense, *The Manual*, at its best, provides information that reduces the power imbalance of some persons knowing the governance processes that must to be followed while others do not. By laying out mandated processes in *The Manual*, the Church has tried to enable a more equal and knowledgeable participation by all persons in the governance of the Church. The Committee's operative principle in considering what should be in *The Manual*, therefore, is as follows: if the matter of governance is mandatory, then it should be in *The Manual*; if it is advisory, then it does not need to be included. For example the requirements around the membership of a Joint Search Committee and the particular body or bodies to whom that Committee must bring its recommendation should be in *The Manual*. Guidelines concerning how the Committee should meet, who should be its Chairperson, the areas it might explore during an interview with a candidate, etc., are important, but they should be in a handbook since they are "guidelines" (things that might be wise to do or that are advisory), not mandates that must be followed.

I want to conclude by expressing my personal gratitude to those who have done this work during some or all of the triennium—John Burton, Gail Christy, Cynthia Gunn, John Hamilton, Michael Hare, Cindy Laing, Alan MacLean, Nora Sanders, George Thurlow, Pat West, and Don Willmer. These persons, who were or are either members of the Manual Committee or resource persons to it, have done much work both at and between meetings. Their capacity for logical thinking, their skill in writing, their good humour, and their ready care for others have made the meetings of this Committee during the past triennium events to which I have looked forward.

John H. Young  
Chairperson

**Table 1 Current Distribution of 372 Commissioners (Minimum 16 from any conference)**

Conference	RM	%RM	IG	%IG	HH	%HH	MP	%MP	%MP/(%)4	Round, even	
Newfoundland & Labrador	18,781	4.5%	18,525	6.4%	21,305	4.9%	94	3.9%	4.9%	16.7	<b>16</b>
Maritime	64,069	15.2%	36,479	12.6%	59,497	13.7%	282	11.7%	13.3%	45.2	<b>46</b>
Montreal and Ottawa	33,111	7.9%	20,442	7.1%	30,335	7.0%	183	7.6%	7.4%	25.0	<b>26</b>
Bay of Quinte	41,709	9.9%	28,101	9.7%	40,878	9.4%	221	9.1%	9.5%	32.4	<b>32</b>
Toronto	44,102	10.5%	33,267	11.5%	46,461	10.7%	307	12.7%	11.3%	38.5	<b>38</b>
Hamilton	48,153	11.4%	33,314	11.5%	46,827	10.8%	277	11.4%	11.3%	38.4	<b>38</b>
London	47,607	11.3%	30,489	10.5%	45,676	10.5%	240	9.9%	10.6%	35.9	<b>36</b>
Manitoba and NW Ontario	31,294	7.4%	21,884	7.6%	34,733	8.0%	181	7.5%	7.6%	25.9	<b>26</b>
Saskatchewan	27,849	6.6%	20,400	7.0%	34,107	7.8%	165	6.8%	7.1%	24.1	<b>24</b>
Alberta and NW	36,871	8.8%	25,354	8.8%	41,532	9.5%	232	9.6%	9.2%	31.2	<b>32</b>
British Columbia	27,202	6.5%	21,129	7.3%	33,744	7.8%	238	9.8%	7.8%	26.7	<b>26</b>
Sub-total	420,748	100.0%	289,384	100.0%	435,095	100.0%	2,420	100.0%	100.0%	340.0	340
Manitou	5,874		4,879		7,734		46				<b>16</b>
All Native Circle	2,866		1,032		4,203		32				<b>16</b>
{National Misc.}	4,479		0		5,831		0				
Sub-total	13,219		5,911		17,768		78				32
<b>Grand Total</b>	<b>433,967</b>		<b>295,295</b>		<b>452,863</b>		<b>2,498</b>				<b>372</b>

**Table 2 Proposed Distribution of 300 Elected Commissioners (Minimum 10 from any Conference) plus 3 additional Commissioners from each Conference via Remit 6**

Conference	% Total	Minimum any Conference	Number over Minimum	Sub-Total	Remit 6	Total	Current Distribution	Change
Newfoundland & Labrador	4.79%	10	4	14	3	17	18	-1
Maritime	12.97%	10	26	36	3	39	44	-5
Montreal and Ottawa	7.19%	10	10	20	3	23	26	-3
Bay of Quinte	9.30%	10	16	26	3	29	32	-3
Toronto	11.05%	10	22	32	3	35	38	-3
Hamilton	11.01%	10	22	32	3	35	38	-3
London	10.31%	10	20	30	3	33	36	-3
Manitou	1.65%	10	0	10	3	13	16	-3
Manitoba and NW Ontario	7.43%	10	12	22	3	25	26	-1
Saskatchewan	6.91%	10	10	20	3	23	24	-1
Alberta and NW	8.94%	10	16	26	3	29	32	-3
British Columbia	7.64%	10	12	22	3	25	26	-1
All Native Circle	0.81%	10	0	10	4	14	16	-2
<b>Total</b>	<b>100.00%</b>	<b>130</b>	<b>170</b>	<b>300</b>	<b>40</b>	<b>340</b>	<b>372</b>	<b>-32</b>

**MODERATOR'S ADVISORY COMMITTEE FINAL ACCOUNTABILITY REPORT****Origin:** 39th Moderator's Advisory Committee (MAC)

It has been a privilege and honour to serve both the Office of the Moderator and the wider church in the capacity as Moderator's Advisory Committee to the 39th Moderator of The United Church of Canada.

Following an initiation and briefing in 2006, the Committee set about its task to assist the Moderator in its primary role: *to advise and support the incumbent Moderator and to assist him to fulfil his term of office most effectively*. In order to fulfil our mandate, over the course of the three-year term, the Committee met on 12 occasions. Of those meetings, five were face-to-face and seven were by teleconference call. Incorporating the "Call to Purpose" discerned at the 39th General Council in Thunder Bay, the focus of the Moderator's term and guidelines for planning Conference visits were outlined in a document we entitled, "Imagining a Way".

However, the term unfolded in a way that we couldn't have imagined. Goals we set were abandoned and new ones drafted as we walked with the Moderator through the valley of the shadow. We are thankful to the wider church including the staff at Church House, Conference Personnel, and Former Moderators for their support of the Moderator during his cancer treatment and recovery. Two-thirds through his term, the Moderator invited the Committee to join him in a time of discernment reviewing the first two years and looking ahead to the third. We are grateful to Brian Nichols, an Expressive Arts Instructor with the Haliburton School of Fine Arts, for guiding us through this process in a deeply creative way. In the end, the Spirit led us again to make space and to rebalance priorities.

Despite the uncertainty of the early days of his term, this was a rich time. Indeed, the Moderator, in essence, became one of the "voices on the margin" that he was intending to listen to during his term and, with our encouragement, shared that voice with the wider church and beyond. The Moderator began a blog on wondercafe.ca which was then cross-posted to the United Church website and finally incorporated into a book, along with other writings, entitled *Postcards from the Valley*, published by the United Church Publishing House. Perhaps aware of the impact of these initial postings, and to thank him for this gift so early on in his term, Huntington College conferred an honorary Doctor of Divinity Degree on November 8, 2007.

This Moderator took the biblical imperative, "be not afraid" to heart! Along with his regular blog on wondercafe.ca, the Moderator opened an active page on Facebook and posted articles on emergingspirit.ca to reach a wider demographic. He submitted regular articles to the United Church *Observer* and, despite the challenge of the closure of Berkeley Studio, was able to record seasonal messages, Conference messages, Confirmation messages, and messages of encouragement to current Commissioners that were then able to be downloaded from the national website for congregational use, thereby encouraging others to embrace what the world considers weakness as the place where one often encounters God's power.

Of the variety of media explored, the Moderator was also a correspondent, writing letters of support, encouragement, challenge, and invitation – responding to everything from devastating floods in B.C. and tragic deaths off the Newfoundland coast, to inviting conversation around

faith stirred up by bus ads and considering faithful community response in times of economic crisis. As well, during the cutbacks and restructuring at the National Office in 2007 and again, in 2009, the Moderator spent a great deal of time on the phone, listening and responding to those from across the country who felt most affected.

Using “Imagining a Way” as our guide, we attempted to accommodate the more than 300 invitations that were received by the Office of the Moderator over the term. Of the ones that could be accommodated, some were incorporated into Conference Visits while Church House staff fulfilled others.

During the term, the Moderator travelled from coast to coast to coast, making an official visit to each of the 13 Conferences with the average stay six days in length as well as being the first Moderator to travel to Inuvik. He made three overseas visits – Israel and Palestine in 2007, Colombia and Nicaragua in 2008, and Cuba in 2009. During all of his visits, the Moderator sought out opportunities to listen to the voices on the margin as well as take every opportunity possible to connect with youth and young adults, and to visit with First Nations communities as directed by the 39th General Council. Indeed, over his term, the Moderator attended 15 First Nations and Right Relations events and gatherings and visited with 14 First Nations Communities where he presented copies of the 1986 Apology to First Nations Peoples, each in their own language, including Ojibway, Plains Cree, Swampy Cree, Mohawk, Oneida, Mi’maq and English.

One of the many gifts that the Moderator brought to the Office was his ability to explore using the expressive arts. In fact, in “Imagining a Way” he writes of his deep longing to engage the church in an act of imagination. Whether it was through on-line discussions, blog postings, recorded messages, Town Hall meetings, worship opportunities, sacred gatherings, pastoral letters, or Expressive Arts Workshops, the Moderator was able to engage the wider church in thinking and dreaming about the ways in which we are called to listen and then respond.

As a group that prayed together and played together, we provided counsel, discernment and support for a three-year journey that was nothing like we imagined but certainly more than we could have hoped, for The Potter has been at work among us. And we all have been fashioned anew. Perhaps this message in his 2008 Confirmation message sums it up. The Moderator says: “The promise you are making today will shape your life in amazing ways. It is a covenant that you are making to be shaped by God’s call in community”.

As a Committee, we extend our wonder and appreciation to Pearl, Jeremiah and Naomi Giuliano who took the risk to share their beloved with the wider church; to the congregation of St. John’s United Church and the community of Marathon, Ontario, for gifting us with one who has been shaped by the ragged coastline; and to Cambrian Presbytery and Manitoba & Northwestern Ontario Conference who trusted the spirit and asked David to consider letting his name stand for the Office of Moderator. We are grateful.

Rev. Nancy Ferguson, Chair – appointed

Respectfully submitted on behalf of the Committee:

Rt. Rev. Dr. David Giuliano, Moderator  
Marion Best, Former Moderator  
Mary-Frances Denis, Communications Officer  
Susan Fortner, Moderator's Administrative Assistant  
Adam Kilner – appointed  
Rev. Keith Reynolds – appointed  
Nora Sanders, General Secretary  
Tarance Whiteye, General Council Executive Representative

## **REPORT OF THE COMMITTEE ON THEOLOGY AND FAITH**

**Origin:** Committee on Theology and Faith

The Committee on Theology and Faith is accountable to General Council and the Executive of the General Council. The purpose of the committee, as outlined in its current terms of reference, is to study, clarify and make provisions for the issuance of position statements of the theology of The United Church of Canada. The tasks of the committee are

- to identify, encourage, coordinate, and, where necessary, initiate theological reflection on goals and programs of General Council, its units, and other jurisdictions
- to clarify and maintain the teaching focus in accord with current theological expression in The United Church of Canada
- to study and examine faith statements, and make provision for the publishing of new statements from time to time
- to encourage and to commission theological writing for the use of the church
- to stimulate ecumenical theological dialogue

### **Membership**

Membership for this triennium included ten newly-appointed members and two members serving their second term. The committee gathered in five regular meetings at Church House, one meeting in Winnipeg, via two tele-conference calls, and in one joint meeting with the Inter-Church Inter-Faith Committee at Church House. Working in task group units, the committee was able to explore and learn about new initiatives and collaborate with other working groups to respond to assignments from General Council and the Executive. We were supported by Bruce Gregersen, General Council Minister, Programs for Mission and Ministry, with staff support by Diane Douglass and Sara Johnson.

### **Work of the Committee – from 39th General Council 2006**

Assignments to the committee included Bay of Quinte Proposal 1, The Meaning of Ministry. Two members of the committee worked on the inter-unit The Meaning of Ministry Task Group, whose report appears elsewhere in this workbook.



### **From the Executive of the General Council**

In response to a motion from the Executive of the General Council in November 2007, the Committee on Theology and Faith responded in writing in May 2008 to a request “to reflect on the General Council governance model and our understanding of the conciliar church.” (See Appendix)

At its November 2008 meeting, the Executive of the General Council asked the committee to review a proposal from AFFIRM to consider the addition of a new line to “A New Creed.” In consultation with AFFIRM, the committee agreed that it would undertake a process through the next triennium that would invite consideration from across the church of the theological meaning and implications of the proposed line, “To honour diversity gifted in human form,” to follow “to live with respect in Creation.”

### **New Initiatives**

Having completed a significant piece of work in *A Song of Faith* (39th General Council 2006) and with a new committee membership, it was necessary for the committee to engage in community-building and learning about the aspects of its mandate. In order to familiarize itself with ongoing current work of the national church, the committee received presentations from the Empire Task Group and the Inter-Church Inter-Faith Committee of the Justice, Global and Ecumenical Relations Unit. The committee also received an update on resource development of *A Song of Faith* and offered suggestions for additional resources for use in the church.

Areas suggested for further development that would help the committee attend to its mandate included the practice of theological reflection, models of theological reflection, and coordination of symposia on an emerging issue.

### **Symposia**

Subsequently, the committee settled on the use of a series of symposia in order to invite the church to engage in theological reflection on issues of current concern. Each symposium would involve collaboration with theological schools and other areas of learning, and would accompany a meeting of the committee in various locations across the country. The participation of the local community would be encouraged and sought.

After some consideration, the committee decided to focus on how power is understood and engaged within the church and society. The decision to focus on this topic was motivated, in part, by the work on conciliarity. The committee outlined the focus of the study in the following text, which was included as part of a call for submissions:

As mainline denominations are being challenged by postcolonial and postmodern critique, how is power understood and engaged in the church? Because church and society have been inseparably linked, especially in United Church history, how does the church’s understanding and practice of power involve and engage the world? The Committee on Theology and Faith of The United Church of Canada (CTF) is proposing a three year study on power in the church. This first symposium of five invites an initial exploration in the following areas:

1. Mission and Power. How does power function in the practice of Christian mission?
2. United Church Identity and Power. In relation to the intercultural commitments of the church, how does the church move beyond practices of assimilation while maintaining its identity?
3. Empire and Power. What relationship exists between the church's theological beliefs, its understandings and practice of power, and current expressions of empire?
4. Inter-Faith Relations. How does the church move beyond beliefs and practices of exclusion for the sake of the healing of the world?
5. Right Relations with First Nations Peoples. How might the power of the majority church be transformed in engagement with First Nations' peoples and spirituality?
6. Conciliarity and Governance. In what direction does a theological articulation of the nature of power in church governance point us?
7. Leadership and power. How are shifting generational attitudes to authority shaping our understanding of faithful models of leadership in the church?
8. Popular Culture, Technology and Power. How is the church affected by the explosion of technologically propelled social movements?
9. Ecological crisis. Is there a kairos moment in the threat of global ecological disaster that helps us understand the interconnection of all aspects of power?

The first symposium on the topic “Re-Imaging Power in Church and Society” was held on April 24, 2009 at the Faculty of Theology, University of Winnipeg. Fifteen presentations, some using varied delivery styles such as dance, art, and video, were made to an audience made up of students, lay people, clergy, theological educators and politicians. It is the committee's hope to be able to provide a report on each symposium as a way of inviting the whole church to accompany the symposia process. The possibilities include internet blogs and publication in such periodicals as *Touchstone* magazine.

### **Integration with the Inter-Church Inter-Faith Committee**

For the past two decades, conversations of various forms have been held concerning the overlap and similarity of work between the Inter-Church Inter-Faith Committee (located within the Justice, Global and Ecumenical Relations Unit) and the Committee on Theology and Faith. (Prior to 2002, the Inter-Church Inter-Faith Committee was a standing committee of General Council, parallel to the Committee on Theology and Faith.) Initiated by a proposed reorganization of the Justice, Global and Ecumenical Relations Unit, the conversation was entered into again in this triennium.

A working group of representatives of both committees met to explore the feasibility and implications of integrating the two committees. The group reflected on the following areas of work that specifically overlapped the two committees:

- Response to theological questions raised in the context of ecumenical (inter-church and inter-faith) relationships, i.e. sacramental theology, baptism, ecclesiology, ministry, theology of religions. In some cases, a specific response is asked of the United Church by a body in which we participate, and there has been some lack of clarity about where lead responsibility lay, and how to ensure a response that integrates various commitments of the United Church.
- Significant aspects of ecumenical engagement (World Council of Churches (WCC) Faith and Order, Interreligious Dialogue, Canadian Council of Churches (CCC) Faith and Witness,

Canadian ecumenical and inter-faith dialogues) would benefit from attention by a group that includes the mix of skills, knowledge, experience and wisdom represented by the two existing committees, i.e. active engagement in inter-church and inter-faith activities locally and strong theological skills.

- The need to ensure that United Church members and courts bring to inter-church and inter-faith engagement clearly articulated theological understandings that represent doctrinal and “lived” theo-ethical convictions of the United Church, and that theological and ethical work be informed by theological reflection on being faithful “in a pluralistic world in which we are called to love our neighbour.”

The working group noted that The United Church of Canada now exists within a pluralist, post-modern and post-Western world. Insofar as the church is called to be a leavening agent within society, it must express its understanding of that faith within this same context. As we study, clarify and make provisions for the issuance of position statements expressive of the theology of The United Church of Canada, an inter-church, inter-faith lens is necessary in considering how our theological expressions might be framed and received within this pluralistic context.

In this context, the work of both the Inter-Church Inter-Faith Committee and the Committee on Theology and Faith seems incomplete without the involvement and perspective of the other. Healthy ecumenical relationships cannot be conceived of or achieved in isolation of theological reflection. Likewise, theological reflection is incomplete without ecumenical consideration.

Furthermore, theological expression consistent with the church’s commitment to “whole world ecumenism” strengthens the capacity for United Church institutions and people to embrace an understanding of the “other,” while communicating with integrity who we are. The blending of theological reflection and practical work will help to provide the tools that our church needs.

It was the opinion of the working group that theology, faith and whole world ecumenism naturally belong together. Within position statements, ecumenical theological dialogue and consideration of goals and programs of the General Council, a committee structure that brings these two groups together would ensure the integration of the various commitments of The United Church of Canada.

The document, *Mending the World*, called the church to “see the world through God’s tears, and to bend... to the task of worrying about what God worries about when God gets up in the morning.” Theological reflection is concerned with what God is concerned about. Our task is not abstract reflection but theological engagement with the crucial issues of our time. To engage these issues, *Mending the World* identified several affirmations that also provide a rationale for a new committee:

“...that God calls the church to do separately only what it cannot do with others...”

“...that God calls the church to profess its faith in ways that honour God’s love for all people and creation...”

“that God calls the church...to discern God’s Spirit in people of other religions and ideologies...”

The preamble of *A Song of Faith* suggests that, in addition to providing a statement of faith, which is a verbal picture of what we understand our faith to be at the beginning of the 21st century, this statement is also “a means of ongoing reflection and an invitation to the church to live out its convictions in relation to the world in which we live.” It is this intersection of engagement with the world and theological articulation that is a critical mark of the theological life of the United Church. Together, theological reflection and ecumenical action share common objectives in God’s yearning for the healing of all creation.

The story of the Syro-Phoenician woman in Mark’s gospel (Mark 7:24-30) reminds us of someone who tested Jesus’ understanding of his mission and expanded the boundaries of his vision. As we seek to follow Jesus in God’s mission, our theology needs to be continually challenged by the awareness that the world is much larger than our own culture, faith, and perspective. We can never truly know ourselves in isolation. It is in relationship that our ideas are tested, and in relationship that we are held accountable for what we believe and do.

The Committee on Theology and Faith affirmed that theological and ecumenical tasks of the church are interrelated and that bringing the work of the two committees together will strengthen that connection and assist the church to reflect and live faithfully in a diverse world.

The Inter-Church Inter-Faith Committee adopted a similar affirmation.

Subsequently a joint meeting was held between the two committees and representatives of the Task Group to Review the Mandates of General Council Committees. The joint meeting reviewed and adapted proposed terms of reference for the new committee, The Theology and Inter-Church Inter-Faith Relations Committee.

It was agreed that the Task Group to Review the Mandates of General Council Committees would bring forward to the 40th General Council 2009 the proposed terms of reference with the full concurrence of the Committee on Theology and Faith and the Inter-Church Inter-Faith Committee.

### **Ecclesiology and the Nature and Mission of the Church.**

In the context of the shared conversation on integration, the Inter-Church Inter-Faith Committee invited the Committee on Theology and Faith to consider a joint response to two ecumenical documents, *Called to be Church* and *The Nature and Mission of the Church*. These documents are part of an exploration of the World Council of Churches that parallels the earlier work on baptism, Eucharist and ministry.

In its review of the two documents and in reflection on other work that it has engaged, the Committee on Theology and Faith has begun to identify questions on our understanding of the church (ecclesiology) as a central concern.

At the March 2009 meeting of the Executive of the General Council, the Interculturalism Task Group requested through the Executive that the Committee on Theology and Faith “explore options to engage The United Church of Canada in national conversations to discern what are the

essential core values for The United Church of Canada, how these core values may differ from cultural values, and offer a report back to the 41st General Council in 2012.”

The Committee on Theology and Faith believes that this is also a question of ecclesiology and proposes therefore to link the studies. It has identified the following question as a starting point in that exploration:

*What are the core values, beliefs and practices that your congregation believes are essential to being a church today? As the United Church faces the need to transform itself in the dramatically changing cultural context of Canada, which of these values are non-negotiable?*

The Committee on Theology and Faith will report to the Executive of the General Council on further work in this area.

Respectfully submitted

Arlyce Schiebout, Chair

Eloi Gunn

Gordon MacDermid

Kristin Philipson

Staff: Bruce Gregersen

Harry Disher

Norman Laird

Wendy MacLean

Grant Joseph Queskekapow

Janet Gear

Jeong-Woo Lee

Barry Morris

Tracy Trothen

## **Appendix**

### **Conciliarity and the General Council Governance Model**

Origin: Committee on Theology and Faith

#### **Task**

The Executive of the General Council directed the Committee on Theology and Faith to “reflect on the General Council governance model and our understanding of the conciliar church and report in writing to the May 2008 Executive of General Council meeting.” (2007-11-16-250)

#### **Principle Affirmations**

1. Conciliarity, as one of a number of streams of ecclesial identity, is expressed in various models of governance. Conciliarity and the current governance model of the Executive of the General Council are not necessarily in conflict.
2. Any model of governance is susceptible to the powers of both sin and grace.
3. In the current context there is a crisis of trust in the United Church leadership.

#### **Context**

At the root of the discontent which led to this task is a concern about authority and accountability among ourselves and our limited resources

- in relationship to God
- in relationship to our historical commitments and community (communion of saints)
- in prophetic relationship to the least audible voices (the earth and those marginalized in our world)

### **Framing the Question**

Embracing, as we do, a pneumatological ecclesiology, a Reformed tradition of trust in the Holy Spirit at work in and among us as the gathered body, functioning by varied models of governance, we ask ourselves:

Do we trust the presence and movement of the Spirit?

What room is there in any model of governance for discernment of the movement of the Spirit by which and in which the church would TRUST, have confidence in [confides], its practice of governance?

What enables the deepening of trust within our structures of governance?

What threatens the conciliar spirit of our work as church?

In what ways can the manner in which we govern ourselves block the voice of the Spirit? In other words, where do we find sin in our ways of operating in ANY model of governance?

In the inevitability of the sin of not being in alignment with the movement of the Spirit, what room is there in our governance structure for acknowledgement of sin? What room is there for

- dissent?
- reconsideration?
- willingness to live in creative tension?
- willing compromise?
- repentance?
- reconciliation?

In the building up of trust in the face of failures, hurt and brokenness

- among ourselves
- in relationship to a Trinitarian God
- in relationship to the communion of saints, and
- in relationship to the least audible voices

how are we receptive to the power of grace within the church's governance structure?

How do we affirm and celebrate the Spirit's movement in our midst? How do we recognize evidence of the presence of the Spirit in creative tension, healthy conflict and painful change?

### **Identifying Issues**

Specifically, failures of trust in relationships of accountability and authority arise in the exercise of decision-making regarding

- staffing and job security
- budgeting and allocation of scarce resources
- priority-setting for programs (who decides and how is this decision made?)
- participation in decision-making
- perception of how power is exercised
- resistance to leadership

In this regard, we question whether or not the recent shift of governance is responsible for the discontent about the specific issues named above. Would these issues have arisen regardless of any shift in governance?

Our discernment is based not solely on the process by which decisions are made, but on the fruits of those decisions and the extent to which we recognize ourselves as children of God in them. We make this prayerful discernment as the body of Christ aligned with the Spirit in our commitments, our relationships with one another, and our growth in the light of Christ.

We encourage the Executive of the General Council to attend to processes throughout the church that develop and build trust.

## **INTERCULTURAL MINISTRIES: A PROCESS OF CHURCH-WIDE TRANSFORMATION (INTERIM REPORT)**

**Origin:** Permanent Committee on Programs for Ministry and Mission  
Task Group on Intercultural Ministries

### **Background and Introduction**

In 2006, The United Church of Canada committed itself to becoming an intercultural<sup>1</sup> church. In “A Transformative Vision for The United Church of Canada,” approved at the 39th General Council, the church declared that

intercultural dimensions of ministries [will] be a denominational priority in living out its commitment to racial justice, where there is mutually respectful diversity and full and equitable participation of all Aboriginal, francophone, ethnic minority, and ethnic majority constituencies in the total life, mission, and practices of the whole church.”<sup>2</sup>

The church affirmed that this commitment will be a process — a prayerful journey of transformation — affecting all areas of the church’s life. The Executive of General Council, in 2007, reaffirmed intercultural ministries as a denominational priority for the church. The vision of an intercultural church calls all to move toward becoming mutually welcoming and racially just communities, and calls all people to be changed.

God is calling us to transformation as individuals, as communities, as church, with all the traditions and cultures we have been gifted with. Not one thing will be left untouched in God’s transformative power, including our culture that is the intersection of our beliefs, our values, our worldviews, our language(s), our customs, our traditions, our ethnic heritages, our memories. Are we willing to risk letting go of our hold on our cultures to God’s transformation and grieve the passing of old structures and unearned privileges?<sup>3</sup>

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<sup>1</sup> “Mutually reciprocal relationships among and between cultures” (*Canadian Oxford Dictionary*).

<sup>2</sup> “A Transformative Vision for The United Church of Canada,” Report to the 39th General Council of The United Church of Canada, 2006, *Record of Proceedings*, p. 137.

<sup>3</sup> “A Transformative Vision for The United Church of Canada,” p. 145.

As the church risks letting go of some structures, traditions, and manifestations of cultural empire, there will inevitably be grief, as there is with any kind of change. Yet, the promise of transformation and our theological understanding of new life means that, as some old things pass on, new things will also come to life:

“The dwelling of God is with human beings. God will dwell with them, and they shall be God’s people, and God will indeed be with them. God will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.” And the one who sat upon the throne said, “See, I make all things new.”

Revelation 21:3b–5a, *An Inclusive-Language Lectionary*<sup>4</sup>

How does a church culture, which is based in relationships, begin to relate differently? How do people risk letting go of their hold on their cultures — and the hold our cultures have on us? How do we make space for new perspectives of interacting with God’s peoples through diverse intercultural communities? The exploration of these and other questions will further the recommendations in “A Transformative Vision for The United Church of Canada” and continue the development of church-wide transformation.

This document, “Intercultural Ministries: A Process of Church-Wide Transformation,” is therefore presented as an interim report at an early stage in the process. A more comprehensive report, with recommendations, will be offered to the 41st General Council in 2012.

### **Task Group on Intercultural Ministries**

The Task Group on Intercultural Ministries—with Aboriginal, francophone, Deaf, and cultural, linguistic, and racialized communities—is established to assist the United Church in its efforts to become an intercultural and racially just church. It began meeting in January 2008 to continue to shape programs, processes, and policies about intercultural ministries, from representatives’ community perspectives, for the church as a whole. It is a multilingual, multiracial, intercultural group that operates with simultaneous translation between English, French, and American Sign Language (ASL).

The task group is working to better understand similarities and differences between diverse cultural communities in the United Church, and has realized that intercultural ministries are highly contextual. Consequently, the task group has begun to immerse itself in diverse cultural communities. To date, the task group has visited an Aboriginal community and the Francophone context in Quebec. The group will continue to immerse itself in diverse cultural, linguistic, and racialized communities, to enable the insights thus gleaned to shape the final report and recommendations for the church.

Intense cultural immersions will help the task group ground its report, and its proposals to the 41st General Council (2012), in the realities of diverse communities. These experiences and contexts will help to offer a framework for the church as a whole. Intercultural immersions

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<sup>4</sup> *An Inclusive-Language Lectionary: Readings for Year C*. Revised Edition. Published for The Cooperative Publication Association by John Knox Press, Atlanta; The Pilgrim Press, New York; The Westminster Press, Philadelphia 1988, p. 143.



provide people with greater insight into their own contexts, and help all people ask questions about their own cultural contexts in relation to others. These encounters help people define their own cultural contexts with more clarity, question ways they can facilitate and be catalysts for others, and begin processes to enable individuals and groups to better see things through an intercultural lens. Intercultural immersions, therefore, provide an important opportunity for leadership development.

The task group is also clear that the way in which the intercultural church manifests itself will be quite different in different parts of the country. Rural and urban differences, the makeup of existing cultural communities, languages, and many other differences will affect how a community lives into the intercultural reality. The final report, therefore, must be grounded in these differences; a one-size-fits-all approach will not work for our diverse nation.

The task group will develop an intercultural lens to help the church as a whole view its entire ministry, programs, and processes to better encompass intercultural perspectives. This lens will be integrated with the empire lens and other lenses used in the church, such as those of racial justice and inclusive language. Part of the group's work over the next few years will be to help determine ways in which these lenses can be integrated and potentially used together.

High on the task group's agenda is a focus on process and on ways of being together. The task group has intentionally created intercultural spaces in its gatherings, such that each person and the diverse cultural groups are changed through their interactions with each other. It is not a typical task group that meets and makes motions; rather, its members have created space for each other, learn from each other, and enable those learnings to help shape the group's desires for the church. The group will offer its reflections from this process, and how such processes could be used by other committees and task groups. These ways of being together are grounded in a commitment to racial justice and the inclusion of all peoples in the life of the church.

It is a rare space where diverse cultural, linguistic, and racialized communities come together for dialogue, to consider the meaning of ministry in their contexts, and to develop intercultural theologies from their community perspectives. In the United Church, through the Apology to First Nations Peoples, the legacy of residential schools, and Circle and Cross processes, the church has had some interactions between Aboriginal and White peoples. However, it is rare for there to be intentional interactions between francophone and racialized peoples, Aboriginal and racialized peoples, or other community interactions.

The task group will make recommendations on how such interactions can be intentional for the various courts and meetings of the church, including General Councils, and how intercultural dynamics could help to transform the church as a whole.

### **Mission and Identity**

As the intercultural church takes shape, there are ongoing questions about identity, the meaning of mission, and what this means for diverse cultural communities and theologies. The intercultural church is essentially about the mission of God in the world. Intercultural ministries are not an optional extra added onto existing programs; rather, they are the mission of the church as a whole, for all peoples in all places.

Our church's understanding of mission continues to evolve. Currently, however, the United Church does not have a firm mission strategy or focus to support new cultural communities. The engagement of cultural, linguistic, and racialized communities will affect the perceived identity of the church. Consequently, there needs to be discussion of the framework of the church's identity in the context of mission.

In living into this intercultural mission, the intercultural programmatic piece focuses on four major areas:

- education and animation
- new ministries
- leadership development
- transforming structures and systems

### **Education and Animation**

The "animation" of the intercultural church includes people and processes that make things come alive. To effectively animate interculturalism, several program initiatives will take place.

#### *1. Presbytery/District Workshops:*

Workshops with presbyteries/districts are an expression of our denomination's concern to address racial justice and intercultural injuries. They are also a way to help discover and create more leaders who can effectively work in the growing intercultural church. These training workshops seek to both consciously help people to develop intercultural skills for use in ministry contexts, and also to strengthen existing leaders who already have some knowledge of leadership for the intercultural church.

A racial justice education component will be included in the training as one of the first steps in what will be a long journey toward becoming an intercultural denomination.

The purposes of the workshops are as follows:

- to increase the intercultural competence of those in pastoral relations, pastoral oversight, and Education and Students (E&S) networks who oversee cultural, linguistic, and racialized congregations and ministry personnel
- to work with congregations with ministry personnel from cultural, linguistic, and racialized communities that are different from the congregation
- to gather insights from these pilot projects and pass them on to the task group for consideration of next steps in the education process

In addition to the presbytery/district workshops, educational resources are being developed for animation at a variety of levels.

#### *2. Transformative and Life-Long Learning:*

Working with presbyteries/districts is one aspect of becoming an intercultural church; at the same time, some cultural, linguistic, and racialized communities also need to learn more about the tradition, history, and current structure of the United Church. These two educational processes will be taking place simultaneously.

But education is not all that is needed to help the church move toward church-wide transformation. One of the challenges is that intercultural training programs may lead to producing “graduates” who think they know all that they need to know. In reality, ongoing, lifelong learning and engagement are needed for leadership in the changing church. Further, a transformation by God’s Spirit of hearts — in addition to minds and spirits — is needed for interculturalism to blossom in our church today.

## **New Ministries in an Intercultural Context**

### *1. Intercultural Theologies:*

The task group has begun to explore the meanings of intercultural theologies in the Canadian context. There are feminist theologies, Africentric theologies, theologies of *Han*, womanist theologies, Aboriginal spiritualities, and more: these emerged from unique community-based perspectives and were rooted in their cultural contexts. Intercultural theologies will be similarly rooted in context. Hence, the immersion of the task group in diverse cultural communities is crucial to its development of contextual intercultural theologies. The work on intercultural theologies will not be done in isolation from theological work that has already been done by the United Church; the task group will seek to make links to the “Song of Faith” and to work with the Committee on Theology and Faith.

Congregations and individuals in The United Church of Canada embrace diverse theologies: the theological spectrum in the United Church ranges from very conservative to post-Christian. This diversity exists in almost all cultural communities; hence, no one cultural community can be labelled as having only one particular theological perspective. The intercultural theologies that the task group is developing will take into consideration the breadth of theological diversity that exists in the church. The theologies will also be formed within the tradition of The United Church of Canada in relation to the celebration of diversity and journeys of radical welcoming.

The task group has reflected that all peoples are shaped by their cultural communities, and many people have shared that stories are significant to both their faith and culture. The development of intercultural theologies in the Canadian context will therefore likely be a narrative one, based in community, and using stories.

### *2. Core Values and Cultural Values:*

In becoming an intercultural church, many cultural communities may begin to interact in ways they have not interacted before. There are times, however, when such intensive interactions have the potential to create conflict—especially when cultural values clash with core values of The United Church of Canada.

The United Church, for example, deeply values non-literal interpretations when reading the Bible, as well as the ordination of women and of gay and lesbian people. The church came to understandings of each of these values through broad, at times painful, processes of prayerful discernment. These processes do not need to be revisited.

But some individuals and some communities have very different understandings of the scriptures and different perspectives on who should be ordained in the United Church. For example, for some, the ordination of women is a justice issue, which is well supported through scriptures; for

others, it runs contrary to their understanding of the Bible and of the role of women in the church. Some might also say that their understandings of women's leadership and other church-related issues are cultural values, and if they are cultural values, that they supersede values held in the church.

The church must begin to discern the differences between cultural values and core values. What is absolutely essential to who we are and what we believe? The whole church needs to be involved in this conversation. What does it mean to be in The United Church of Canada? What is the difference between a cultural value and a core value? Such questions should be directly considered through national conversations.

### *3. New Church Development:*

The United Church of Canada has generally assumed that people who share the historic commitment of the United Church would find congregations in The United Church of Canada. Dr. Phyllis Airhart, Associate Professor of History of Christianity at Emmanuel College, observes the following:

The name "United" that was fought over and prized by the first generation means little to many newcomers to Canada, even those who identify themselves as Christian. Do Methodists coming from Ghana know enough about who we are to find their way to our door? What about a Presbyterian from Korea?<sup>5</sup>

These questions are not only for global partners and newcomers to Canada, but are also relevant to francophone peoples. For example, do Catholics from Trois Rivières, Montréal, or Duclos know enough about the United Church to find their way to the church's door? Similar questions may echo in other cultural, linguistic, and racialized communities.

The United Church has generally expected that people would seek out the church, rather than reaching out to them. Perhaps our posture regarding membership was more relevant to the period of new church development in the 1950s than it is today. Some congregations have made a commitment to work with neighbours, relating with mutual respect with all who wish to work for justice in their communities. Everyone is welcome to join the church, but there is no obligation to be Christian in order to work interculturally for God's justice. Everyone's identity is to be respected.

This has implications for new ministries with diverse cultural communities. In general, there is a steady decline in immigration from communities that form most of the church's cultural, linguistic, and racialized communities. For example, there is a decline in Japanese, Italian, Welsh, Hungarian, Armenian, and Cantonese-speaking Chinese immigrants. At the same time, there is significant growth in South Asian communities and the Mandarin-speaking Chinese population. These offer new ministry opportunities and opportunities to facilitate the participation of diverse groups in the church.

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<sup>5</sup> Presentation Paper to Amnprior Assembly, 2005.

This data is presented not so that the church will solely focus on numbers. Rather, one of the basic marks of a living organism is growth (Ephesians 2: 21). The body of Christ, as a living organism, is strengthened through healthy and sustainable growth. And ministries that engage these diverse cultural communities will strengthen and stretch the whole of The United Church of Canada. In offering a vision for transformation, we are called to active love for all as Jesus spelled out in the Great Commandment (Matthew 22:37–40).

Many of us lament the decline in church membership and attendance and financial resources. Perhaps the church can dare to reclaim such terms as evangelism, church planting, and discipleship, and engage new ministries with peoples who have traditionally been excluded. This is not an attempt to avoid becoming an endangered species; but rather, to live into active love with communities that have not been widely represented in the United Church. And, through the inclusion of diverse communities, the church as a whole may grow and be strengthened.

The church is called to invite into its doors those who have been excluded. The Great Commandment challenges us all to live into reconciliation, reflect on history, and consider who is missing from our midst.

#### 4. *Changing Demographics:*

Cultural, religious, and linguistic diversity were the context of the early Christian Church, and remain the context of the church today. In keeping with the United Church's justice-seeking and inclusive history, it is imperative for the church to respond to today's intercultural reality.<sup>6</sup>

The demographic landscape of Canada is changing rapidly, due in part to immigration. This changing landscape offers both challenges and opportunities for the church. It will require conversations with the various courts of the church on how to express a radical hospitality to these newcomers, and how to relate with our global partners to support people coming from diverse countries.

Stating realities about changing demographics does not mean that the success of our intercultural ministries relies solely on the numerical growth of cultural, linguistic, and racialized communities. However, increasing immigrant populations mean that we need to learn more about different cultures and traditions in order to participate in mutual dialogue and justice work.

Canada is a culturally diverse and complex country. One in five Canadians (20%) is an immigrant, and one in six (16.7%) is a racialized person.<sup>7</sup> By contrast, racialized peoples compose only about 1.4% of the membership of The United Church of Canada.<sup>8</sup>

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<sup>6</sup> "A Transformative Vision for The United Church of Canada," p. 2

<sup>7</sup> Statistics Canada, 2006, Canada's Ethno-cultural Mosaic, 2006 Census, Catalogue no. 97-562-X, pp. 5–9.

<sup>8</sup> *Year Book*, The United Church of Canada.

Table 1. IMMIGRANT POPULATION (2006)

<b>Group</b>	<b>% of Total Population</b>	<b>% of Immigrant Population</b>
South Asian	4 (1,262,900 people)	24.9
Chinese	3.9 (1,216,600 people)	24.0
Black	2.5 (783,800 people)	15.5
Other <sup>9</sup>	5.1	31.6

As well, a growing number of racialized peoples are Canadian-born, which highlights the importance of developing 1.5 generation<sup>10</sup> and second-generation ministry. Ministry with Canadian-born children of immigrant parents, and with post-adolescent youth who immigrate, offers particular opportunities for the whole church to seek to shape its mission to be more relevant to the changing cultural context of Canada.

The task group will continue to explore ways in which the church can respond to this changing reality.

#### *5. Re-imagining the Mutuality in Mission Program:*

The Mutuality in Mission program enables congregations — with the support of Conference and presbytery/district — to invite global partners into their local context from overseas to share in ministry. There are possibilities of re-imagining this process, as a way of helping the church reach new immigrants from our partner communities around the world.

As the church seeks to strengthen cultural, linguistic, and racialized communities and to offer them radical hospitality, it will be important to develop a “toolkit” of opportunities and responses to this diversity. Given our cultural context, diversity must be the key.

There will also need to be significant inter-unit conversations about the role of global mission partners. One possibility is a consultation with overseas ministry personnel who have returned home, to identify how their skills — language and cultural competencies — might assist congregations in our existing cultural, linguistic, and racialized communities and support immigrants from the countries where overseas personnel have served.

Currently, the oversight of the Mutuality in Mission program is housed in the Justice, Global and Ecumenical Relations Unit (JGER), and inter-unit conversations have already begun about ways to continue to re-imagine this program. Together, staff from JGER and from the Intercultural and Diverse Communities in Ministry Unit (ICDC) have been in conversation about future possibilities for this work to strengthen the process for the intercultural church. Next steps will be brought back to the Task Group on Intercultural Ministries; this is named in the work plan for the next triennium.

<sup>9</sup> This group includes Filipinos (8.1%), Latin Americans (6.0%), Arabs (5.2%), Southeast Asians (4.7%), West Asians (3.1%) Koreans (2.8%), Japanese (1.6%).

<sup>10</sup> The 1.5 generation refers to children and youth who immigrated to Canada, and who therefore have a clear memory of their country of birth, as well as their country to which they have immigrated.

#### 6. *New Ecumenical Partnerships:*

The commitment of the church to becoming intercultural is founded on a desire to be intentionally diverse, inclusive, and just. The commitment requires that the United Church become flexible, and that the whole church be a diverse one. It also requires that the church move beyond “one box fits all” to a variety of spaces and new ecumenical relationships.

It is clear that The United Church of Canada is not the only church or ecumenical body with a commitment to becoming intercultural. For this reason, the development of new ecumenical partnerships with historical allies as well as with new allies who find themselves in similar changing context would be helpful.

In addition to sharing resources among staff with common portfolios, another aspect of new partnerships would be through the recognition of immigrant church communities wishing to associate with The United Church of Canada. The United Church does not have current ecumenical partnerships with overseas partners such as the Korean Methodist Church, the Methodist Church Ghana, and the Church of South India. These same churches are experiencing a growing churchgoing immigrant population in Canada. New ecumenical partnerships could be developed with these churches to strengthen the immigrant churches in Canada.

The focus of these new partnerships would be much more on mission in Canada than on global mission. These new relationships could potentially be called partnerships of exchange, in addition to the church’s historic partnerships.

#### 7. *Community Ministries:*

Many community ministries work in neighbourhoods that are intercultural and multi-faith. Many such ministries also work in economically challenged communities, where social class and poverty are significant issues. The Task Group on Intercultural Ministries recognizes that conversation will be needed with community ministries, in order to effectively integrate questions about multi-faith communities and of social class.

#### 8. *Ministry with Other Marginalized Groups:*

Deaf communities have recently come into the intercultural space as a cultural community, and the Deaf Ministries Working Group is being integrated into the life of the ICDC Unit. Other cultural groups have expressed an interest in exploring the relationship between their cultural context and the broader intercultural space: Affirm United—an organization of people of all sexual orientations and gender identities within the United Church—would like stronger connections. Questions are also emerging about the United Church’s ministries with people who have disabilities, and where these ministries might fit.

A further question remains about the relationship between racial justice and the intercultural church. These conversations will be further explored as work on intercultural ministries continues.

## **Leadership Development**

### *1. Behold! One Another: An Intercultural Conference:*

The United Church of Canada's first conference on intercultural ministries took place October 30–November 2, 2008, in downtown Toronto. It was an inspirational and transformative encounter, for all people in The United Church of Canada, where participants could experience the joy of the intercultural church, explore what “intercultural” might mean in their contexts, and engage in a deep and rich experience.

“Behold! One Another” offered many opportunities for face-to-face encounter, discovery, and dialogue. There was time to explore theology, to gather tips and tools, and to consider deep structural issues of systemic injustice. It presented, for many, a leadership development opportunity and a space to further engage intercultural ministries. Nearly 300 people attended the conference, representing a wide diversity of racialized, cultural, and linguistic communities. Intercultural worship and interactions among diverse communities were key components of the gathering.

The task group believes that regional and national events similar to the “Behold!” conference need to continue to help the church experience the reality of becoming intercultural and to continue to spark processes of transformation, as “Behold!” did with Knox United in Winnipeg. Knox sent 12 people to the “Behold!” conference; they represented key traditional leaders as well as leaders from the newcomer communities. Knox United, grounded in a diverse cultural community, had been seeking transformation for several years. They opened their doors to the community, to conversations, dreams, and initiatives—such as an African market—and these initiatives took shape and grew; however, the Sunday morning crowd remained largely unchanged. After a number of alternative worship initiatives sputtered, it became clear that God's intent was to transform the Sunday morning community into a “global church”—that they were called to both hold on to their traditions and also add traditions of peoples from other places.

### *2. Training of Ministry Personnel:*

Ministry personnel and church leaders must be trained to work in the changing intercultural reality. Intercultural training will have implications for both theological schools and education centres. The task group has had passionate discussions about theological formation for worship leaders, and the need to include intercultural sensitivity training in seminaries and cultural realities in course work.

There is a difference between providing a workshop and influencing university programs. The task group is keen to see the formation of candidates for ministry produce clergy who are interculturally competent. Inter-unit conversations on training will continue.

### *3. Intercultural Immersion:*

The intercultural immersion experiences that have shaped the development of the task group are needed for leadership development across the church as a whole.



## **Transforming Structures and Systems**

One challenge to inclusion is that of spoken language. The Task Group on Intercultural Ministries and the ICDC Unit-Wide Committee feel the need to explore how best to address this issue — one approach is through simultaneous interpretation.

### *1. Simultaneous Interpretation:*

Simultaneous interpretation helps create access for people who currently cannot fully participate in the church's life, since their first language neither English nor French. The equipment and personnel needed can be quite costly. By offering simultaneous interpretation at national meetings and events from 2009 to 2012, the church will be able to gain experience-based information on the costs and benefits of providing simultaneous interpretation for a wide variety of national meetings. After this three-year trial period, the task group will be able to make recommendations regarding policies and practices for providing multilingual services.

During the test phase, simultaneous interpretation could be provided for four languages at several different events. Languages to be included may be French, American Sign Language (ASL), and at least two others. During this period, the project will explore the relationship between language and the participation of diverse cultural communities.

Simultaneous interpretation has already been used at a meeting of the Executive of General Council in November 2008, and at the “Behold!” conference. Informal simultaneous interpretation—without specialized equipment—is regularly used at meetings of the Task Group on Intercultural Ministries.

Simultaneous interpretation needs a cost-benefit analysis, recognizing that the church exists in a broader context of shrinking finances, at the same that the church also values inclusivity. Many voices—like the Rev. Rosa-Elena Donoso-Cruz, minister of a Spanish- and French-speaking United Church in Montreal, called *Église Unie Camino de Emaus*—are missing from full participation in the church. Her experience is relevant:

Working in both French and Spanish is not a huge challenge, says Rosa-Elena, because while the members' first language is Spanish, they are working hard to integrate into Montreal's French community.

However, she says language issues mean that *Camino de Emmaus* can participate in the life of the wider United Church only up to the Conference level.

“We can't go beyond the Montreal and Ottawa Conference level, so we don't really have a connection with the United Church nationally,” she says, adding that if the national church would like some Spanish-language worship or workshop materials, they are willing to share.<sup>11</sup>

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<sup>11</sup> *Mandate*, The United Church of Canada, November 2008, pp. 16–17.

Consequently, the task group proposes that the United Church use simultaneous interpretation at a variety of national meetings and events between 2009 and 2012, and offer a report back to the 41st General Council regarding policies and practices of translation.

### *2. Diverse Representation:*

The church affirms that there are no differentiations in the body of Christ; we are all “one in Christ Jesus” (Galatians 3:28). We are called to be fellow workers with God to fulfill the Great Commission (1 Corinthians 3:9; Matthew 28:18–20). We understand that it takes all cultural, linguistic, and racialized communities to fulfill God’s mission on earth.

The 39th General Council 2006 discerned and adopted the “Call to Purpose” affirming the church’s longing for “a deeper relationship with God” and “deeper connection with one another.” At the same time, almost all racialized communities are concentrated in larger urban centres, while the church draws most of the commissioners to General Council from non-urban areas. Therefore, many racialized peoples are excluded from the national decision-making process, and certain deeper relationships at General Council are not formed among the diverse peoples present in our church.

A challenge is that the current structure for electing commissioners to go to General Council does not specifically name and ensure the inclusion of cultural and racialized minorities as commissioners. Some community voices are continually excluded from decision-making processes at the national level.

Current structures of the church require active participation in the presbyteries/districts, which is not always possible for members of these communities. Until the United Church can get to a new system for participation, the task group proposes considering at least two racialized people and at least one Deaf person to be named as commissioners to the 40th General Council 2009, and racialized and Deaf peoples at the 41st General Council 2012 and each subsequent council be represented by corresponding members.

In addition, Conferences could consider appointing people from diverse communities. Just as consideration is given to gender, ordination status, and age in appointing delegates, consideration could also be given to racialized and Deaf peoples, with the intention of building an intentionally intercultural church. An ongoing review of delegates to General Council may further aid this endeavour.

### *3. Intercultural Audit:*

In committing itself to becoming intercultural, the United Church understood that interculturalism would be a core identity of the church and a part of its structural life. As a result, integration of interculturalism in all aspects of the programmatic, procedural, and policy life of the church is essential. In seeking this integration, the church could build on models used in the past to increase the number of women in visible leadership positions and to achieve appropriate balances of lay people and clergy on committees. It could create a model to conduct an audit of the involvement of racialized peoples in committees. In this way, interculturalism may be seen as the “norm.” Various courts of the church will need to develop strategies to ensure diversity of participation.

This could be an intentional audit of the all the church's courts and educational institutions to identify barriers to full participation — and opportunities for increased participation—of diverse cultural, linguistic, Deaf, and racialized communities. The audit could look how the church is presented to the public and how leadership is identified for national events, and seek to identify hidden cultural, socio-economic, and power biases. The audit could be reported back to the 41<sup>st</sup> General Council in 2012.

#### *4. Cultural Empire:*

Within the United Church, there are many systems of cultural domination, or “cultural empire.” Ways of doing and of being often have unspoken cultural codes. These may exclude people from non-dominant groups who cannot easily decipher the code that dictates the ways in which we are church together. Just as each of us participates in empire, knowingly or unknowingly, the church participates in cultural empire through cultural values that dominate our ways of being church together.

To challenge cultural empire, the intercultural church offers a positive vision for transformation. It invites the church to embrace intentional institutional change that would enable full participation of diverse cultural communities. The church is called to examine its own cultural practices and the ways in which systems of cultural domination exclude. To effectively challenge cultural empire, the intercultural vision anticipates that all will be changed.

In this process of transformation, the church needs to be open to relinquishing some of its old traditions and ways of being in order to embrace the new space where God calls the church to live. The church will experience a time of grief, and attention will need to be given to this experience.

Unfortunately, in spite of striving to become a justice-seeking church, the United Church still embraces dominant cultural ways of being church together. Perhaps the church has woven the gospel, dominant cultural values, and a way of being church together in ways that make it difficult to discern where what we do in church is a cultural value, not necessarily a gospel value. This can lead to the dominant culture being perceived as a superior culture. As part of a process of transformation, power dynamics must change and centres of power must shift.

A challenge is that there appears to be a paradox between the model for relating defined by our United Church as conciliar and the ways in which the model is diminished when persons (unwittingly) surrender their authority to the few. In considering cultural empire, we need to remind ourselves that perhaps all will be changed, and that both the oppressed and oppressor are in need of God's grace!

#### *5. Admissions Working Group and Recruitment of Ministry Personnel:*

The Admissions Working Group is under the umbrella of the Permanent Committee on Ministry and Employment Policies and Services (PC-MEPS). The changing of admissions policies represents a significant example of the church integrating the intercultural lens into its wider work.

## **Summary of Intercultural Programmatic Initiatives**

Several intercultural initiatives are already underway, and are taking place as programs and structural changes.

To date, several concrete steps have been taken:

- the name of the Ethnic Ministries Unit was changed to the Intercultural and Diverse Communities in Ministry Unit
- the Deaf Ministries Working Group, as a linguistic and cultural community, became part of the Intercultural and Diverse Communities in Ministry Unit
- a Task Group on Intercultural Ministries was formed to further the work of becoming an intercultural church
- continued conversations are taking place between Aboriginal, francophone, and cultural, linguistic, and racialized communities about the implications of intercultural ministries for their cultural communities through the Task Group on Intercultural Ministries
- the role and relationship of other cultural communities with the intercultural unit—such as Affirm United — is being discerned
- further dialogue is taking place about the appropriate use of language in referring to diverse cultural, linguistic, and racialized communities, in place of the term “ethnic”<sup>12</sup>

## **Conclusions**

The Task Group on Intercultural Ministries has been privileged to offer leadership in the area of intercultural ministries. The task group looks forward to continuing to develop intercultural policies and practices, with the spirit of creating processes for church-wide transformation.

## **Members of the Task Group on Intercultural Ministries:**

Helen Bickle, Thierry Delay, Gisèle Gilfillan, Ettie Gordon, Su Won Hong, Elaine Jacobs, Victor Kitagawa, Marie-Claude Manga, Emmanuel Kwadwo Ofori, Martin Rumscheidt, Herbert Russell

## **Staff Support to the Task Group on Intercultural Ministries:**

Michael Blair, Pierre Goldberger, Adele Halliday (staff resource to the task group), Laverne Jacobs

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<sup>12</sup> “A Transformative Vision for The United Church of Canada” offered considerable critique of the term “ethnic,” which has its origins in the term “ethnos”, and which has roots in the terms “pagan/heathen.” The term “racialized” is commonly used in social sciences as a more inclusive and progressive term, instead of “racial/ethnic minority.” Used together as “cultural, linguistic, and racialized communities,” included in this collective term are people who are White, Aboriginal, francophone, people once referred to as “racial/ethnic minority,” and diverse language groups. There is still work being done on language and terms; further reporting will be offered to the 41<sup>st</sup> General Council.

## **TOWARDS RIGHT RELATIONS (ACCOUNTABILITY REPORT)**

**Origin:** General Secretary, General Council  
Residential Schools Steering Committee

### **Mandate**

The Residential School Steering Committee (RSSC) was established by the Executive of the General Council in 1998 to “co-ordinate all aspects of the issues related to residential schools, including the legal, pastoral, communications, alternate resolution possibilities and healing initiatives, and financial planning”. In carrying out this mandate over the past three years, the Committee has been mindful that each decision and action must reflect our commitment to give substance to the United Church Apologies of 1986 and 1998, and reflect the Six Principles adopted by the General Council Executive in 2003.

### **Major Shift in Focus**

With the implementation of the historic Indian Residential Schools Settlement Agreement (IRSSA) on September 19, 2007, and the federal government’s Apology to survivors and their families on June 11, 2008, the context in which the Steering Committee carries out its mandate, and the focus and priorities that derive from that context, has shifted significantly. While the United Church continues to participate fully in the elements of the Agreement that relate to the settlement of claims, by sending representatives to hearings under the Independent Assessment Process and sitting on the Community Impacts Working Group, there has been a shift in our energies and resources from legal issues and liability to truth-telling, healing and right relations.

Both the national Apology and the Settlement Agreement recognize a larger reality in addition to the abuse experienced by individual students at the schools. The Prime Minister lifted up the systemic harm caused by an assimilation policy that attempted to “kill the Indian in the child”. This policy was based on underlying attitudes of racism and superiority in our culture and our spirituality. The response of the church to the legacy of the residential schools must embrace the broader context of systemic harm and the injustice that has flowed from it. As part of the dominant culture, our responsibilities for healing and the building of right relations go beyond what is demanded by the courts. As National Chief Phil Fontaine puts it, “we are in the post-apology era”. He asks, “What do we now mean by reconciliation and what relationship should we have with the rest of Canada? There are treaties, aboriginal rights, section 35 of the Constitution. It must make sense to us and the rest of the country. It needs everyone.”

Education, healing and reconciliation are required on both sides, and there is much to do to facilitate understanding and a commitment to right relations in the “majority” church. The development of right relations is not only a long-term endeavour, it includes but extends beyond the impacts of residential schools to the broad range of harms to Aboriginal people, rights and culture inflicted by colonization. Addressing this brokenness was clearly recognized by the GCE during the recent “priorities” process when healing our brokenness with Aboriginal people was a high priority. It is our conviction that, in addition to supporting the healing of survivors, a key responsibility of the Steering Committee is to assist the dominant church to recognize and carry out its side of this healing and right relations work.

## Membership

The current membership is:

- All Native Circle Conference: 2 reps (at least one of whom is a survivor)
  - **Tom Little, Elaine Jacobs**
- BC Native Ministries Council: 2 reps (at least one of whom is a survivor)
  - **Alvin Dixon (Chair), Marie Dickens**
- Ont/Que Native congregations: 2 reps (at least one of whom is a survivor)
  - **Geraldine Robertson, Bill Jamieson**
- General Council Officer: Residential Schools – **James Scott**
- Liaison Minister: Residential Schools – **Cecile Fausak**
- Special Advisor: Residential Schools Steering Committee – **David MacDonald**
- General Secretary: General Council – **Nora Sanders**
- Moderator (ex-officio) – **David Giuliano**
- One representative from the Executive of the General Council – **Allan Sinclair**
- General Council Minister: Racial and Gender Justice
  - **Kim Uyede-Kai** (until May 1, 2009)
- Coordinator of Aboriginal Ministries – **Laverne Jacobs**
- Honorary Elder – **Murray Whetung**

Corresponding Members are:

- Legal /Judicial Counsel: **Cynthia Gunn**
- Chief Archivist: **Nichole Vonk**
- Communications Officer: **Mary-Frances Denis**

We acknowledge the contributions made by former members Anne Callahan, Nelson Hart, Sharon Larade, Louisa Smith, Mel King, the late Charlotte Sullivan and the late Elizabeth Pike.

The Committee meets three times a year, with one meeting often at the site of a former school. This assists members to remain grounded in the residential school reality by connecting with former students, and church and community members. During the past triennium, the Committee visited the former sites of the Edmonton school in Alberta, and the File Hills school in Saskatchewan. The Committee also attended the national Apology in Ottawa in June 2008 and met with the Ontario Federation of Friendship Centres in Toronto in February 2009.

The Residential School Steering Committee reports regularly to the Executive of the General Council and publishes a quarterly **Update** found on the United Church website: [www.united-church.ca/aboriginal/schools](http://www.united-church.ca/aboriginal/schools) as well as maintaining web pages related to residential schools news, suggestions for learning and action, and responses to frequent questions.

## Indian Residential School Settlement Agreement

1. **Financial Obligations:** Under the Indian Residential School Settlement Agreement, The United Church of Canada is obligated to a 2-stage payment structure. Our initial obligation is **\$6,455,020**. This commitment has been paid. The second stage payment of **\$436,150** will only become due if and when the fundraising campaign by the Catholic Entities exceeds \$20,000,000. The Catholics have 10 years to conduct this campaign.

**2. In-Kind Funds:** The United Church has received back from the government \$1,010,600. This money is part of our initial obligation but is being returned to us under the “in-kind services” provisions of the Agreement. The church must redirect this money, over the next 10 years, according to the “in-kind” criteria identified in the Agreement for new services or programs related to former students of residential schools and their families. A United Church Healing and Reconciliation Service Evaluation Committee has been established with representatives from the church, the Assembly of First Nations and the federal government. The Committee has set as priorities the recovery of language, culture and spiritual tradition, intergenerational impacts of residential schools and the reunification of families. The Committee held a consultation in December 2008 with a number of programs engaged in language and culture recovery.

**3. Abuse Claims:** The process for settling serious sexual and physical abuse claims under the Settlement Agreement is called the Independent Assessment Process (IAP). It replaces the Alternative Dispute Resolution (ADR) process initiated in 2004. Whereas the United Church has fulfilled its financial obligations, the government will pay 100 percent of all awards made by the independent adjudicators under the IAP. To date, the United Church has been notified of approximately 1350 claims of abuse against it, including litigation, ADR claims and IAP claims. About 50 percent have been settled.

The Residential School Steering Committee has trained volunteers across the country that have represented the church at 250 ADR/IAP hearings in order to bear witness to the stories and experiences of former students and to offer the church’s apology for its role in the residential school system. The apology has often been very meaningful for the claimant. The Committee also offers pastoral care to those who have been accused of abuse.

**4. Truth and Reconciliation Commission:** The United Church has collaborated with other churches, Aboriginal organizations and survivor groups through a Roundtable to advocate for a national truth-telling and healing process since the challenge made to the 2003 General Council by Georges Erasmus. The creation of a Truth and Reconciliation Commission was part of the Settlement Agreement. The Commission was launched on June 1, 2008.

**a. Aboriginal and Church Leaders Tour:** Prior to, and in anticipation of, the launch, Aboriginal and church leaders appeared together in public events in Ottawa, Vancouver, Saskatoon, and Winnipeg from March 3-8, 2008 to foster public interest in the importance and exceptional opportunity of the Commission. The visible presence of the National Chief of the Assembly of First Nations with the Primate of the Anglican Church, the Moderators of the Presbyterian and United Churches, and Bishops and Archbishops of the Roman Catholic Church was welcomed as a hopeful sign of a new, mutual relationship. An additional event took place in Edmonton in January 2009.

Church leaders offered their apologies for their complicity in the century-long legacy of Indian Residential Schools. Aboriginal leaders affirmed the importance for Native people of coming to terms with this legacy. Canadians were urged to prepare for and actively participate in the five-year process of sharing the difficult truth of the Indian Residential School experience; and seeking practical ways for healing and the creation of right relations. The theme “Remembering the Children” served as a visible reminder that very young children were often taken great

distances from their families and communities and placed in bleak and unfamiliar surroundings for long periods of time. The damage to family relationships, the loss of language and culture, institutionalization, hardship, and varieties of abuse experienced resulted in lifelong suffering for most. Nearly 2,000 persons, some survivors of residential schools and/or their families, attended these events and welcomed the positive steps taken by leaders in support of this important initiative.

**b. Commissioner Selection Process:** In a joint statement released on October 23, all the church parties to the Settlement Agreement expressed regret over the resignation of Justice Harry LaForme as Truth and Reconciliation Chair in October 2008 while affirming their confidence in Commissioners Claudette Dumont-Smith and Jane Brewin Morley. However, as a result of the controversy created by the resignation of the Chair, the TRC remained in a state of uncertainty for several months. At the end of January 2009, Commissioners Morley and Dumont-Smith voluntarily offered their resignations in order to facilitate a fresh start for the Truth and Reconciliation process. A 7-person Selection Panel, chaired by former Supreme Court Justice Frank Iacobucci, was created to identify new candidates for the Chair and Commissioners of the Commission. James Scott represented the Anglican, Presbyterian and United Churches on the Panel. It is anticipated that the Commission will be re-launched this summer. The Very Rev. Bill Phipps served on first selection committee. Alvin Dixon, Chair of the Steering Committee, served on the selection panel for the TRC's Survivor Advisory Committee.

**c. Archive Project:** In 2008, the Steering Committee approved a 40-week research project to “understand and record the history of each of the 13 residential schools with which The United Church of Canada was associated as named in the Settlement Agreement”. It will also include the Red Deer Industrial Residential School run by the Methodists, which closed in 1919. This comprehensive review is necessary as we prepare to participate in the Truth and Reconciliation Commission and as part of our contribution to the Working Group on Missing Children.

A contract researcher, Susan Roy, has been engaged to gather as full and complete a picture as possible of each school, including information about its history, students, deaths and burials, staff, relationship to the community, and interaction with the church. The project will involve research in archival and other records, on-site visits, anecdotal information acquired from former students and staff as well as from community and local church members.

Cecile Fausak has been supporting the members of Sunnybrook United in Red Deer who have been actively working on the recovery of the burial site at the former industrial school there.

## **Apologies**

**a. National Apology:** On June 11, 2008, Prime Minister Stephen Harper offered an apology, on behalf of the government of Canada, to former students of Indian residential schools and their families in the House of Commons. This was a unique moment in Canadian history and was followed by words of apology from the leaders of all political parties. Aboriginal leaders representing First Nations, Métis and Inuit organizations, who were seated on the floor of the House, were invited to respond. Across the country, people heeded the call of the United Church and others who urged Canadians everywhere to stop what they were doing and witness this defining moment in our history. People gathered in churches, community centres, hotel



ballrooms and living rooms to witness the apology on television. The Residential School Steering Committee, which was meeting in Ottawa, sat in the visitors' gallery in the House of Commons.

**b. Translation and Offering of UCC apologies:** Although our church offered public apologies to our Aboriginal members and to former students of residential schools in 1986 and 1998, many of those to whom the apologies were made have never heard them. The apologies were not translated into Aboriginal languages nor was there any communication strategy. Over the past three years, the Steering Committee oversaw the translation of the 1986 and 1998 Apologies into a dozen Aboriginal languages so that they might be made available to former students, their families and communities. Both have been mounted in a format for formal presentation. The Steering Committee has worked on strategies to have the Apologies more widely distributed, including the Moderator's visits to Aboriginal communities.

### **Leadership Development Workshops**

In 2007, four 3 ½-day leadership development workshops, entitled "Responding to the Reality of the Residential Schools Legacy as a Community" were held in B.C., Saskatchewan, Manitoba and Ontario. A national planning team composed of six Aboriginal members and one staff person (Cecile Fausak) designed and facilitated the workshops. Two to three leaders were invited from each community on and off-reserve serving a significant Aboriginal population from B.C. through to Ontario, plus 2 communities in Quebec – there were 110 participants, but a disappointing turnout of clergy. The workshops had several sections: sharing circle and being on the healing journey, workshop on trauma, information on Settlement Agreement and dealing with community impacts, and moving towards healing and reconciliation. All costs were paid by the Residential Schools Steering Committee and a grant of \$4,000 from the Thomas Crosby Fund.

Five regional planning teams are in place to develop 5 follow-up events to these workshops for B.C., Alberta, Saskatchewan, Manitoba and Ontario to take place late 2009. The same participants will be invited to return, and clergy and other key persons who did not attend previously will be encouraged to attend as well. It is also hoped that there might be more ecumenical input and participation.

### **Living Into Right Relations**

In May 2008, the United Church held a conference in Pinawa, Manitoba as the first step in its 5-year national "right relations" vision. Each Conference sent both Aboriginal and non-Aboriginal participants. Supported by the facilitation of Stan McKay and Faye Wakeling, the wisdom and teaching of Aboriginal and non-Aboriginal elders, drumming, ceremony and worship, participants met in a large circle in a tent to consider what is required to live together in harmony. Besides plenary sessions, participants met in "home" groups to get to know one another, reflect on the teachings, and discuss what could be done to further this initiative in their local area. They covenanted to walk together for five years.

Home groups have now been established in every Conference and are actively building networks and planning follow up activities. The national Planning Team, co-chaired by Maggie McLeod and Russell Daye, has been reconstituted under the Residential School Steering Committee to

facilitate this initiative over the next five years and to offer ongoing support, resources and information to the local groups. The Right Relations initiative is intended to parallel and complement the Truth and Reconciliation Commission. Chad Beharriell, Program Coordinator, Aboriginal Justice and Right Relations, (a 2-year term staff position) will coordinate support for regional and local work.

### **Former Staff**

The Residential School Steering Committee has contacted former staff of the schools inquiring as to ways in which the church could be supportive of them. A number of former staff responded and expressed interest in gathering and/or in receiving information about the work the church is doing in response to the legacy of the residential school system. The Committee is following up.

### **Educational Resources**

A number of educational and worship resources have been produced over the past three years, including a worship service marking the 10th anniversary of the 1998 apology posted on the web.

**a. Front Runners:** In 1967, ten Indigenous young men were chosen to carry the torch from St. Paul, Minnesota to Winnipeg for the Pan American Games. When they arrived at the stadium, they were not allowed to enter. Instead, a non-Aboriginal runner was given torch to carry inside. Thirty-two years later, the province of Manitoba issued an official apology to the runners, nine of whom were students at residential school. *Niigaanibatowaad: FrontRunners* is a dramatic presentation written by Laura Robinson which explores this story, and the despair and abuse suffered in the residential school system. It is also a story of survival, hope, reconciliation, and a dream for a new beginning that transcends hatred and racism.

The presentation, seen by many commissioners at General Council 2006, has now been filmed by Buffalo Gal Productions with funding assistance from the United Church and hands-on support from Winnipeg congregations. The United, Presbyterian and Anglican Churches collaborated on the production of a discussion guide to go with the DVD. The DVD and guide are available from AVEL or can be purchased from the NFB.

**b. Invitation to Encounter:** Four survivors of the Portage la Prairie residential school were interviewed at the former school which is now being developed as a museum. Max Merrick, Russell Merrick, Stan Myran and Grace Daniels remembered life at the school through the 40's and 60's. A 15-minute video of their stories was then shown to members of Trinity United Church, and the ensuing reactions and conversation were also recorded. The interviews and congregational discussion are captured in the 20-minute educational resource, *Invitation to Encounter*. The DVD and study process is available from AVEL.

**c. National Day of Healing and Reconciliation:** For several years, the United Church has joined with other organizations to promote May 26<sup>th</sup> as a National Day of Healing and Reconciliation. We continue to promote the 3-part congregational study guide, *A Healing Journey for Us All*, produced in 2006, and available through UCRD.

**d. Display boards:** Eight sets of four free-standing display boards depicting the story of the 1986 apology and the work of the Residential Schools Steering Committee were produced. They show scenes from the schools and a map of United Church-associated schools. The displays are available for Conference meetings, educational events or public occasions such as the May 26<sup>th</sup> National Day of Healing and Reconciliation.

The display boards are available free of charge from the Conference offices of BC, ANW, SK, MNWO, ANCC, or from the national office (1-800-268-3781, ext. 2014).

**e. Pamphlet:** The Steering Committee has developed a pamphlet on the United Church's response to the legacy of the residential school system. It will be available at GC40.

### **Returning to Spirit**

A program established to bring reconciliation and healing to the residential school experience is transforming lives, relationships and communities. The developers, Marc Pizandawac, an Algonquin, and Sister Ann Thompson, assist people move forward by breaking through the "stuckness" of being victims and perpetrators, and returning to the spirit of who they really are. "Returning to Spirit" is a three-part process that involves intense week-long reflection by First Nations people in one session, and by church people in another session, before both communities are brought together for conversation, healing and reconciliation.

The Roman Catholic Church has supported this program as their primary healing project. The United Church's Justice and Reconciliation Fund has twice provided grants to the trainer program held at Nakoda Lodge, Morley, Alberta, and the Residential School Steering Committee is currently sponsoring up to 10 Aboriginal and 10 non-Aboriginal people over the next year to attend the program. About a dozen United Church folk have attended to date.

### **Justice and Reconciliation Fund**

The Justice and Reconciliation Fund supports regional church initiatives that foster engagement between Aboriginal and non-Aboriginal peoples and that advance the church's commitment to justice and right relations. Examples of projects supported include ongoing work in Fort Frances to overcome racism, advocacy for fair treatment for hydro-affected Aboriginal communities in northern Manitoba, a get-together of Aboriginal and non-Aboriginal youth in Prince Rupert Presbytery, and the marking of the 101st anniversary of the File Hills congregation in Saskatchewan where a residential school once existed. Grants have been made to 28 projects over the past 3 years totalling \$126,000.

The criteria and application process is at: [www.united-church.ca/aboriginal/relationships/fund](http://www.united-church.ca/aboriginal/relationships/fund)

### **External and Internal Working Relationships**

The Residential School Steering Committee has many external and internal working relationships as it seeks to work collaboratively within the church and without. While all of these relationships are important, several are of particular note.

**a. Assembly of First Nations (AFN):** Over the past triennium, the United Church has continued to develop a closer working relationship with the Assembly of First Nations through periodic

meetings with their staff, including the National Chief, Phil Fontaine. This collaboration has resulted in the Aboriginal and Church Leaders Tour in March 2008, the address of the National Chief to the GCE in November 2007, church participation in the AFN Days of Action, consultation and co-operation on work to restart the Truth and Reconciliation Commission, and preparations for the June 11th anniversary of the national Apology by the Government of Canada. In his address to the GCE, the National Chief referred to the United Church as an “ally”.

**b. Ecumenical:** Over the past decade, the Ecumenical Working Group on Residential Schools (EWGRS), made up of Anglican, Presbyterian and United Church staff members and Roman Catholic representatives, has met on a regular basis to consult and co-operate in addressing the legacy of residential schools. Over the past triennium, the Working Group has focused on the implementation of the Indian Residential School Settlement Agreement, the creation and start-up of the Truth and Reconciliation Commission, clarifying the communications process between the churches and the IAP claims process, and the need for an apology from the government on residential schools. The Working Group met with the Minister of Indian Affairs in February 2008 to discuss the need and content of a government apology.

**c. Survivor Groups:** The Residential School Steering Committee consults regularly with the Indian Residential School Survivor Society of BC and was able to contribute funding for an Elders Gathering in the fall of 2008.

The Steering Committee has also been strengthening its relationship with the National Residential School Survivors Society through meetings with their staff and the inclusion of the Society in meetings of the Ecumenical Working Group on Residential Schools and the TRC Roundtable.

**d. Government:** The staff continues to build working relationships with the ever-changing officials in the federal government relating to the residential school file. During the triennium, the department responsible for residential schools, Indian Residential Schools Resolution Canada, was incorporated into the Department of Indian Affairs. There has been a series of Deputy Ministers including Mario Dion, Peter Harrison and currently Michael Wernick. There has been a change in Assistant Deputy Ministers as well from Gina Wilson to Caroline Davis. In April 2009, the Moderator, General Secretary and Residential School staff met with Ms. Davis at Church House.

**e. Internal Working Relationships:** The Residential School Steering Committee maintains close working relationships with the BC Native Ministries Council, the All Native Circle Council and with the Ont/Que native congregations through their representatives on the Committee and by periodically attending the annual meetings of these groups. We look to them for wisdom and guidance.

The primary working relationship for the Residential Schools Steering Committee within Church House is with the Aboriginal Ministries and Justice unit (now the Aboriginal Ministries Circle) particularly in the Right Relations work.

The Residential School Steering Committee, the Aboriginal Ministries unit, the General Council Minister for Racial and Gender Justice and the JGER unit have worked together resource and support the Living into Right Relations initiative.

With the reductions to the staff of JGER in July 2007, particularly in the areas of justice and human rights, we have been fortunate to collaborate with Aboriginal Ministries, JGER and the General Council Minister for Racial and Gender Justice to find a home for work on land and treaty issues through a 2-year term position, Program Coordinator: Aboriginal Justice and Right Relations. The position has been filled by Chad Beharriell as of May 1, 2009.

### **JUDICIAL COMMITTEE REPORT**

The Judicial Committee (which meets as an Executive of ten of the fifty-two members, four named by each Conference) held five meetings in the period since August 2006, all of which were conducted by telephone conference. In addition, an Appeal panel convened in Toronto in May 2008 to hear an appeal from a Ruling of the General Secretary.

The Executive of the Judicial Committee deals primarily with appeals at the General Council level: from Decisions of Formal Hearing panels, Conferences, the Executive of the General Council and from Rulings made by the General Secretary of the General Council.

During this term, Frank Van Veen stepped down from the Executive and Mac Austin acted as Chair of the Judicial Committee Executive until a replacement for the position of Chair could be found. Margaret Bain assumed the Chair in June 2007. Jim Sinclair completed his work as Secretary to the Executive when he retired in December 2006 and Nora Sanders took over the role of Secretary on assuming the position of General Secretary, General Council, in January 2007. The Executive welcomed new members Elizabeth Brown, Helen Barkley and Charles Huband.

In the term from 2006 to 2009, the following items were dealt with and are reported here:

#### **Item 1**

Lois Punton appealed a Decision of Alberta & Northwest Conference to allow Kenneth Chan to administer sacraments. A poll of the Executive of the Judicial Committee led to the determination that the Rev. Lois Punton had no standing to bring the appeal as she was not directly affected by the Decision. The Executive approved a letter to be written to her explaining its decision.

#### **Item 2**

Two matters were brought to the Executive related to the Rev. M. J. Perry: Toronto Conference recommended a Formal Hearing be convened to consider that the Rev. M. J. Perry's name be placed on the Discontinued Service List and the Rev. M. J. Perry appealed that recommendation.

A motion was carried that provided the recommendation of Toronto Conference could not be appealed and requesting a formal hearing panel be struck to hear the recommendation. The hearing was conducted under the auspices of the Executive of the General Council in order to allow for the option of an avenue of Appeal from the Decision of the Formal Hearing panel.

**Item 3**

Don Anderson appealed General Secretary Ruling 06-009-R dated July 11, 2006 concerning vesting of properties of former Congregations of The Presbyterian Church in Canada which entered Union in 1925. Acting Chair Austin and John Hamilton both withdrew from the meeting to consider the appeal, as did Jim Sinclair. The Executive sought and received confirmation that there is not at the present time a congregation in the situation posed by the Rev. Don Anderson.

The Executive concluded that since the Rev. Don Anderson is not directly affected, he has no status to proceed with the appeal of the Ruling.

The Rev. Don Anderson subsequently requested a Review of the Decision of the Judicial Committee Executive that he has no standing to appeal the ruling. That review will be heard by the 40th General Council, which is the General Council to which it is being reported, pursuant to *The Manual 2007*, section 548.

**Item 4**

Brian Perkins-McIntosh appealed a Decision of Toronto Conference sub-executive dated October 11, 2006 to the Judicial Committee of the General Council. The Executive considered all of the grounds for the Appeal and the Reply of the Respondent and refused to hear the Appeal since the grounds for Appeal have not been met.

**Item 5**

Derek DeLuca appealed a Decision of Alberta & Northwest Conference Settlement Committee that his settlement could not be effected and that as a result his name be returned to the Transfer Committee, that he has not met the requirements for ordination and is unavailable for call. The Judicial Committee Executive held a full discussion of all of the grounds for Appeal and the reply of the Respondent. A motion was passed, Margaret Bain abstaining, that the Executive refuse to hear the Appeal as the grounds for Appeal were not met.

**Item 6**

Saskatchewan Conference appealed General Secretary Ruling 07-003 R dated May 15, 2007 concerning whether a congregation, through its governing body (Session/Board/Council), has authority to establish a marriage policy that excludes same-sex couples from marrying. The Executive decided to hear the Appeal. Ultimately, after a request from the Conference that the Hearing Panel hear the appeal in person and allow representations from the parties, an Appeal panel was constituted in Toronto on May 30, 2008.

The Appeal was heard by a duly appointed panel composed of Ms. Helen Barkley (Chair), Mr. Justice Norman Carruthers, the Rev. Phil Cline, Ms. Sheila Duffin and the Rev. Angela Bailey. The panel dismissed the appeal and affirmed the Ruling of the General Secretary.

**Item 7**

The Executive discussed the lack of clarity that exists when their practice in cases of Appeals from Rulings is considered in light of the wording in Section 076. The Executive developed information to be provided to Appellants from Rulings of the General Secretary and requested that same be forwarded to The Manual Committee to clarify the procedure they propose be followed on Appeals from Rulings.

**Item 8**

The National Alliance of Covenanting Congregations appealed General Secretary Ruling 07-004-R concerning “A Song of Faith” and whether a remit was required. The Executive considered first whether to hear the Appeal on the basis of the arguments contained in the written material. The Executive refused to hear the Appeal since the grounds for Appeal were not met.

Margaret Bain, Chair, Judicial Committee Executive

**OBSERVER REPORT**

*The United Church Observer* is published 11 times per year and is distributed to approximately 58,000 subscribers. This is achieved by a team of 9.5 salaried staff plus several contract employees. Operations are overseen by a 10-member board of directors. In addition to the print magazine, *The Observer* maintains an interactive website.

As in the church, there have been many changes at *The United Church Observer*, even in the relatively short interim since the 39th General Council 2006 three years ago. In 2006, commissioners learned of the retirement of long-time editor/publisher Muriel Duncan and of the appointment of David Wilson as her successor.

Wishing to recognize her gifts and contribution to *The Observer* and to the United Church as a whole, the board established an internship in Muriel Duncan’s name. Now in its third year, this very successful 12-week summer program provides young journalists with an opportunity to learn and develop their skills and gifts, and to make a contribution to the magazine, under the guidance of experienced mentors.

In addition to Muriel’s retirement, other retirements, death and restructuring have resulted in significant changes in every department at Observer House. The transitions of the past three years have also seen significant changes to the magazine itself. These include higher-quality, more environment-friendly paper, a complete redesign and major upgrades to our website, [www.ucobserver.org](http://www.ucobserver.org).

In October 2008, the publishing world and the world church were saddened by the death of Hugh McCullum, who was *The Observer*’s editor from 1980-90. Hugh was a mentor to many and a

journalist of passion, high standards, and strong opinions. With his family and friends, we mourn his passing.

This year marks *The Observer's* 180th anniversary. Through its antecedents *The New Outlook* and *The Christian Guardian*, *The Observer* is the oldest continuously published magazine in North America, and the second-oldest in the English-speaking world. While magazines have changed significantly since 1829, *The Observer's* high editorial standards and the loyalty of its readers are two hallmarks that have been consistent from the start. *The United Church Observer* continues to be a leader in church press awards both in Canada and North America. This year, it received the Canadian Church Press's top award for General Excellence in the denominational magazine category

We celebrate these achievements in the context of an economic environment that is challenging for magazines in general, and denominational magazines in particular. Declining church membership and the financial struggles of individuals and congregations continue to erode our subscriber base. However, we are encouraged by a number of recent promotional innovations that have slowed the rate of subscriber loss considerably. For the first time in many years we have on several occasions recorded net monthly subscriber gains.

Reducing costs while implementing measures to increase revenues have been major priorities over the past three years. The support we gratefully receive from the General Council in the form of an annual grant — \$133,000 in 2009, representing about 7.5 percent of our spending requirements — provides us with crucial stability as we plan for the next stage in *The Observer's* long and distinguished life. And the loyalty of readers who contribute about \$250,000 a year to The Friends of the Observer Fund not only helps us balance our books but also affirms our conviction that The United Church of Canada needs a magazine that links widely scattered members to each other and to the issues of faith, ethics, justice and Christian living that define the United Church perspective. We have also ramped up efforts to promote *The Observer* as the ideal outreach tool for connecting with the roughly 3 million Canadians who identify with the United Church but don't regularly attend worship.

*The Observer* is blessed with a dedicated and talented staff, led by David Wilson. As chairperson of the Board of Directors, and on behalf of all the readers, subscribers and supporters, I offer them our thanks, and our praise to God for them and their gifts, and for opportunities to explore our faith, strengthen our community and live into hope through the work of *The United Church Observer*.

Respectfully submitted, yours in Christ

Teresa Moysey, chairperson



## **NEWFOUNDLAND AND LABRADOR CONFERENCE REPORT**

**Origin:** Newfoundland and Labrador Conference

### **The View from Here**

According to the latest information released from Statistics Canada, there was population growth here from October 2008 to January 2009. It also states that this growth was due to net in-migration, a shift from the province's long history of out-migration. As with other parts of our country, this increase in population is being felt only in the urban areas. The rural sections of our province and Conference are experiencing out-migration. The young working families are leaving the rural areas to find work and the grandparents are now leaving, at least for part of the year, to be near grandchildren. The challenge to the church is how to provide meaningful ministry to all areas of the Conference, both the growing urban areas and the declining rural areas.

### **Conference Initiatives and Action**

The Conference has had a Future Directions Task Group doing a substantial piece of work for the past three years. Their work is to assess the District system and its ability to continue to provide the needed ministry within its current structure. The motion from the task group report, approved at Conference in May 2009, was that the Conference work with pastoral charges that are currently without ministry personnel to initiate a pilot project to address ministry needs. This pilot project will be in consultation with the pastoral charge and assess what model of ministry might best suit that rural area. It is the hoped outcome that our pastoral charges are cared for and connected to the wider church, but most importantly, that they are able to feel part of the ministry of the whole and that the isolation they experience does not inhibit their much needed grassroots ministry.

We are exploring the Sacramental Elder Program for those pastoral charges who will not have Order of Ministry personnel, as well as looking more closely at the Licensed Lay Worship Leadership course.

The moratorium that was placed on the Lay Pastoral Ministry Program in 1999 for the implementation of the IMPO (In Ministry Program for Ordination) has now been lifted. The DLM (Designated Lay Ministry) Program has been accepted in our Conference and we are now beginning intakes into that training program.

### **Staffing Changes**

In the past three years, the Newfoundland and Labrador Conference has experienced some change in its leadership roles. In May 2008, the Rev. Bill Bartlett, Executive Secretary, went on medical leave. At that time, the Rev. Faith March-MacCuish, Conference Personnel Minister, was appointed Acting Executive Secretary. The Rev. Miriam Bowlby was then hired on a contract basis to oversee some pieces of CPM work. Since that time, the Rev. Bartlett did return to work on a half-time basis, but is now on full-time long-term disability to continue with his healing process. The Rev. Faith March-MacCuish is back in the position of Acting Executive Secretary. In the interim, the Rev. George LeDrew (former Conference Personnel Minister) is back on a three-month contract filling the role of Conference Personnel Minister.

**Future Directions**

The remaining recommendations from the Future Directions Task Group Report will be dealt with by Conference Executive and its East and West District Executives. The Conference Executive, at its March meeting, voted to have a vision and priority-setting plan for the Newfoundland and Labrador Conference. There will be a retreat held in September 2009 to discuss and proceed with the development of such a plan.

Respectfully submitted,  
Rev. Faith March-MacCuish  
Executive Secretary (Acting)

**MARITIME CONFERENCE REPORT**

**Origin:** Maritime Conference

*“...Come, go down to the potter’s house, and there I will let you hear my words...” Jeremiah 18:2*

For many within the Maritime Conference, the potter’s house was experienced through participation in a Conference program called Ministry in Changing Times. This program, just being organized at the time of the 39th General Council 2006, involved approximately 50 percent of the pastoral charges in the Conference. Teams of three from pastoral charges reflected on three questions posed by Alice Mann and Gil Rendle: Who are we? What is God calling us to do? Who is our neighbour?

These questions set before the Conference an invitation to the potter’s house. While inviting the Conference to be open to reshaping by the potter, it also unloosed the overwhelming possibility that we may indeed need to be totally and completely reshaped.

The Maritime Conference is comprised of the Synod of Bermuda, New Brunswick, Nova Scotia, Prince Edward Island and the southern Gaspé coast of Quebec. The Canadian portion of the Conference has faced the closure of mines and mills and continuing challenges to the fisheries and agriculture. While some of this has been exacerbated by the national economic downturn, the reality had been taking effect over the past several years. Rural areas are continuing to see out-migration. Some of that migration is into the more urban centres within the Conference, but many areas are seeing workers move to areas of the country where resource-based employment is/was more readily available. This impacts all aspects of community life, including congregations.

The Conference has seen an increase in the number of congregations wishing to move to part-time ministry as a means of continuing their survival. Some congregations have begun deep conversations around how they may continue to be a United Church presence in their

communities. Still others are seeking clarification around how to move from being a fully constituted pastoral charge to a mission, an option that is seen as one means of maintaining a presence even in a greatly reduced capacity, with fewer responsibilities to the larger church.

The Ministry in Changing Times initiative has opened a deep and, at times, unsettling conversation. Over the next few months, the Maritime Conference will be discerning how to engage in even deeper conversations around leadership and discipleship in changing times.

The Conference is in the midst of reviewing the committee structure by which we have been organized for ten years. As with many other bodies, the Conference celebrates those who are willing to take upon themselves leadership within the various committees, while acknowledging the increasing weight of those duties on a decreasing number of available individuals. This review is expected to report to the 2010 annual meeting.

The involvement of the Conference in issues of faith and justice, ministry and administration continues. We share that deep tradition that assures us that, in a world of change, God still calls. As we enter into deep discernment, may we emerge from the potter's hands a vessel both strong and resilient.

Yours in Christ,  
Catherine Gaw  
Executive Secretary

## **SYNODE MONTREAL & OTTAWA CONFERENCE**

As we strive to be faith stewards of all our resources, our ministry is rooted in the fundamental question, “*what is God calling the Montreal & Ottawa Conference to be and to do?*” This is evaluated by recording our work regularly using the Conference “Living Mission Statement”.

### **1. Promote the spiritual support, pastoral care, and professional development of ministry personnel –**

#### **Promouvoir le soutien spirituel, les soins pastoraux et le développement professionnel nécessaires au personnel ministériel.**

Workshops were held for ministry personnel and laity in paid accountable positions who are considering retirement, with presenters from Warren Shepell and Human Resources of the General Council Office. Various workshops were created to guide the presbyteries' Pastoral Relations and Education & Students committees through the new designated lay ministry process, as well as workshops on duty of care and ethical standards, and workshops for trustees.

### **2. Provide leadership in supporting presbytery efforts to ensure all pastoral charges have ongoing effective pastoral ministry and participate in the formation of new ministry personnel –**

**Diriger et soutenir les efforts des consistoires pour que toutes les charges pastorales bénéficient d'un ministère pastoral efficace et sans interruption, et participent à la formation du nouveau personnel ministériel.**

A new Conference Minister for Personnel and Congregational Support East, the Rev. Douglas Stewart, began his work in Lachine on October 1, 2006, as Sharon Johns retired after 12 years. The Rev. Debbie Aitken the Conference Minister for Personnel and Congregational Support West, and Doug did some realigning of committee responsibilities.

Orientation Events for all ministry personnel new to the conference were held each autumn.

A gathering for all those involved in committees connecting with students “somewhere in the process” — Conference Interview Board, Education and Students, Internship, Settlement, Presbytery Education and Students, Pastoral Relations, and representation from United Theological College — was held and animated by those involved in local leadership, sharing issues, discussing process, and opportunities to be supportive of each other and the students.

The Continuing Education Committee conducted conference calls each fall and spring to disperse funds to support ordered and laity in order that they could attend a variety of educational opportunities.

Several difficult situations were completed, resulting in three ministers being placed on the Discontinued Service List. Information-sharing was very intentional, endeavouring to resolve situations, or explain the processes to date, such that the holiday periods and Debbie’s sabbatical went as smoothly as possible.

A Formal Hearing Committee was established to address a request arising in Ottawa Presbytery, and a very thorough report prepared with a recommendation not to hold a formal hearing.

Interviews were conducted for Celebration of Ministry candidates with both the Conference Education and Students Committee and the Settlement Committee, and a video presentation by each candidate with a DVD circulated to inform the presbyteries prior to the service.

Debbie, Doug and I have also engaged with presbytery committees and individual pastoral charges during the year to address matters of concern, and to guide them through the processes required by *The Manual* and a variety of United Church handbooks and documents available for decision-making.

**3. Promote the coordination of strategic use of resources through exploring regional cooperation –**

**Favoriser la coordination et l'utilisation stratégique des ressources en explorant les possibilités de coopération régionale.**

Over the three years, discussions and many site visits between Montreal & Ottawa Conference, Montreal Presbytery/Finance and Extension Board, and l'Unité des ministères en français regarding the possible amalgamation of the combined three offices in Montreal took place, including stages of visioning and looking at the practical needs of each when considering possible locations.

In Ottawa, the closing of Stewart House Educational Centre was celebrated and decisions were made about how best to share the balance of reserved funds, making them available for educational projects.

St. Andrew's United Church in Trois-Rivières (Quebec-Sherbrooke Presbytery) disbanded effective October 31, 2006, duly handled at the Quebec-Sherbrooke Presbytery meeting. The pastoral charge transferred its reserves to the Conference for dispersals, according to a very detailed vision of ministry, to honour this congregation's mission over the years.

Following the failure of a mediation process, considerable time was spent discussing the request of the Consistoire Laurentien for a share of the Finance and Extension Board investments. The decision made at the June 2008 Executive meeting was to not forward the request to the General Council, but to encourage the development of shared French ministry projects that would draw upon the resources and benefit the entire conference. Three years of "Sharing a Vision for French Ministry" affirmed what is possible when we are invited to gather with a cooperative spirit. A French Ministry Task Group was established to guide the process with representation from the five Presbyteries, Conference, l'Unité des ministères en français and United Theological College. Seed money funding for French ministry is available from the assets of St. Andrew's-Trois-Rivières Ministry Fund, and subsequently, money from the sale of Grand Mère released from the Finance and Extension Board. The decision to continue our shared work without involving the higher court was formalized on November 28, 2008 and accepted by the Consistoire Laurentien on April 19, 2009.

The Lachine office, in conjunction with l'Unité des ministères en français, hosted a day with General Secretary Nora Sanders. There is tremendous energy for the mission possibilities of French ministry that lie before us, but a variety of concerns and challenges as well.

Treasurers workshops were held regionally as all pastoral charges prepared for the change to a national centralized payroll system for salaries.

#### **4. Promote efforts/initiatives/support of development and redevelopment of pastoral charges and mission units –**

##### **Favoriser les projets de développement et de revitalisation des charges pastorales et des unités de mission, et soutenir les efforts dans ce sens.**

The Mission Support Committee examined how it funds the life of congregations and mission units in the Conference. Appreciation was expressed for the background work being done by each of the local presbytery committees, which allows for transparent conversations and serious discussions about the various needs and priorities throughout the Conference. In anticipation of expected reductions in future funding, a team of three persons with many years of mission support experience greatly assisted the conversation. Facing cuts has meant difficult discussions in the presbyteries addressing how to prioritize funding to many worthy ministries.

It was agreed to establish a Conference Camping Network, similar to that of the other conferences, so that our various staff and volunteers would be connected, and a budget was created to assist communication.

**5. Ensure ways of providing a collective Conference voice on public Christian witness –  
S’assurer de faire entendre la voix collective du Synode comme témoignage chrétien sur la  
scène publique.**

The Justice, Global and Ecumenical Relations (JGER) network organized annual forums inviting the Rev. Jim Hodgson to speak about empire and examine our own “fit” more closely, and the Rev. Chris and Susan Ferguson to guide us through an understanding of the Middle East situation. Another forum featured the Right Rev. Bill Phipps as speaker.

Issues of citizenship and immigration continued to be on the front burner across the country, with churches of various denominations involved in providing sanctuary. Some of us spent time on Parliament Hill, listening, sharing and picketing peacefully outside Citizenship and Immigration Canada, reminding the current government that the promised appeal process continues to be missing. On a happier note, the Vega family received their permanent residency papers on Thursday, November 9, 2006, and continue to be deeply grateful to the support from Montreal Presbytery, Montreal & Ottawa Conference and the General Council Office, which has made their new life possible.

The Native Concerns Committee has conducted sweat lodges each summer on land owned by Mid-Laurentien United Church on Lac Cloutier, near Rawdon, QC. There was great appreciation for the Rev. Jamie Scott, who participates regularly, a day with the Rev. Laverne Jacobs, and the Moderator’s visit to Kanesatake and presentation of the apologies in May 2008. There is a revived sense of mission and purpose beyond addressing the ongoing struggles for their community, which have resulted from the efforts at assimilation and family destruction caused by the residential schools. We gathered for an evening viewing the film *Muffins for Granny*, which addresses the residential school pain and recovery from the perspective of seven elders. It was a very powerful evening of watching, talking, and sharing refreshments between four congregations and members of the local community. They have also been confronted with a request for a visit from Kevin Annett, a former United Church minister, and addressed the serious implications of such a visit. The band council supported the congregation’s request, and responded by telling Mr. Annett that he will not be welcome. A group of nine attended the Right Relations Conference training in Pinawa, MB, and they are preparing for an event in May 2010. Meanwhile, presentations were made at four presbyteries, drawing to the attention the history of the United Church and its apologies, and the work that is happening towards building right relations.

There are annual gatherings of the various intercultural and linguistic churches sharing collective efforts at ministry, and the needs for education about the United Church and its processes, especially around welcoming new clergy and difficulties in ministering between two cultures.

Reaction to the decisions of the Executive of the General Council in June 2007 related to staff reductions at the General Council Office raised concerns. Emails, phone calls and letters were received, and there were several special open meetings. Representatives of the Executive, the Rev. Brian Cornelius and Lynn Boothroyd worked very hard to clarify and calm the situation.

Eglise St. Jean had a “blessing/send-off” for Michaël Séguin as he left to represent the United Church with the Conseil Œcuménique des Églises en Palestine/Israël, and he shared his experiences upon his return.

We succeeded in averting another sanctuary case in Montreal, thanks to the Committee to Aid Refugees (CAR) and the hard work of legal interns at Montreal City Mission, both supported by Mission Support.

The 2008 annual general meeting was replaced by INSPIRATION 08, an educational event with the theme “God on the loose – Dieu en Liberté” with leadership from the Rev. Christopher White, Gregory Baum, and the Rev. Michael Hawn.

The theme of the 2009 annual general meeting, “Dare to Ask, Dare to Serve/ Oser Demander, Oser Servir,” had a focus on stewardship under the theme and worship leadership of the Rev. Dr. Bill Steadman, with the wonderful musical team of Paul Sales, the Rev. Peter Woods and the Rev. Joe Ramsey.

**6. Provide an inspirational link between local United Church communities and The United Church of Canada as a whole community –**

**Devenir un pont et une inspiration entre les communautés locales de l’Église Unie et l’Église Unie du Canada comme communauté d’ensemble.**

The Emerging Spirit team did an English training in February 2007 in Ottawa with 160 participants from across the Conference. During the summer, parts of the journal were translated into French for Vivre L’Accueil – Living the Welcome, a bilingual training event in Montreal in September 2007.

We participated in the October 2007 launching of a French version of Wonder Café, Caféchange, and a French-language magazine campaign with ads in *Chatelaine*, *Coup de Pouce* and *Fleurs, Plantes et Jardins*.

The Communications Network and the web team both held meetings to discuss how to better make use of the various venues available, including the Clarion inserts in *The Observer*, the web pages at each level of the church, and email communication. The web page grows daily and bilingually, thanks to Kent Chown and David Fines.

More recently, the use of conference calls has been encouraged for committees, recognizing the need to honour people’s time (some, especially, find this an easier way to attend from a distance) but also in light of the rising gas costs, to be more economically sound and environmentally friendly.

Dan Benson from the General Council Office animated a discussion about the need and desires for print resources, and we expressed the need to have communication presented in both official languages, and using the voices of church members with their own stories and created resources.

**7. Promote whole-life stewardship –**

**Promouvoir le soutien de la vie dans ses diverses dimensions.**

The Stewardship Network has been reactivated. Donald Wachenschwanz, the new chair, is working to encourage some of the enthusiasm so alive in Ottawa to the rest of the Conference. Reports were presented by Steve Sharlow about his Stewardship education workshops and by Mission and Service Fund Enthusiast Support Person, Carolyn Ruda. Steve has created a monthly newsletter to encourage other congregations.

Revenue Generation Funds were received, allowing us to continue the honorariums for these positions, and to add one who can work directly with the francophone congregations, using a new resource recently prepared by the Rev. Denis Fortin.

An educational event, “Some are Called to Be,” is being planned for July 15-19, 2009 in Kemptville, supported by fundraising suppers and sales of chocolates.

**8. Provide administrative effectiveness in the “art” of making our Conference life happen – Fournir l’efficacité nécessaire à la pratique de ‘l’art de faire vivre’ notre Synode.**

The staff is teaming well, with scheduled phone calls, and holidays organized such that someone will always be available. The two administrators continue to work together regularly to keep their program files and database information current, allowing for better communication and transfer of information between the offices. In addition to regular (daily) telephone conversations between the two offices, the staff have held two two-day retreat/work sessions to set priorities, review the various expectations coming from the national office and assign workshops on various parts, and to review understanding of position descriptions.

The first was a team-building retreat at a waterfront cottage and made great use of time together, worshipping, planning and sharing in a variety of ways, the second was used to set priorities, review the various expectations coming from the national office and assign workshops on various parts, and to review understanding of position descriptions and changes resulting from a retirement that is immanent.

Each January, the Conference and presbytery staff attend the Executive retreat to share work hopes and expectations, and to recognize opportunities from which all would benefit.

A first ever “staff plus” gathering was held in September 2008 involving 17 of us, including almost all staff from the presbyteries, joining with the Conference staff, and three volunteers from those presbyteries that would otherwise have not been represented. Facilitated by Kay Heuer from Manitou Conference, there was time for worship and reflection, for hearing about each others work, and for seeking where and how our daily responsibilities overlap so that we can be more supportive, rather than reinventing the wheel five times over. There were some challenging moments discussing accountability, staff committees and performance reviews, and the ways in which we feel disconnected. As much as it would be helpful, we are not all on the same team when we report to so many different bodies. It is a conversation that needs to continue, as we were called together to share, not as a decision-making body.

The Staff Committee meets together regularly twice a year, and once or twice with the staff, to hear about joys, struggles and plans, and to share a meal. In October 2008, Debbie reported on her sabbatical and Michele gave notice of her retirement plans for October 30, 2009.



The Archives Committee meets in October and April and continues to monitor accurate record-keeping.

There are concerns about finances, because of the state of the world, the drop in our investments, the cuts to funding across the church, and the rising costs of doing our work. We continue to discuss and seek ways to accomplish as much in a more economical way. Anna Barr (President) and I participated in a national consultation organized by General Secretary Nora Sanders and Ian Fraser to address the proposed redistribution of Conference funds.

Respectfully submitted,  
Rosemary Lambie (Rev.)  
Executive Secretary

## **BAY OF QUINTE CONFERENCE REPORT**

**Origin:** Bay of Quinte Conference

### **The View From Here**

As in many other parts of Canada, Bay of Quinte Conference has been impacted by the economic downturn. The western part of the Conference had a large number of people employed by General Motors. One minister reported that approximately two-thirds of her parishioners worked at General Motors. While other parts of the Conference have not been so dramatically affected, we have certainly felt the effects of layoffs in the auto-parts sector and at tire manufacturers. In Belleville recently, over 100 people received layoff notices from a call centre that had lost a major client. Those with investments and those on fixed incomes are also experiencing a reduction in income. All of this has a financial impact on the church as people have less income to share. The emotional impact on people leads to a greater need for pastoral support and may even lead to a crisis of faith. In terms of the Conference budget for 2010, the Conference was mandated by the annual meeting to have a zero percent increase. At the moment, the Executive has not had an opportunity to discuss what this means in terms of the mission and priorities of the Conference. There is also a concern on the part of the three Conference camps as to how their registrations will be impacted by the economy.

### **Conference Initiatives and Actions**

#### **Priority-Setting**

Over the past three years, the Conference has been engaged in a priority-setting process, and has managed to determine some goals that we are committed to partnering with presbyteries to accomplish. These priorities help staff determine where to place their time and energy beyond the specifically mandated tasks in their position descriptions. Unfortunately, we are still not at a place where we are able to say that we will not do a particular piece of work.

### **Deepening Spiritual Roots**

One of the goals was to help members of the Conference deepen their spiritual roots. We have been placing a description of different spiritual practices on bookmarks and on the Conference website. A number of prayer shawl ministries have begun, and prayer shawls are now given to each retiree, ordinand, commissand, designand and to each ministry personnel on restorative care. Some presbyteries have set aside a spiritual practice time at their meetings.

### **Right Relations Work**

A very active group within the Conference is offering leadership in the area of right relations. Various groups made up of First Nations and settlers have been meeting to broaden their understanding of each other and deepen the relationships between the groups. Active advocacy work has been carried out in one of the First Nations communities with the support of the settlers as they opposed mining on their land.

### **Growth in Children and Youth Work**

Another Conference goal was to integrate children and youth into the life and work of the church. Over the last two years, at the Conference level, there has been a stronger commitment to providing good programming for children and youth. Already, we are seeing the impact in the rising numbers of children and youth at the Conference annual meeting and other youth events. Last year, youth from each presbytery had an opportunity for an exposure trip to Cuba as a result of support by both the Conference and Queen's Theological College. Last year at the annual meeting, the Conference youth took on the challenge of raising \$60,000 to support youth with AIDS in Tanzania. To date, they have raised more than \$58,000.

### **Support of Ministry Personnel**

We believe that Bay of Quinte Conference is unique among the Conferences in having a Conference Minister, half of whose time is spent provide pastoral care to ministry personnel, candidates and their families. We have also instituted a congregationally-based supervised pastoral education program, which also has a lay training component.

### **Rural Ministry**

A portion of one Conference Minister's time is dedicated to rural ministry. Our rural life committee is committed to finding ways to support small congregations through sharing resources and best practices.

### **Staffing Changes**

In the past three years, the Rev. Nancy Knox returned to the pastorate from the position of Conference Minister: Personnel Policy and Rural Ministry, a position that was then filled by the Rev. David King. The Rev. Dr. Jackie Harper began in a new position titled Conference Minister: Congregational Wholeness and Right Relations. Currently, the position of Conference Minister: Stewardship and Mission, formerly held by the Rev. Dr. Nan Hudson, is vacant.

### **Future Directions**

For more than a year, the Structures and Boundaries Committee has been working in the Conference. It was established as a result of a motion from Belleville Presbytery asking the Conference to establish a task group to complete a review of the organizational and financial

structures of the Conference, with a view to the best possible stewardship of its resources. It is to bring recommendations to the 2010 annual meeting. It is too soon in the process to predict the kind of changes it might recommend.

In the meantime, it is our hope that, in spite of the financial challenges that confront the Conference, the very good ministry that is happening within the Conference will continue to grow and flourish.

## **TORONTO CONFERENCE**

**Origin: Toronto Conference**

### **The View from Here**

An excerpt from the “context” statement in the new staff position descriptions: “Toronto Conference is characterized by significant diversity ranging from urban to rural, and influenced by multicultural and intercultural realities. Experience within the membership of the congregations in the Conference varies widely, and theological perspectives are sophisticated and diverse. Tension exists between areas of high growth and opportunity and areas inclined toward amalgamations and church closings. There is much opportunity for vital and creative ministry within the Conference.”

### **Conference Initiatives and Actions**

In the last triennium, Toronto Conference has been engaged in a massive restructuring project. The highlights:

- a. Nine Presbyteries have been reduced to four.
- b. A new assessment formula was approved.
- c. All program work of the Conference devolved to the presbyteries.
- d. Administrative work is concentrated in the central Conference office.
- e. Only two committees will be part of the Conference, down from more than 20.
- f. The Conference Executive was reduced to 15 from 25 to 30.
- g. The Executive will move to a policy governance model.
- h. Staff resources will primarily be in the presbyteries, with three staff in the central Conference office.
- i. Presbyteries will have offices.
- j. General Council is hosting the Conference/presbytery IT, enabling access to all documents from any of the office sites.
- k. A new telephone system has been installed serving all offices.
- l. A single database has been installed for all Conference and presbytery purposes.
- m. Assets of the former presbyteries and two presbytery corporations being rearranged to provide funds for each presbytery and the Conference.

### **Staffing Changes**

The new staffing structure outlined, above, meant that the Conference said goodbye to a total of six staff. A number of positions were filled by contract or temporary staff during the restructuring. Three presbyteries said farewell to staff. A total of 13 full-time equivalent staff will serve the Conference and the four presbyteries.

### **Future Directions**

The main goal of the restructuring was to move the resources of the Conference and presbyteries closer to the congregations. The next triennium will require careful evaluation. Will these changes enhance our ability to be faithful followers of Jesus Christ?

## **HAMILTON CONFERENCE REPORT**

**Origin:** Hamilton Conference

### **The View from Here**

For the communities within the bounds of Hamilton Conference, the past triennium has been a time of profound contrasts.

For the first eighteen months of the triennium the urban/suburban areas within the Conference continued to experience explosive growth and record high levels of employment.

But with the economic downturn and the impact it has had on manufacturing, particularly in the automotive industry, the second eighteen months of the triennium has seen a slowdown in housing starts and a significant increase in unemployment. The steel industry and the automotive parts industry have experienced either closures or layoffs.

The impact the downturn has had on investments is having an effect on individuals and congregations within Hamilton Conference. Some congregations are facing major challenges in meeting their budgets.

On a more positive note the high-tech industry continues to grow, with most companies announcing major recruitment drives. Several of the post-secondary institutions within the bounds of Hamilton Conference have announced or are completing capital expansions of their facilities.

In the traditionally rural presbyteries within the Conference, we continue to see a shift in population patterns and land use, with a continued decrease in agriculture and an increase in residential development. The Ontario government's plan to increase the use of wind-generated

electricity and expand nuclear generation is causing considerable tensions within some of the rural communities.

The protracted land claim negotiations between the federal government and First Nations communities in Erie and Bruce Presbyteries continue to cause tensions and concerns in the wider community.

### **Conference Initiatives and Actions**

As congregations enter into the challenge of new ways of being church, Hamilton Conference has offered support and facilitation in some of the following areas in the past triennium:

- Facilitation and support to conversations among all of the congregations in Kitchener-Waterloo and Brantford.
- Facilitation and support to conversations among congregations in the north-west corner of Hamilton Presbytery.
- Conversion of the Hamilton Conference Church Development/Redevelopment Fund from a capital fund to the Investment in Mission and Ministry Fund, a fund for new program initiatives.
- Redesign and launch of a new Hamilton Conference website and increased use of electronic communication.
- Launch of the “Extra Ten Cents A Day” campaign, a two-year program to grow the Mission and Service Fund.
- Two workshops and a think-tank on Diana Butler Bass’ practices for congregations and ministry personnel.
- The Extra Measures campaign, in partnership with the Justice, Global and Ecumenical Relations Unit of the General Council.
- Exposure tours to Six Nations, Wesley Urban Ministries and farming communities, along with on-site workshops at the 85th Annual Meeting.

### **Staffing Changes**

In the past triennium, the following changes have taken place within the Hamilton Conference staff team:

- Debbie Johnson returned to congregational ministry after three years of faithful service as Hamilton Conference Minister for Faith Formation and Leadership Development.
- Peter Hartmans joined the staff team as Hamilton Conference Minister for Faithful Public Witness in 2007.
- Lorna MacQueen joined the staff team as Hamilton Conference Minister, Faith Formation for Discipleship in January 2009.

### **Future Directions**

As we look ahead, the following are some of the opportunities we plan to address:

- A review of the purpose and mission of Hamilton Conference and how best to resource that mission.

- Ways to strengthen support to presbyteries in their responsibilities for pastoral relations and oversight.
- Ways to strengthen support and training for ministry personnel.
- Ways to strengthen support to congregations in their ministries of justice seeking and outreach.
- Continuing support for local communities of faith as they seek to find new and innovative expressions of mission and ministry.

Respectfully submitted,  
Fred Monteith  
Executive Secretary

## **LONDON CONFERENCE REPORT**

**Origin:** London Conference

### **The View from Here**

#### **The Mission of London Conference**

To be a people involved in Christ's ministry in the world by encouraging leadership, support and oversight so that we may

“Bring good news to the poor, ...  
proclaim release to the captives  
and recovery of sight to the blind,  
let the oppressed go free

and proclaim the year of the Lord's favour.” (Luke 4:18-19, NRSV)

#### **The Goals of London Conference**

To actively support clergy, congregations and Presbyteries as they struggle to fulfil the Mission. To encourage people to dare to explore new frontiers of faith, witness and caring in terms of the evangelism and stewardship of the whole of life.

Continually to affirm in the world the biblical concept of justice in partnership with the whole people of God.

To be a people determined by the Spirit of Christ and freed from bondage to culture and tradition.

#### **Conference Initiatives and Action**

Following the above Mission Statement and Goals of London Conference the Conference staff members are a major staff resource to the Presbyteries and congregations of London Conference. Consequently a great deal of staff time is spent working with our eight Presbyteries and their respective congregations.

The only constant in the life and work of London Conference has been and still is change. As our congregations and Presbyteries change in response to the leading of God's Spirit the work of the Conference staff changes to meet those changing needs with job descriptions being revised frequently.

At the present time many of our churches are facing closure, amalgamation, clustering and other forms of cooperation. The next few years will be spent helping congregations and ministry personnel cope with these changes in a good way and even discern the sustaining and shaping hand of God in the midst of difficult decisions.

Our staff will have a significant role in helping our people learn to be faithful as a minority in the Canadian context and in the life of this geographic area.

## **MANITOU CONFERENCE REPORT**

**Origin:** Manitou Conference

### **The View from Here**

Communities in our region are intimately linked to the mining and forestry sectors, both of which have been drastically affected by the current economic challenges. Hardships being experienced in many of our pastoral charges make this a vital time to BE the faithful presence of Christ.

### **Conference Initiatives and Actions**

Manitou has undergone a comprehensive review of all conference structures, culminating in decision to undertake meaningful reorganization. Inspired by the leadership of our theme speakers, Bill Phipps and Carolyn Pogue, we have set a number of priorities for our ministry in the next few years. These include commitment to becoming a greener church; a greater place in the life of the conference for youth; and a desire to "let go of old ways of being church."

Part of the restructuring initiative is the creation of a new "Faithful Public Witness" conference committee; endeavouring to recover our historic voice for social justice!

Of ongoing importance is our right relations work with First Nations neighbours. We are proud of the proposal coming to this General Council encouraging the rest of The United Church of Canada to join with us in the practice of recognizing First Nation Traditional Territory whenever our courts meet.

Since GC39 we have amalgamated the former Cochrane and Temiskaming Presbyteries into a new "Spirit Dancing." Folks have come together and worked hard to nurture this new creation. They are having a lot of fun in the process!

I want to offer a word of appreciation for the way in which our GCE reps have ably represented Manitou Conference over the last triennium. Facing a number of very difficult decisions, Cindy Desilets and Dorothy Hemingway, (Elizabeth Frazer and Bill Rogers as alternated) have served us with courage and commitment.

### **Staffing Changes**

We've welcomed new Conference Minister: Mission & Stewardship Animation, Melody Duncanson Hales to our midst. Melody has been a visible presence across Manitou and is putting her unique mark on this important work!

We are eagerly anticipating the arrival of new Conference Personnel Minister, Catherine Somerville, who takes up her duties shortly after this meeting.

After 9 years of outstanding ministry to Manitou, we bid farewell to Kay Heuer. We're glad to know that Kay intends to enjoy her retirement right here in the North!

The Conference staff's collective work is now guided by three priorities:

- support to Ministry Personnel
- support to Presbyteries
- ensuring a mission focus for Manitou

### **Future Directions**

At the recent biennial General Meeting, held at Nipissing University, our theme: "Rooted in Hope," indicates something of our optimism for the future.

Being rooted in this northern region we are increasingly seeking to better know our neighbours. In the Manitou context, this calls us to pay more attention to the development of new relations with First Nation and Francophone constituencies.

Conference Executive is in the very early stage of exploring – in collaboration with the Ministries in French Unit (UMiF) – the possibility of establishing new French Ministries within our bounds.

It is important to note that some of our hopefulness is related to the measure of financial security which is now ours as a result of a newly adopted General Council funding formula for the staffing of all Conferences. The formula ensures an equal minimum staff complement (4) within each of the Conference Offices and reflects tremendous good will from all Conference Executive Secretaries/Speaker – and Presidents/Leading Elders.

In closing, Manitou finds itself challenged by the change to Manual Section 400, forcing us into a schedule for Regular Meetings of Conference which is a departure from our long-standing – and we believe, effective – practice of meeting biennially. We fail to see the wisdom in the decision and, while accepting that this matter was decided by remit, are seeking from the 40th General Council some form of exemption from the policy.



Concern also exists over the recommendation to decrease the minimum number of Commissioners from the current 16 to 13. We look forward to the discussion of this proposal when we gather in Kelowna.

Respectfully submitted,  
Will Kunder  
Executive Secretary  
Manitou Conference

## **CONFERENCE OF MANITOBA AND NORTHWESTERN ONTARIO REPORT**

**Origin:** Conference of Manitoba and Northwestern Ontario

The Conference of Manitoba and Northwestern Ontario is a geographically diverse area. From the northern shores of Lake Superior to the vast tracks of agriculture land in the west to the forest and mining industries of northern Manitoba, we are a people with many different lifestyles and interests. It is this diversity that defines and challenges us as a Conference. The consistent uncertainty in the forest and mining industries, combined with the challenges of modern day agri-business, have meant that the church in this Conference has learned to be resilient and creative in its attempts to maintain a United Church presence in several of our communities.

The Conference of Manitoba and Northwestern Ontario takes seriously our relationship with our First Nations sisters and brothers. Representatives from our Conference have attended more than fifty alternative dispute resolutions hearings in the past year concerning residential school claims. Recently a joint event called “Building Bridges” was co-sponsored by the All Native Circle Conference and the Conference of Manitoba and Northwestern Ontario.

The Conference created a DVD resource called *Navigating Change* to assist and support congregations through change and transformation. The resource offers a variety of practical suggestions as well as a theological guide for communities unsure of their future.

The Conference attempts to give shape and meaning to its ministry through the three lenses of faithful public witness, healthy congregations and ministries, and effective leadership.

We are currently experiencing significant staff transitions. Bill Gillis, Program Staff for Stewardship, Mission and Global Justice, is retiring after sixteen years of faithful service to the Conference. We are currently in an active search for a new program staff person for the position of Conference Minister for Relations and Social Justice. Tannis Young, our AVEL consultant, has resigned to pursue other personal options. We welcome Jordan Crosthwaite to the AVEL position. We share office space with Winnipeg Presbytery, which has had a recent retirement. In all, 25 percent of us who minister in the same space will be new in a matter of months.

The Conference of Manitoba and Northwestern Ontario is trying to challenge its congregations and presbyteries to plan for what the church might look like and be in 2020. We are trying to move away from our tendency to look at a just tomorrow and ask ourselves what our Christian witness might look like in 5, 10, and 20 years time. This is not an easy task for us. Too often, we have focused on our survival and haven't always appreciated that our faith calls us to new possibilities and dreams. Our geographical, environmental, societal, and theological context all contribute to our being a people grounded in the hope of Jesus Christ.

Respectfully submitted,

Bruce Faurschou  
Executive Secretary,  
Conference of Manitoba and Northwestern Ontario

## **SASKATCHEWAN CONFERENCE REPORT**

**Origin:** Saskatchewan Conference

### **The View From Here**

The church is alive and well in Saskatchewan Conference, but not without its challenges. Every presbytery has the experience of some of their churches closing. Many rural pastoral charges have moved from being multi-point charges to having the one remaining point amalgamating with a neighbouring survivor down the road. Shared ministries continue to be a creative solution. But in some areas, the United Church is the only mainline protestant church left, so that is not always a possibility.

The lack of ministry personnel is also a dilemma. Licensed lay worship leaders are in much demand, and often few ministry personnel cover a large geographic area. The presbyteries are finding a shortage of experienced volunteers to cover pastoral charge supervision, to serve on joint needs assessment committees and joint search committees, and to be internship supervisors or educational supervisors for the many students from varying streams of ministry serving in pastoral charges.

At the same time, there is much positive work happening. Educational events at presbytery meetings and beyond, commitment to outreach projects and social justice issues, and a willingness to try new ways of doing the business of the Conference are just some of the areas that are generating enthusiasm.

### **Conference Initiatives and Action**

An increasing number of meetings are now being held online. Webcams and computers are saving many hours of driving time and accomplishing the work as effectively. There is still much more that this use of technology can offer, but a good beginning has been made.

The Conference is in the beginning stages of discernment into becoming an Affirming Conference. Much work is also being done across the Conference by committees, divisions and presbyteries to ensure that there are no exclusive policies on any of the congregational books.

### **Staffing Changes**

The Rev. Bob Campbell left the position of Executive Secretary in August 2008 after serving the Conference in that role for seven years. The Rev. Bill Doyle begins as Executive Secretary on July 1, 2009, when he joins the staff. Bill has recently been serving a three-point pastoral charge in the Conference of Manitoba and Northwestern Ontario, and prior to that spent twenty years as a lawyer in Winnipeg. The Conference looks forward to his leadership.

### **Future Directions**

The proposed cuts to Conference staffing grants from the General Council over the next few years has been one of the reasons the Conference has initiated a review of future staffing needs in the coming year. The role and purpose of Conference has been and will continue to be a topic of conversation in this exploration.

## **ALBERTA AND NORTHWEST CONFERENCE REPORT**

**Origin:** Alberta and Northwest Conference

### **The View from Here**

Alberta and Northwest Conference encompasses a large geography and four provincial/territorial jurisdictions: Alberta, northeastern British Columbia, the Yukon and the Northwest Territories. We also have two inter-provincial pastoral charges with points in Saskatchewan. The issues and activities in the province of Alberta dominate the life of our Conference. During the past triennium, the church has been affected by and has responded to the massive social upheaval created by an overheated economy and the ecological challenges within the oil industry, especially the oil sands development at Fort McMurray. Although the recent economic downturn has resulted in the loss of many jobs, particularly in the oil industry, and has particularly affected men, people express a sense of relief that the pace of the economy has slowed and the pressure on housing, education, health and social services has abated at least a little. During the height of the boom, middle-class people could not afford housing, and many working people joined the swelling ranks of homeless persons and families. This has been a key issue of concern and action on the part of our churches, especially in the large urban centres; the numbers of chronically homeless persons has risen to over 5000 in each of Edmonton and Calgary. Increasingly, congregations have adopted their own mission projects, both global and local. Many United Church members travel extensively throughout the globe and participate in hands-on development projects, especially in Africa and Central and South America. The Conference, at its meeting this year, adopted a proposal to develop the Extra Measures program of the Mission and Service Fund in our Conference.

## **Conference Initiatives, Actions and Future Directions**

### **Emerging Spirit**

The people of Alberta and Northwest Conference have been gifted by the multitude of opportunities offered through the Emerging Spirit program to *live the welcome and live the hope*. A priority of our regionally deployed staff who work with congregations has been to support congregations in integrating their emerging learnings and use the resources of Emerging Spirit to reach out to their communities. The Environics demographic data has been extensively used by congregations and some presbyteries in developing their mission strategy plans. Of note is the *New Possibilities* project, a joint initiative of Edmonton and Yellowhead Presbyteries that has developed a multi-stranded approach to church development and ministry support in the Capital Region, and is leading those Presbyteries into exploring key governance questions and their effect on mission.

### **Greening the Church**

Greening the church has surfaced as a new priority for action, as the church recognizes the need to walk the talk in responding to the challenges of greenhouse gases and the environment. Several proposals directed to both the Conference and the General Council received strong support by the Conference at its meeting this year.

### **Supporting Ministry**

Supporting ministry through support to sabbatical leaves and sabbatical planning is a new initiative. As the church begins to seriously implement the new sabbatical policy for ministry personnel, it is recognized that both pastoral charges and ministry personnel need greater support in planning for sabbatical leaves. The Conference and St. Stephen's College are co-sponsoring this program.

### **Youth and Young Adult Ministry Training**

The Conference has developed a strong program and wants to share this resource more widely as a Designated Lay Ministry Specialized program

### **Leadership Development and Ministry of Laity**

Recognizing the breadth and depth of gifts among our lay people, the Conference Executive has engaged in preliminary discussions around the meaning of laity within the context of the church's understanding of ministry. We anticipate that these conversations may blossom into inspirational learning circles.

### **Leadership Supporting the Work of the Conference**

Staffing Complement: Alberta and Northwest Conference has a staff complement of 8.5 FTE expressed in the work of 10 staff positions. The staff group is comprised of an Executive Secretary, a Personnel Minister, three Regional Resource Personnel, an Archivist (0.6 FTE), a Program Coordinator: Leadership, Education and Resources (0.5 FTE), an Accountant (0.6 FTE), an Office Coordinator and an Administrative Assistant: Personnel. The focus of the staffing model is directed to resourcing Presbyteries and Pastoral Charges.

Governance: The governing body within the Conference is its Executive. The operations of the Conference are supported through the work of standing committees, and the Conference is enabled to respond to emerging vision and issues through the development of topic- and time-focussed ad hoc committees. In 2008, the Conference discerned a need to revise the term of office for the Conference President from one year to two years. The Conference has been ably served in this triennium by Presidents Kathy Koehler and Tom Sawyer.

Respectfully submitted,  
Lynn Maki  
Executive Secretary

## **BRITISH COLUMBIA CONFERENCE REPORT**

**Origin:** British Columbia Conference

Although statistically the most secular place in North America, the Canadian west coast has not yet been deserted by God. The challenge of being “church” in a region where only a minority have entered church doors draws on reserves of imagination, courage, persistence and patience that we in the church did not know we even had.

One response taken in British Columbia Conference is to reconfigure our major institutions so they can continue to minister well into the future. The Conference has undertaken a \$20 million Camp Future Project, which is investing heavily in capital redevelopment, creating an endowment, and reshaping governance for a high-quality camping ministry. As you read, two camps are seeing old building demolished and new ones taking their place. The Conference has also incorporated the work of our three clinics and hospitals in northern B.C. to ensure better governance. The Naramata Centre retreat and conference centre is halfway through a \$3 million capital building project, providing improved residential and meeting facilities. The Conference office has developed a five-year financial plan to ensure long-term financial sustainability while still providing much-needed staff and administrative support to presbyteries and other ministries. Serious conversation is also going on regarding the significant redevelopment of First United Church mission in the Vancouver eastside. The use of policy governance to shape the work of the Conference Executive and staff is now close to a decade old, providing a clear framework that provides space for looking at the big questions while also empowering effective decision-making.

In a changing time, leadership is key. B.C. Conference continues to have effective leadership as its only priority, with a primary focus on ministry personnel. Six of the ten presbyteries in the Conference now have Conference staff who have personnel support as a major part of their jobs. A personnel team approach to the work of personnel support has been formed, with the conference personnel minister providing training and leadership and the rest of the staff

providing direct, on-the-ground support. A leadership training program is being developed for launch in early 2010 to help update ministry personnel with the skills, attitudes and knowledge necessary for ministry in this new century. The Conference is also working with the General Council and the Vancouver School of Theology to develop a designated lay ministry course to help prepare First Nations leaders for ministry in their communities.

Throughout the Conference, congregations face differing challenges. Many continue to shrink as the Canadian population continues to drift away from the church. Both urban and rural congregations are seeing more part-time ministry, amalgamations, and closures. Many rural congregations, in particular, have difficulty finding trained leadership. While imagination often bumps into inertia, just as often new configurations of ministry have started to emerge. In the Vancouver area, two congregational properties have recently been transferred to ethnic congregations. We have seen a handful of larger congregations take on very specialized ministries that attract people from greater distances. Recent sales of church properties mean the church in B.C. now has financial resources available for other kinds of ministry. The urban trend of seeing property assets turn into financial assets is one we anticipate seeing more often in the future.

Many congregations have also benefited from the Emerging Spirit work. Signs of that project range from posters on walls to a renewed spirit of enthusiasm and hope.

Having a significant part of the Conference being First Nations is a gift the Conference does not take lightly. While First Nations congregations face the same struggles as other small, mainly rural congregations, there are also unique issues and relationships that create a richer Christian fellowship. The Conference continues to provide staff support for First Nations work. Leadership development is also taking on a new direction. Responding to the sorry legacy of the residential schools happens through participation at alternative dispute resolution hearings. Plans to hire a counsellor to work with local individuals and communities affected by the schools are also in the final stages. Meanwhile, First Nations leaders continue to provide exemplary guidance for the Conference in many areas of church life. In that regard, we are proud to be able to nominate Jim Angus as Moderator of our church.

## **ALL NATIVE CIRCLE CONFERENCE REPORT 2006 – 2009**

**Origin:** All Native Circle Conference

### **The View from Here**

The All Native Circle Conference spans the provinces of Alberta to Quebec, the view is vast and wide. First Nations viewpoints are requested, needed, and sought after by many church, secular bodies.

**Conference Initiatives and Actions**

As the United Church shifts from a 'property owning' church to a 'non property owning church' the wake impacts the first nations communities significantly. With less than adequate amounts of money for continued upkeep for manses and churches they now need significant repair, removal and/or replacement. A comprehensive study was completed and a current description of the state of repair of First Nations properties is now complete across the country. (including non ANCC communities) This initiative went hand in hand with an ANCC program with Presbyteries to secure current needs assessments from every community within ANCC's bounds. Decision making around property is not to be done without this valuable piece of information at hand.

A major piece of work is the Council of Sharing's comprehensive plan for the repair and/or demolition of nationally owned church properties within ANCC's bounds. This piece of work has only been possible with the permanent hire of a Council of Sharing program staff person this year (March/09). This position (that has been a contract hire off and on for the last 6-7 years) was made a permanent position after the Conference Grants meetings held this past year...that made staffing priorities in conferences based on 1 CES/Speaker, 2 Program Staff and 1 Administrative Support for budgeting purposes into 2010, and beyond. With that framework in mind the Council of Sharing permanently hired a program staff person in March 2009. ANC Council of Sharing is invited back to the Mission Support Grant table May/09.

**Ministry in ANCC:** The first Graduates of the Aboriginal Ministry Training Schools are retiring! Graduates of Dr. Jessie Saulteaux Resource Centre, and the Francis Sandy Centre that were ordained and settled in ANCC in the last 20 years are now retiring. The centres are training students, but not fast enough for replacing them. Significant housing issues and geographic issues –for student placements within the conference need creative solutions for filling vacancies. ANC Council of Learning is now 'recreating' what a student placement would look like in our conference with 'travel' in and out of community. E.g. 2-3 weeks in 2-3 weeks out. Fisher River (Manitoba) secured a new ordinand this year from Alberta and Northwest Conference.

**Apology** – we mark one year since the national apology in June of 2008. The Council of Healing and Respect and Elders of the conference had much conversation this year in and around this significant event. ANC was invited to attend an event surrounding the 'televised' Apology by the Assembly of Manitoba Chiefs. It was a significant event to witness with First Nations communities represented.

ANC also applauds the Moderator David Giuliano's initiative to continue to carry the United Church's apologies into First Nations communities. We hope this will continue.

**Staffing**

The All Native Circle Conference staff has lived through some significant changes through 2006 to 2009.

2006 – September 1 Hired Conference Personnel Minister Sue Everton (Diaconal)

2007 – Speaker, Cheryl Jourdain's husband Frank Baker had an accident leaving him brain injured and in need of 24 hour care. Cheryl missed Grand Council in 2007, with ANC staff

lifting the load to carry the meeting through. This also created a need for other staff to travel more – when Cheryl could not easily ‘pack up and fly’.

2008 – We mourned with Maria Harper when her husband Harold died suddenly from a heart attack in November 2008.

2009 – We celebrated with Judy Delorme in January 2009 as she retired from 14 years of ministry as ANCC’s receptionist and Council of Sharing support staff.

2007-2008 – Contract staff hired – Rick Hebert for Council of Sharing work.

2009 – Permanent hire of Gloria Cook as Council of Sharing Program staff.

2009 – Receptionist, Council of Sharing support filled by Rick Hebert, as Conference seeks Cree speaking receptionist, and Council of Sharing Support staff.

We thank the staff for their continued ministries within the conference.

### **Future Directions**

ANCC celebrated the installation of Maria Joyea (Diaconal) and Murdo McDougall (Lay) as our 2 new Leading Elders (2009-2011). We look forward to their leadership, and wisdom for our days ahead.

Significant work on Right Relationships and ‘Singing a New Song’ was begun by our Leading Elders Rev. Gloria Muskego, and Rev. John Halcrow (2007-2009). We are all thankful for their leadership and grace.

A joint Right Relations event was held with Manitoba & Northwestern Ontario Conference in March 2009.

Repair and demolition of the manses and churches that are nationally owned continue to be a priority.

Respectfully submitted,  
Cheryl Jourdain, Speaker,  
All Native Circle Conference

### **MEANING OF MINISTRY**

Origin: General Secretary, General Council  
The Meaning of Ministry Task Group

### **Report of the Meaning of Ministry Task Group**

The 39th General Council 2006 directed that a process be developed to “engage the whole church in a time of discernment concerning the meaning of ministry in The United Church of Canada,” with particular attention to a theology of call and vocation, ordered ministry, lay pastoral ministry, lay ministry, and ecumenical implications.



The Meaning of Ministry Task Group framed questions within the context of an overriding issue stated as “In this ‘third generation’ of the United Church, what forms of leadership will best suit our time and our calling as we participate in God’s mission?” Responses were invited to four questions:

- Within the ministry of the whole people of God, what is the place and authority of those who undertake professional ministry?
- How might people be best educated, equipped, and supported for the role of minister today?
- How would you define the relationship to the church and its people of those you recognize as your ministers?
- How does our current practice of ministry equip us to be faithful disciples in today’s world?
- Respondents were also invited to name a question of their own and to respond to it.

The response to the Meaning of Ministry discernment process was smaller than expected. Some responses indicated that many found the questions convoluted and complicated. Others, however, expressed deep appreciation for the process and responded with significant depth of reflection. It should be noted that the response rate to major studies is usually low, generally between 150 to 200 responses. The number of responses to this study (approximately 100) makes it impossible to use frequency of response as an indicator of the mind of the church. However, the depth, clarity, and passion of many responses provide helpful insight into the challenges the church faces. The summary report of the discernment process is available for this report. See “Workbook 2 – Appendices – Appendix 2 Meaning of Ministry Discernment Process” at <http://GC40.united-church.ca/downloads/workbooks>.

The task group recognized that there are a number of initiatives currently in process in the church that seek to address concerns in ministry leadership. These include reviews of the candidacy, transfer and settlement, and admissions processes and the implementation of leadership outcomes, designated lay ministry, and a new recruitment program. This report, as was the discernment process itself, is addressed at more foundational issues. Some of these issues were identified at the start of the study; others emerged during it.

### **Challenges in the Meaning of Ministry**

The task group believes that the most pressing issue facing the church in relation to ministry leadership is the need to prepare and enable new expressions and forms of ministry in a rapidly changing social context. The awareness that we are in “the third generation” of the church evoked the question for the task group in this way: “What forms of leadership will best suit our time and our calling as we participate in God’s mission?” The task group believes we can no longer assume that congregations or community ministries as we have traditionally known them will be the only centres of activity of the church. The changing social context requires presbytery to be open to many new forms of ministry and mission, including the nurturing of emerging networks seeking to live faithfully in community. These ministries of “church beyond congregation” may be different from what we have seen in the past, and the challenge will be to find means through which such ministries will be an integral part of the church.

The task group also believes that the church needs to clarify the purpose and meaning of ministry in relation to the Reformed understanding of “the priesthood of all believers” and the specific roles of ordered and designated lay ministers. Honouring the “priesthood of all believers” by

using the term “minister” to describe everyone who exercises ministry leadership has resulted in a blurring of distinction between ordered and lay leaders in the various ministries of the church. This is particularly a challenge because ordered and designated lay ministries in the United Church are not seen to be of a different character, but rather contained within the ministry of the whole people of God.

The task group also believes the church needs to find greater clarity between the different expressions of ministry, in particular the relationship between ordered and designated lay ministry. The lack of distinction has resulted in discontent. While many of the expectations and functions in pastoral/congregational ministry are the same for designated lay, diaconal, or ordained leaders, the preparation and compensation are different. In addition, ordered ministries assume a lifelong membership in presbytery, while designated lay ministers are members only during the term of appointment. The challenge is to find ways in which the differences among the various forms of leadership within our church can be named in a manner that is respectful.

Finally, the task group believes that significant attention must be focused on the capacity of presbyteries as the primary body in our church responsible for enabling leadership and ministry. Presbyteries are responsible for discerning, naming, and supporting local ministries, and the effectiveness of these ministries is directly related to the functioning of presbytery in its exercise of oversight, supervision, appointment (call), and support. The task group believes that the capacity of presbyteries to offer healthy, helpful leadership and oversight to the ministry of the church is critical to the faithful and effective practice of ministry. If presbyteries are to be effective, however, they must have adequate resources to fulfill this role.

### **Assumptions about the Meaning of Ministry**

The task group identified the following assumptions on the meaning of ministry. These assumptions have served to guide the development of the proposed “Statement on Ministry” and the proposals addressed to the Executive of General Council:

1. The church is called to continually renew its understanding of ministry, opening itself to new expressions that serve the needs of the present day. There have been many changes in the practice and understanding of ordered ministry throughout the history of the church. In general, these changes have flowed from pastoral and social concerns rather than changes in biblical or theological interpretation. Ordered ministry has never been a doctrinally fixed reality.
2. The church speaks of there being one ministry of Jesus Christ into which all members of the church are called by their baptism. In this understanding, there is a fundamental unity of church members through baptism understood in the Reformed tradition as “discipleship” or “the priesthood of all believers.” All members of the body bring gifts for the exercise of the many expressions of the ministry of Christ’s church.

Within this ministry of the whole people of God, the church acknowledges particular gifts or charisms that call some members to ordered ministry within the community. *Baptism, Eucharist and Ministry* (1982), a document of the World Council of Churches, states that the chief responsibility of ordained ministry “is to assemble and build up the body of Christ by

proclaiming and teaching the Word of God, by celebrating the sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry.” In The United Church of Canada, that description applies to both ordered and designated ministries.

3. The church exists in service of God’s mission, not for the sake of its own institutional life. The church can best be seen as a community of disciples on the way together following Jesus in God’s mission. The church is a community of people who support each other on the way, and has been given the scriptures, sacraments, and many other gifts to enable that support. All members of the community participate in its mission and ministry and are given gifts and talents for the faithful practice of discipleship. Ministry belongs to the community, and is always exercised under the authority of a community, in service to or on behalf of the community to assist and strengthen its members for faithful discipleship.
4. The most ancient expression of the community of faith in post-apostolic church history is the presbytery. In the early life of the church, local congregations existed in relation to each other within a presbytery and under the oversight of a bishop. It was the bishop who represented the unity of the church in the region, and was assisted by presbyters (elders) in the conduct of worship in local communities. In the Reformed tradition, the episcopal authority of the bishop is carried by the presbytery itself. Still, in our tradition, congregations do not exist in isolation and always function within the authority and oversight of a presbytery. The effective functioning of presbytery is central to the faithful expression of ministry in the life of the church.
5. Ministry must be responsive to the purpose and needs of the church in a specific time and place. Because the church is defined by God’s mission, the church and its ministry should be structured to carry out that mission. The context of the church’s mission and ministry has significant impact on understanding the specific nature of ordered and designated ministry.
6. Leadership and ministry are integrally connected. Leadership occurs when an individual person or a group of people acting together guides, directs, or influences a community. Sometimes leadership emerges informally and spontaneously. As an organization, the church has also developed formal leadership roles that respect the consensus of the whole community. These roles usually authorize individuals or groups to assume governance roles (representational decision-making) or functional roles (performing ministry tasks). Some leadership roles can be done voluntarily, such as serving on a governing board or facilitating a study group. Some leadership roles require material support and include professional (employment) characteristics. Ordered and designated lay ministries are forms of leadership within the church that assume both governance and functional roles.
7. Many traditions have chosen to define ordered ministry by both a priestly function and a hierarchical responsibility, a sacramental ministry and decision-making authority given in some traditions to priests alone. Some have sought to further clarify the roles of clergy and lay leadership through distinctions between mission and ministry, defining the particular role of the laity as participation in Christ’s mission but not in Christ’s ministry. In most churches, these distinctions are breaking down. In The United Church of Canada, our changing needs

and evolving context have given birth to new understandings of ministry leadership and the creation of designated lay ministries.

8. Traditionally, ordination, commissioning, and, more recently, designated lay ministry are always understood, not in terms of what they give to the individual, but in terms of a relationship with and responsibility within a community. Ministry leadership is exercised providing an oversight function in a collegial manner in the presbytery. With ordered ministry, this relationship is lifelong; with designated lay ministry, it is tied to appointment within particular times and circumstances.
9. The United Church of Canada recognizes one order of ministry with two expressions: ordained ministers of word, sacrament, and pastoral care; and diaconal ministers commissioned to the ministry of education, service, and pastoral care. The church also recognizes members who are designated to lay ministry within a pastoral charge or presbytery accountable ministry.
10. Ordered ministry and designated lay ministry emerge from a spiritual call experienced by the individual and nurtured and authorized by the community. The individual and the community discern together the authenticity of the call of God, exploring the specific functions of ministry, including the gifts and skills necessary to undertake the role.
11. The overwhelming reality of the church, in this time and place, is of something new coming into existence. In particular, existing paradigms of congregational identity are changing, and people no longer maintain formerly expected patterns of participation, yet there is a deep spirituality throughout society. We are challenged to re-image the nature of life in the church in the context of a significantly changing world and society. The United Church of Canada needs to experiment with new expressions of community and ministry leadership that honour our traditions and embrace and energize these expressions. These will include many forms of ministry, including traditional congregational and community ministries, and new expressions of community not yet envisaged.

### **Recommendations of the Task Group**

The Meaning of Ministry Task Group is proposing the adoption of a “Statement on Ministry” as a guidepost to enable the church to clarify its understanding of ministry leadership. The task group hopes that it will provide greater clarity in the church’s theological understandings of ministry and in the respective functioning of ordered and designated lay ministries, and the task group hopes that it will lay a foundation for enabling the church to support the development of new and innovative expressions of ministry.

The proposed statement involves clarification in the theological understanding of ministry and in the practice of ordination/commissioning and designation. The “Statement on Ministry,” if adopted, will require revision of some practices and policies in the church. In particular, the statement implies that ordination and commissioning should continue to be celebrated at a Conference level, while designation of lay ministry should be the responsibility of presbytery. Furthermore, the statement clearly indicates that designated lay ministry is equivalent to appointment. With the conclusion of the appointment, membership in presbytery should end.

The task group believes that effective and contextually relevant leadership is critical to the future mission and ministry of the church. Clearly identifiable leaders set the tone, offer guidance and support, and invite openness to change. The leader or leaders can make the difference between a positive and engaged community and one that flounders, lacking vision and a mission directive. The task group also believes that there is a critical need for a more diverse community of leadership within the church, for more ethnic-cultural diversity at training facilities, and for greater support mechanisms for culturally diverse students in seminaries. In the context of a dramatically changing social context, the task group believes that awareness and sensitivity to social context is critical in ministry leadership and recommends that greater attention be paid in leadership training programs to community development methodologies.

The task group recognizes that the effective support of ordered and designated lay ministry leadership is closely interrelated to the effective functioning of presbytery. Strengthening the capacities of presbyteries is a critical need for the church, the task group believes, and requires the allocation of resources to ensure effective staff leadership for all presbyteries. The task group encourages the Executive to initiate study on the options available to achieve this objective, including a review of church structures.

As the church explores and prepares itself for the emergence of new expressions of ministry, the task group is drawn to the importance of using the gifts of ordered and designated lay ministries in relation to each other. The task group affirms the suggestions received in the discernment responses and elsewhere that lift up the possibility of models of congregational structures that involve one ordered ministry personnel, or a team of ordered ministry personnel working in partnership with designated lay ministers in serving a cluster of congregations. The task group believes that this model effectively brings together the specific and appropriate roles and gifts of ordered and designated ministries. The task group also believes that the increasing pattern of congregational use of part-time ordered ministry personnel is the major impediment to the exploration of these models, and a significant injustice to ministry personnel. The accompanying proposal requests that further exploration be undertaken on the model and on the implications of restricting the use of part-time ordered ministers in all but exceptional circumstances (where the ministry personnel themselves seek such a position for personal reasons.)

### **Proposed Statement on Ministry (*in Italics*)**

*The church is a community of believers (ecclesia) called into existence by the presence of Jesus Christ and the call to continue Christ's ministry in the world. Through the Spirit, who enlivens and renews the church, all members are called to discipleship to contribute to Christ's ministry, the work of the church. The church is about God's mission in the world; that there will be shalom for God's creatures and healing for God's creation. Mission and ministry cannot be separated.*

*While all members share in Christ's ministry, the church from its earliest days has recognized that God calls some from within the community through specific gifts to ordered expressions of ministry. These ordered ministries are based in God's call and therefore serve to remind the community to whom we belong. The capacity to respond to God's call is tested by the community and is therefore a reminder that these ministries belong to the body of Christ. The United Church of Canada recognizes ordained and diaconal orders of ministry.*

*The church also has recognized the emergence of lay expressions of ministry in local and time-limited contexts, and identifies them as designated lay ministry.*

*Ordered and designated lay ministries are called to distinctive roles of leadership within the church by virtue of their membership in a presbytery (or district). Through this membership, they are called to exercise governance and leadership, shared with elected elders, in the ministry of the church. Ordered ministers and designated lay ministers in paid accountable ministry positions are paid office holders within The United Church of Canada. While there may be elements similar to employment, the essential nature of the relationship is a covenant with the presbytery, pastoral charge or presbytery recognized ministry, and God.*

The task group believes that the most accurate way of describing the accountable role of ordered and designated lay ministers is as office holders within the church. In paid accountable roles, they are therefore paid office holders. While there may be elements of this that are similar to employment, the essential nature of the relationship is characterized by an understanding of covenant. This emphasizes that they hold a distinctive leadership role and that they are not accountable solely to a congregation or pastoral charge. As presbyters, they carry responsibility for representing the oversight role of the presbytery within a congregation. As ordered and designated lay ministers, they are charged with building up the body of Christ both through encouragement and at times challenge and discipline. To do both effectively, it is important that their accountability be understood to be jointly held by both the congregation and the presbytery and that the presbytery have the capacity to fulfill its role of oversight and support.

*The various ordered ministries of the church can be expressed in the following ancient expressions given current meaning: sacramental remembrance and enlivening worship (leitourgia); being faithful inheritors and communicators of the tradition (kerygma); responding to the needs of the community and the world (diakonia); nurturing faith, making the wisdom of the ages relevant for today (didache); and building up the community of faith as the beloved community of God (koinonia). The present social context of the church in Canada calls the church to acknowledge aspects of societal witness at the heart of ordered ministry (marturia); in other words, being sent into the midst of society as representatives of Christ and the church, in particular to bring the theological witness of the church into engagement in these contexts. Ordered and designated lay ministries always function within and on behalf of the community and are constituted by the community.*

The first five expressions of ministry are historically accepted. The sixth expression (*marturia*) invites the church to envisage ordered ministry leadership functioning in a broader, more open manner than has been done in our past. While new and experimental expressions of ministry have generally been enacted by presbyteries, congregations, or community ministries, the task group believes that the mission and ministry of the church in a changing social context can also be served by empowering ordered ministry personnel to be agents of the presbytery in experimenting with and in enacting new expressions of ministry.

*Ministry is prophetic in character, meaning that it enables communities formed by God's Word and Spirit to resist the powers of evil, and to be living messengers of the kingdom of God that is to come. Ordered and designated lay ministries are called to leadership in*

*forming the prophetic community by God's Word, in discerning the signs of the times and in presiding over the liturgy.*

*Ministry is representational in character, meaning that it is on behalf of someone else. It reflects the character of Jesus, who is among us as one who serves. Ordered and designated lay ministries are representative of the community of faith—the body of Christ—in words and action, and of the presbytery, which represents the unity of the church.*

*Ministry is relational in character in that it is based in the gifts of the Spirit given to build up the body of Christ. Ordered and designated lay ministries belong to the community and are brought into being in relationship with the community. Modelling the ministry of Jesus, ordered and designated lay ministries are also enabling in character, meaning that they are primarily focused on supporting and strengthening the ministry of the members of the community of faith.*

*Ministry is collaborative in character, in that the church's life is based in partnership. Ordered and designated lay ministries are always exercised in partnership with members of the community and collegially within the presbytery.*

*Ministry is accountable in character, in that it is exercised on behalf of and therefore with the authority of the faith community. Ordered and designated lay ministries in their various forms begin with a call that is tested by the community and is exercised under the discipline of a presbytery.*

*Ministry is of the heart and soul as well as of the mind. Spiritual depth, wisdom, sensitivity, and compassion are all attributes that define ministry, and are gifts or charisms of the Spirit that can be found in all effective leaders. Ordered and designated lay ministries require attention to spiritual life, authenticity, integrity, and passion.*

### **Ordered and Designated Lay Ministries**

The task group believes that it is critical in this time to define the respective functioning of ordered and designated lay ministries in the church. Designated lay ministries now potentially encompass a broad range of roles, including youth and music leadership, parish nurses, and lay pastoral ministry. To be recognized as a designated lay minister requires articulating a call to the specific expression of lay ministry, testing this call with the church, and completing a training program. The challenge before the church is that many of these expressions of lay ministry overlap the roles of ordained and diaconal ministers, who fulfill far more rigorous educational and assessment processes. The task group believes that designated lay ministry fills a vital role in leadership in the church. Options that include requiring designated lay ministers to ultimately fulfill the same educational requirements as ordered ministers are not realistic and do not recognize the specific and important service provided by such ministry personnel. The task group believes that the difference between ordered and designated lay roles is found in the location- and time-specific nature of the respective roles and in the specific freedom provided to ordered ministry to represent the whole church and to engage the church in new expressions of ministry.

*Ordered ministry and designated lay ministry are the offices of ministry leadership appointed within The United Church of Canada. They encompass ordained, commissioned, and designated lay ministries in which members of the church experience and discern a call to ministry, and are tested and authorized by the church to provide accountable leadership in the mission and ministry of the church.*

*Ordained and diaconal ministers are ordered by the denomination and serve the mission and ministry of the whole church. Preparation for ordered ministry involves a minimum of university theological study and an extensive assessment process. As such, ordered ministry personnel are seen to be those who carry the responsibility of inheritors and communicators of the tradition enacted either in word and sacrament or in education and service. Ordered ministers therefore maintain the historic connection of the United Church to the Church Catholic through the witness to apostolic succession and through the faithful interpretation of the living faith tradition. Ordered ministers in particular serve as the church's resident theologians, called to bring the church's theological heritage into the context of God's mission in the world.*

*Ordained ministers are formally called to word, sacrament and pastoral care but function in all aspects of ministry. This involves presiding in worship and sacrament, care for the faithful inheritance and communication of the tradition, nurturing and strengthening the beloved community of God, making the wisdom of the ages relevant for today, and being representatives of Christ in the world in seeking justice and wholeness for all of creation.*

*Diaconal ministers also function in all aspects of ministry but are called to a specific emphasis on education, service, social justice, and pastoral care. Diaconal ministry, rooted in the tradition and history of diakonia, encourages a growing faith, speaks truth to power, seeks mutual empowerment, proclaims prophetic hope, nurtures life-giving community, and fosters peaceful, right relationship within the church and the whole of creation.*

*By virtue of their training and recognition, ordered ministry personnel are representatives of the church, expressed through their life long membership in Presbytery. Consistent with the historic traditions of the church, ordination and commissioning take place through the laying on of hands and once enacted, ordination or commissioning is not re-enacted. Ordination and commissioning are liturgically enacted at a Conference level.*

*Their training and recognition by the denomination also affords ordered ministers flexibility in their exercise of ministry leadership, including the possibility of being retained on the role of ministry without appointment. Because their ordered ministry is to the mission and ministry of The United Church of Canada (within the Holy Catholic Church), their ordination or commissioning can function in any presbytery recognized ministry, or they may be retained on the roll of presbytery while engaging other vocational or personal activities. Ordered ministers, by virtue of their training and accountability, are entrusted to initiate new forms of ministry, including the possibility of non-stipendiary ministries authorized and accountable to presbytery.*



The task group recognizes that this appears to be a significant departure from the traditional understanding within the United Church that ordered ministers fulfill a functional role in their ministries. The option for presbyteries to recognize and ordain or commission to presbytery recognized ministries accords significant freedom to presbyteries to authorize ordered ministry personnel to carry their ordination and commissioning into employment and organizational life outside traditional congregational or community-based ministries. General Council action and the subsequent Guidelines for Presbytery Recognized Ministry (approved by the Executive of the General Council in March 2009) offer the possibility of including voluntary leadership positions in presbytery recognized ministries. The task group recognizes that this could be seen as moving the church into a more ontological understanding of ministry, but believes that the historic debate between functional and ontological views of ministry is false and can be resolved by emphasizing that all ministry is accountable to and is enacted in relation to a community of faith. No ordered or designated lay ministry of the church can or should function in isolation from community. The question for the church is, What might these communities look like?

Oversight of presbytery recognized ministries may take many forms. In the situation of a closely related church institution, such as an educational centre, theological school, chaplaincy centre, or community ministry, the presbytery will likely recognize that the governance structure of such an institution adequately represents the mission and ministry objectives of the church. The presbytery then will covenant with that institution as the community of faith in which the ordered ministry functions. In most cases, this covenant of relationship will not involve the presbytery in oversight of the institution itself, but will require that the ordered minister exercise accountability to the presbytery for the faithful exercise of his or her ordination or diaconal vows, including participation in the oversight role of presbytery so that the mission and ministry of the whole church might be strengthened.

Examples of presbytery recognized ministries that are not church-related institutions could include a corporate chaplaincy, a business with an ethical mission objective, an academic or teaching position, or perhaps volunteer leadership in a community-based movement. In such a situation, the presbytery will explore with the ordered ministry personnel how the objectives of the institution, organization, or movement relate to his or her ordination or diaconal vows and how the participation will strengthen the mission and ministry of the church. It is expected that the organization will be both aware of and supportive of the individual expressing ordered ministry within its structures. In such a situation, the presbytery will establish a means of accountability for the ordered minister, which might range from an opportunity to meet periodically with an appropriate presbytery committee to assisting the presbytery to actively explore options for new expression of ministry within the area.

The task group recommends that designated lay ministry personnel be eligible for appointment to presbytery recognized ministries only in situations where the presbytery is in a direct accountable relationship with the institution.

*Ordered ministries encompass lifelong accountability and function everywhere.*

The task group proposes that clarification on the church-wide role of ordered ministry means that ordination and commissioning should be liturgically celebrated and enacted at a Conference level.

*Designated lay ministers are members of the church who exercise gifts for leadership in mission and ministry that emerge from within a local congregation or community ministry. Their ministries are presbytery recognized and serve local communities. Because their ministry emerges out of a local pastoral or ministry need, educational preparation may vary. Designated lay ministers are required to complete an educational program while under appointment, and completion of the program provides eligibility for subsequent appointments. While under appointment, designated lay ministers function in the aspects of ministry leadership relating to their appointment and they are also accorded membership in presbytery. At the end of an appointment, the authority for function concludes, as does presbytery membership. Because designated lay ministry is dependent on appointment, it is celebrated (re-enacted) at each appointment. The appointment of a designated lay minister is liturgically enacted by the presbytery either in a presbytery meeting or in the local ministry.*

The task group proposes that recognizing the time-limited and localized nature of designated lay ministry means that designation should be understood as synonymous with appointment. While assessment for designated lay ministry will continue to be the responsibility of both presbytery and Conference bodies, liturgical recognition that an individual has completed the necessary processes to be recognized as a designated lay minister should be celebrated within the context of a specific appointment. This celebration or covenanting for designated lay ministry should take place by a presbytery either in a presbytery meeting or at a presbytery-led service in the congregation or community ministry and should be re-enacted at each new appointment.

The task group further proposes that *The Manual* be clarified to show that designated lay ministers hold dual membership in both a congregation and the presbytery during their time of appointment, and that at the conclusion of their appointment their membership in presbytery ends.

*Designated lay ministry encompasses time- and place-limited accountability and function. Designated lay ministers are appointed to varied leadership in the ministries of the church specific to the work undertaken.*

*Accountable ministry takes form in The United Church of Canada in ordered and designated lay ministry roles. Ordered and designated lay ministers are called by God to exercise leadership within the church. They respond to the yearning of the church to be faithful in its participation in God's mission in the world. To be faithful and effective in that mission, accountable ministers need to be grounded in their spiritual life; secure in their identity; passionate in their mission; and effective in their organization, directed toward equipping the members of the body for engaging the mission and ministry of Christ's church. Because of the importance of all of these tasks, the church recognizes ordered and designated lay ministers and holds them accountable for the faithful exercise of leadership.*

## **Recommendations to the Executive of the General Council**

The task group notes that the primary objective of this report, to prepare and enable the church to engage new expressions and forms of ministry leadership in a rapidly changing social context, is critically dependent on the effective functioning of presbyteries.

The task group therefore offers the following proposals to be brought to the Executive of the General Council through the General Secretary. (The Executive of the General Council in March 2009 postponed definitely dealing with these recommendations until the “Statement on Ministry” is considered by the 40th General Council 2009.)

*The General Secretary, General Council proposes that the Executive of the General Council direct the General Secretary, General Secretary to:*

- 1. explore options to strengthen and enhance the capacity of presbyteries to effectively exercise their oversight functions, in particular to encourage and support new expressions of ministry;*
- 2. explore structural and financial options that will allow for adequate and effective staffing for all presbyteries;*
- 3. ensure that educational outcomes in preparation for ministerial leadership move further in the direction of including community development strategies, collaborative approaches in leadership practice, and a focus on our evolving Canadian context as part of the core curriculum;*
- 4. ensure that course offerings in these areas be explored as continuing education opportunities for ministry personnel;*
- 5. ensure that initiatives in recruitment of ministry personal incorporate the opportunities for new expressions of ministry identified within this report.*

*The General Secretary, General Council proposes that the Executive of the General Council direct the General Secretary to initiate revisions of The Manual that clarify the dual membership of designated lay ministers in both a congregation and their supervising presbytery, and that presbytery membership for designated lay ministers concludes with the end of appointment.*

*The General Secretary, General Secretary further proposes that the Executive of the General Council request the Permanent Committee, Ministry and Employment Policies and Services, and the Permanent Committee, Programs for Mission and Ministry, to explore options that limit the number of part-time ordained and commissioned ministries in such a way as to encourage the emergence of new models of congregational clusters, including the option of ordered ministry personnel working collaboratively with designated lay ministers in support of a cluster of congregations.*

### Membership of the Task Group

The Meaning of Ministry Task Group was composed of members representative of the Executive of the General Council (GCE), the Committee on Theology and Faith (CTF), the Permanent Committee, Ministry Employment Policy and Services (PC-MEPS), and the Permanent Committee, Programs for Mission and Ministry (PC-PMM).

Heather Burton (Chair)	OM	GCE
James Blanchard	Lay	GCE
Wendy MacLean	OM	CTF
Harry Disher	OM	CTF
Larry Derkach	Lay	PC-PMM
Christine Williams	DLM	PC-PMM
Wayne Flewelling	Lay	PC-MEPS
Elizabeth Brown	OM	PC-MEPS

Staff: Bruce Gregersen  
Joe Ramsay

In addition, the task group met with representatives of Community, Intercultural, Francophone, Aboriginal, and Youth Ministries, and corresponded with the Emerging Spirit project.

### THE CANDIDACY PATHWAY

**Origin:** Executive of the General Council

#### Background

In May 2008, the Executive of the General Council directed the Permanent Committee Programs for Mission and Ministry to review the current process by which members of the church become members of the Order of Ministry (diaconal and ordained ministers). The Permanent Committee established a Candidacy Review Working Group with the following representative membership: Stéphane Vermette (Ministries in French, Executive of the General Council); Danielle James (Intercultural Ministries); Kelly Hudson (Permanent Committee Programs for Mission and Ministry); Bob Lockhart (Education and Vocations Advisory Committee); Linda Lee Henriksen (Education and Vocations Advisory Committee); Lloyd Bruce (Education and Vocations Advisory Committee); Brenda Simpson (Aboriginal Ministries).

The original mandate of the Executive of the General Council for the Candidacy Review Working Group identified the following key values and desired outcomes.

#### Values

- Acknowledges and is grateful for God's gift of leaders to strengthen the church's participation in God's mission.

- Recognizes the growing diversity of contexts, situations, and cultural backgrounds of candidates, with attention to aboriginal, francophone, and intercultural ministries.
- Processes that are simple, streamlined and effective.
- Propose a system people can understand and trust.
- Propose a less regulatory culture.

### **Desired Outcomes**

- enhances candidates' experiences of self-direction with support and accompaniment.
- improves efficient use of resources, people, money, energy, and time.
- strengthens the supervised ministry learning experience before ordination and commissioning
- contributes to and celebrates increased numbers of ordered leaders representative of diverse cultural heritages.
- contributes to increased numbers of ready and effective ordered leaders.
- enhances the intercultural church's joy in identifying and affirming new ordered leaders.

In March 2009, the Executive of the General Council received the recommendations of the Permanent Committee Programs for Mission and Ministry that the work of the Candidacy Review Working Group be approved. The Executive of the General Council recommended that the General Council approve the policy directions and principles of the Candidacy Pathway and authorize the Executive of the General Council to take the necessary steps, including the issuance of required remits and revisions to *The Manual* at appropriate times, and to implement the policy directions. (For the full report as considered by the Executive of General Council, see "Workbook 2 – Appendices – Appendix 1 Candidacy Review" at <http://GC40.united-church.ca/downloads/workbooks>.)

The Executive of the General Council directed the General Secretary to prepare for the 40th General Council 2009 a report modified to articulate clearly and concisely the principles and policy directions of the Candidacy Pathway. What follows is the modified report.

### **Consultation and Research**

The Candidacy Review Working Group undertook extensive research and consultation. Historical documents relevant to the candidacy process were reviewed (see Appendix B). The work of several consultations involving members of both the education and vocations networks and a creative "think tank" were also taken into account by the working group. As well, statistical data related to the current demographics of ministry personnel were reviewed. Informing the theological reflections of the working group were relevant sections of "A Song of Faith" and Articles XVII and XVIII in the doctrinal section of the Basis of Union, as well as the work of "ministry" groups that have reported to the General Council and included the current *Meaning of Ministry* report.

More than 60 people experienced in various aspects of the candidacy/education process were interviewed personally by an independent researcher and more than 40 online contributions were received (see Appendix C). The research data was extensive.

The following highlights serve, in the working group's judgment, to prod the church to renew the candidacy process.

- The current candidacy process and procedures require many people offering large amounts of time and energy to ensure the church's ordered leadership needs are met.
- The current candidacy process is cumbersome, administratively complex with many forms, and labour intensive.
- There are too many committees with members who need more training.
- Potential candidates are avoiding the process because it is at odds with the idealism of their call. It requires too much time and energy to complete.
- Candidates amass unwieldy student debts which are difficult to pay down when settled in ministry settings with relatively low remuneration.
- The candidacy process is seen as being "hoops oriented," with many hurdles to be overcome in order to achieve the goal of ordination or commissioning.
- Supervised ministry education is crucial to the formation process. However, the present internship model results in an additional year (or two, in the 16 month internships) without proper remuneration, thereby increasing debt for students.
- The present internship model also requires students between second and third years of theological education to move to another community, contributing to disruption in home and family, and in ecumenical schools removes the student from their cohort.
- The current candidacy process does not adequately address the needs of minority ethnic candidates. There needs to be more intentionality in ensuring the church's diverse leadership needs are met and systems are geared to diverse candidates.
- Discernment should not be a stage to be completed, but integrated throughout the whole process.

### **Theological and Biblical Roots**

Throughout the ages, God has blessed faith communities, by encountering and transforming people in their being and doing. "God accepts us as we are, but never leaves us as we are!" Calling women and men, girls and boys from diverse socio-cultural experiences and backgrounds to exercise their gifts and talents in faithful response to God's grace is part of God's unending relationship with people of faith and of God's mission to heal and bless Creation.

God's call to specific ministries — ordered or lay leadership — is set in the context of the faith community, which itself is called faithfully to respond to God's grace and generosity. The scriptures teach us that God is able to recognize gifts that at times the persons called or their family or neighbours might not even recognize. The church affirms the person's call and seeks to help the person to respond to the call they experience. Hence, the processes whereby the faith community explores a person's call are to be undertaken carefully, humbly, appreciatively, and joyfully.

Biblical narratives abound to provide food for thought and opportunity for further illumination as the church reflects on the Candidacy Pathway. Although the biblical narrative does not address the issue of "ordered ministry" directly, it does remind us that God calls individuals to serve in many ways. Stories of God's amazing grace that informed the working group include:

- a) Instrument of God's plan – Joseph (Genesis 37 – 45; especially 45:7-8)
- b) God calls Moses at the burning bush not consumed (Exodus 3 – 4:20)
- c) God calls Samuel in the temple at Shiloh (1 Samuel 3:1-18)
- d) God chooses David to be king of Israel (1 Samuel 16:1-13)

- e) God calls Jeremiah to prophetic witness (Jeremiah 1:1-13)
- f) God calls Mary (Luke 1:26-38)
- g) Jesus calls and accompanies disciples (Matthew 4: 18-22; Luke 8:1-3)
- h) The Spirit leads the community to choose deacons (Acts 6:1-6)
- i) The Spirit Chooses an Exceptional “Outsider” (Acts 8: 26-40)
- j) The risen Christ confronts Paul (Saul) on the Damascus road (Acts 9:1-31)
- k) Lydia responds to the call (Acts 16:11-15)
- l) The Spirit moves Priscilla and her husband Aquila (Acts 18)
- m) God’s call to “so great a cloud of witnesses.” (Hebrews 11 – 12:2)

### **The Context**

The Candidacy Review Working Group has concluded that although aspects of the current candidacy process continue to have value and many people currently invest much of themselves in maintaining the process, the time is ripe and urgent for a new candidacy process, just as so many other church understandings and processes are being rethought and re-formed by the leading of the Spirit.

In part, this process of renewing the candidacy process is driven by the significant paradigm shifts the church has been experiencing in the late 20th and 21st century. We are leaving behind the church of Christendom (and some would say, the Christian era) and moving into the post-Christendom era, characterized by measured deinstitutionalization and recovery of the sense of movement – the Christian movement, with increased emphasis on God’s mission and less on the church’s institutional needs.

The United Church is transitioning from the modern era, with its clear-cut dividing lines, fixed truths, and technological solutions, to a post-modern era characterized by appreciation of mystery, welcoming of diversity, and a greater sense of humility about espoused truths.

The post-colonial reality is leading the church intentionally to move away from paternalistic systems of dominance and control toward patterns that cultivate relationships, enhance participation, share responsibility, and celebrate the rich demographic diversity of Canadian society.

The church is also coming to the realization that God’s mission has not simply been “delegated” to the church as the sole or even primary vehicle of mission, but that God’s mission by far transcends what the church is able to carry out. In many and diverse ways God is carrying out God’s mission for the healing of God’s beloved creation. Nonetheless, the Spirit continues graciously to call the church, as beloved community and as body of Christ, to participate faithfully in God’s ongoing global and local mission.

These changes and other developments, including a significant shortage of ordered ministers, press the church to rethink its ways of being and doing, not least of which is the candidacy process by which the Order of Ministry (diaconal and ordained) is populated.

The following sections outline the working group's informed considerations about how the church can best do this. The Candidacy Pathway is the name the working group has given to the proposed process.

### **The Candidacy Pathway**

A Candidacy Pathway, involving seven primary elements, is proposed to replace the current candidacy process. **The purpose of the Pathway is:**

- 1. to call forth,**
- 2. identify,**
- 3. accompany,**
- 4. equip,**
- 5. assess,**
- 6. authorize, and,**
- 7. celebrate**

**those persons whom God calls to and endows for the Order of Ministry, offering diaconal and ordained leadership in Christ's diverse ministries contributing to God's mission in creation.**

The Candidacy Pathway is a journey of faith and the process of formation by which the church community accompanies individual members who experience God's call to serve in the Order of Ministry. The proposed Pathway is a shared pilgrimage designed to assist those whom God has called and has gifted to arrive at the particular ministry God has in mind, with particular focus on the Order of Ministry. It is not designed to be a process that seeks to "weed people out." Rather, it seeks to help individuals test out their call within the context of a supportive community so that they may contribute to the church's overall ministry whether as members of the Order of Ministry or not.

### **Convictions and Principles**

The following identifies the key convictions and principles that serve as the basis for the Candidacy Pathway.

- We believe that God calls people to diverse ministries, including ordained and diaconal ministries, and that the church has a key role confirming the person's suitability, giftedness, and readiness for the call they have experienced.
- It is the responsibility of the whole church to encourage people to open themselves to the call of God and provide opportunity to consider ministry vocations.
- God's call is heard within diverse communities of faith and ministry settings.
- Discernment is a dynamic, life-long process of attending to the Spirit.
- God's call is directed to and heard by people of all ages, gender identities, sexual orientations, and cultural backgrounds.
- Persons responding to God's call to ministry leadership need the companionship and accompaniment of people in their home community of faith (congregation or other ministry setting) and their presbytery.
- United Church of Canada theological schools are key resources for theological education required for educated ministry leadership in the church.
- The church articulates the qualities and skills needed for Order of Ministry leaders in the Leadership Outcomes Framework approved by the Executive of the General Council.



- Both the ministry-based and campus-based models of theological education and preparation for ordered ministry are affirmed as valid alternatives for completing the church's educational requirements for ordered ministry.
- Supervised ministry education is indispensable in the formation of ordered ministers and crucial in determining effectiveness in and readiness for ordered ministry.
- Membership in The United Church of Canada is a prerequisite for a candidate seeking appointment to a pastoral charge or ministry.
- The new Pathway should contribute to lessening the burden of debt by candidates and reducing the amount of disruption to candidates' households caused by required moves from place to place.
- The Candidacy Pathway needs ongoing evaluation to ensure effectiveness for all concerned.
- The Spirit's leading is celebrated at all stages of the Pathway.

### **Proposed Policy Directions**

New policy directions are required to create this Candidacy Pathway. Some of these policy directions require changes to *The Manual*, while others require a remit in order to amend the Basis of Union. The policy directions are identified with their 'location' on the Candidacy Pathway.

#### **1. Call Forth: God calls persons to lead and serve**

- All ministry settings share in the responsibility for calling forth the God-given gifts of the members of the Body of Christ and will be offered tools for this task.
- Ongoing discernment of God's call and one's faithful response to that call is vital to discipleship and to calling forth persons for ordered ministry.
- Persons active in United Church community ministries and congregations who experience God's call to ordered ministry may apply for identification as to promise and suitability for candidacy regardless of formal United Church membership status.
- One or more companions from the applicant's home ministry setting are named to provide support and mentoring.
- Presbytery/district education and students committees are re-mandated from screening and assessment roles to giving leadership in calling forth and accompanying potential and identified candidates.

#### **2. Identify: the church tests the person's giftedness for ministry and identifies candidates for the Order of Ministry.**

- A Conference board is created to determine promise and suitability for candidacy.
- The Conference board role is undertaken by skilled and trained persons, representative of the diversities of the church membership, and appointed by the Conference.
- When a person applies to the Conference board, identification as to promise and suitability for candidacy is determined using various tools, including vocational assessment tools, medical and psychological reports, a written application and interview.

#### **3. Accompany: the church accompanies candidates on the Pathway.**

- Following identification of candidacy, persons are accompanied by a formal 'Circle of Accompaniment' named by the person, by presbytery, and confirmed by the Conference board.

- The Circle of Accompaniment plays a crucial ongoing role in ‘walking with’ persons to support, discern, and mentor them throughout the Candidacy Pathway.
- Mechanisms will be in place to ensure a candidate’s concerns about the process are heard and directed appropriately. The process for appeals regarding Decisions remains unchanged from *The Manual, 2007*, section 549. An individual may only appeal the appropriateness of the procedures used to arrive at the Decision.

**4. Equip: the church provides opportunities for candidates to be educated for ordered ministry.**

- With the Leadership Outcomes Framework as guideline, United Church of Canada theological schools will continue to be the key resource for theological education of candidates for ordered ministry.
- In keeping with the Association of Theological Schools guidelines, schools enhance curricula, with particular focus on integration through increased opportunities for reflection on the practice of ministry in field education requirements.
- Supervised ministry education continues to be a requirement for commissioning and ordination as follows:
  - In ministry-based education programs, the supervised ministry education requirement continues to be integrated into the five-year program and the requirement for a presbytery student supply appointment.
  - In campus-based education programs, the supervised ministry education requirement is fulfilled with a post-graduation, two-year candidate supply appointment.
  - Supervised ministry education may take place in pastoral charges, other presbytery-accountable ministries, and presbytery-recognized ministries.
  - Supervised ministry education will include participation in a peer learning group for reflection on the practice of ministry and for support and mutual learning.
  - Supervision by a trained supervisor of ministry candidates is required.
  - Candidates must be members of the United Church in order to be appointed to a presbytery vacancy. The General Council minimum salary and allowances schedule for ministry personnel in pastoral relationships governs the remuneration for student and candidate supply appointments.
  - The supervised ministry education appointment replaces the 8- and 16-month national internship program.

**5. Assess: the church ensures candidates are gifted and prepared for ordered ministry.**

- The Conference board has the primary role to identify promise and suitability for candidacy and to assess candidates’ readiness for leadership in ordered ministry.
  - The Conference Board is responsible for assessing a candidate’s growth in the Leadership Outcomes, for determining readiness for a Supervised Ministry Education appointment, and effectiveness in the practice of ministry.
  - Candidates for ordered ministry are interviewed on a regular basis and provide self-assessment reports, including a demonstration of growth in the Leadership Outcomes.
  - Upon completion of the assessment process, the Conference board provides a recommendation to Conference regarding commissioning or ordination.
- Candidates approved for commissioning or ordination are subject to the church’s bylaws governing transfer and settlement.

**6. Authorize: the church affirms the readiness of candidates for ordered ministry.**

- The Conference makes the decision about candidates' commissioning and ordination.
- The Transfer and Settlement process authorizes the call or settlement of the candidate.
- Processes for ongoing and regular evaluation of the Candidacy Pathway are created.

**7. Celebrate: the church gives thanks to God for those offering to serve in ordered ministry.**

- Appropriate acknowledgement and celebration takes place at all stages in the Candidacy Pathway.
- Regardless of the direction God's call takes the person, the community of faith gives thanks for God-given gifts discerned, named, and offered to the church for contributing to God's mission in the world.
- Together with the Circle of Accompaniment and the presbytery, the home community of faith celebrates the person's response to God's call, identification of promise and suitability for candidacy for ordered ministry.
- Achievements in theological education and formation for ordered ministry are celebrated.
- Commissioning and ordination are celebrated by the church at an appropriate worship service held by the Conference.

**Conclusion**

The need to review the entire candidacy process has been felt and expressed extensively across the church. The Candidacy Review Working Group came to the strong conviction that the time is ripe for a new way of forming persons called to ordered leadership for the church. Both the Permanent Committee Programs for Mission and Ministry and the Executive of the General Council concur with the principles and policy directions of the Candidacy Pathway and recommend implementation.

**Appendix 1**

The Candidacy Review Report of the Permanent Committee Programs for Mission and Ministry as considered by the Executive of the General Council at its March 28-30, 2009 meeting. See "Workbook 2 – Appendices – Appendix 1 Candidacy Review" at <http://GC40.united-church.ca/downloads/workbooks>.

**Appendix B Historical Documents**

1. Report of the Consultation on Ministry Vocations  
Division of Ministry Personnel and Education  
February, 1992
2. Evaluation of the Candidacy Process  
Division of Ministry Personnel and Education  
February, 1997
3. The United Church of Canada Ministry Needs in the New Millennium  
Report commissioned by Division of Ministry Personnel and Education  
February, 1997
4. Ministry Together: A Report on Ministry for the 21st Century  
Division of Ministry Personnel and Education  
GC 37

5. Student Debt: A Whole Church Challenge  
Faith Formation and Education Unit  
GCE 2001
6. A Review of the Eight-Month Internship Program  
Faith Formation and Education Unit  
GC 38 2003
7. Report of the General Council Task Group on Simplifying Policies and Procedure  
Related to Pastoral Relations, Pastoral Oversight and Ministry Vocations  
GC 38 2003

### **Appendix C                      Research and Consultation**

Telephone interviews were conducted with the following representatives:

• Deans and principals of theological schools	10
• Conference personnel ministers	5
• Conference executive secretaries/speakers	2
• Conference interview boards	3
• Conference internship & Educational Supervision Committees	5
• Presbytery/District Education and Students Committees	11
• Recent Discernment Committee members	3
• Current candidates	4
• Withdrawn candidates	1
• Current candidates involved in supervised ministry education	5
• Recently ordained/commissioned ministers	5
• Sponsoring congregations	2
• Learning Site Groups	3
• (Lay Supervision Team & Congregation Reflection Groups)	
• Educational Supervisors	5
Total	64

Online survey responses were received persons in the following categories:

- Ordered Ministry (diaconal and ordained, recent and long-term, old process and recent process)
- Candidates (diaconal, ordained, and withdrawn)
- Presbytery/District Education and Students Committees
- Conference Education and Students Committees
- Conference Internship and Educational Supervision Committees
- Conference Interview Boards
- Transfer and Settlement Committee
- Discernment Committee members and presbytery/district representatives
- Theological school professors
- Educational supervisors
- Lay supervision teams
- Sponsoring congregations

**REPORT OF THE TRANSFER AND SETTLEMENT REVIEW TASK GROUP****Origin:** Permanent Committee on Ministry and Employment Policies and Services**Summary**

The 38th General Council 2003 passed the petition “to closely examine the current Transfer and Settlement process to see if it is indeed a policy that serves the current needs of the church; and that if this examination determines that the Transfer and Settlement process no longer effectively serves the need of The United Church of Canada, that the General Council act immediately to develop a new policy that will effectively serve the needs of the whole church.” (2003-08-GC38-185, ROP 2003 p.104 & p. 636). The working group of PC MEPS to accomplish this was established in 2005 and did preliminary work with the hope reporting to the 39th General Council 2006. It became clear that this was too ambitious, therefore, the group was reconstituted as a Task Group of PC MEPS through the Nominations Committee.

The Task Group studied several previous reports concerning transfer and settlement and consulted with stake holders, including Chairs of Settlement Committees, Presbytery Pastoral Relations Committees, pastoral charges that had requested settlement within the period 2002 to 2007, individuals who had requested transfer and/or settlement during that same period of time, Theological Schools and websites of other denominations.

The major observations of the Task Group were:

1. The majority accepts, is satisfied with, and is well served by transfer and settlement.
2. There is significant minority that does not accept the system nor is it well served by it.
3. There is lack of consistency in choice in that pastoral charges may choose to go to settlement but Candidates for ordination and commissioning cannot.
4. There are varied needs for both pastoral charges and individuals that require different approaches.
5. The hope in *The Manual* to provide all ministry personnel with a pastoral charge and all pastoral charges with a minister is not being accomplished now, yet there is concern that if we let go of the policy of compulsion, that situation will become worse. Most of the other denominations we researched have systems of assisting Candidates to establish a first call that are more flexible than a policy of compulsory settlement.
7. There is need to explore different ways of being church and determining the viability of the increasing number of pastoral charges that seem to need more than the part time ministry positions they can afford. Exploration of that need goes far beyond the purview of this task group.

The Task Group has two major recommendations and several that would refine the processes if the first two are accepted. The two major recommendations are:

1. Retain the Transfer and Settlement processes, but change the policy to provide the flexibility that allows Candidates the same choice that is provided to pastoral charges, and no longer require individuals to agree to accept the Transfer and Settlement system at the time they become Candidates. Instead, by February 1 of the year of anticipated ordination or commissioning they must choose transfer and settlement or call/appointment. This choice would be final for that year.

2. *The Manual*, Section 29 (g) be deleted. It states, “Candidates shall not normally be placed into Pastoral Charges or other ministry settings where they have served a Candidate Supply or Student Supply appointment, or internship, field placement, or internship. Placements shall not be arranged or assumed prior to the annual placement meeting.”

### **Mandate**

The mandate of this task group is to, “closely examine the current Transfer and Settlement process to see if it is indeed a policy that serves the current needs of the church; and that if this examination determines that the process no longer effectively serves the need of The United Church of Canada ... to act immediately to develop a new policy that will effectively serve the needs of the whole church.” (Petition #126 GC38, 2003) (Appendix A)

In order to accomplish this, the task group was to:

1. Review previous studies and or reports that have been carried out regarding transfer and settlement;
2. Design and carry out a process for wide consultation which will include such groups as:
  - a) Conference Executives or Pastoral Relations/Settlement Committees;
  - b) Candidates and faculty of the Centre for Christian Studies and various theological colleges;
  - c) Pastoral Charges that have applied for settlement during the period 2002 to 2007; and
  - d) Persons who have applied to be settled during the period 2002 to 2007.
3. Make recommendations regarding the policies of transfer and settlement to General Council through the Permanent Committee on Ministry and Employment Policies and Services (PC-MEPS.)

### **Members**

Dwaine Dornan – Lay – Saskatchewan (GCE member of PC-MEPS)

Bill Ford – OM – Toronto (Chair of Transfer Committee)

Glenn Morison – OM – Manitoba Northwestern Ontario

Linda Thompson – Lay – Toronto

Alison West – OM – Saskatchewan, Task Group Chair (PC-MEPS member)

### **Staff:**

Gail Franklin, GCO, MEPS Unit (Administrative Support)

Judith Hare CPM Manitoba Northwestern Ontario (Staff Resource)

David King GCO – MEPS Unit (Staff Resource)

Joe Ramsay GCO – MEPS Unit (Staff Resource)

### **Task Group History**

Because of the heavy work load of the MEPS Permanent Committee and Unit, the task group to deal with Petition 126 was not established until 2005. In order to move the process as quickly as possible, a sub group of five members of the permanent committee was established in hopes of completing work in order to report to the 39th General Council 2006. This group did some preliminary planning consisting of risk analysis, determining areas in and out of scope, listing

stakeholders, reviewing previous studies, and planning consultations. The chair of the Transfer Committee was invited to the second meeting, and he shared some history and other information about the work of the Transfer Committee. The task group informed him of its plans.

Both time and budget constraints made it obvious that the group would not be in a position to report to the 39th General Council 2006. Therefore, it was decided to expand the group to include persons who were not members of the permanent committee. The first attempt to add two persons was not successful. The PC-MEPS became aware of criticism suggesting that the Transfer and Settlement Review Task Group was possibly predetermining the outcome of their work. Although the original group was acting to accomplish the intent of the petition without a specific result in mind, it was decided that, not only must we work objectively, but we must be seen to work objectively. Therefore, PC-MEPS decided to rework the mandate of the task group naming two of its members and requesting Committee Member Services to recruit three others during the 2006 fall nominations process.

At its first meeting in April 2007, the above named task group reviewed the work done by the previous PC-MEPS group, including distribution of previous studies, revision of the risk analysis and refinement of the consultation plan. The methods of consultation and analysis are indicated in a separate section below.

We noted that, although the original petition used both the words, “process” and “policy,” the direction given was to “closely examine the current Transfer and Settlement process to see if it is indeed a **policy** that serves the current needs of the church.” The second directive was, “that if this examination determines that the Transfer and Settlement process no longer effectively serves the need of The United Church of Canada, that the General Council act immediately to **develop a new policy.**” Notwithstanding the difficulty in totally separating process from policy, we determined that our primary task was to examine policy and was not to change the current processes concerning Transfer and Settlement.

### **Background**

As noted in the first ‘whereas’ clauses in Petition 126, “the current Transfer and Settlement Process, defined in *The Manual*, was designed decades ago for a church in much different circumstances than today;” It is probably safe to say that it was one of the compromises needed to bring about the union of the three original denominations. Evidence suggests that it was a system that served the church well for many years.

At its April meeting of 1978, the Executive of the General Council directed that a consultation take place to consider, “the requirement of mandatory transfer and settlement of ordinands and those to be commissioned.” (G.C. Exec. Apr. 25-28/78) According to the background given for this decision, one of the major indicators for the need of such a study was the, “experience in recent years.” “Increasing numbers of ordinands have voiced their dissatisfaction with the requirement of mandatory Transfer and Settlement at the time of ordination.”

In 1979 the Division of Ministry, Personnel and Education (MPE) reported on the results of the study. Twenty five questions had been widely circulated to stakeholders and the report included a summary of the responses. The report dealt extensively with responses to each question, but

there was no evidence of specific recommendations. The materials in the report may well have been useful for the Task Group established by the 28th General Council 1980.

The task group established in 1980 understood its mandate to be, “to present a series of systems by which the church could deploy, or in other words, order gifts and assignments for its ordinands and commissionands.” Since the task group was mandated to present multiple options, it outlined twelve possible systems. However, the task group did offer its preference for one of the last three options presented: a system in which pastoral relationships matched by the transfer and settlement process is optional for all ordered ministers; refining and improving the present system; or a system where all ordered ministers are required to be settled to the wider church twice, the first within the first 15 years of ministry. Its report had noted that, “Although we received many responses from all parts of the church and while *all* responses described problems surrounding our present policies, *none* could offer any new system by which we could assign new ordinands/ commissionands to their first placement.” the 29th General Council 1982 apparently chose to remain with what was current then, but with some amendments to the process.

The 31st General Council 1986 again mandated the Division of Ministry, Personnel and Education to, “study the transfer and settlement process in the light of a theology of call to ordered ministry...”. A task group was established by the division at its annual meeting in 1988. Interestingly, this task group re-affirmed the last quotation in the above paragraph. In its survey it requested response to four possible systems:

1. Transfer/Settlement once, minister chooses time
2. Transfer/Settlement twice, minister chooses time
3. Settlement only for all changes in pastoral relations
4. Call only for all changes in pastoral relations

Not surprisingly there was no consensus for any of the four. In fact, there were more negative responses for each of the four than there were positive responses. The greatest support appeared to be for the first with 37.83 % positive responses reported. Only the fourth represented a departure from the policy of compulsory Transfer and Settlement, and it had the fewest positive responses recorded. The task group submitted six Resolutions to the 33rd General Council 1990 suggesting changes to processes but not recommending significant change to the basic policy of compulsory Transfer and Settlement.

A major revision of the processes of Transfer and Settlement was contained in the proposal for the Unified Placement Process which was adopted by the 37th General Council 2000 through Resolution 26 (amended). Our understanding is that this Service was to be implemented by the Division of MPE in consultation with the Transfer Committee. Search of minutes of GC37, GC38, GCE of November 2000, and Division of MPE February 2001 indicate several problems may have contributed to the failure to implement the Unified Placement Service. This was a time of major reorganization in both the structures of General Council and of the General Council Office. It was also a time when there was anticipation of moving from four courts to three. The remit to accomplish that failed. Part of the proposed changes required a remit, the results of which were not known until the 38th General Council 2003. There were also concerns raised by the Transfer Committee about lack of previous consultation. Budget and time constraints



probably also played a part in deciding to delay implementation until results of the remits were known.

The wording of Remit #4 accepted by the 38th General Council 2003 was:

*The Transfer Committee mandate should extend to Presbytery accountable ministries and that the primary principle which the Transfer Committee uses in determining the transfer of candidates should be the matching of skills and gifts of the candidates with the needs and gifts of the Presbytery accountable ministries.*

That change was made by the Manual Committee, but the whole of the Unified Placement Process, although it has elements worthy of consideration yet, has been lost in the transitions.

### **Theological Rationale**

The United Church of Canada acknowledges, even celebrates, variety and diversity that is spoken of in scriptures such as 1 Corinthians 12 as "... varieties of gifts ... varieties of service ... varieties of working ..." given "by the same God who inspires them in every one. To each is given the manifestation of the spirit for the common good". It is implied that that variety has resulted in, among other things, the appointment or calling of individual parts within the body to various roles and functions within the body of Christ "...some apostles... prophets... healers..." (I Corinthians 12). By likening diversity to the parts of the body, scripture holds up for us the reality that such diversity necessitates consideration of the uniqueness of each part in the "care of the body", in so much as, while all parts make a contribution to the body, it is not the same contribution by each particular part. Moreover, while all parts require care, attention and consideration, it is not the same type of care, attention or consideration required by each. Further still, notwithstanding the fact that all parts perform a vital function necessary for the common good of the body, the parts of the whole are each manifestly different. Paul's imagery of the body also reminds us that when one part rejoices, the whole body rejoices and when one part suffers, the whole body suffers.

Acknowledging that variety and diversity, and holding before us the implications that has for the common life of the church and the processes that the church has developed over time to assist in its communal life, the church has also coupled this with a desire to ensure that the biblical principles of fairness and justice for the body and its individual parts is also evidenced by how we live out our life and develop just systems of accommodation and integration for our denomination.

At its inception, The United Church of Canada adopted a system for aligning ministers and pastoral charges that merged and embraced two systems of its founding communions – a system of "Call" from its Presbyterian branch, and a system of "placement" from its Methodist forbearers. Each system considers, to some degree and in some way, variety in gifts: variety in callings; varieties in functions, offered by Candidates and various ministries. The denomination must seek a just balance when considering all parts of the body in its care.

The report "Unified Placement Process" (GC 37, 2000) acknowledges the biblical roots of the concept of "call" to ministry for all people. It also recognises that:

“The church designates those who have been ‘specifically called’ to various ministries ... While ... aspects of call rest solidly on biblical traditions, they are also articulated through the tradition of the church. ‘The church helps to mediate, shape, test and enable the fulfilment of God’s call to individuals...’” (Report of the Task Force on Ministry, 1977)

Throughout history, the United Church has continually sought to clarify ‘call’ and the ‘response’ of individuals and the church. The 33rd General Council 1990 adopted this statement:

*In calling people into ministry, the Holy Spirit works in a variety of ways ... Ministry is not the responsibility of the Order of Ministry alone, but of all the people of God... It is important to acknowledge that an individual’s gifts and the Church’s needs should both be considered in responding to God’s claim. While suitability for ministry is not determined by family situation or finance, an individual’s readiness to respond to God’s claim cannot help but be influenced by one’s life situation. The task, then, for the Church and the person is to discern in what context the person’s ministry may most faithfully be exercised. (Theology of Vocation, 33<sup>rd</sup> General Council Record of Proceedings, p. 373)*

## **Procedures**

When the task group was first formed from members of the Permanent Committee on Ministry Employment and Services, (PC-MEPS), staff led the task group through three very helpful exercises. First we looked at the mandate and listed issues that should be considered in scope and those that should be out of scope. Second we did a risk analysis which helped us design our process. Third we listed who we considered to be stake holders in the issue at hand. Later, when the task group was reconstituted, this work was reviewed and edited slightly. This review provided guidance for the group in designing its consultations. The use of church-wide focus groups for broader consultation, which were part of the original plan, was not possible due to financial constraints.

The chair compiled a list of sections of *The Manual*, that refer to transfer or settlement or both (see Appendix B.) In addition, members had been provided with copies of reports from 1979, 1982, and 1986 regarding Transfer and Settlement so that we could have more background as we approached our task. As well as those documents, we read the 1993 Paper entitled “Anticipating Transfer and Settlement”, which had been prepared by the Transfer Committee, and the 2000 Report to General Council entitled, “Unified Placement Process.”

The chair of the Transfer Committee accepted our invitation to the September 2005 meeting of the task group. He provided more background for better understanding of the process.

Several factors led to expanding the group beyond members of PC-MEPS. Most significant was the fact that we had not gone beyond the permanent committee because we thought that, if we began immediately, we could do the work in time to report to the 39th General Council 2006. It became clear that that was not possible, so we sought wider representation through Committee Member Services.

After reviewing the work of the original group, the newly constituted group decided to consult first with the Conference Personnel Ministers for assistance in seeking feedback from stakeholders. We then sent survey forms to:

- Chairs of Settlement Committees; (Appendix C)
- Presbytery Pastoral Relations Committees; (Appendix D)
- Pastoral charges that had requested settlement within the period 2002 to 2007; (Appendix E)
- Individuals who had requested transfer and/or settlement during that same period of time. (Appendix F)

Some questions required a rating response of 1 to 5. One indicates ‘very ineffective’ and 5 ‘very effective’

Principals of all United Church theological schools were later invited to share whatever information or wisdom they might have concerning transfer and settlement and its affect on students. (Appendix G)

The Task Group also wanted to know what policies other denominations used; therefore, we researched the following:

- The Anglican Church of Canada;
- The Baptist Convention of Ontario and Quebec;
- The Evangelical Lutheran Church in Canada;
- The Free Methodist Church in Canada;
- The Presbyterian Church in Canada; and
- The Uniting Church in Australia.

## **Results**

The Task Group was aware that the transfer and settlement process has two parts. All candidates experience the same transfer process conducted by the General Council Transfer Committee. The settlement process varies significantly from conference to conference. In the design of our questionnaire, we did not solicit evaluation of the two parts separately, but rather, of the entire transfer and settlement experience. However, the task group did receive distinct comments relating to both the transfer and the settlement processes.

Six (6) of the thirteen (13) Conference Settlement Committees responded to our survey. Five (5) of them provided numbers indicating that, in those conferences in the period 2002 to 2007, two hundred and sixteen (216) pastoral charges had requested settlement and one hundred and forty-one (141) had received settlement. In total sixty-five percent (65%) of the charges requesting settlement were settled and thirty-five (35%) were not. Percentages ranged from a high of ninety-two (92%) to a low of fifty-six percent (56%). Clearly, the major reason for settlements not occurring is lack of the required number of Candidates. Most Candidates who requested settlement were settled. For those who were not settled, limiting conditions or lack of appropriate fit were the reasons given. A few pastoral charges that did not receive settlement were later able to call. Many received appointments, and many, particularly part time vacancies, remained vacant.

Four (4) of the Settlement Committees rated the process/policy as effective (either 4 or 5.) One rated it as 3 because some find it very positive and others very negative.

Thirty-two (32) of ninety-one (91) Presbytery Pastoral Relations Committees responded. (see Appendix H). Five (5) rated the process/policy as very effective, sixteen (16) as effective, seven (7) neutral, and four (4) ineffective. In other words, sixty-six per cent (66%) or a majority, rate it highly, and thirty-four per cent (34%) are less than enthusiastic. The majority of the comments related to the process, as opposed to the policy. Most were positive although there are a variety of concerns that relate to both process and policy. Limiting conditions result in many difficulties as do part time vacancies. Another general area of concern relates to the clarity and timeliness of paper work, including Needs Assessments.

Forty-two (42) pastoral charges responded to our survey representing ninety-two (92) settlements (see Appendix I for summary.) This group was the most positive regarding the process/policy. There were eighty-eight (88) responses about efficacy. Seventy-six per cent (76%) rated them as four (4) or five (5), while twenty-four per cent (24%) rated three or lower. Ten (10) of the settlements were for commissionands, one (1) was listed as other, and the other eighty-one (81) were for ordinands. Although the number of commissionands was too low to draw absolute conclusions, there appeared to be little difference in the rating percentages between settlements for ordinands and commissionands, except there were no ratings of three (3).

There were responses from one hundred and thirty-seven (137) individuals who had requested settlement in the years 2002 to 2007, all of whom had been settled. (see Appendix J for summary.) The level of dissatisfaction in this group was the highest of all groups surveyed. Forty-nine percent (49%) were satisfied to some degree, twenty-nine percent (29%) were dissatisfied and twenty-two percent (22%) were neutral. Diaconal ministers, although fewer in number than those who were ordained, gave more negative responses as a group. Only two (2) of ten (10) rated efficacy at 4 or 5, two (2) at 3 and six (6) lower.

Thirty-six (36) of the settlement pastoral relationships, reported by individual survey respondents, have since ended. Ten (10) of them ended in less than three years, sixteen (16) in three years, and ten (10) after more than three years. Twenty-nine (29) are continuing beyond three years.

There were some differences among the conferences. Clearly the level of individual satisfaction is the greatest in the Maritime Conference followed, to a lesser extent, by Saskatchewan. The lowest level appeared to be in Manitoba Northwestern Ontario. The lowest level of pastoral charge satisfaction was in Newfoundland and Labrador.

Appendix K lists specific comments about the process/policy from individuals categorized by the rating identified by the individuals. It is interesting to note that even those who rated the process/policy as either four or five had negative comments, suggesting changes are necessary.

In response to our request for wisdom from theological schools we received five responses. One indicated complete satisfaction with transfer and settlement process/policy. Their only suggestion was that it would be an improvement to have all the meetings at the same time.

Another indicated a keen desire to see change moving in the direction of “post-testamur apprenticeship.” Three indicated a degree of satisfaction in that the system has and is serving many well. At the same time they identified a number of concerns and advocated a more flexible system. All three also gave specific examples of persons who were discouraged from candidacy because of the process/policy. Our task group had speculated about this but had no hard evidence until we received these responses.

In The Anglican Church of Canada, practices and procedures are established by the specific diocese. Candidates are Candidates of a specific diocese. Normally, ordinands are assigned to a curacy by the bishop following ordination.

Ordination. in the Baptist Convention of Ontario and Quebec, “is the right and privilege of the local congregation.” There is no centralized placement procedure.

The final step in candidacy in the Evangelical Lutheran Church in Canada consists of a written examination and interview by the Examining Committee of the Candidate’s Synod. If this “Final Evaluation” is successful, the “Examining Committee” recommends the Candidate to the Synod Council and the bishop recommends the Candidate for call.

The Free Methodist Church in Canada, through the Ministerial Guidance and Placement Committee, appoints pastors to local churches.

Candidates in the Presbyterian Church in Canada may seek a call only after receiving a letter of permission from the college approximately three months before anticipated successful graduation. Upon graduation with testamur and receipt of a presbytery approved call, the Candidate may be ordained.

The Uniting Church in Australia uses a call system. The power of a congregation, Presbytery, or Synod to call may be delegated in whole or in part to an Advisory Committee on Ministerial Placements.

### **Conclusions**

1. Clearly the majority of both individuals and groups consulted accepts, is satisfied with, and is well served by transfer and settlement.
2. It is also clear that there is a significant minority that does not accept the system, nor is it well served by it.
3. There is lack of consistency. Pastoral charges may choose between requesting settlement or issuing a call, while Candidates are not given the choice to accept a call.
4. There are varied needs for both pastoral charges and individuals that require different approaches.
5. The hope expressed in *The Manual* – to provide all ministry personnel with a pastoral charge and all pastoral charges with a minister – is not being accomplished now, yet there is concern that if we let go of the policy of compulsion, that situation will become worse.

6. Most of the other denominations we researched have systems of assisting Candidates to establish a first call that are more flexible than a policy of compulsory settlement
7. There is need to explore different ways of being church and determining the viability of the increasing number of pastoral charges that seem to need more than the part time ministry positions they can afford. Exploration of that need goes far beyond the purview of this task group.

### **Recommendations**

The task group recommends to the Permanent Committee on Ministry and Employment Policies and Services that:

1. Retain the Transfer and Settlement processes, but change the policy to provide the flexibility that allows Candidates the same choice that is provided to pastoral charges, and no longer require individuals to agree to accept the Transfer and Settlement system at the time they become Candidates. Instead, by February 1 of the year of anticipated ordination or commissioning they must choose transfer and settlement or call/appointment. This choice would be final for that year.
2. *The Manual*, Section 29 (g) be deleted. It states, “Candidates shall not normally be placed into Pastoral Charges or other ministry settings where they have served a Candidate Supply or Student Supply appointment, or internship, field placement, or internship. Placements shall not be arranged or assumed prior to the annual placement meeting.”
3. Since candidates will now have the option of pursuing a call, the Transfer Committee will no longer use the formal term “limiting conditions.” The process will continue to honour reasonable accommodation, especially, but not exclusively, related to human rights concerns.
4. An incentive to choosing transfer and settlement be established; for example, a General Council funded financial incentive for each of the first three years.
5. Such changes take effect for commission and ordained in the year 2011.
6. Such policy changes be evaluated, to determine whether they meet the diverse needs of the church, following five years of implementation.
7. The results of such an evaluation be reported to the following General Council.
8. The PC-MEPS initiate and encourage the communication and integration of this report with related work being done through the Executive of the General Council.
9. If a remit is required to implement these recommendations, that the results of the remit be implemented immediately upon receipt of the Decision.

## UNE VISION POUR LES MINISTÈRES EN FRANÇAIS DANS L'ÉGLISE UNIE DU CANADA

**Origin:** Unité des Ministères en français (UMiF)

Rapport: «*Les Temps sont favorables...*»

« *L'Église Unie du Canada a hérité d'une grande responsabilité en ce qui a trait au travail en français... L'Église Unie du Canada qui, par la grâce de Dieu, travaille à faire sa part dans la construction du Royaume sur la terre, porte la responsabilité d'essayer d'aider à travers le Canada les gens de différentes cultures et langues à se comprendre. De la Baie des Chaleurs aux Îles de la Reine Charlotte, nous devons être une seule Église...* »

(Livre des rapports annuels, volume II, 1963)

« *...Qu'il soit résolu que l'Église Unie du Canada s'engage à devenir une Église interculturelle, et que la dimension interculturelle des ministères soit une priorité de notre dénomination, et ce, en vivant pratiquement ses engagements à la justice raciale, où l'on retrouve un respect mutuel dans la diversité ainsi qu'une pleine et équitable participation de toutes les composantes autochtones, francophones, des minorités et de la majorité culturelle dans la totalité de la vie, de la mission et des pratiques de toute l'Église.* »

(39<sup>e</sup> Conseil général à Thunder Bay, août 2006)

### Historique

Nous partons d'une *vision large* de l'Église Unie du Canada, appelée à actualiser pour aujourd'hui une compréhension renouvelée de l'Évangile et ce, au service de toutes les populations et cultures constituantes du pays, dans des relations justes, inclusives et mutuellement porteuses de vie. Il s'agit, dans une perspective de relance de notre mission commune en Jésus Christ, « de faire place égale dans le cercle – en dignité, valeur, respect et soutien – aux Premières Nations à qui Dieu a confié le soin de ce coin de Création, aux francophones dont les racines protestantes et le témoignage remontent aux origines de la présence française au pays, aux diverses et riches minorités culturelles en quête de dignité et de respect et vulnérables au racisme, à la majorité anglophone elle-même en transition identitaire; afin que toutes ces composantes de notre Église puissent ensemble, en interrelation de soutien mutuel, transformer l'Église et raviver son témoignage de l'Évangile ». (UMiF)

Nous tenons que les francophones protestants et la présence à la société francophone font partie de la question identitaire même de l'Église Unie du Canada. Afin de répondre à sa vocation d'être une Église Unie *contextuelle* au pays, notre Église se doit d'être présente de manière *crédible* et *engagée* au Québec et aux diverses sociétés francophones, et active dans sa compréhension et son soutien des ministères en français. Notre appel au Conseil général vise à ce que...

« L'Église Unie du Canada, comme Église nationale, *s'approprie dans son ensemble* les Ministères en français comme faisant partie intégrante de son identité, de sa mission, de sa vision d'avenir et de sa stratégie de présence et de développement ... » (UMiF). Le dernier Rapport sur les Ministères en Français au Conseil général date de 1982, à Montréal, soit il y a 27 ans. C'est pourquoi nous partageons notre histoire peu connue afin de broser le contexte et la vision des recommandations présentées par ce Rapport.

## **1. Notre Histoire : « Nous nous souvenons »... pour imaginer l'avenir L'accueil des Premières Nations**

*Kanata*, nous rappelle notre frère et ancien modérateur Stan Mackay, en Cri signifie Terre Sacrée.

Les Premières Nations, dès l'arrivée des premiers européens, nous ont appris un grand amour pour cette « Terre sacrée » et pour ce pays que leur a confié le Créateur. Cet amour du pays marque les peuples francophones depuis le début de la présence européenne jusqu'à nos jours. Nos frères et sœurs autochtones ont partagé leur espace et nous ont appris à y vivre. « Nous nous souvenons », en tant que protestants francophones, que nous étions là dès ces premières rencontres, sur cette terre sacrée, désignée également comme terre de refuge pour les Huguenots persécutés. Ce sont nos racines. Le rappel de l'accueil généreux des Premiers Peuples, mais aussi des alliances conclues et brisées, de la lente dépossession de leur terre, de leurs droits et de leurs trésors identitaires et spirituels, leurs souffrances entraînées par l'exclusion, le racisme, les pensionnats, résonne profondément en nous et nous pousse aujourd'hui à retrouver le chemin des relations justes avec eux. De tout notre cœur, nous cherchons à marcher humblement avec eux pour célébrer leurs rêves de dignité et d'autonomie retrouvée, rechercher notre propre guérison dans un partenariat nouveau et mutuel.

Le partenariat entre les Ministères francophones, autochtones et interculturels et de communautés diverses, nous remet tous ensemble, avec toutes les autres composantes de notre Église, sur le chemin d'une Vision transformatrice de l'Église Unie du Canada, chemin d'espérance et de mission renouvelée.

### **Nos racines profondes**

Fait peu connu mais bien établi, l'histoire des ministères en français au Canada a des racines aussi longues que celles de la présence française au 16<sup>e</sup> siècle. À travers les histoires de Jean-François Sieur de Roberval (1534), Pierre du Gua Sieur de Mons, premier Gouverneur (1604), et bien d'autres Huguenots français, nous voyons des gens qui ont beaucoup contribué à l'établissement de la Nouvelle-France luttant pour une pluralité d'expression spirituelle et pour une société de droit et de tolérance. Dès les débuts, la Bible fut lue et priée en français et les psaumes réformés chantés sur les rives du Saint-Laurent jusqu'aux Grands Lacs, en Louisiane et dans les églises qui s'y sont formées. Ce fil de présence protestante d'origine française se trace tout au long de l'histoire de l'Acadie, du Québec, de l'Ontario français, et de l'Ouest. Tout comme en Europe, les franco-protestants furent mis à l'écart de la société et au Canada français et connurent même l'interdit d'hiverner. Ces protestants francophones durent choisir soit d'entrer dans une semi-clandestinité comme individus, soit de repartir en exil en Europe ou au Sud, soit d'aller se réfugier et prendre famille chez les Autochtones où ils furent adoptés. De cela aussi, nous nous souvenons avec reconnaissance

### **Un nouveau départ**

Il faut attendre les années 1830, avec l'arrivée et le ministère de madame Henriette Feller-Odin et d'autres, pour que l'on voie ce fil regagner sa visibilité. L'établissement de la *French Canadian Missionary Society/La Société missionnaire canadienne française* (SMCF) en 1839, société missionnaire non dénominationnelle et œcuménique avant l'heure, basée à Montréal, marque un nouveau et vigoureux départ. Une quadruple stratégie de colportage de bibles et



d'éducation à la foi, de création d'écoles de rang pour les démunis, de postes de mission et de paroisses, porte fruit auprès d'une population délaissée et assoiffée d'Évangile. Nous voyons l'établissement de nombreuses paroisses et communautés francophones de l'Atlantique jusque dans l'Ouest canadien et même en Nouvelle-Angleterre. La fondation de paroisses, comme l'Église Unie de Belle-Rivière (1840), l'Église Unie Saint-Jean (Montréal 1842), l'Église Unie Saint-Marc (Ottawa 1867) et Saint-Paul de Namur (1870) fait partie de ce grand mouvement missionnaire de 1839 aux années 1880. Ce mouvement transformateur, dynamique, canadien français, donne naissance à un réseau d'environ 98 écoles, missions, charges pastorales et lieux de regroupements spirituels francophones à travers le Canada français. La SMCF, soutenue à l'origine par des Églises anglophones, congrégationalistes, méthodistes, presbytériennes et anglicanes, tombe victime du dénominationalisme et voit, en 1875, celles-ci retirer leur appui, se partager le personnel et les avoirs de la Société missionnaire. Chaque dénomination prend le contrôle des ministères en français et entre en compétition les unes contre les autres. C'est un jour sombre pour les protestants francophones, qui marque leur dispersion et le démantèlement de leur « Grande Famille » en mission et le début de luttes contre le déclin et la marginalisation au sein de leurs Églises respectives.

### **Espérance et crise**

Toutefois, dans les années qui précèdent l'Union de 1925, l'enthousiasme et l'espoir des francophones renaissent. Quarante-cinq (45) paroisses environ, autant de postes de mission, une douzaine d'écoles dont trois importantes, un lieu de formation théologique à McGill embrassent l'Union avec espérance. C'est sans doute la seule composante à décider à l'unanimité de se joindre à l'Église Unie du Canada; le vote fut superflu. Les francophones voyaient le fait de se joindre à l'Église Unie comme une deuxième chance de reconstituer « La Grande Famille » enfin ré-unie et d'opérer une vigoureuse relance des ministères et de la mission en français dans la nouvelle Église.

Mais très peu de temps après l'Union, les priorités de la nouvelle Église ne mettent que peu d'accent sur le soutien et le développement des ministères en français – et autochtones –. On ferme les écoles – sauf l'Institut Évangélique de la Pointe-aux-Trembles –, on diminue le soutien à la mission et aux ressources en français, on ferme le module francophone de formation théologique. L'éducation tant publique que théologique se fera en anglais, ce qui en fait tendra à assimiler les francophones de l'Église Unie et réduira et sa crédibilité auprès des francophones et ses capacités de faire du ministère en français. Moins de trente ans plus tard, les effets sont là : il y a une carence de leadership pastoral et il faut importer du personnel ministériel d'Europe. Une tendance qui ne s'inversera que dans les années 1980 avec l'arrivée de nouvelles vocations qui sont aujourd'hui constantes. L'œuvre francophone de l'Église Unie conçue dans l'enthousiasme va lutter contre un graduel déclin.

### **De la décroissance à l'espoir**

Il nous faut cependant rappeler qu'à travers notre histoire comme Église, nous avons aussi vécu ensemble, francophones et anglophones, des moments et réalisations qui ont été des bénédictions et que nous voulons célébrer avec reconnaissance. Depuis les années 1970, l'Église Unie du Canada a créé de nombreux comités de travail et de réflexion sur les relations franco-anglaises, recherchant un dialogue exigeant, la compréhension, le respect, la justice et la réconciliation. Signalons son appui clair aux droits linguistiques et culturels, sociaux et politiques des minorités

francophones à travers le pays : appui aux Acadien-nes en 1980, et lettre pastorale face aux torts causés par le Grand Déplacement de 1755 (2005); mandat d'un groupe d'écoute des Québécois-es conduit par le modérateur, le Très Révérend Stan MacKay (1993); appui aux franco-ontariens, et aux Métis et franco-manitobain-es par la demande de pardon pour Louis Riel (1980); et reconnaissance des peuples à l'autodétermination (1972 et 1980).

Dans ces diverses initiatives, humblement et avec détermination, les francophones de l'Église Unie ont joué un rôle de pont et d'éveilleurs de conscience sur le plan social et œcuménique entre francophones et anglophones, mettant à profit, comme minorité, leur double appartenance et leur double solidarité de *francophones* dans une Église majoritairement anglophone et de *protestants* dans une société majoritairement francophone de culture catholique. Le Centre Dialogue (ministère de présence œcuménique et de justice sociale, années 80, Consistoire de Montréal) suivi du Projet Dialogue – Québec du synode Montréal et Ottawa (années 90), ont été exemplaires en ce sens.

Aux niveaux régionaux, la création de La Zone pastorale francophone (1971, Consistoire de Montréal); du Consistoire Laurentien en 1985 (Synode Montréal et Ottawa – M&O), du Comité des ministères en français (Synode M&O 2007) lieu de planification et de développement inter-consistoires. Célébrons aussi dans les Synodes des Maritimes et de Gitchi-Manitou ainsi que dans le Consistoire de Winnipeg, à partir de 2004, le développement d'initiatives, de groupes d'intérêt et de comités dédiés au développement des ministères en français.

À divers niveaux, l'Église Unie a également cherché à se doter d'instances officielles pour soutenir les ministères en français : au niveau national, le Working Unit for Ministries in French (Groupe de travail pour les ministères en français, WUMF – 1980), suivi du Comité permanent des ministères en français (COPERMIF, 1992), enfin en 2002, la création de l'Unité des Ministères en Français (UMiF) qui marque un progrès qualitatif concernant la présence, la visibilité et l'impact des ministères francophones dans l'Église Unie du Canada.

La présence de l'UMiF aux bureaux de l'Église Unie du Canada permet de sensibiliser le Conseil général aux initiatives et développement en français et de faire avancer concrètement notre Église de manière crédible. Toutes ces avancées n'auraient pas été possibles sans la présence continue et l'accompagnement de frères et de sœurs anglophones de toutes cultures qui ont toujours su garder et partager une vision de la place des francophones au pays et la responsabilité de développer des ministères francophones au sein de notre Église et pour son témoignage.

### **Reprendre notre place et notre mission**

À cause d'un déclin constant depuis 1925, résultant d'un manque de vision, de leadership formé en français et d'investissement dans le développement, l'œuvre francophone de l'Église Unie du Canada, dans un pays officiellement bilingue, se trouve réduite aujourd'hui à un état **de masse critique minimale** (De l'information complémentaire accompagne ce rapport. Vous pouvez consulter l'annexe 4 du Cahier de travail no 2 – Une vision pour les Ministères en français sur <http://GC40.united-church.ca/downloads/workbooks>). Si nous voulons un réseau vivant et dynamique de ministères et nous engager dans un projet de redémarrage d'une nouvelle mission en français, nous ne pouvons perdre encore d'autres ressources ou d'autres aspects essentiels de l'œuvre.

Il est aujourd'hui de notre responsabilité de dire à l'Église, solennellement et avec respect, que si l'Église Unie du Canada n'investit pas dans de nouveaux ministères, en moins de dix ans un réseau viable de ministères en français cessera d'exister comme composante co-fondatrice d'une Église qui se veut à vocation « nationale » au Canada. Si l'Église Unie du Canada veut remettre à plus tard le démarrage de nouveaux projets de mission au sein des communautés francophones, nous croyons que ce démarrage sera impossible avec moins de personnel, de communautés et d'effectifs que ce que nous avons aujourd'hui.

Cependant, nous avons espoir. Un de nos anciens a dit : « Nous croyons que nous ne sommes pas ici pour gérer le déclin de l'Église Unie, mais que Dieu a nourri notre résilience et notre espérance jusqu'à ce jour afin que, comme une poignée de braise, nous puissions de nouveau repartir le feu de l'Évangile et la Mission de Dieu ». *Les temps sont favorables!*

Nous croyons aussi que l'Église Unie, née d'une grande vision d'unité, de justice et de mission, est capable aujourd'hui encore d'actualiser sa vocation d'Église contextuelle nationale, d'embrasser de façon nouvelle la mission de réconciliation à laquelle Dieu nous appelle, et de choisir de re-développer les ministères en français. De concert avec le nouveau Conseil des ministères des Premières Nations, et l'Unité des Ministères interculturels et des communautés diverses, l'Unité des Ministères en français est un partenaire intégral et actif de la *Vision transformatrice* énoncée par l'engagement à la mission interculturelle de l'Église Unie pris par le Conseil général en 2006.

## **2. Notre contexte : Les Temps sont favorables ! Il est temps d'agir !**

Nous vivons une situation nouvelle, un contexte nouveau et favorable pour l'accueil et la relance de la mission en milieu francophone. Une mission que nous voulons respectueuse des personnes et des identités, ouverte et dynamique et qui n'hésite pas à risquer des chemins nouveaux pour rejoindre nos contemporains. Nos expériences et les études sur le sujet (*Environics*) montrent que beaucoup de personnes, et en particulier les jeunes adultes de 20 à 40 ans, sont à la recherche de valeurs combinant spiritualité, écologie, justice et liberté, dans une atmosphère familiale dépouillée de jugement. En beaucoup d'aspects, c'est une « génération neuve », détachée de toute expérience d'Église : au Québec, le taux de fréquentation des Églises – toutes dénominations confondues – avoisine les 5 %, une chute de 60 % depuis 1965 ! Pas étonnant que cette génération cherche des repères spirituels et identitaires. Cette recherche est aussi présente au sein des diverses communautés francophones au Canada. Si cette génération ne connaît que peu ou pas l'Église, elle en a néanmoins une image figée et rigide, étroite et moralisatrice. En même temps, elle porte un regard curieux et intéressé sur l'univers spirituel et religieux. Le pourcentage des personnes en recherche spirituelle, notamment au Québec (environ 20 %) mais également ailleurs au pays, est significatif.

À son meilleur, l'Église Unie du Canada a des trésors qui semblent correspondre aux attentes de ces personnes. Lorsqu'elles découvrent son existence, elles sont profondément touchées par l'alternative crédible que leur offre notre Église : inclusivité et équité des genres, ouverture et accueil, liberté de penser et de prise de parole, diversité et ouverture théologique, participation démocratique, option pour la justice sociale, économique et écologique. Les exemples de gens d'origines culturelles de plus en plus diverses qui viennent à nos paroisses « pour voir » ne

manquent pas; plusieurs s’y joignent et y retrouvent la foi. Et ceux et celles qui choisissent l’Église Unie du Canada apportent un témoignage extraordinaire :

*« L’Église Unie n’est pas au courant du trésor spirituel qu’elle détient... Aujourd’hui, libre de dire, de penser et d’actualiser mon potentiel, j’apporte mon aide lorsque les besoins sont requis avec les autres membres, et ma vie de foi est nourrie et vécue avec discernement. »*

(Marie-Andrée B.)

*« À l’Église Unie Saint-Pierre, je me sens chez moi comme jamais auparavant. »* (Nicole H.)

*« J’ai trouvé une Église pour le monde d’aujourd’hui. »* (Stéphane G.)

*« Je viens de Terre-Neuve et je suis Anglophone et je suis candidat au ministère ordonné à l’Église Unie Saint-Jean à Montréal.*

*Pendant le temps que j’ai fréquenté la paroisse Saint-Jean, j’ai beaucoup apprécié l’atmosphère de simplicité et d’humilité dans la communauté. Je n’en suis pas certain, mais peut être que ce sentiment plonge ses racines dans le fait que la partie francophone de l’Église Unie a toujours été minoritaire, et donc a plus l’expérience de la marginalisation. Dans cette communauté actuelle, je trouve qu’il y a moins de sentiment de peur face au processus de transformation qui se déroule dans notre Église. Peut-être quand on est habitué à l’idée d’être un groupe minoritaire, nous sommes plus prêts à accepter cet appel de devenir le levain dans la pâte. »*

(Isaac M.)

*« À 20 ans j’ai quitté un Dieu terrible, vengeur, dogmatique et pingre.*

*Après 35 ans d’abstinence de foi j’ai remis les pieds dans une église pour voir si Dieu avait changé. J’ai mis les pieds à Saint-Jean.*

*J’y ai trouvé une parole complètement différente de ce que l’on m’avait enseigné.*

*J’y ai trouvé l’ouverture.*

*J’y ai trouvé de bonnes et belles personnes.*

*J’y ai trouvé une belle église (Église Unie du Canada)*

*J’y ai trouvé la foi*

*J’y ai trouvé le sourire de Jésus.*

*J’y suis bien et je donne selon mes talents... »* (Jean-Claude L.)

Nous avons des **défis de taille** à relever pour revitaliser notre mission et notre présence :

- Développer notre présence en milieu francophone : comme dénomination, chercher à créer de nouveaux ministères là où des possibilités et des efforts nouveaux se manifestent; explorer une variété de styles de ministères : redévelopper des paroisses, communautés de base, centres d’accueil et de prière, pastorale régionale itinérante, ministère de spiritualité et de justice sociale, etc.
- Présenter une image de l’Église Unie du Canada qui soit accueillante aux francophones, respectueuse de leur identité et non assimilatrice; dépasser la perception de nombreux francophones d’être une Église « pour les Anglais ».
- Assurer une plus grande visibilité de l’Église Unie du Canada dans les milieux francophones. Création de nouveaux ministères, communication de notre message, formation et utilisation de notre leadership francophone et bilingue font partie d’une même stratégie de mission.

L'Église Unie parmi les francophones est largement méconnue et certainement pas comme « Église à vocation nationale ».

Nous avons aussi de **grands atouts** :

- Une quête spirituelle nouvelle dans la société qu'il faut saisir comme don et appel de Dieu.
- De profondes racines identitaires franco-protestantes dans l'Église Unie comme dans la société – bien que largement méconnues.
- Comme Église prophétique et novatrice, une tradition de créativité et de mission capable d'inventer, de discerner les signes de l'Esprit, et de répondre de façon contextuelle aux questions spirituelles et sociales des gens de ce pays et de ce temps.
- Des nouvelles vocations au ministère ordonné et laïc, d'une diversité croissante d'origines culturelles, exprimant et la vitalité de nos communautés et la pertinence du message de l'Église Unie au Canada en contexte francophone.
- Des signes d'un intérêt renouvelé dans l'Église Unie à travers le pays pour la reprise du développement des ministères en français, notamment dans les synodes M&O, des Maritimes et de Gitchi-Manitou, à Winnipeg et dans d'autres lieux. Un intérêt profond pour le dialogue, le respect des identités, la réconciliation et la mission (Annexe C).
- Un nouvel esprit de prise en compte des ministères en français dans les programmes, collaborations et partenariats inter-unités aux bureaux du Conseil général.
- Notre décision de devenir une Église interculturelle – le partenariat solidaire avec les Premières Nations et les communautés culturelles diverses – nous offre une occasion unique de faire valoir les spécificités de notre identité francophone et d'en faire bénéficier l'identité et la riche diversité de notre Église.

Notre vision et notre plaidoyer pour notre Église est de repartir *tous et toutes* en mission, ce qui ne peut se faire qu'ensemble, comme dénomination et comme Corps du Christ, divers et uni. **Les temps sont favorables** à un nouveau départ de la Mission en milieu francophone, au Québec et partout où il y a une population francophone significative, tels dans les synodes M&O, des Maritimes, de Gitchi-Manitou et le Consistoire de Winnipeg.

### **3. Notre stratégie : de nouveaux développements pour les ministères en français**

Ce rapport propose une stratégie intégrée de développement des ministères en français comprenant les éléments suivants :

#### **1.0 Ressources humaines**

**Théologie** : Les ministères sont un don de Dieu, offerts pour construire l'Église de Jésus Christ en vue de la Mission de Dieu, et comme tels doivent être utilisés à bon escient pour l'édification du Corps du Christ et son rayonnement dans la société et dans le monde.

**Vision/Objectifs d'implantation** : Utiliser au mieux les ressources humaines des francophones et personnes bilingues en les plaçant dans des contextes, paroisses, ministères où leurs dons, vocation, connaissance de la langue, de la culture et du contexte seront mis à profit pour le témoignage et le développement des ministères auprès des francophones.

**Un kairos à saisir** : Depuis une quinzaine d'années nous avons été béni par une reprise marquée des vocations au ministère, manifestant, d'une part, la vitalité de nos communautés de foi, et

d'autres part, le fait que l'Évangile de Jésus Christ tel que présenté par l'Église Unie constitue une véritable option de vie parmi les francophones. Notre défi est de ne pas pouvoir ouvrir autant de postes que nous avons de vocations ni de pouvoir placer les candidats-es francophones au ministère dans des contextes favorables. Ce n'est faire bonne utilisation des dons que Dieu donne à l'Église.

À titre d'exemple, la paroisse Saint-Pierre de Québec a vu au cours des 13 dernières années cinq de ses membres être formés et ordonnés au ministère pastoral. Une agente de pastorale laïque est présentement en cours de discernement. L'Église Unie Saint-Jean a présentement un candidat au ministère en formation et deux autres qui ont exprimé leur vocation et sont en train de compléter les pré-requis éducatifs. L'Église Unie St. James de Montréal a aussi vu une de ses membres francophones être ordonnée. D'autres aussi sont en processus d'admission, provenant notamment de communautés culturelles francophones. À notre connaissance, un seul de ces récents ministres a été placé pour faire du ministère en français.

Les lieux de stages (éducation supervisée au ministère) et de placements en français sont deux éléments clés de la formation et de la bonne utilisation du leadership de l'Église. Ces deux dimensions font cruellement défaut, pèsent sur les vocations et bloquent le développement des ministères en français. Nous avons pu constater que, sans lieux de stage et sans débouchés de ministère en français, certaines personnes hésitent ou même renoncent à devenir candidat-e au ministère.

***Le rapport présente des recommandations relatives aux :***

*1.1 Stages de formation des candidats-es francophones et bilingues*

*1.2 Placements des candidats-es aux ministères francophones et bilingues*

**2.0 Discernement du contexte, de la mission et de l'appel au ministère**

***Théologie : Un ministère d'accueil et d'accompagnement***

En allant vers les autres, c'est vers Jésus Christ que nous allons. En répondant avec respect et hospitalité à leur quête, c'est à Jésus Christ que nous répondons et dont nous découvrons le visage multiple parmi nous. La découverte des autres – aux niveaux local et mondial – que Dieu a placé sur notre chemin, est aussi la découverte de Jésus Christ, en particulier parmi les plus vulnérables, marginalisés et ignorés auxquels il s'est identifié. (Matthieu 25)

***Vision/Objectifs*** : L'Église Unie est invitée de façon nouvelle à considérer ses paroisses et ministères comme des lieux d'accueil, d'accompagnement et de mission pour tous et toutes. Cette inclusivité s'adresse également aux francophones et ne saurait être définie et limitée par la langue de la majorité, mais minimalement inclure les deux langues officielles du pays (dans les contextes où il existe une majorité ou une minorité francophone significative) et toutes les autres langues possibles; dans une véritable célébration des richesses et diversités culturelles multipliant les chances de « rencontres et de communautés authentiques ».

Cette intentionnalité d'accueil, d'hospitalité, d'accompagnement et de mission doit notamment se retrouver dans le processus d'évaluation des besoins (JNAC) et dans les termes de l'appel pastoral.

## **2.1 Rendre le JNAC plus explicite concernant l'inclusivité culturelle**

L'esprit du JNAC est d'aider à construire « des communautés authentiques » en facilitant un processus de discernement de l'appel de Dieu à la mission dans un contexte de ministère spécifique mais à la fois large et inclusif.

*Les recommandations de la section 2.1* stipulent que dans les contextes où il y a un potentiel d'accueil et de ministère auprès des francophones, ces données du JNAC soient intégrées dans l'énoncé de mission ainsi que dans la description du poste et des responsabilités de l'appel d'une personne ordonnée ou laïque; qu'un guide soit développé et un accompagnement offert aux paroisses concernées par leur consistoire ou synode.

## **2.2 Capacités linguistiques et culturelles pour l'appel à un ministère**

L'Esprit de Dieu travaille dans le monde et au sein de la communauté entourant nos Églises. Aujourd'hui cet Esprit nous appelle de façon nouvelle à bâtir une Église diverse, culturellement inclusive et contextuelle. Afin de servir Jésus Christ et les besoins de la communauté, le leadership de nos Églises doit pouvoir se mouvoir avec aisance au sein de leur contexte de ministère et bénéficier de capacités linguistiques et culturelles pour exercer un ministère large et inclusif. Dans une perspective de témoignage et de mission, de tels requis normaux pour le service outremer doivent normalement s'appliquer aussi au Canada. Les compétences linguistiques et culturelles ont un grand impact sur la crédibilité de l'Église Unie et sur le développement des ministères en français.

*Les recommandations 2.2* invitent les paroisses et ministères situés dans des contextes où le français est soit la langue de la majorité, soit celle d'une minorité significative, à faire du français un des requis de l'appel et encouragent le / la candidat-e à suivre une formation linguistique et culturelle en français défrayée par un fond national d'éducation permanente.

## **3.0 Éducation et Formation**

### *Théologie : Discerner les dons, équiper les ministères*

Dieu nous appelle à faire partie du ministère de Jésus Christ et pour ce faire, distribue des dons divers à l'Église pour sa vie, sa mission dans le monde et la sauvegarde de la Création. L'Église est appelée à la fois à discerner « les signes des temps » pour vivre en fidélité avec l'Évangile de Grâce, de Justice et de Paix, et à discerner les dons et ministères qui correspondent à des défis, des temps et des lieux particuliers.

*Vision/Objectifs* : La Vision transformatrice de l'Église nous apparaît effectivement comme un de ces signes des temps, comme une reprise actualisée du récit de Pentecôte, de la naissance de l'Église, où chacun et chacune pouvait communier au Christ vivant en étant saisi de son message chacun-e dans sa langue, sa culture, son identité... L'Unité des Ministères interculturels et des communautés diverses souligne à juste titre la diversification de la population canadienne et invite toute l'Église à l'ouverture, l'accueil inconditionnel et la transformation de nos relations de pouvoirs en des relations de respect, de justice et d'amour.

Pour ce faire, l'Église Unie doit pouvoir compter sur un leadership bien préparé pour son ministère et sa mission, en particulier s'assurer que les francophones et personnes bilingues aient accès à une formation adéquate, contextualisée, en vue d'équiper et de développer les ministères divers, laïcs et ordonnés, dont elle a besoin pour répondre à sa vocation et à l'appel de Dieu.

Tout en reconnaissant les progrès effectués au cours des dernières décennies, notamment par un accord intervenu entre le Séminaire Uni et l'Université de Montréal concernant la formation en français, nous devons continuer de construire sur cette base.

*Les recommandations de la section 3.0* stipulent que L'Église Unie du Canada s'assure de la présence d'un centre et d'un programme de formation théologique en Français, et le développement d'un cours sur l'histoire, la culture et la sociologie religieuse des diverses communautés francophones ainsi qu'un programme de formation de superviseurs-es de stages.

#### **4.0 Capacités linguistique et culturelle en français**

*Théologie* : Dieu nous aime, nous visite et chemine avec nous en Jésus Christ pour partager, accompagner et vivre l'Évangile, pour écouter les rêves, consoler les affligés-es, appeler à choisir la Vie en justice et plénitude et offrir une pastorale incarnée, il nous faut parler la langue de ceux et celles à qui l'on s'adresse.

*Vision/Objectifs* : Nous voyons une Église Unie qui puisse accueillir, répondre, accompagner et témoigner auprès de tous et toutes, et spécifiquement, mais de manière inclusive, auprès des francophones, à travers des postes, un réseau de personnes et de communautés identifiées à travers tout le pays.

La capacité de parler le français, n'est pas un simple acte social, culturel ou politique mais ecclésiologique et fait partie de la vocation et de la mission de l'Église Unie au Canada tout entier; certains postes et certaines fonctions des bureaux de l'Église Unie doivent aussi pouvoir refléter cette réalité et offrir un service et un leadership en ce sens. Nous nous réjouissons de la bonne volonté croissante dans l'utilisation du français au sein des programmes de plusieurs unités et des bureaux du Conseil général. Il s'agit de faire un effort intentionnel pour que des postes précis, sélectifs, et certains porte-parole puissent fonctionner professionnellement en français, écrit comme oral, afin de répondre à l'intérêt actuel et aux besoins du développement des ministères en français.

*Les recommandations de la section 4.0* demandent la mise sur pied d'un fond d'éducation permanente pour l'étude de la langue et de la culture française ainsi qu'une évaluation des capacités de travail en Français aux bureaux du Conseil général ainsi que la désignation sélective de postes où ces capacités sont nécessaires et requises.

#### **5.0 Création de ministères en français**

*Théologie* : L'Esprit de Dieu est vivant dans notre société et dans le monde; cet Esprit sème l'Amour, l'Espérance et nous appelle à aimer, prendre soin des Humains et de la Création afin que tous et toutes aient la Vie en abondance; c'est la Bonne Nouvelle de l'Évangile de Jésus Christ que nous devons vivre et annoncer ensemble.

*Vision/Objectifs* : L'Église Unie du Canada est appelée à célébrer aujourd'hui une compréhension renouvelée de l'Évangile, de sa mission et de sa place dans le contexte du pays entier comme au sein de l'Église mondiale, au service de toutes les populations et cultures constituantes. Cette célébration de l'identité de l'Église Unie du Canada, avec ses composantes des Premières Nations, des Francophones, des Communautés culturelles, de la majorité



anglophone, nous appelle aujourd'hui à repartir ensemble dans la Mission de Dieu pour chercher et bâtir le Royaume et sa Justice.

Nous avons souligné que « Les francophones protestants et la présence de l'Église à la société francophone font partie de la question identitaire même de l'Église Unie du Canada qui, précisément pour répondre à sa vocation d'être l'Église Unie nationale au Canada, se doit aussi d'être présente de manière crédible et engagée aux sociétés francophones et active dans son soutien des ministères en français ».

Pour reprendre les mots de la modératrice Marion Best réfléchissant sur notre Église : « Les francophones n'ont pas prospéré au sein de l'Église Unie du Canada ». Dieu nous appelle aujourd'hui à inverser cette descente et choisir la mission.

« *Les Temps sont favorables* » et l'Église Unie du Canada se doit d'agir et d'investir dans de nouveaux ministères en français, afin de :

- répondre aux vocations qui naissent depuis plus d'une décennie;
- briser la spirale de la diminution des paroisses et ministères francophones de l'Église Unie;
- créer un réseau viable et dynamique de communautés et ministères francophones au-dessus de la masse critique actuelle;
- discerner les signes de l'Esprit vivant de Dieu qui sème une nouvelle soif de spiritualité et de recherche parmi les francophones et les gens de ce pays.

Nous croyons que nous avons, comme Église canadienne, atteint un point critique qui est aussi une chance, une espérance et une opportunité : celle de choisir de développer et de créer des ministères en français de manière intégrée et concertée comme Église Unie du Canada, plutôt que de risquer de les laisser disparaître.

De l'information complémentaire accompagne ce rapport. Vous pouvez consulter l'annexe 4 du Cahier de travail no 2 – Une vision pour les Ministères en français sur <http://GC40.united-church.ca/downloads/workbooks> présente une liste de nouveaux ministères émergents en attente d'appui en termes de ressources humaines et financières. Ces bourgeons naissants encore fragiles appellent un soutien et des investissements de notre Église afin qu'ils prennent vie et racines. **Pour pouvoir réussir et être efficace, la création urgente de nouveaux ministères, clé de voûte d'un ensemble de mesures, nécessite à la fois un acte de foi et le choix d'un soutien financier étalé sur plusieurs années.**

Ce rapport fait valoir que toutes les mesures mises de l'avant font partie d'un tout et sont des stratégies intégrées pour le développement.

*Les recommandations de la section 5.0* promeuvent une stratégie intentionnelle, graduelle et soutenue de développement de 5 nouveaux ministères capables d'avoir un impact réel et spirituel, concret et durable tant sur le secteur francophone de plusieurs régions du pays que sur notre Église comme dénomination. Des explorations préliminaires sérieuses nous indiquent qu'un tel effort financier est possible dans la situation financière actuelle. Il s'agit pour les instances décisionnelles de l'Église, d'en faire une priorité ecclésiologique.

Jésus dit encore :

*Voici à quoi ressemble le Royaume de Dieu : une personne répand de la semence dans son champ. Ensuite, elle continue à dormir durant la nuit et à se lever chaque jour, pendant ce temps les graines germent et poussent sans qu'elle sache comment. La terre fait pousser d'elle-même la récolte : d'abord la tige des plantes, puis l'épi vert, et enfin le grain bien formé dans l'épi. Dès que le grain est mûr, la personne se met au travail avec sa faucille, car le moment de la moisson est arrivé.* (Marc 4:26-29 TOB)

La Grâce de Dieu a pourvu en faisant pousser quête de sens et de spiritualité.

Il nous reste à répondre car,

**Les Temps sont favorables.**

Unités des Ministères en Français (UMiF)

## **A VISION FOR FRENCH MINISTRIES IN THE UNITED CHURCH OF CANADA**

**Origin:** Unité des Ministères en Français/ Unit for Ministries in French (UMiF)

*“The time is right...”*

*“The United Church of Canada has inherited a great responsibility as far as French work is concerned. ... The United Church of Canada, which by the grace of God strives to have a share in the building of the Kingdom of God on earth, is faced with the responsibility of trying to help people throughout Canada, of different languages and cultures, to understand each other. From the Baie des Chaleurs to the Queen Charlotte Islands we must be one Church. ....”* (UCC Year Book, Vol. II, 1963)

*“... That The United Church of Canada commit itself to becoming an intercultural Church, and the intercultural dimensions of ministries be a denominational priority in living out its commitment to racial justice, where there is mutually respectful diversity and full and equitable participation of all, Aboriginal, Francophone, ethnic minority, and Ethnic majority constituencies in the total life, mission, and practices of the whole Church.”* 39th General Council 2006, Thunder Bay

## **Background**

Ours is a broad vision of The United Church of Canada as a Church called to live out a renewed understanding of the Gospel in our contemporary context. We share a vision of a United Church that serves all populations and cultures that make up the country through relationships that are just, inclusive, and mutually life-giving. From the perspective of renewing our common mission in Christ, we believe in a Church that gives equal space in the Circle – in terms of dignity, value, respect and support – to the various groups that make up the country and our Church: the First Nations to whom God entrusted the care of this part of Creation; the Francophones whose Protestant roots and witness go back to the beginnings of the French presence in Canada; the various cultural minorities who contribute to our collective cultural richness and who are vulnerable to racism; and the Anglophone majority whose identity is also in transition. It is through interrelationships of mutual support that all of the components and constituencies of our

Church *together* will be empowered to transform the Church and renew its witness to the Gospel for the 21st century.

We believe that Francophone Protestants and The United Church of Canada's participation in Francophone society are intrinsic defining elements of our Church's identity. If our Church is to fulfil its calling to be truly contextual, The United Church of Canada must be a *credible* and *engaged* presence in Quebec and in Canada's diverse Francophone communities, actively seeking to understand and support Ministries in French. Our call is that "The United Church of Canada, as a whole, choose to embrace Ministries in French as an integral part of its identity, its mission, its vision for the future; and its strategy of presence and development...". (UMiF). The last Report to General Council regarding Ministry in French dates back to 27 years ago, in Montreal in 1982. Hence, sharing our little known story and long journey, sets the context for the vision and specific recommendations of the present Report.

### **1. Our History: "We Remember"... the Past in order to Imagine the Future** **The Hospitality of First Nations**

Our brother and former Moderator, Stan Mackay, reminds us that in Cree *Kanata* means *Sacred Earth* or *Holy Ground*.

Ever since the arrival of the first Europeans to this country, First Nations peoples have taught us to show love and respect for our Sacred Earth and for this land that was entrusted to them by the Creator. This love for the land has left a lasting impression on the Francophone populations of this country. Our First Nations brothers and sisters shared their sacred space with us and taught us much about how to live within it. As Francophone Protestants, we remember that our roots in this land go back to these earliest encounters on this *Holy Ground* that also became a land of Refuge for persecuted Huguenots (early French Protestants). We remember the generous hospitality of First Nations peoples. At the same time, we cannot forget the history of suffering caused by social exclusion, racism and residential schools. All of these memories, as a minority, resonate profoundly within us and today compel us to seek the road to Right Relations with our First Nations brothers and sisters.

The partnership between Aboriginals, Francophones and Intercultural and Diverse Communities in Ministry brings us all together, along with all the other constituencies and peoples that make up our Church, on the road to a Transformational Vision for the United Church of Canada. We believe that this is also a road to hope and renewed mission.

### **Our Deep Roots**

It is a little-known but well-established fact that the roots of ministry in French can be traced back to the sixteenth century. Through the histories of people such as Jean-François Sieur de Roberval (1534) and Pierre du Gua Sieur de Mons (1604) – the first Governor General – we see that French Huguenots contributed a great deal to the founding of New France (Acadie, Québec, Ontario, Acadia and Western Canada) through their struggle to maintain a diversity of spiritual expressions and establish a society built on the rule of law and on tolerance. From the very beginning, the Bible was read and Reformed Psalms were sung in French in homes and churches from the shores of the Saint Lawrence to the Great Lakes and Louisiana. This thread of French Protestant presence was very strong indeed! In New France as it was the case in Europe, French

Protestants were pushed to the margins of society or even denied the right to stay year round. Most were forced, either to live clandestinely, to go into exile in Europe or south of the border, or to seek refuge among Native peoples, where they were sheltered and adopted. This too, we remember with gratitude.

### **A New Beginning**

It is not until the 1830's – with the arrival and ministry of Madame H. Feller-Odin and others – that we see this French Protestant thread re-emerge and reclaim its visibility. In 1839, the founding of the *French Canadian Missionary Society /La Société Missionnaire Canadienne Française* – a united non-denominational missionary society based in Montreal – marks a new and vigorous beginning for ministry in French. A four dimensional mission strategy that included door-to-door distribution of Bibles and Faith Education material, and the establishing of country one-room schools for the poor, mission posts and congregations, bears fruit among a population long abandoned and hungry for the Gospel. Many francophone congregations are founded across Canada and in New England during this period. For example, congregations such as Église Unie de Belle-Rivière (1840), Église Unie Saint-Jean (Montreal, 1842), Église Unie Saint-Marc (Ottawa, 1867) and Saint-Paul de Namur (1870) all arise out of this dynamic and transformational French Canadian missionary movement which will also give birth to a network of 98 Francophone missions, pastoral charges, House churches and schools across French Canada. Originally, the *French Canadian Missionary Society* was supported by the members of the Anglophone Congregationalist, Methodist, Presbyterian and Anglican Churches. However, when denominationalism prevails this joint support is withdrawn in 1875. The personnel and assets are divided up among the various groups. From this point on, individual denominations begin competing with one another in the area of ministry in French. This is a dark day that marks not only the breaking up of an ecumenical “Grande Famille” in mission work, but also the fragmentation and division among French Protestants and the beginning of their struggle against decline and marginalization within their respective denominations.

### **Great Expectations and Crisis**

Nonetheless, in the years preceding the 1925 Church Union, there is renewed hope and enthusiasm among Francophones. Approximately 45 congregations, as many mission posts, a dozen schools – three of which are quite large – and a theological training programme at McGill University from the three participant denominations, embrace Union with great expectations. Francophones are probably the only group to decide unanimously in favour of joining The United Church of Canada. A vote was virtually unnecessary. Francophones saw joining The United Church of Canada as a chance to re-unite the “Great Family” and thus breathe new life into ministry in French within the new born denomination.

However, a couple of years after Church Union, it becomes evident that supporting and developing French and First Nations' ministries is not a priority for the new Church. Schools are closed – except the Institut Évangélique de la Pointe-aux-Trembles. There is less support for mission work and resources for Francophones, and theological training ceases to be offered in French. Public and theological education will be offered in English only. As a result, there will be wide-spread linguistic assimilation of Francophones and the credibility of The United Church of Canada in French Canada will decrease along with its capacity for doing ministry in French. Less than thirty years later, the effects are felt: there is a shortage of pastoral leadership and

ministry personnel must be brought in from Europe. This trend will only begin to be reversed in the 1980's with a resurgence of vocations among French-speaking members of The United Church of Canada. However, despite the early enthusiasm for French work, and the recent increase in vocations, ministry in French in our denomination continues to struggle against slow decline.

### **From Decline to Hope**

We must also remember, however, that throughout our history as a Church, Anglophones and Francophones have shared in many accomplishments that have been a mutual blessing. We wish to acknowledge these moments with gratitude. Especially since the 1970's, The United Church of Canada has created a number of committees and working groups on French-English relations. These bodies have worked to achieve honest dialogue, mutual understanding and respect, while seeking justice and reconciliation. Most notably, The United Church of Canada has steadily shown clear support for the linguistic, cultural, and socio-political rights of Francophone minorities across the country. The Church supported Acadians in 1980 and again in 2005 in a pastoral letter dealing with the harm caused by *Le Grand Dérangement* – the Acadian deportation of 1755. Support was also shown to Franco-Ontarians, and Métis, and Franco-Manitobans in a request for pardon for Louis Riel (1980). The United Church of Canada also recognized peoples' right to self-determination (1972 and 1980) and mandated a team under the leadership of the Right Reverend Stan MacKay for «Listening to Québécois Québécoises with a New Heart» (1993).

Humbly but consistently, Francophones of The United Church of Canada have played a bridging role as conscience-raisers on the social and ecumenical scene between Francophones and Anglophones, benefiting from, as a minority, their double-identity and their double-solidarity of *Francophones* in a Church which is majority Anglophone and *Protestants* in a society which is majority Francophone and culturally Roman Catholic. The common ecumenical “Christian Pavilion” of Expo 67, The Centre Dialogue (a ministry of ecumenical and social-justice oriented presence, 1980's, Montréal Presbytery) followed by Projet Dialogue-Québec of Montréal and Ottawa Conference (M&O) (1990's), are examples in this regard.

At the regional level, we see the creation of La Zone pastorale francophone (the Francophone Pastoral Zone – 1971, Montréal Presbytery); the creation of Consistoire Laurentien (Laurentian Presbytery) in 1985 (M&O Conference), the Ministries in French Working Group (M&O Conference – 2007) which is a place of inter-Presbytery planning and development. And since 2004, we also celebrate in Maritime Conference and Manitou Conference, as well as in the Winnipeg Presbytery, the development initiatives, interest groups and committees dedicated to the development of Ministries in French. There is new Life!

At a variety of levels, The United Church of Canada has equally sought to equip itself with official bodies to support Ministries in French: At the National Level, *the Working Unit for Ministries in French/Groupe de travail sur le ministère en Français* (WUMF – 1980), followed by the Permanent Committee of Ministries in French/Comité permanent sur les ministères en français (COPERMIF, 1992), and finally, in 2002, the creation of the Unit for Ministries in French/Unité des Ministères en Français (UMiF) which marks a qualitative new support and

progress concerning the presence, visibility and impact of Francophone Ministries in the public witness and work of The United Church of Canada.

The creation and presence of UMiF allows a return to the vision, cohesion and support of local initiatives, the building of a new network of Ministries in French and a new collaboration and partnership between Units and their programmes. UMiF facilitates the sensitizing of the General Council on initiatives in French and helps project our Church forward in Francophone milieus. All of these advances would not have been possible without the continued presence and accompaniment of Anglophone sisters and brothers of all cultures who have always known to keep and share a vision of a place for Francophones in the country and the responsibility to develop Francophone Ministries at the heart of our Church's witness.

### **Reclaiming Our Place in Ministry and Mission**

A triple lack of Vision, of Leadership trained in French, and of Investment in development, has meant steady decline for ministry in French since 1925. Today, French work in The United Church of Canada – a country that has French as one of its two official languages – is reduced to a state of **minimal critical mass** (Additional background information is available for this report. See “Workbook 2 – Appendices – Appendix 5 – Vision for French Ministries” at <http://GC40.united-church.ca/downloads/workbooks>). If we wish to see a strong and vibrant network of ministries and embark on a new mission in French, we cannot lose any more of the ministries and resources that are absolutely essential to this work.

Today, it is our responsibility to say with solemnity, humility and respect that, if The United Church of Canada does not invest in new ministries in French, we believe that in less than ten years, one of the founding constituents of our national Church will cease to exist as a network of viable ministries. If The United Church of Canada delays in starting up new ministry and mission projects within Francophone communities, we believe that the possibility for renewal will have escaped us because the passage of time will only mean fewer personnel, ever-decreasing numbers, and communities that are less and less viable and less and less capable of responding to the new opportunities that presents themselves.

However, we have faith. One of our elders has said, “We do not believe that we exist to manage the decline of The United Church of Canada, but rather that God has nurtured our resilience and our hope to this day so that, like a few embers, we can rekindle the flame of the Gospel and the mission of God. *‘Les Temps sont favorables!’* – The Time is right!”

We also believe that The United Church of Canada – a denomination born out of a great vision of unity, justice and of mission – can still live out its vocation to be a national and contextual Church by embracing in a new way the mission of reconciliation to which God is calling us and by choosing to redevelop ministries in French. In 2006 the General Council adopted a *Transformative Vision* by committing itself to becoming a truly Intercultural Church. This vision will only come to fruition with the active support and full participation of the whole Church with the joint partnership of the new Aboriginal Ministries Council, the Intercultural and Diverse Communities in Ministry Unit, and UMiF.

## **2. Our Context: A new spiritual quest, the Time is Right! It's Time to Act!**

We are living in new times. Our current context is ripe for new presence and mission among Francophones. This mission must be respectful of people and their identities, open, dynamic, and willing to risk new ways of connecting with our contemporaries. Our ministry experiences and research on the topic (*Environics*) show that today many people, and particularly young adults between twenty and forty years of age hold values that combine spirituality, ecology, justice and freedom. And these young adults want to explore those values in an atmosphere that is familial and non-judgemental. In many ways, this is a “new generation” in Canada, one that has virtually no Church experience. Currently, in Quebec, only about 5% of the population attends Church – all denominations combined – a drop of 60% compared to 1965. It is not surprising that today's generation of Quebecers is searching for meaningful spiritual reference points. Studies have shown that similar situations exist elsewhere within Canada's diverse francophone communities. It should also be said that, although this generation has little or no experience of the Church, they nonetheless have set notions and images about the Church: they see it as being fixed, rigid, narrow, and moralizing.

At the same time, Francophones are expressing a new curiousness and interest in the realm of spirituality and religion. Current research reports as well significant numbers of spiritual seekers in Canada, and in Québec about 20% of the population.

At its best, The United Church of Canada seems to match the expectations of this generation of spiritual seekers. When Francophones, from a growing diversity of cultural background, discover our Church, they are often profoundly touched by the credible alternative that The United Church of Canada offers them: a Church where they find inclusiveness, gender equality, openness and hospitality, freedom to think and to speak, theological diversity, democratic participation, and an option for social, economic and ecological justice. We are constantly experiencing people who come to our congregations “to check us out” and like what they see. As Church, we need to respond and engage at a deeper level and risk new approaches. A number of Francophones decide to stay and rediscover faith. Those who choose The United Church of Canada offer an exceptional testimony :

*“The United Church is not aware of the spiritual treasure that it holds. ... Today, I am free to speak, to think and to realize my potential. When there is a need, I can bring my contribution along with other members and my faith is nourished and lived out with discernment.”* (Marie-Andrée B.)

*“At l'Église Unie Saint-Pierre, I feel more at home than I ever felt before”* (Nicole H.).

*“I found a Church for today's world.”* (Stéphane G.)

*“I am from Newfoundland and I am Anglophone and a candidate for ordained ministry at Église Unie Saint-Jean (Montréal).*

*During the time that I have been attending the Saint-Jean congregation, I very much appreciated the atmosphere of simplicity and humility in the community. I am not certain, but perhaps this feeling finds its roots in the fact that the Francophone part of the United Church has always been a minority, and therefore, has more of an experience of marginalization. In this community, I find that there is less fear in facing the process of transformation that is taking place in our Church. Perhaps, when we are used to the idea of being a minority group, we are more ready to accept this call to become the leaven in the dough.”* (Isaac M.)

«At the age of 20, I left a terrible God; vengeful, dogmatic and stingy.  
 After 35 years of abstinence from faith, I went into a Church to see if God had changed.  
 I went to (Église) Saint-Jean (Montréal).  
 I found there a Word completely different from what I had been taught.  
 I found openness.  
 I found good and beautiful people.  
 I found a beautiful Church (L'Église Unie du Canada).  
 I found faith.  
 I found the smile of Jesus.  
 I am well there and I give according to my talents...» (Jean-Claude L.)

We have before us **significant challenges** that must be taken up if we are to revitalize our mission and our presence in Francophone areas.

We are called to:

- expand our presence by creating new ministries in places with obvious interest and potential for ministry in French. To this end, several options lay before us: exploring a variety of styles and models of ministry; developing or redeveloping congregations, base communities, store front ministry, circuit ministry, ministries linking spirituality and social justice etc.
- present an image of The United Church of Canada that is attractive to Francophones: an image that respects their identity and culture, that is “non-assimilationist”, and counters the perception that The United Church of Canada is a Church for the majority Anglophones.
- increase the visibility of The United Church of Canada in French-speaking areas of the country. Creating new ministries, communicating our message, offering training and maximizing effective deployment of Francophone and bilingual leadership are all part of the same mission strategy. The United Church of Canada is little known among Francophones and certainly not known as a “national Church”.

We also have **significant** assets :

- a new spiritual thirst in our society that must be seized as a gift and a call from God;
- a French-Protestant identity that is not well-known but that is nevertheless deeply rooted in The United Church of Canada and in Canadian Society;
- a tradition of prophetic and innovative mission that is capable of discerning the signs of the Spirit and of responding to God’s call contextually to the present-day spiritual and social questions of people of this country;
- a stream of new vocations to ordained ministry and lay ministry, from a variety of cultural background, expressing both the vitality of our communities of faith and the relevance of the message of L'Église Unie du Canada in the francophone context;
- signs of a renewed enthusiasm in The United Church of Canada for the development of ministries in French. This is particularly the case in the M & O, Maritime and Manitou Conferences but is also true in Winnipeg Presbytery and in other areas across the country. There is also a sincere interest in dialogue, reconciliation, and mission work that is respectful of diverse identities (Additional background information is available for this report. See “Workbook 2 – Appendices – Appendix 5 – Vision for French Ministries” at <http://GC40.united-church.ca/downloads/workbooks>);



- a new willingness to consider ministries in French in the programmes, partnerships and collaborative efforts between Units of the General Council and at Church House;
- the decision to become an Intercultural Church. In the context of relationships of solidarity with First Nations and with the various Cultural Communities and the Majority Church that make up our Church and our country, we have a unique opportunity to highlight the specificity of our Francophone identity and contribution and, in so doing, to thus enrich the identity and the diversity of our Church.

Our vision and our call to the Church is that we *all* embark on a renewed mission – something that we can only do *together* as one denomination and as Body of Christ, diverse but united.

***The time is right*** for a new beginning for mission to Francophones in Quebec and in other parts of the country where there is a significant French-speaking population – most notably, but not exclusively, within the bounds of Winnipeg Presbytery and the M & O, Maritime and Manitou Conferences.

### **3. Our Strategy: New Development for Ministries in French**

This Report proposes an integrated strategy and measures for the development of ministries in French that include the following elements:

#### **1.0 Human Resources: Rationale**

***Theology:*** Ministries are a gift from God offered to build up the Church of Jesus Christ and equip it to carry out God's mission in the World. As such, ministries must be used effectively for the strengthening the Body of Christ and its witness serving the world God so loves.

***Vision/Policy Objectives:*** To make the best use of Francophone and bilingual human resources by placing them in contexts, congregations or ministries where their gifts, vocation, competence in the language, culture and context will benefit the witness and development of ministries to Francophones.

#### ***A Kairos moment to be seized:***

In the last fifteen years, the Church has been blessed with a **notable resurgence in francophone vocations for ministry**, a situation that testifies not only to the vitality of our communities of faith, but also to the fact that the Gospel of Christ as it is presented by The United Church of Canada is a truly life-giving option among Francophones. The difficulty has been that we have had more Francophone vocations than we have ministry in French positions and we have not been able to place French-speaking candidates in favourable contexts. In the context of expressed need for new development, this shows a poor stewardship of the gifts bestowed by God.

As an example, the congregation of Église Saint Pierre in Québec City has seen five of its members trained and ordained to pastoral ministry over the past 13 years. One Lay pastoral minister is presently in discernment. Église Saint Jean currently has one candidate in formation for ministry and two others have expressed their vocation and are in the process of completing the educational prerequisites. Saint James United Church of Montréal also has seen one of its francophone members ordained. Others are also in the process of admission, coming most

notably from francophone cultural communities. To the best of our knowledge, only one of these recent ministers has been settled where they may offer a ministry in French.

Having sufficient Supervised Ministry Education and Settlement sites is essential to the training and effective deployment of Francophone human resources. Currently, there is a critical shortage of appropriate sites. This situation weighs heavily on vocations and seriously hinders the development of ministries in French. Without the possibility for Supervised Ministry Education and new ministry openings in French, some Francophones hesitate or abandon all together the thought of becoming a candidate for ministry. This is a tragic waste of vocation from gifted people that our Church needs to address.

Thus, the Report formulates recommendations relative to:

- 1.1 Supervised Ministry Education for Francophone and Bilingual Candidates be accessible in French
- 1.2 Transfer and Settlement of Francophone and Bilingual Candidates for Ministry in appropriate contexts for developing ministries in French

## **2.0 Discernment of Context, Mission, and Call to Ministry: Rationale**

### ***Theology : A Ministry of Hospitality and Accompaniment***

In approaching others, it is Christ we approach. In responding with respect and hospitality to their individual quest, it is to Christ that we respond and, in so doing, we discover the multiple faces of Christ among us. To discover the others that God has placed on our path is also to discover Christ, especially among those with whom he identified: those who are marginalized, vulnerable and neglected (Matthew 25).

***Vision/Objectives*** : The United Church of Canada is invited to see its congregations and ministries as places of hospitality, accompaniment and mission for all. The articulation of this inclusiveness should not be defined by or limited to the language of the majority, but should be expressed minimally in both official languages (in places where there is either a majority or a significant minority of Francophones) and ideally in as many other languages as possible. This is a means of celebrating cultural diversity and multiplying opportunities to encounter others and create welcoming authentic communities.

This spirit of intentional welcome, hospitality, accompaniment and mission must be found in the JNAC process and in the terms of call to ministry.

### **2.1 Making the JNAC Process More explicit with respect to Cultural Inclusiveness in mission statements and strategies**

The spirit of the JNAC process is to help build “authentic communities” by facilitating a process for discerning the call of God to mission in a given ministry context that is at once specific and broad and inclusive.

***Proposals in section 2.1*** recommend that in contexts where there is a potential for ministry in French, this information be integrated into the mission statement and job description outlined in extending a call to lay or ordered ministry personnel, that guidelines be developed and that appropriate accompaniment be provided for congregations in this discernment process.

## **2.2 A Mission Perspective: Linguistic and Cultural Competencies for a Call to Ministry**

The Spirit of God is at work in the world and in the communities that surround our Churches. Today, this Spirit is calling us in new ways to build a Church that is diverse, and culturally inclusive and contextual. In order to serve Jesus Christ and the needs of the larger community, the leadership of our Churches must be able to move with ease within their ministry context and possess the linguistic and cultural competencies necessary for exercising a broad and inclusive ministry and developing God's mission. Such requirements are taken for granted for overseas ministry and should be appropriated, when relevant, in the Canadian context. Linguistic and cultural competence have a great impact for the credibility and development of Ministries in French.

*Proposals 2.2* invites congregations and ministries, with the support of Presbyteries and Conferences, depending of their specific context and call to mission, to consider making knowledge of French a requirement for call, and encourage ministry personnel to take appropriate language and cultural training supported by a National continuing education fund.

## **3.0 Education and Training: rationale**

### ***Theology: Discerning the Gifts, Equipping Ministers for contextual Ministry***

God calls us to be part of the ministry of Jesus Christ and gives the Church varieties of gifts for its life and mission in the world, and for the stewardship of Creation. The Church is called to read "signs of the times" in order to faithfully live the Gospel of grace, justice and peace, and to discern the gifts and ministries that are needed to respond to the challenges in a particular time and place.

*Vision/Objectives:* The *Transformative Vision* of the Church is one of the signs of the times. It is a living out, in our time, of the story of Pentecost and the birth of the Church: where everyone, upon hearing the message in his or her own language, culture and identity, is able to find communion with the living Christ. The Intercultural and Diverse Communities in Ministry Unit rightly emphasizes the diversification of the Canadian population and invites the whole Church to openness, unconditional welcome, and the transformation of our power relations into relationships of respect, justice and love.

In order to do this, The United Church of Canada must be able to count on leadership that is well-prepared for its ministry and mission. In particular, Francophones and people who are bilingual must have access to the kind of contextual theological training that will equip them to develop the various lay and ordered ministries in which The United Church of Canada must be engaged if it wishes to fulfil its vocation and answer the call of God in the Canadian context and beyond.

We recognize that significant progress has been made in this regard in recent decades (most notably with the signing of an agreement between The United Theological College/Le Séminaire Uni and the Université de Montréal with respect to education in French). We must continue to build on this foundation.

*Proposals connected with section 3.0* recommend that the United Church ensure the existence of a Theological training programme in French, the creation of two courses bearing respectively on the Ministry of supervision and on the history and spirituality of French Canada ( recommended funding).

#### **4.0 Development of Cultural and Linguistic Competence in French: rationale**

**Theology:** God loves us, visits us and journeys with us in Jesus Christ. If we are to live the Gospel by accompanying others on the road, listening to their dreams, comforting those who are afflicted, and calling people to choose a life of abundance and justice, we must speak the language of those with whom we seek to travel and accompany on the way.

**Vision/Objectives:** Ours is a vision of a United Church that can welcome, accompany, respond and witness to all the people of this country, and specifically – although not exclusively – to Francophones, through a network of identified and identifiable individuals, congregations and ministries from across the country.

In our Faith context, we believe that the ability to communicate and relate in French is not simply a social, cultural or political issue or necessity, but an ecclesiological question. It is part of the very **vocation**, identity and mission of The United Church of Canada. Certain key positions and functions within the offices of The United Church of Canada must reflect this reality and offer service and leadership in this regard. There are encouraging signs of good will within the Programmes, Units and offices of the General Council. Our Church needs now to make an intentional effort to ensure that people in selected key positions and official spokespersons can professionally function in both official languages and enable the development and public witness of Ministries in French.

**Proposals connected to section 4.0** recommend the creation of a National fund for French language and culture training for a five year period in addition to an audit regarding linguistic capacities and needs in Church House and selectively identifying positions requiring both French and English.

#### **5.0 Creation of New Ministries in French: rationale**

**Theology:** The Spirit of God is alive and at work in our society and in our world. This Spirit sows love and hope and calls us to love and care for our brothers and sisters and all of creation so that all may have life...and life in abundance! This is the Gospel of Jesus Christ that we are called to live and to proclaim *together* as Church.

**Vision/Objectives:** The United Church of Canada is called to celebrate a renewed understanding of the Gospel, of our place within the global Church, our mission, and our vocation of service to all of the country's constituent cultures and populations. This celebration of The United Church of Canada's unique identity – an identity that is enriched by the unique identities of First Nations peoples, Francophones, many diverse Cultural communities, and the Anglophone majority – calls all of us together to engage anew in God's mission of seeking and building the Kingdom and its righteousness.

We stated above that Francophone Protestants and The United Church of Canada's participation in Francophone society are intrinsic defining elements of our Church's identity. If our Church is to fulfil its calling to be truly *contextual and national*, The United Church of Canada must be a *credible and engaged* presence in Canada's diverse Francophone communities, actively seeking to understand and support Ministries in French.

To quote former Moderator, Marion Best, “Francophones have not thrived within The United Church of Canada.” This does not have to be the case.

The time is right and The United Church of Canada must act now and invest in new ministries in French in order to:

- support the vocations for ministry that have been emerging for more than a decade;
- halt the downward spiral of Francophone congregations and ministries in The United Church of Canada;
- create a viable and vibrant network of Francophone communities and ministries beyond the current *critical mass*;
- discern the signs of the Spirit of the Living God that is generating a new thirst for spirituality among Francophones and seekers of all the communities that make up this country.

We believe that, as a Church, we have arrived at a critical point that is also an opportunity and thus, cause for hope. We, as The United Church of Canada, can choose not to let ministries in French disappear and work together for a new beginning, another chance for the mission that has been ours since the very beginning.

Appendix B (See “Workbook 2 – Appendices – Appendix 5 – Vision for French Ministries” at <http://GC40.united-church.ca/downloads/workbooks>) gives a view of ministries that are either emerging or on hold pending adequate human and financial resources. These budding ministries are fragile and if they are to take root and flourish, we must nurture and support them. The time is right to invest in our future. **Creating effective and successful new ministries requires not only an act of faith but also financial support spread out over several years.**

We consider that the measures outlined in this report are part of a whole that make up an *integrated strategy* for the development of new ministries.

**The proposal of section 5.0** sets forth an intentional strategy of gradual and sustained development of 5 new ministries over a five year start up period, capable of having a spiritual, real, concrete, and lasting impact not only on the Francophone sector of our Church, but on the denomination’s public witness as a whole. We understand this effort to be within the financial reach of our Church. The Church will need to decide on its priorities.

*Jesus also said,*

*‘The kingdom of God is as if someone would scatter seed on the ground, 27and would sleep and rise night and day, and the seed would sprout and grow, without one knowing how. 28The earth produces of itself, first the stalk, then the head, then the full grain in the head. 29But when the grain is ripe, at once one goes in with a sickle, because the harvest has come.’ (Mark 4.26-29; NRSV)*

God’s Grace and Spirit have provided and have kept working in our midst.  
The time is now for us to respond. The kairos–time has come.

L’Unité des Ministères en Français (UMiF)  
*The Unit for Ministries in French*

## **REPORT OF THE NOMINATIONS COMMITTEE**

**Origin:** Executive of the General Council  
Nominations Committee

The Nominations Committee presents to the General Council recommendations for appointment to the Executive of the General Council and to those committees which report to the General Council.

The Nominations Committee follows spiritual discernment practices to recommend members for appointment to the committees and task groups of the General Council and as representatives of The United Church of Canada to our partner organizations. Following the guiding principles adopted by the Executive of the General Council, the Nominations Committee recruits, selects, supports and recognizes over 500 active members for approximately 70 committees, task groups and representative roles.

During the 2006-2009 triennium, the Nominations Committee has considered the expressions of interest or nominations of 636 people and has made 426 recommendations for appointment. Over 70% of those who expressed interest during this triennium have been appointed to serve. The Nominations Committee continues to work with the Conferences to assist in directing the call and gifts of church members to the faithful service of the church through the General Council or other courts of the church.

The Nominations Committee also continues its efforts to lift up the gifts of members throughout the church and bring diverse voices, gifts, and experiences to the service and leadership of the committees and task groups of the General Council and its Executive.

The Nominations Committee is inspired by Paul's words to the Romans 12:4-8 ("one body in Christ...gifts that differ"), and seeks a comprehensive approach to recruiting, selecting, supporting and recognizing those who are elected or appointed to serve as members of all councils, committees or groups of the General Council; one that is:

- Informed by the Spirit
- Accountable to the General Council
- Sharing in Leadership
- Open and Transparent
- Inclusive
- Flexible
- Continuously Improving

(From "Guiding Principles, Practices and Processes for Members of Committees and Task Groups" approved GCE 2004-04-23-115)

### **1. Nominations to the Executive and the Committees of the General Council**

The Nominations Committee proposes:

That the 40th General Council 2009, appoint the following people to the Executive of the General Council and the committees of the General Council with the stated terms:

**40th Executive of the General Council**

## Moderator

- *To be named*

## Immediate Past Moderator

- David Giuliano – OM MNWO (2012)

## General Secretary, General Council

- Nora Sanders

Conference Representatives – *as named by Conferences*

- Florence Sanna – OM N&L (2015)
- Claude Hender – Lay N&L (2015)
- Shirley Cleave – Lay Mar (2012)
- David Hewitt – DM Mar (2015)
- Brian Cornelius – OM M&O (2012)
- Charlotte Griffith – Lay M&O (2015)
- Bruce Hutchinson – Lay BQ (2012)
- John H. Young – OM BQ (2015)
- Barbara White – OM Tor (2012)
- Lynella Reid-James – Lay Tor (2015)
- Lewis Coffman – Lay Ham (2012)
- Thom Davies – OM Ham (2015)
- Sharon Willis-Whitwell – OM Lon (2012)
- Charles McMillan – Lay Lon (2015)
- Cindy Désilets – OM Mtu (2012)
- Bill Rogers – Lay Mtu (2015)
- Betty Kelly – Lay MNWO (2012)
- barb janes – OM MNWO (2015)
- Linsell Hurd – OM Sask (2012)
- Beverly Kostichuk – Lay Sask (2015)
- Louise Rogers – Lay ANW (2012)
- Armand Houle – OM ANW (2015)
- Heather Burton – OM BC (2012)
- Alvin Dixon – Lay BC (2015)
- Allan Sinclair – OM ANC (2012)
- *To be named* – Lay ANC (2015)

## Chairpersons of Permanent Committees (2012)

- Tracy Murton – Lay Sask, Ministry and Employment Policies and Services
- Christine Williams – DMP M&O, Programs for Mission and Ministry
- Donald Hunter – Lay Tor, Finance
- Paul Stott – Lay Tor, Governance and Agenda
- *To be named* – Aboriginal Ministries Council

## Members at Large (2012)

- Sheryl Johnson – Lay MNWO
- Ted Kostecki – DMP Lon
- Mary Royal – OM ANW
- Colin Phillips – Lay Tor

**Francophone Constituency (2012)**

- Darla Sloan – OM M&O
- Nicole Beaudry – Lay M&O

**Ethnic Ministries Constituency (2012)**

- Emmanuel Ofori – OM M&O
- Amber Ing – Lay Ham

**Representative to the Central Committee of the World Council of Churches**

- Carmen Lansdowne – OM BC

**Interim Sub-Executive of the General Council (December 2009)**

- *To be named* – Moderator
- David Giuliano – Immediate Past Moderator
- Nora Sanders – General Secretary, General Council
- Heather Burton – OM BC
- Louise Rogers – Lay ANW
- Betty Kelly – Lay MNWO
- Barb White – OM Tor
- Bruce Hutchinson – Lay BQ
- Brian Cornelius – OM M&O
- Shirley Cleave – Lay Mar
- Amber Ing – Lay Ham, ethnic ministries constituency
- Darla Sloan – OM M&O, francophone constituency
- Paul Stott – Lay Tor, Permanent Committee on Governance and Agenda Chairperson

**Archives and History Committee (41st General Council 2012), as named by Conferences**

- Bruce Kearley – OM N&L
- Phyllis Stopps – Lay Mar
- Margaret Gosselin – Lay M&O
- Karen McLean – Lay BQ
- Mary Gooley – Lay Tor
- Robert Stevenson – Lay Ham
- Eva Archibald – Lay Lon
- W. Gailand MacQueen – OM Mtu
- Earl Gould – OM MNWO
- Darlene Goodwillie – Lay Sask
- Donna Krucik – DM ANW
- Donna Runnalls – Lay BC
- Maureen Scott Kabwe – DMC ANC
- Jean Barman – Academic Community Representative

**Audit Committee (41st General Council 2012)**

- Jack Page – Lay Mtu
- Bruce Richards – Lay Sask
- Ken Robinson – DMC Sask
- Janet Stockton – Lay Tor



**Judicial Committee – as named by Conferences**

- J. Derek Green – Lay (2012), Newfoundland and Labrador
- Donald Lockhart – Lay (2012), Newfoundland and Labrador
- Patricia Ritchie – OM (2012), Newfoundland and Labrador
- Florence Sanna – OM (2018), Newfoundland and Labrador
- Maggie Coffin-Prowse – Lay (2015), Maritime
- Steven Longmoore – OM (2018), Maritime
- Susan MacAlpine-Gillis – OM (2018), Maritime
- Kerri Seward – Lay (2018), Maritime
- Helen Barkley – Lay (2015), Montreal and Ottawa
- William Bruce – OM (2018), Toronto
- Ellen Mole – Lay (2018), Toronto
- Penny Keel – Lay (2018), Toronto
- Ian Gordon – Lay (2012), Hamilton
- Margaret Bain – OM (2015), Hamilton
- Deborah Deavu – DM (2015), Hamilton
- Murray Lapp – Lay (2015), Hamilton
- Scott Campbell – Lay (2015), London
- Bob Gibson – OM (2018), London
- Brad Morrison – OM (2018), London
- Glenna Beauchamp – OM (2015), Manitoba and Northwestern Ontario
- Jeff Cook – OM (2015), Manitoba and Northwestern Ontario
- Charles Huband – Lay (2015), Manitoba and Northwestern Ontario
- Kirk Windsor – Lay (2015), Manitoba and Northwestern Ontario
- Laura Sundberg – OM (2012), Saskatchewan
- Margaret McKechney – OM (2018), Saskatchewan
- Elizabeth Brown – OM (2012), Alberta and NorthWest
- James H. Hillson – OM (2018), Alberta and NorthWest
- Rhonda Clarke-Gauthier – Lay (2018), Alberta and NorthWest
- Ben McKay – Lay (2018), Alberta and NorthWest
- Gary Gaudin – OM (2012), British Columbia
- Ruth Wright – OM (2018), British Columbia
- Robert Wright – OM (2018), All Native Circle
- Betty Lou Skogen – OM (2018), All Native Circle
- Donald Little – Lay (2018), All Native Circle
- Cynthia Grandejambe – Lay (2018), All Native Circle

**Theology and Faith Committee (December 2009)**

- Arlyce Schiebout (OM BQ), interim reappointment as Chairperson

**2. Recognition of Service of Members of Committees and Task Groups of the General Council (for information)**

We extend gratitude for the service of the following people who completed or ended their terms on the Executive of the General Council or one of the committees of the General Council during this past triennium.

#### Executive of the General Council

- Peter Short – OM Mar, Immediate Past Moderator
- Fannie Hudson – Lay N&L
- Scott Parsons – OM N&L
- John McGonigle – DM N&L
- Andy Wright – OM N&L
- Mary-Beth Moriarity – OM Mar
- Lynn Boothroyd – Lay M&O
- Paul Reed – OM BQ
- Paul Stott – Lay Tor
- Heather Leffler – OM Ham
- Charles (Chuck) Scott – Lay Lon
- Dorothy Hemingway – Lay Mtu
- Caryn Douglas – DM MNWO
- Dwaine Dornan – Lay Sask
- Donald Koots – OM ANW
- Marion Carr – Lay BC
- Tarance Whiteye – Lay ANC
- Leah Weiss (Halliday) – Lay ANW, Member at Large
- Allan Buckingham (Seal) – Lay ANW, Member at Large
- Anne-Marie Carmoy – Lay M&O, Francophone constituency
- Stéphane Vermette – OM BQ, Francophone constituency
- Jim Blanchard – Lay Mar, Ministry and Employment Policies and Services
- Diane Dwarka – Lay MNWO, Programs for Mission and Ministry
- Martha ter Kuile – OM Tor, Governance, Planning and Budgeting Processes
- Debra Bowman – OM BC, Chairperson of General Council Business Table

#### Archives and History Committee

- Peter Douglas – OM MNWO, Chairperson
- Nora Barber – Lay BQ
- Twila Buttimer – Lay Mar
- Sheila Johnston – Lay ANW
- Elizabeth Lundy – Lay Tor
- Marvin Mackie – Lay Sask
- Patricia Wotton – OM MNWO
- Nancy Christie, Academic Community Representative
- Anne Urbancic, Academic Community Representative

#### Audit Committee

- Edward Hooey – Lay Tor, Chairperson
- Sandro Colasacco – Lay BC
- Stewart Hudson – Lay Mar
- K. John Wallace – Lay Mtu

#### Judicial Committee

- Allan Austin – Lay Tor

- Angela Bailey – OM M&O
- Beverly Brazier – OM Mar
- Evelyn Buckley – Lay ANW
- Norman Carruthers – Lay Mar
- Sharon Copeman – OM BC
- Terrence Deline – OM BQ
- Connie Dieter-Buffalo – Lay ANC
- Sheila Duffin – Lay Lon
- Mary Dunbar – Lay BQ
- Kevin Fenwick – Lay Sask
- Calvin Ferrier – Lay Mtu
- J. Malcolm Finlay – OM Tor
- Gwyn Griffith – Lay Tor
- David Hewitt – DM Mar
- Sharon Hurd – Lay Sask
- Graeme Keirstead – Lay BC
- Don Koots – OM ANW
- Don Laing – OM Sask
- Norma Lickers – Lay ANC
- Douglas Mann – Lay BQ
- Stan McKay – OM ANC
- Doreen Moffat – OM M&O
- Robert Shnell – Lay ANW
- Bernice Saulteaux – OM ANC
- Cheryl-Ann Stadelbauer-Sampa – OM Lon
- Hector Swain – OM N&L
- Bruce MacLeod Thomson – OM Mtu
- Cheryl Vickers-Adams – Lay BC

General Council Agenda and Planning Committee

- David W. Giuliano – OM MNWO, Moderator
- Michelle Slater – OM BC, Chairperson
- Debra Bowman – OM BC, Business Table
- Ha'eis Clare Hill – Lay BC, Worship
- Paul Reed – OM BQ, Business Processes
- Anna Marie Constantin – OM BC, Children in Council
- Cheryl Perry – DMP BC, Children in Council
- Karen Bridges – DMP ANW, Youth Forum
- Jim White – Lay BC, Aboriginal ministries
- Larissa Kanhai – Lay MNWO, Ethnic Ministries
- Anne-Marie Carmoy – Lay M&O, Francophone Ministries
- Karen Medland – OM BC, Local Arrangements
- Kent Israel – OM BC, Local Arrangements

Faithfully Submitted,  
Paul Stott, Chairperson  
Nominations Committee

**Nominations Committee Members:**

Lynn Boothroyd (M&O)	Betty Kelly (MNWO)	Stéphane Vermette (Francophone)
Heather Burton (BC)	Don Koots (ANW)	Tarance Whiteye (ANC)
Shirley Cleave (Mar)	Heather Leffler (Ham)	Andy Wright (N&L)
Cindy Désilets (Mtu)	Chuck Scott (Lon)	Diane Bosman (staff)
Dwayne Dornan (Sask)	Allan Sinclair (ANC)	Sarah Bernath (staff)
Bruce Hutchinson (BQ)	Paul Stott (Tor)	

**Code: Ministry stream**

DM = Diaconal Minister  
DMC = Designated Lay Minister – Conference Recognized  
DMP = Designated Lay Minister – Presbytery Recognized  
OM = Ordained Minister

**Code: Conferences**

ANC = All Native Circle  
ANW = Alberta and Northwest  
BC = British Columbia  
BQ = Bay of Quinte  
Ham = Hamilton  
Lon = London  
M&O = Montreal and Ottawa  
Mar = Maritime  
MNWO = Manitoba and Northwestern Ontario  
Mtu = Manitou  
N&L = Newfoundland and Labrador  
Sask = Saskatchewan  
Tor = Toronto

## **REVIEW OF THE DUTIES AND POWERS OF THE EXECUTIVE OF THE GENERAL COUNCIL**

### **Summary Report to the 40th General Council 2009, Kelowna, B.C.**

Full Original Report Available on United Church Website, [www.united-church.ca](http://www.united-church.ca)

Submitted by the Task group to Review the Duties and Powers of the Executive of the General Council:

Walter Sowa (Chair)

John Hurst

The Very Rev. Dr. Marion Pardy

May 13, 2009

### **Summary Report**

Full Original Report accompanying this Summary Report is on the United Church Website ([www.united-church.ca](http://www.united-church.ca))

### **Review of the Duties and Powers of the Executive of the General Council**

**Note:** The Mandate of the Task Group called for a review of the Duties and Powers of the Executive of the General Council, with reference to *The Manual*, for recommendations as to any revisions to the duties and powers that the Task Group may consider appropriate. In Section III of the report in referring to sections of *The Manual* the Task Group has made a number of recommendations for changes or additions. We recognize the role of the Manual Committee. We are not proposing that the 40th General Council approve the specific words we have used as replacement of those in *The Manual*. A recommendation presents the intent of our thinking for possible revision of a Duty or Power. We understand that proposed recommendations with reference to *The Manual*, if adopted by General Council, would be followed by referral to the General Secretary and the Manual Committee for final changes.

### **Section I – Introduction**

#### **Mandate**

The 39th General Council 2006 authorized the appointment of a Task Group to undertake a review of the powers of the Executive of the General Council. The Mandate of the Task Group was as follows:

- (i) to undertake a review of the powers of the Executive of the General Council; and
- (ii) to report to the 40th General Council 2009 with recommendations as to any revisions to the powers of the Executive of the General Council that the task group may consider appropriate; and further:
- (iii) to review all of the references to duties and powers of the Executive of the General Council in *The Manual*, not only those in Section 524 Duties and Powers; and
- (iv) to not include in the scope of work a review of the membership and composition of the Executive of the General Council.

**Purpose, Scope and Nature of the Project**

The Proposal for a review that was approved at the 39th General Council 2006 was very brief. It stated “the powers of the Executive are limited to the specific matters listed under Section 524 of *The Manual*.” This is obviously incorrect. The intent had to be considered and the scope therefore broadened to include all *The Manual* references to Executive Duties and Powers.

For context, the preamble in the GC 39 Proposal made reference to the timeliness of a review because of the major changes in structure that have occurred since the 37th General Council 2000, with the move from a Divisional Structure to a new structure in which, among other things, we have Permanent Committees of the Executive. Permanent Committees have special functions not strictly analogous to Divisions. Permanent Committees relate not only to the Working Units of the General Council Office (GCO) and but also to other areas important to the functioning of the GCO. One area, for example, is the vital area of Regional Relations (Conferences), in recognition of the reality of the vastness and diversity of our country and the place of our church in it.

Another special area of Permanent Committee attention is the committee system of our national office on which so much of the work of the church depends. A benefit of the new structure with Permanent Committees in the Executive is flexibility to adapt to change that is much greater than was possible with the Divisional system. The timeliness for a review now also is important to the General Council itself which meets every three years instead of two. As a result General Council relies more on the Executive in the interim. We now have had some experience with that new cycle in our church life.

The review is not a sudden decision precipitated by the need to deal with immediate pressing issues. It is not an “audit” in the sense of identifying and listing shortcomings of the Executive to be corrected. In 2002/2003, the Governance Project Team, one of the Implementation Teams in the GCO Redesign Project, made a recommendation to the Executive for a review of the Executive of the General Council Duties and Powers in *The Manual*. A periodic review was seen as a normal task in changing times.

This review of the Duties and Powers of the Executive touches on many things: *The Manual* itself, a look back to the changes since the 37th General Council 2000, and a look ahead to the longer term future. We want to make *The Manual* a more up-to-date and more useable document. By necessity, we have considered to some extent the relationships between the General Council and its Executive, and between the General Council, its Executive and the wider constituency of the United Church.

**Methods and Processes**

The Task Group, in its review of the relevant sections of *The Manual*, sought to bring greater clarity and simplicity to certain sections. In other cases, we aimed to bring more focus to statements that appeared to be too general or were a collection of unrelated duties. In some instances, the practice was not as stated in the duty, either because the practice had not been implemented or the duty was out-dated. In general, our goal in recommending changes was better understanding of the meaning of a by-law, with attention to a need for greater transparency and accountability.

We identified and listed all references to the Duties and Powers of the Executive in the *Manual*. Approximately fifty Duties and Powers were identified (Section III of Full Original Report).

We reviewed the background documents provided at our first meeting to determine what “learnings” there might be for understanding the context in which the Executive now functions, performs duties and exercises powers. This wide range of Duties and Powers in *The Manual* has accumulated and undergone modifications over an extended period of time. As the meetings progressed, we obtained other reports, documents and books. A list is in the Full Original Report in Section IV, Resources Consulted and Bibliography.

Cynthia Gunn, Legal Counsel, met with us to advise on a number of topics including the following: questions about some specific Duties and Powers in *The Manual*; how some Duties and Powers came to be included in *The Manual*; on the interpretation of certain Duties and Powers; and on the role of The Manual Committee. Cynthia Gunn also read the Draft of our Final Report to help ensure that our Recommendations for changes to *The Manual* were not inconsistent with The Basis of Union. Michael Burke, Executive Director of Human Resources, advised us on the current Human Resource Practice concerning one of the By-Laws. Our Staff Resource, Janet McDonald, General Council Minister, Planning Processes, provided guidance and answers to numerous questions throughout the project. The Task Group greatly appreciates the assistance it received from the GCO staff.

To assist us in our task, we invited the current and former Moderators, members of the current Executive of the General Council (voting and corresponding members), and current and former General Secretaries to send us their views in relation to our mandate and the Duties and Powers that we had identified in *The Manual*. We received 12 responses from the 77 persons surveyed, a response rate of 16 per cent.

## **Section II**

### **Discussion and Conclusions**

Although we focused closely on a reading of each reference to a duty or power of the Executive in *The Manual*, a duty or power of the Executive cannot be considered in isolation apart from the powers of the General Council. The General Council is the chief governing body of The United Church of Canada, not the Executive. The relationship between the General Council and the Executive of the General Council always is of fundamental importance.

Some of the recommendations are a response to persistent or recurring themes that we encountered during the course of the project: distrust with decision-making bodies, inadequate communication with stakeholders, accountability, “we/they” attitudes, etc. Also, in our own thinking, there were three recurring themes: (a) a need for a pastoral response; (b) a need for proposals to have an outcomes approach for more effective decision-making by the General Council and the Executive; and (c) a need for greater connectivity in our court system and an enhanced role for the General Council.

It should be noted that there exists a minority view that the Executive should have a greater role, assuming all of the current powers of the General Council except for decisions about denominational identity, such decisions most often relating to a different theological stand than

taken previously. The rationale for this view is that to wait three years for decisions related to emerging work that could be determined readily by the Executive is not good stewardship of time, resources or personnel. However, several other respondents stated that the three-year period between General Council meetings has not been a hindrance to the process of Executive decision-making. Moreover, it was pointed out that the longer time-frame allows for more thorough work and research on complex issues, thus leading to better decisions.

In 2002, when an enhanced role for the General Council was first proposed, it was challenged on the grounds that it existed only when a general meeting was called. The General Secretary, after legal consultation, ruled that the General Council did exist between meetings. This ruling was confirmed by decision of the 39th General Council.

The 39th General Council 2006 marks a transition point in The United Church of Canada, a significant evolution that affects its chief governing body, the General Council, the Executive Council and the wider church. The 39th General Council confirmed for the first time that Commissioners of a General Council hold office throughout the triennium. Also, the 39th General Council was especially called for discernment of the long term direction for the United Church with the aim of setting of priorities for the long term as well as the short term. The result was “Call to Purpose: A Message from the Church to the Church.” What these events mean is that there is now greater connectivity between the General Council and the Executive, between the Commissioners and other Courts of the church, and between successive General Councils. There has not yet been adequate recognition, discussion and response to these events. The Executive, and therefore the General Council Office, has kept moving with the momentum of the past. What is called for is a new energy, with new, strengthened relationships and communications, and a different perspective and vision with a longer time horizon.

Two fundamental and parallel views are necessary to fully capture the nature of the General Council and Court system. One of the essential viewpoints is from the perspective of “*communitas*” In its most basic sense this means “**the spirit of the community.**” *Communitas* is a Latin word derived from the same roots as communion and community. The other parallel and concurrent essential viewpoint is from the perspective of performance of “**governance functions.**” These are the basic functions that a governing body needs to perform in a not-for-profit organization for the organization to be effective in fulfilling its purpose. Just as one eye of a pair of eyes is dominant, so also is *communitas* dominant in the church. For the church as an institution, performing governance functions well is important in support of “*communitas*,” the spirit of the community. The same two parallel views apply to the nature of the role of the Executive in and for the church, and to the Executive in relation to its Duties and Powers as tools for its effective functioning over an extended period of time.

*Communitas* is often found used along with or contrasted with *civitas*, the political system that exists outside *communitas*. *Civitas* comes from the word *civis*, meaning citizen. *Civitas*, as a concept developed by ancient Rome, was citizenship or a community of citizens. In the time of Jesus, *civitas* was the Roman Empire. For Paul, in his life and work, it was important that he was *civis*, a Roman citizen.



### ***Communitas* (The Spirit of the Community) as an Essential Viewpoint**

Some important characteristics of *communitas* are conveyed by the following excerpts from a recent book by James P. Carse, Professor Emeritus of Religion, New York University (*The Religious Case Against Belief*. The Penguin Press, New York. 2008).

- *Communitas* “is a spontaneous gathering of persons who identify themselves and one another as members of a unified body. ... *Communitas* cannot be created. It evolves spontaneously out of the desire of the participants to get to the bottom of the very mystery that brings them together.” (p. 84)
- The great religions, so long as they are distinguished from the belief systems that have tried to contain them, present the most complete expressions of *communitas*.(p.10)
- Boundary serves to establish the *civitas*, a society that sets rational standards for its essential functions. Horizon leads to and results from the existence of the *communitas*, a collection of persons who assist each other in extending their common field of vision.(p.107)
- At its core, *communitas* is an active conversation concerning how it is to understand itself, and how it is to present itself to the world.
- *Communitas*, though always unique to itself, exists nonetheless in the world. ...From the view of the world, it may be seen, incorrectly, as merely one institution among countless others. Members of the *communitas*—that is, the religious---know that they are being falsely characterized when viewed this way. Their specific *communitas* is a stranger in the midst of the world even if the world does not see it as such. In Jesus’s well-worn phrase, it is in the world but not of it. The challenge *communitas* faces in its relation to the world is to be at the same time authentically in the world without giving itself over entirely. (p.151)
- Its (religion’s) vitality comes in the form of *communitas*, fully independent of any one *civitas* or another. (p.111)
- We might say that we join the *communitas* when the questions being asked become our questions.
- At what point then can we judge that *communitas* has existed long enough that it can properly be called religious? Counting the years, or the centuries, is not enough by itself. The more delicate judgement has to do with the means and resources by which it renews itself, especially as it faces a wide range of challenges to its existence. Important signs are the proliferation of scholarly associations and academies; heightened standards for identifying genuine authority; liveliness of debate in the society, or the umma (Arabic: Islamic community of believers), or the sangha (Buddhist community), or the ecclesia in general; the development of subtle and elaborate ritual; increasing achievement in artistic expression of all kinds. Most important is that they have a collective focus on the mysteries that lie at their core, mysteries they are neither able to resolve nor to abandon. (p. 202)

### **Governance Functions as an Essential Viewpoint**

Several models of board governance exist in the volunteer, not-for-profit sector as well as the corporate sector. The way boards actually function depends on many factors, including the age of the organization, size, stage in its life cycle, fund-raising requirements, etc.

In general, a not-for-profit governing body should have at least these five key functions in its stewardship role:

1. Strategic planning for the organization

2. Risk identification and management
3. Management effectiveness and succession
4. Communication with stakeholders, and
5. Internal control and management information systems

In the case of The United Church of Canada, “governance functions” are more complicated than typical models encompass because the General Council and not the Executive is the highest governing body.

For a view of what “corporate governance,” the primary role of a business board, involves, the following list is from Colin Coulson-Thomas, a British author and advisor to directors, boards and major companies on an international basis (*Creating Excellence in the Boardroom*. McGraw-Hill Book Company Europe. Maidenhead, England.1993. p.36):

1. Understanding the context within which the company operates, and the interests, attitudes and perspectives, needs and requirements of the various stakeholders.
2. Determining what needs to be done to be done. An organization and its people require a purpose and a vision, and there are broad goals and specific objectives to be established.
3. Creating the capability to do what needs to be done. People, finance and other resources are required, not for their own sake, but in order to achieve corporate goals and objectives.
4. Deciding how to do what needs to be done. Role and responsibilities need to be agreed, and allocated within the board and among the people of the organization.
5. Ensuring that what needs to be done actually is done. Too often there is a gap between aspiration and achievement. Outcomes should meet expectations, and the highest standards of quality and excellence.
6. Ensuring that what is done and how it is done satisfies legal and other requirements.
7. Reporting to stakeholders upon what has been achieved. There are specific accountabilities to certain stakeholders.

The importance of communicating with stakeholders is emphasized in both “not-for-profit” and “for-profit” sets of basic governance functions.

### **Countering Distrust and Promoting Understanding**

As the Task Group began its work, we had numerous indications of widespread distrust in the church and dissatisfaction or disappointment with the outcomes of the meetings of the Executive following the meeting of the 39th General Council 2006 in Thunder Bay. Some of the dissatisfaction with the governance processes centred on the adequacy of communication with stakeholders. We had an unhappy church. Clearly, the spirit of the community, *communitas*, was suffering and had been set back.

In our task, we were reminded of the need in the church for “Holy Manners”, as expressed at the 37th General Council 2000 held in Toronto by the then newly-elected Moderator, Marion Pardy. “Holy Manners” was first articulated by Gilbert Rendle of the Alban Institute. The principles are there for the way to conduct ourselves as we engage in processes of change.

We will:  
Keep God at the centre of everything we do

Separate people from problems  
Allow for full and equitable participation  
Listen carefully without interruption  
Welcome the conflict of ideas  
Honour the decisions of the body.

The following expresses the close relationships between our task, *The Manual*, the courts of our church and Holy Manners.

In his book, *Behavioral Covenants in Congregations; A Handbook for Honoring Difference*, Gilbert Rendle notes the excessive amount of uncivil behaviour in churches and synagogues in North America, based upon his research. In contrast to rampant “unholy” manners, he claims that what is needed is a “good dose” of “holy” manners.

Holy Manners is a covenant of assertively being in relationship with one another in the name of the Church, in the name of Jesus, the Christ, and in the name of all that is “holy”.

The biblical passage I Corinthians 12: 12-27 portrays Paul’s vision of holy manners to a church in conflict. In the church in Corinth (around 54, CE), there was conflict among church members and among church leaders related to leadership, economic status, church background (Jewish Christians and Gentile Christians). The problem was not the differences, but rather that church members – Christians – were not “honouring” the differences among them.

To help the church see how important differences are, Paul uses the image of the human body. Just as the human body possesses the ability to function because of the inter-connectedness of the different parts, so it is with the church as the body of Christ. Each part, each person is needed and is inter-connected with the whole. If we believe this, Paul seems to say, if this is our understanding of Church, we would relate to one another in such a way that “if one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it” (I Corinthians 12:26). Paul’s understanding of Church states, at least in this passage, that being the church means being in relationship, in community with one another in the Spirit of Christ.

Paul offers us a vision of church which, from the early church on, we’ve had difficulty putting into practice, especially in the “Courts” of the Church. We, too, need a “good dose” of Holy Manners.

The need for “holy” manners is evidenced in many of the reports with the recurring words of distrust, accountability, consultation, and transparency.

The Task Group on Duties and Powers of General Council Executive has attempted to bring clarity, transparency and accountability to the duties and powers of General Council Executive. What is imperative, however, is what cannot be written as a “duty” or “power”, viz. the manner in which we exercise our privileges and responsibilities, the extent to which we are prepared to consult widely and to prayerfully listen to all “voices”.

“Holy Manners” may be new terminology but it is not novel thought. **It is all there** in *The United Church Manual*, as shown below.

p. 258 14 b – (Rules of Debate and Order). *Members of any Court should at all time therein conduct themselves with dignity, fairness, and understanding. The prime concern should be the good order and welfare of the church.*

p. 6. (How to Use The Manual). *The Manual is intended to be used within the context of Christian community. When we use The Manual carefully and respectfully, our pastoral care for one another is enhanced. Realizing its full value requires not only knowledge of its provisions but also an undertaking that its provision be applied with thoughtfulness and good will.*

p. 3 (Introduction). *The necessity of the existence of such a document as The Manual is an acknowledgement of our human limitations, both individual and corporate, and of our desire to point to God’s dominion in our interactions with others.*

p. 3 *The Manual...safeguards its members. It protects the minority, and provides the means by which any member may express convictions and seek justice, from the Congregation through to the General Council.*

(065) (a) to (f)

(a) *Whenever there is a conflict between or among people in the body of Christ, there is pain and anxiety on all sides...When such conflicts go unresolved, the body suffers wounds. The longer the body so suffers, the deeper the wounds go; at the same time, energy is distracted from the calling to be in mission. In all of this, the Lord is scandalized.*

(b) *...Compassionate love is the true test of qualities such as forgiveness, wholeness, and humility. Equally important is the imperative of justice, which, as a measure of faithfulness, must not only be done but also be seen to be done.*

(a recognition that harmonious reconciliation is not always possible and a more formal process is necessary.)

e) *Even so, those engaged in formal appeals or grievance procedures within the United Church should never lose sight of the fact that, individually and collectively, all are accountable to and under the overall authority of Jesus Christ.*

(f) *The following procedures are rooted in the Judaeo-Christian tradition of compassion and justice, of prophesy and priesthood, of law and gospel. (Matthew 18:15ff; 2 Cor. 5:18; 1 Cor. 12:26; Micah 6:8)*

103 (p. 103) *Church structures should be designed to liberate and to enable the people of God to exercise their ministry in building up the body of Christ through worship, reconciliation, evangelism and outreach, service, and the seeking of justice.*

Our report is submitted with the prayer that all General Council, Executive of the General Council and all Courts of the Church pay greater attention to “Holy Manners”, as we seek to exercise our various mandates within the body of Christ. ***It’s All There!***

One of our respondents had the following observations. They are congruent with the views of the Task Group:

“I would ask the Task Group to consider whether the Executive should have a more defined role with respect to Communications. I know that each court is expected to communicate with the court next to it and that communication is often seen as a staff

function. In general, we may do a somewhat acceptable job at communicating ‘officially’ as required by *The Manual*, but it seem to me that a number of the problems we are encountering have to do with a lack of communication and understanding of the functioning of the church at the national level. The lack of trust that seems apparent in some areas may be in part due to a lack of understanding around processes. I am not suggesting that GCE should start writing press releases, but we may need to be more actively engaged in thinking about what and how we communicate and with whom, appreciating that communication is a two way process.”

**Section II in the Full Original Report has a set of Recommendations (designated as Recommendations A) that in this Summary Report are included below in the Recommendations Section.**

**Section III**

Section III in the Full Original Report has details of all sections in *The Manual* that refer to Duties and Powers of the Executive, with the associated Recommendations (designated as Recommendations B). The total number is about fifty, including some new recommendations and recommendations for change or no change.

Task Group suggests that Section III (Recommendations B) be referred to the General Secretary and Manual Committee for their attention and appropriate wording.

For this Summary Report, an overview of the work of the Task Group in Section III (Recommendations B) in the Full Original Report is grouped in four categories as indicated below. (**Note: 524(a) has been divided into sub-headings with Roman numerals**).

1. The following sections in *The Manual* were reviewed by the Task Group and **no changes** are recommended.):  
429, 433, 500, 505, 524(c), 524(d), 524(f), 524(i), 524(m), 524(n), 524(p), 524(q), 524(s), 524(u), 524(v), 524(w), 525, 525(a), 525(b), 525(c), 525(d), 525(e), 527, 540, 603, 604, 630, 631, 632, 633, 855
2. The following sections in *The Manual* were reviewed by the Task Group and only **modest changes** are recommended that do not change the overall intent of the section:  
510, 524(b), 524(e), 524(g), 524(j), 524(k), 524(l), 524(o), 524(r), 524(t), 601, 602, 605
3. The following sections in *The Manual* were reviewed by the Task Group and have **significant change recommended** as indicated:  
**Addition: 524 (a) (iii)** to ensure that the decisions and recommendations of the General Council are carried out, or *provide an explanation if they were not carried out*.

**Deletion: 524 (a) (vi)** to receive and to review at least annually reports from the General Council working units submitted through the Permanent Committees, from the Permanent Committees themselves, and from the other Committees appointed by the General Council or its Executive with a view to securing the best possible measure of co-operation and effectiveness in the conduct of the United Church’s work;

**Deletion: 524 (a) (vii)** to make recommendations to a Permanent Committee or to any other Committee appointed by the General Council or its Executive;

4. The following sections in *The Manual* have recommendations for **new Duties and Powers**: 524 (h) (ii), 524(a) (v), 524 (a) (x), 525 (f), and 526. Those new Duties and Powers are listed below in the Recommendations Section, with *The Manual* section.

**524 (a) (v)** To review the agenda and proposals to be placed before General Council and to ensure as much as possible that proposals contain goals, results (outcomes) to be attained, methods to measure results, projected program costs and sources of funding.

**524 (a) (x)** It is recommended that any policy that arises from any Duty or Power of the Executive of General Council that leads to a denomination-shaping or faith-shaping issue for decision shall have that issue referred for decision to the General Council, with wide consultation with the constituency as part of the process of decision-making.

**524 (h) (ii)** to appoint a General Secretary Supervision Committee

**525 (f)** to assist the Executive in performing its Duties and exercising its Powers relating to educational matters, the Executive shall appoint an Advisory Committee on Educational Matters.

**526** Add: At the triennial General Council meeting, the General Council Executive of the General Council shall appoint a Sub-Executive following the appointment of the Executive of General Council.

### Recommendations Section

The Task Group suggests that Section III recommendations, with the categories (1), (2), (3) and (4) above, be referred to the General Secretary and Manual Committee.

#### Note 1:

In its Full Original Report, the Task Group had recommended that the General Council appoint a new Permanent Committee of the Executive composed of Commissioners and past Commissioners. Further discussions following the presentation of the Full Report have led to the conclusion that many of the functions of such a committee can be carried out by the Executive of the General Council Permanent Committee on Governance and Agenda. The recommendation for a new Permanent Committee is therefore replaced with Recommendation Number 5.

#### Note 2:

In its Full Original Report, the Task Group had recommended that the “Proposal for an Enhanced Role for General Council” that originally had been intended for the 39th General Council 2006 be presented to the 40th General Council for its awareness, decision and direction. In the Full Report, the original Proposal GPBP 6, GCE Meeting, April 28-May 1, 2006, is shown in Appendix 1A, with the action taken by the Sub-Executive in Appendix 1B. Following the submission and presentation of the Full Report to the Executive in March, 2009, the Task group was provided with a report presented by the Governance, Planning and Budgeting Processes Committee to the Executive in November, 2008. The GPBP Committee report had details of considerable progress with implementation of many of the recommendations in the 2006 Proposal. That work is ongoing. The recommendation in the Full Report for re-introducing the Proposal to the 40th General Council is therefore redundant and is withdrawn.

That Task Group recommends that:

1. **524 (a) (v)** where possible, Proposals coming before General Council and the Executive of the General Council have a statement of the expected outcomes and program cost projections.
2. **524 (a) (ix)** the Executive of the General Council communicate its major decisions to all Courts of the church as well as to all Commissioners of General Council.
3. **524 (a) (x)** any policy arising from any Duty or Power of the Executive of General Council that leads to a denomination-shaping or faith-shaping issue for decision shall have that issue referred for decision to the General Council, with wide consultation with the constituency as part of the process of decision-making. The composition of the constituency depends on the nature of the denomination-shaping issue.
4. the presence of General Council in the work of the Executive of the General Council be strengthened.
5. Task Group recommends that the Permanent Committee on Governance and Agenda The have included in its mandate an oversight role for ongoing two-way communications with Commissioners during the triennium. It is further recommended that the Permanent Committee on Governance and Agenda Committee develop a description of the functions of the Commissioners during the triennium and a protocol for communication. Attention will be given to the roles that the General Secretary and the Executive have in support of the General Council Commissioners to aid them in fulfilling their responsibilities, both at meetings of the General Council and during the triennium.
6. **525 (f)** The Task Group recommends that Section 525 in *The Manual*, Educational Institutions, be expanded to include Duties and Powers Concerning Educational Matters that are in accordance with the scope and significance of the responsibilities of the Executive in this area, with clear accountability and reporting to General Council.
7. The Task Group recommends that, in future, a review of the Duties and Powers of the Executive include the review of the associated Policies in the Mandate of the Task Group.

## **MANDATES OF THE COMMITTEES OF THE GENERAL COUNCIL**

### **Origin:**

Executive of the General Council

Task Group to Review the Mandates of General Council Committees

### **Authority**

The Task Group to Review the Mandates of General Council Committees was mandated by the 39th General Council 2006 and established by the Executive of the General Council (2006-11-16-037). The task group is responsible to review the “composition, mandates and powers” of the General Council Committees. The six committees accountable to the General Council are: Committee on Archives and History, Audit Committee, Committee on Theology and Faith, Judicial Committee, Manual Committee, Transfer Committee.

### **Principles of Review**

A primary goal of the Executive is to be transparent with its governance — its policies and processes. The Executive has directed that all policies of the General Council and its Executive be compiled and accessible. The Governance Policies, Human Resource Policies and Ministry Personnel Policies are being compiled in a simple, common format and will be made accessible on the web site. Over many years, *The Manual* has expanded to include the by-laws of the church and policies and procedures related to those by-laws.

This review of committee mandates is one part of this larger project. For this review, that means that we follow the format that will be applied in future work as *The Manual* is revised. That format calls for the inclusion in *The Manual* of the most important ‘legislation’ constituting a committee, prescribing its role in broad terms and setting out the membership. The Governance Policies will provide greater detail on the functioning and responsibilities of the committee. The recommendations arising from this review provide a simple, common format for the terms of reference of these committees and consistent content and format in *The Manual*.

### **Process of Review**

The task group has consulted numerous times with the chairpersons and resource staff of each committee being reviewed. The collaboration with these committees has been most helpful to the work of the task group. In addition, the task group has incorporated into the review process the work of other task groups (Transfer and Settlement Review Task Group, Working Group of the Committee on Theology and Faith and the Inter-Church Inter-Faith Committee).

A review of the six committees accountable to the General Council revealed some inconsistencies in the by-laws and policies which we have attempted to address. The task group also reviewed and clarified what *The Manual* said and the Governance Policy will henceforth say with respect to accountability, reporting and receiving directions.

### **Recommendation on Form**

One outcome of the review of the six committees is to recommend a consistent format for each committee. The recommendation is to separate by-law description (*The Manual*) from policy description (Governance Policy). In some cases, there is no reference to a committee in *The Manual*. In other cases, there is policy and procedure for a committee in *The Manual*, but no



provision creating that committee. These inconsistencies and oversights have been addressed in our recommendations.

For each committee, we recommend information that establishes the committee, states accountability, and briefly describes the purpose of the committee be included in *The Manual*. In addition, we recommend the creation of terms of reference for each committee be included in the Governance Policy Handbook which cites the Manual references and additionally include information pertaining to the procedures and functions of the committee. We believe that in all cases, the objective of simplifying the format and content has been achieved.

### **Committee on Theology and Faith**

At the same time as this review was being conducted, the Committee on Theology and Faith was in discussion with the members of the Inter-Church and Inter-Faith Committee. The result of this discussion is a proposal to remandate the Committee on Theology and Faith to recognize and integrate ecumenical and interfaith responsibilities. This proposal is before the 40th General Council. The direction of this proposal is consistent with findings of this review. The proposed terms of reference for the *Theology and Inter-Church Inter-Faith Relations Committee* reflect these recommendations.

### **Outstanding Review – Transfer Committee**

The Permanent Committee on Ministry and Employment Policies and Services established a Transfer and Settlement Review Task Group which will bring recommendations to the 40th General Council (2009). Our recommendations are limited to the by-law description in *The Manual* and do not reflect these substantive changes. Should the recommendations of the Transfer and Settlement Review Task Group be passed as presented or with amendments, we do not foresee any reason they cannot be implemented in the Governance Policy format that is consistent with that which we are here recommending for all committees

### **Overview of Recommendations:**

#### **For all Committees reporting to the General Council**

- Include all six committees of the General Council in *The Manual* (addition of Audit Committee, Manual Committee and Theology and Inter-Church Inter-Faith Relations Committee)
- Include in *The Manual* only the mandate, composition, powers and other relevant by-laws for the six committees
- Include in the Governance Policy Handbook the terms of reference and policy-related matters for all six committees
- Include in the terms of reference the specification that the committees report to each General Council and annually to the Executive — with the exception of the Manual Committee, whose work will be reported through the General Secretary, and the Judicial Committee, which will report to each General Council, but not to the Executive.
- Update the description of General Council employees on committees as “resource staff”.
- Editorial and terminology updates

**Archives and History Committee**

- Change name from *Committee on Archives and History* to *Archives and History Committee* for simplicity and consistency
- Remove references to the Archives and Management Committee, which no longer exists

**Audit Committee**

- set out mandate, composition and powers in the Manual

**Judicial Committee**

- Remove current restriction that of the four persons appointed from each Conference, two shall be members of the Order of Ministry and two shall be lay members
- Change number of members on the Executive of the Judicial Committee from 10 to 13 to enable each Conference to be represented
- Clarify that the Executive of the Judicial Committee shall be appointed by the General Council or its Executive

**Manual Committee**

- set out mandate, composition and powers in the Manual
- Clarify that the Manual Committee is accountable to the General Secretary, who is, in turn, accountable to the General Council for the updates and revisions of *The Manual*.

**Theology and Inter-Church Inter-Faith Relations Committee**

- Establish a new mandate that combines the responsibilities of the Committee on Theology and Faith and the responsibilities for inter-church and inter-faith work.
- Record mandate, composition and powers in *The Manual*
- Increase committee size from 12 to a maximum of 14.
- Name Chair of committee as a voting member of the Executive of the General Council, instead of a corresponding member
- Name Chair or their designate as a member of the General Council Planning Committee
- Name a member of the committee to have a corresponding role with the Justice, Global and Ecumenical Relations Unit-Wide Committee

**Transfer Committee**

- Specify that the Chairperson of the committee be appointed by General Council or its Executive, not by the Transfer Committee, for consistency with governance policies on the appointment of chairpersons
- No additional changes recommended pending the outcomes of proposed changes to the transfer and settlement process.

**Overview of current and proposed bylaws and policies:****Current Bylaws and Policies:****Recommended Bylaws and Policies:**

Current Name	Current Bylaw/ Manual	Current Policies	Account- able to	Proposed Name	The Manual (bylaws)	GC Policies	Estab- lished by	Account- able to	Reports	Receives Direction
Committee on Archives and History	✓ (Manual 532-538)	<i>none</i>	General Council	Archives and History Committee	✓	✓	General Council	General Council through its Executive	To each General Council and annually to the Executive	From General Council or its Executive
Audit Committee	<i>none</i>	✓ (Audit Committee Charter)	General Council	Audit Committee	✓	✓	General Council	General Council through its Executive	To each General Council and annually to the Executive	From General Council or its Executive
Judicial Committee	✓ (Manual 540-549)	<i>none</i>	General Council	Judicial Committee	✓	✓	General Council	General Council	To General Council (543f). File records with General Secretary (546c)	
Manual Committee	Reference in Manual 513(g) and 524(d)	✓ (Terms of Reference)	General Council	Manual Committee	✓	✓	General Council	General Secretary	To the General Secretary (who reports on work to the General Council)	From the General Secretary
Transfer Committee	✓ (Manual 710-713)	<i>none</i>	General Council	Transfer Committee	✓	✓	General Council	General Council through its Executive	To each General Council and annually to the Executive	From General Council or its Executive
Committee on Theology and Faith	<i>none</i>	✓ (Terms of Reference)	General Council	Theology and Inter-church Inter-Faith Relations Committee	✓	✓	General Council	General Council through its Executive	To each General Council and annually to the Executive	From General Council or its Executive

Respectfully submitted:

The members of the Task Group to Review the Mandates of General Council Committees:

John Burton

Jim Hatt

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## COVENANTING TO LIVE FAITHFULLY IN THE MIDST OF EMPIRE

**Origin:** Executive of the General Council

Permanent Committee on Programs for Mission and Ministry

### Summary

“In this world of extraordinary abundance and potential, the pain and misery experienced by the vast majority of God’s people is worsening.”

*Living Faithfully in the Midst of Empire, 2006*

This report is a step in the United Church’s journey to understand what our faith has to do with the world around us and how we are called to live out our faith. Throughout its history, the United Church has been shaped by and sought to embody the prophetic tradition. Recent statements that reflect this journey include *Mending the World* (1997) and *A Song of Faith* (2006). *Living Faithfully in the Midst of Empire* (2006) explored the causes of increasing pain and misery in the world, and how we, as a faithful people, can respond through a process of witness, confession, call, and commitment. *Covenanting to Live Faithfully* reports on the challenges that still lie before us, as well as efforts to engage the church in this process. It calls the United Church to a renewed vocation for engagement in God’s mission, justice seeking, and transformative ministry in the midst of empire.

“A Covenant for Life in Creation” is proposed as a way of re-energizing our commitment to God’s reign within the current context of empire. Members and courts of the church are invited to covenant for life with creation and those who suffer. They are invited to build new relationships and enact new ways of doing and being that embody resistance and alternatives to empire.

In embracing the call to covenant to live faithfully in the midst of empire, there are various opportunities for transformation before the church, including

- a) understanding the gospel as an alternative to empire
- b) hearing and responding to God’s call to engage with the world
- c) practising non-violence as a goal and process
- d) changing the way we understand God’s good news based on current cultural transformations
- e) continuing our efforts to live out our Apologies to First Nations Peoples
- f) living out our call to become an intercultural church

It is proposed that during the next triennium, these opportunities for the General Council to support the emergence of a fresh vocation of vision, mission, engagement, justice-seeking and transformative ministry be further explored, and a plan of action be brought to the 41st General Council 2012.

### 1. Introduction

#### Report to the 39th General Council 2006

In 2001, the United Church published *To Seek Justice and Resist Evil: Towards a Global Economy for All God’s People*, a report that took to heart the lived experience of global partners and proposed alternatives to economic globalization. As partners’ stories of contemporary

imperialism grew in number and intensity, the United Church expanded its work on globalization to embrace an analysis of empire. In 2006, General Council approved the report *Living Faithfully in the Midst of Empire*. In it, empire is defined as a system of global domination directed by powerful nations, global economic institutions, and transnational corporations. Each of us participates in empire, knowingly or unknowingly, through our role as consumers in the capitalist market system. While empire is a complex phenomenon, testimonies to its socio-economic and environmental devastation from Canadian and global partners give it a human face. We are called to listen carefully to our neighbours in the world, especially from regions where poverty is concentrated—Africa, Asia, Latin America, and the Middle East. There are parallels between the oppressive, life-threatening realities of empire in Jesus’ day in first-century Palestine and in our 21st century world. Jesus’ example of resistance to empire, and his proclamation of God’s reign of peace, compassion, justice, healing, and non-violence, as its alternative beckons us forward.

*Living Faithfully in the Midst of Empire* named three stages for the church to move through: confession, call, and commitment. Arguably, *confession* is the most important stage. It acknowledges the church’s complicity in empire—our participation as individuals, institutions, and nations in systems of domination and control. “We are only able to begin to name our complicity and to begin to turn around (to repent) through honest and faithful confession,” the report stated. The *call* is to be a responsive and transformed people of faith, hope, and love at every level of our being and of the church. The report also names specific actions, or *commitments*, for the United Church and its members to take in the **following** three years, including learning more about empire and our complicity in it. “Transformation for the sake of abundant life for all peoples and the Earth means making difficult choices,” the report states, adding: “In the 21st century world of empire, Caesar commands, God calls. Whom will we serve?”

### **Toward the 40th General Council 2009**

Since the 39th General Council 2006, educational and worship resources for adults, children, and youth have been developed to enable courts and ministries of the church to learn more about empire and the call to live faithfully in its midst. (See Appendix E)

Mission study themes have focused on challenging empire and living out alternatives. Two empire lenses or workshops have been developed that enable congregations or groups to examine how they can respond to forms of empire in their communities and how the practice of their faith may be challenged by the existence of empire in the church and its structures.

At the same time, discussion of contemporary imperial forces has intensified in the global ecumenical community. A worldwide ecumenical movement is developing—prompted by a litany of painful and moving stories from global partners— that uses the language of empire to describe the plight that is befalling God’s people and creation. (See Appendix C). The movement is growing as it seeks to educate Christians about empire and mobilize us to resist empire and transform the world in the image of God’s realm. The United Church has both contributed to and been inspired by its deepening understanding of empire.

In June 2008, the United Church hosted a consultation with global partners. (See Appendix D). Participants strongly affirmed the United Church's work describing empire's concrete realities, drawing heavily on United Church global partners' own struggles. "The United Church didn't just talk about its experience, it let us tell our own stories and gave us an actual voice in the report," said one person. The report was also praised for offering hope that empire can be resisted and the world radically transformed. Participants challenged the United Church to be more open to learning about our complicity in empire and not expect resistance to come only from global partners.

The United Church confessed its "explicit complicity" in empire at the 39th General Council. Education efforts have begun. But how do we live into the call to be "a responsive and transformed people of faith, hope, and love at every level of our being and of the church," as set forth in *Living Faithfully in the Midst of Empire*? As next steps in this journey, this report outlines a proposed covenant and animation process and opportunities for transformation for the United Church

## **2. Covenanting to Live Faithfully in the Midst of Empire**

At the 39th General Council 2006, commissioners approved the actions proposed in *Living Faithfully in the Midst of Empire*, including developing a "proposed covenant, witnessing to empire, confessing our complicity, and calling individuals, congregations and other mission units to commit to living faithfully in the midst of empire." As a step toward fulfilling this decision, "A Covenant for Life in Creation" and a process for engagement with it across the church are presented below.

### **2.1 Background to "A Covenant for Life in Creation"**

#### **A Familiar Metaphor**

Covenant is a central biblical concept. It is also a familiar metaphor in the United Church, thanks to covenanting liturgies such as those we use with teachers, elders, or pastoral ministers. "Covenant" is what we name our most significant relationships. The United Church has affirmed new forms of life partnership and marriage covenants because of our common desire to be an inclusive and inviting church. Our communal identity as congregations is grounded in the covenant of baptism, as we promise to sustain relationships of eternal value and engage together, in every generation, in renewing God's call to covenantal mission, ministry, and worship. The honouring of covenants among ministry personnel is mentioned in the "Ethical Standards and Standards of Practice for Ministry Personnel" of the United Church. Our covenantal relationships may change over time, yet the call to covenant remains. In such ongoing discernment of covenantal relationships, we are guided in naming the complexity of who we are as church: a Christian community that is both deeply united and incredibly diverse. (See Appendix B).

#### **Covenantal Discipleship**

The World Council of Churches has recently focused on the biblical promise that "another world is possible." This type of covenant draws us into engagement with the world. North American Christians are called to transform ourselves into people who not only proclaim, but also live into God's covenantal governance. We do this concretely through repentance of various dependencies and addictions. We also do it by forging deep solidarity in relationships with the poor and marginalized of both our society and the world. As God's covenant people, we are called to a

sacrificial discipleship, as followers of the One who went the way of the cross to exhibit human and divine solidarity with the suffering. In a time of extreme global poverty, as the power of imperial death holds sway, our theological integrity as followers of Christ is at stake in how we respond to God's call to covenantal discipleship.

### **Called to Covenantal Transformation and Mission**

To "Covenant for Life in Creation" is a timely calling for the United Church. Our many advocacy efforts and policies at the General Council level have not yet transformed us as a church. We have learned that words are empty without actions. We also live in the midst of the continuing attack of imperial structures of division around the globe. We need to continue to build relationships for justice, peace, reconciliation, and healing at every level of the church. This is especially true within congregations, where the victims of empire become faces and not just statistics. *Living Faithfully in the Midst of Empire* noted that the United Church tends to have a "resolutionary" theology—we pass admirable resolutions but do not always live them out. We are therefore called to covenant together for the long-term transformation of ourselves and the world. This transformation can be sustained only by forging relationships with those on the margins who show us the face of Christ and teach us how to live into hope when little evidence for hope seems to exist.

The word "mission" has a checkered history within the Christian faith. Yet it has been recovered and reformulated in recent years to help revive the scriptural call to engage the world. The church is compelled by scripture to participate in God's mission, God's great dream for creation. The church engages in God's mission (not the church's mission) in humility, but with conviction about the good news of lives transformed and justice lived out. It is our hope that the biblical theme of covenant for contemporary people of the United Church will also be reinvigorated. Through sustained covenantal, relationship-based reflection about our mission, we will discover a contextual means to understand both God's desire for the completion of creation through the formation of the beloved one Earth community<sup>1</sup>, and our faithful, responsive place in that promise and project.

### **2.2 A Covenant for Life in Creation**

God's covenant of grace provides abundant life  
in all of creation.  
The weaving of right relations sustains life  
and the wholeness of the one Earth community  
in all of its diversity.

God's gift of life has been distorted and denied through time.  
Through human greed and our will to dominate,  
the planet's resources have been wasted.  
Suffering, despair, and violence  
plague peoples, communities, and creatures  
throughout God's world.

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<sup>1</sup> This phrase refers to the understanding of all life on the Earth as interconnected, and to two United Church policies—*One Earth Community* (33<sup>rd</sup> General Council 1992), and *Energy in the One Earth Community* (37<sup>th</sup> General Council 2000).

We name this complex human-made web of domination  
“empire.” The many forms of empire  
are the primary obstacles to God’s purposes  
of justice, equality, and reconciliation  
between peoples and nations  
and within creation.

We, the people of The United Church of Canada,  
in response to God’s covenant with us  
covenant to engage in the world.  
We covenant to listen to, learn from, and act with  
those who suffer,  
who hunger for bread, justice, and compassion  
and all of creation.

We covenant to live faithfully in the midst of empire.

We confess that we have turned away from God  
in the selfish destruction  
of life and relationships in creation.

This brokenness results in false desires and wrong choices.  
It takes the form of an all-consuming global economy  
that victimizes the planet, us,  
the poor, our neighbours,  
and our sisters and brothers worldwide.

Empire leads to poverty  
and the threat of death for many,  
while only a few grow in wealth and power.

We commit ourselves to turn away  
from maintaining relationships  
of inequality and oppression.

We especially think of our relationships  
with Aboriginal peoples in Canada  
and with... [*name groups in your community, in Canada,  
and globally who are exploited by empire and with whom  
you are seeking to build right relationships*].

We trust in God’s grace and power to transform us.

We hope in and act with the Spirit of transformation.  
May the reign of God that Jesus proclaimed and lived,  
crossing barriers of race, class, and gender,  
and finally offered his life for  
empower us to new life in love.

We seek the restoration of relationships  
of respect, non-violence, and peace among all people of faith,  
and within God’s beloved one Earth community  
in all its diversity.

We embrace God’s reign of liberation and compassion.  
We witness to the way of solidarity and suffering love,  
the way of the cross and the promise of resurrection.



We seek to live it out in how we worship God  
 and seek divine presence in our lives,  
 how we make decisions as community,  
 how we use the gifts and resources we have been given,  
 how we share our faith among ourselves  
 with adults, children, and youth,  
 how we live out God's good news in the world,  
 how we seek justice and act for change,  
 and how we minister to one another  
 and to the community and world in which we live.

In all these areas we seek

to choose life and resist empire,  
 to create sustainable alternatives for the common good,  
 to form holistic relationships  
 and communities of joy and justice,  
 to enact daring discipleship and mutuality  
 on the sacred Earth.

We trust in God, Christ, and the Spirit,  
 grateful for all the prophets and witnesses in faith.

We will care for the future to the seventh generation,  
 as we journey from death to new life,  
 from empire to one Earth community.

We will learn how to follow Jesus  
 with those who suffer under empire.

Our Creator, the multitude of faithful witnesses,  
 and the impoverished and exploited  
 are beloved and trusted companions on the way.

As people of God,  
 as part of the worldwide community  
 and of God's sacred creation,  
 we humbly and joyfully covenant  
 to learn to live faithfully in the midst of empire  
 and to respond to God's call for renewed life for all.

God be our guide and helper!

### **2.3 Implications of "A Covenant for Life in Creation"**

#### **How Does This Covenant Differ from Previous Statements?**

General Council has approved a number of excellent statements over the years, including "A Song of Faith" in 2006. *Mending the World* (1997) speaks of "whole world ecumenism," naming the search for justice for God's creatures and healing for God's creation as the church's first priority, and joining with other persons of good will in the search for justice, wholeness and love." "A New Creed" has been used liturgically since it was created in 1968, and has also been updated a number of times, making it a contextual statement that reflects the changing nature of our beliefs in relation to God over time.

However, these statements remain statements of belief. A covenant, in contrast

- makes a formal and explicit commitment
- is usually enacted liturgically, with promissory statements either made by or representing the parties involved, as in baptism, life partnerships, or marriage
- usually includes an implicit, if not explicit, process of relationship-building, analysis, conversation, learning, reflection, and action, intended to sustain transformation

## **2.4 Proposed Process**

This more participatory process of active covenanting distinguishes this proposal from previous initiatives. It aims to create ownership of the covenant throughout the church. The process will challenge the church to embrace the transformation and resistance to empire that is needed to be faithful. It will help the church at all levels live into community with the marginalized at home and around the world.

We have a broad, historic policy base advocating justice, peace, human rights, and liberation for the poor. But our practices across the church have not changed enough faithfully to reflect our policies. This gap between what we say and what we do compromises our public witness to the gospel of Jesus and jeopardizes our communal integrity. This is why *Living Faithfully in the Midst of Empire* was grounded in a confessional theology. As Christian disciples, we are called to take risks and live in right relationships, particularly with the marginalized, despite costs and uncertainty.

### **Feedback on Draft Covenant**

The proposed covenant is a draft, subject to a discernment process that will enable groups and individuals, both within the United Church and among our partners, to offer feedback by spring 2011. This process will require education about the history of covenant as both theology and promissory relationship. Feedback about the form and content of the covenant will be part of the process, but it will also require a different kind of process, one more attuned to the transformation that is the ultimate goal. Significant means for beginning the pursuit of the transformation that congregations, mission units, courts, and other ministries discern they need to undergo in order to live faithfully in the midst of empire will be required. This will involve an invitation to participatory and risky engagement with people who have been marginalized by empire. Only in such relationships can the Spirit re-orient us to the Christ found in the face of those whom the world condemns to the daily crosses of our time.

This process will require the development of appropriate education, study, action, and feedback resources, and timelines. Liturgical elements (Appendix A), in which the covenant is incorporated into a liturgy, will be included, as well as guidelines for developing sustained relationships of discovery and mutual action with the marginalized. These strategies will enable the church at all levels to live out the covenant in concrete ways, giving new life to the words of the prophet Micah to “do justice, love kindness, and walk humbly with God.” (Mic. 6:8)

The use of the multiple “empire lenses” developed in the previous three years as potentially transformative tools for various members or groups within our church will be encouraged. Learnings from many partners about how to animate such a transformation toward becoming a gospel-based, mission-driven, justice seeking, non-violent church will be offered. Feedback will

be requested about how to encourage ownership and a continuing commitment to solidarity and transformation.

### **The Goal of Transformation**

- The goal of this process is not only the affirmation of a document, but also the deep animation of a transformation process that leaves the church looking quite different than it does today. The hoped-for transformation will build a church that is:
- more in touch with the poor in particular communities and around the world;
- more radically inclusive;
- more passionate and prophetic in not only proclaiming but practising the gospel;
- less competitive and more cooperative across denominational and interfaith boundaries;
- more concerned about offering compassion to and establishing justice for those struggling in our society than balancing budgets; and
- more disciplined and joyful about God’s call to a costly discipleship.

The success of this process hinges less on the particular words of the covenant that will go before the 41st General Council 2012 than on the degree to which we live into the gospel of Jesus.

Feedback on the draft covenant will need to be based on concrete actions, taken—with appropriate support—by congregations and others, not just on intellectual reflection. Each group that begins to live out the covenant will be asked to report on actions taken, theological and ethical insights learned, and transformation they see in their community.

### **A Process for the Whole Church**

This process will also require substantial efforts at each level of the church, in recognition that all aspects of our common life are affected by the call of God to live faithfully in the midst of empire. This means the General Council, both in the functioning of its office and its governance and structure, Conferences and presbyteries, congregations, and outreach and other specialized ministries will all need to consider how they can take up this call.

This is a whole church project! We trust that the entire church, and all those who call the United Church home, care about following the crucified and risen Jesus in living faithfully in the midst of empire, and will engage deeply in this vision of a uniting and transforming movement of covenanting. We hope and pray that the process to be animated, and the Spirit that we trust, will nudge us all along that as yet unknown path.

### **3. Toward a Fresh Vocation**

At every level of the church, there is an anxiety about the future. Fear is distracting us from the gospel. We are driven to embrace “maintenance” ministries rather than risk new relationships or initiatives. Our perception of scarcity limits us. Yet our gospel responsibility is one of faithfulness to God’s call, not growth in membership, buildings, or wealth.

### **Opportunities for Transformation**

*Living Faithfully in the Midst of Empire* advocated a “shift... from a primary concern about preservation and maintenance toward a fresh vocation of vision, mission engagement, justice seeking, and transformative ministry.” This section of the report identifies the areas to be

explored in the next triennium as opportunities for the General Council to support transformation at all levels of the church. It is proposed that a plan of action be brought to the 41st General Council.

### **a) Biblical/Theological Rediscovery**

Over the past 15 years, there has been a revolution in theological studies rooted in a rediscovery of the imperial context of Jesus' time. Liberation theologians have identified the gospel call for the liberation of those who suffer under imperial oppression, including the poor, women, people of colour, sexual diversity, the planet, or other marginalized communities. This shift in focus has yet to take hold in North American Christianity. But it has significantly shaped our global partners, many of whom, in their contexts of oppression, operate out of a liberation paradigm.

The implications for the mission and ministry of the church are enormous. Theological studies grounded in the gospel as an alternative to empire are crucial to authentic leadership formation, mission, and ministry. Continuing education of leaders needs to be channelled toward contextual learning about the relationship between gospel and empire in biblical, historical, and current eras. We need resources (for all ages; communities, including seminaries; and courts of the church) that foster learning about gospel and empire in today's context.

### **b) An Orientation to the World**

Feminists and eco-theologians affirm the importance of the body, the world, and all creation. They remind the church that God called the disciples to be engaged in the world, not to retreat from it. This is God's "worldly orientation." The church needs to be engaged in the world, but also aware of the ways in which it acts as an agent of empire, historically, for example, in supporting colonialism.

In recent decades, theologians including Douglas John Hall and Marilyn Legge of the United Church have shaped a new understanding of our role in God's mission. The church is invited to take part in God's mission not as sole owners, but as stewards of the gospel. The gospel of God's reign of justice, peace, reconciliation, equality, compassion, and abundant life is good news, especially for the marginalized.

The transformation of the life of the world is far more urgent for the Spirit than the transformation of the life of the church, though they no doubt go hand in hand. This means a renewed emphasis within the church on being in solidarity with the victims of empire.

This solidarity makes demands upon us as individuals and as faith communities. For example:

- Canada is the foremost mining nation in the world. How do we respond to repeated complaints about the practices of some Canadian mining companies that violate indigenous rights, both at home and around the world? How are these calls to solidarity reflected in our investment practices? What risks are we willing to take in naming rights violations by Canadian companies?
- This is a time of economic slowdown, and Canada's economy is dependent on carbon-emitting industries. The way of life of partners in Pacific Island countries and Arctic regions of Canada is severely threatened by climate change. How do we respond to partners' calls to reduce Canada's carbon footprint?

To respond to these challenges, our relationships with partners around the world and in Canada need to be strengthened and broadened. Congregational ownership of such solidarity is critical. Additional resources will be required to enable the strengthening of these relationships.

### **c) Non-Violence as Goal and Process**

A third opportunity is found in the depth of God's call to the non-violent way of life that Jesus taught and lived. Empire is enforced in so many ways by violence, physical and in other forms. The faithful are called to the way of non-violence. This practice is at the core of both who Jesus understood himself to be, and the way of life to which he called his followers. The spiritual practice of non-violence includes not only resisting the use of physical violence, but also attending to our ways of making and living out decisions.

The United Church's peace policy emphasizes a responsibility to peace through non-violence. In conflicts around the world, the church has condemned resorting to violence. As followers of Christ, we attempt to live our lives in a peaceful, peace-filled manner, and encourage others to do likewise.

Recently, the Peace Policy on the Responsibility to Protect was approved by Executive of the General Council. This policy is a tool to help the church discern how God is calling us to work for peace under extreme circumstances: massive loss of life and human rights abuses when all non-violent efforts to end the suffering have failed. It also lifts up specific voices of partners suffering massive abuses who call for protection, including military intervention.

Non-violence as goal and process in the midst of a complex world is a deep challenge to the church, one we may not easily meet. The New Testament word for witness is "martyr," a word that took on sacrificial connotations in its imperial context. But in the 21st-century empire, we are called to work out with others new ways of being passionate, faithful witness bearers, or martyrs, in our time. We have allies in this effort among the historic peace churches, for example, the Mennonites and Quakers, who have borne a costly witness in their history. What would it mean for us to learn from and partner with them, among others? Can we learn anew a theology of non-violence? Can we learn to be creatively and steadily non-violent in our practices and policies, in our mission and ministries?

### **d) A Gospel of Contextual Transformation**

A fourth opportunity is found in our changing understanding of the gospel and the way God's good news is shaped by the various cultural transformations now underway. Right relations with Aboriginal peoples and becoming an intercultural church are discussed below. Further cross-programmatic implications include becoming the following:

- in a world where extreme poverty causes the vast majority to live under threat of death, becoming a church of the poor in solidarity with the poor;
- in an increasingly pluralistic world, becoming a truly interfaith-oriented church;
- in an increasingly devastated planet, becoming a truly creation-centred church; and
- in what is still a patriarchal, discriminatory society with widespread exploitation and abuse, becoming a truly equality-based church.

We can see our call to declare ourselves in word, deed, policy, program, and practice, as a gospel-based and anti-imperial church. But the starting point for transformation is our collective confession that the church has misrepresented the gospel and acted as an arm of empire, even if unintentionally. The gospel emerged from the underside of empire, and has as its central symbol the cross, an instrument of imperial torture.

We must learn from the hard lessons of our past, especially as they pertain to our Apologies to First Nations Peoples and commitments to build right relationships. We are called to expand the collective ownership of our confessions on the issues named above, transforming structure and soul. To enter fully into such transformative actions means opening ourselves and the church up to the Spirit's call.

We cannot dictate how transformation will come about. When the church first offered the Apology in 1986, the future implications for the church could not have been foreseen. When the church affirmed the call to become an intercultural church in 2006, the future implications could not be anticipated. But when we are truly at our best as a church, we give space for the surprising, exciting, and renewing movement of the Spirit to lead us in repentance and transformation.

We are called to strengthen the justice-seeking mission of the church at all levels, and reclaim God's vision of justice and peace as absolutely central to the gospel that Jesus proclaimed and lived. This will entail arranging church life so that the marginalization of such justice-seeking ministries, including intercultural church and Aboriginal ministries, in comparison with administrative or institutional ministries, is not allowed to occur, and so that support of such ministries, through personnel and resources, is enhanced rather than diminished.

## **e) Living Out the Apologies to First Nations**

### **i. Aboriginal Ministries**

Aboriginal peoples, the Original Peoples of Turtle Island, have had a relationship with Creator from time immemorial. They have known that Creator placed them on Turtle Island (North America) with a specific role and attendant gifts for its care. The United Church affirmed this deep and ancient spirituality in its 1986 Apology to First Nations Peoples:

*Long before my people journeyed to this land your people were here, and you received from your Elders an understanding of creation and of the Mystery that surrounds us all that was deep, and rich, and to be treasured.*

The United Church has profoundly influenced Aboriginal communities. Aboriginal peoples embraced the church with great humility and allowed the church to lead the way, trusting that the Creator would bring us together. However, the effects of colonization have been the near destruction of the soul of a people. In a time long ago, Prophecies of Seven Fires came to the Anishnaabe people, with each prophecy representing an era in human history. The Fifth and Sixth Prophecies have come true: that the people would lose their way and the Sacred Teachings would almost be destroyed. Aboriginal and non-Aboriginal peoples remain virtually separate solitudes.

The United Church acknowledged its role in the colonization of Aboriginal peoples in its 1986 Apology:

*We did not hear you when you shared your vision. In our zeal to tell you of the good news of Jesus Christ we were closed to the value of your spirituality. We tried to make you be like us and in so doing we helped to destroy the vision that made you what you were. As a result you, and we, are poorer and the image of the Creator in us is twisted, blurred, and we are not what we are meant by God to be.*

Participants at the 2005 Aboriginal Consultation recommended that Aboriginal peoples become equal partners in the life and work of the church through the establishment of an Aboriginal Ministries Unit. The intent was to honour the Sacred Ways given to Aboriginal peoples by Creator in order not to lose themselves in the larger structure and work of the church, to find the Sacred Ways that had been left behind, and to reclaim spiritual teachings.

In November 2008, the Executive of the General Council established an Aboriginal Ministries Circle, with a staff complement grounded in the Seven Sacred Teachings, and an Aboriginal Ministries Council. A National Aboriginal Spiritual Gathering will occur every three years beginning in June 2009.

There is one last sacred fire prophecy: the Eighth Fire of eternal peace, love, harmony, brotherhood, and sisterhood, a whole spiritual circle where the destruction of the past will be healed. With the active partnership of Aboriginal peoples, the United Church will work toward transforming its historical legacy and creating an equal partnership in healing the church and the world in the Spirit of Christ. We will learn to listen together. We will learn to trust each other as human beings with a common humanity, becoming all that we are meant by God to be.

## **ii. Residential Schools Steering Committee**

The Residential Schools Steering Committee was established in 1998 to prepare a comprehensive restorative response to the United Church's accountability for our part in the systemic harm perpetrated by the residential school system. The steering committee initially focused on the timely, fair settlement of individual abuse cases and broader healing initiatives. However, the committee is increasingly aware that the residential school system was only one assimilation tool of a colonization process that dispossessed the First Peoples of this land. Healing must extend beyond the impacts of residential schools to the broad range of harms to Aboriginal people, rights, and culture inflicted by empire.

In 2003, General Council adopted the "Building toward Right Relations" document, which called the church to embark on a broader, long-term process of healing and right relationships. Six principles were identified to guide that work:

- challenging racism and acknowledge our role in colonialism;
- working in a holistic manner;
- including the full participation of Aboriginal people;
- recognizing the communal and individual nature of the harm done;
- acknowledging the need for education and healing in the non-Aboriginal community; and
- working toward the building of right relations.

In 2007, Canada implemented the Indian Residential Schools Settlement Agreement. The steering committee's work shifted once financial obligations were fulfilled. That same year, the

Executive of the General Council named healing our brokenness with Aboriginal peoples as a priority. The steering committee's primary role now is to facilitate a commitment to right relations in the majority church. Healing for the larger church means coming to terms with the underlying assumptions in our culture and spirituality that led to support for the residential school system in the first place. One mechanism will be the federal Truth and Reconciliation Commission.

The church, through an inter-unit initiative, has also begun its own five-year right relations program, building a network of Aboriginal and non-Aboriginal people across the country who are covenanting to walk in relationship with one another. This model of equal, respectful, and just relationship must begin to characterize the nature of all our work on Aboriginal justice and right relations, including our structures and modes of decision-making. Healing is a process. At the core is the building of relationships in many forms over many years.

### **f) The Intercultural Church: Challenging Cultural Empire**

At the 39th General Council 2006, the United Church approved "A Transformative Vision for The United Church of Canada." The United Church was invited to become an intercultural one, where there are mutually reciprocal relationships among Aboriginal, francophone, ethnic minority, and ethnic majority peoples within the church. The proposal offered both a vision for transformation and a challenge to our ways of being church together.

The church is now trying to better understand what it means to be intercultural, and how the church can continue to live into its commitment to transformation. A separate report to the 40th General Council ("Intercultural Ministries: A Process of Church-Wide Transformation [Interim Report]") addresses this initiative. The desire is to create a transformed church where no culture dominates another, all are celebrated, obstacles to full participation and leadership are removed, and racial justice prevails.

In offering this positive vision, many cultural communities have indicated that a major obstacle to becoming an intercultural church is that of "cultural empire." More discussion about what is cultural empire is included in the Intercultural Ministries report. Examples of ways in which cultural domination exists in the United Church include: the use of English as a spoken language, which prevents many cultural communities from participating fully in the life of the national church; financial barriers caused by the need to be away from work and home for several days to participate fully in national meetings; and the style of debate in church courts sometimes conflicts with the values of some cultural communities.

An intercultural lens, which will overlap with the empire lenses, is being developed to enable the church to look more closely at its own life and practice in challenging cultural empire. Areas of transformation might include:

- decision-making processes, including appointments;
- communication;
- how time is spent;
- who presents and speaks;
- relationship-building;
- workshops and learning options; and



- hearing diverse voices.

The intercultural church also has an orientation to the world. The United Church seeks to maintain relationships with partners throughout the globe in order to bring global voices into the dialogue. But we do not always realize that, through the presence of diverse communities at the congregational level, the gift of the globe is already a reality. Some of these gifts are not fully embraced in the life of the church. For example, global partners could be invited to bring their cultural expertise to strengthen our ministry with ethnic minority congregations and cultural communities.

### **A Call to Transformation**

The broad principles named in this report have ramifications. We need to consider how the call to transformation can be taken up through new forms of discipleship, programmatic action, and policy formation. We need to build on the initiatives of the previous three years for a renewed vision of transformative mission and ministry, the call to become an intercultural church, and building right relations with Aboriginal peoples. We need to discuss how collective ownership of this renewed vision of the mission and ministry of the church can be fostered in all courts of the church to enable transformation.

We need ecumenical and interfaith partners to help us cooperate and continue to learn from diversity and difference. Every aspect of our life, from congregations to the General Council, from outreach ministries to our own particular discipleship, and from our worship patterns and forms to our stewardship and governance models, needs to be centred on how we can more fully embrace the transformative gospel of Jesus. The call is to risk transformation and reorient the church to models and practices of conciliar governance and decision-making. In doing so, we will help create equitable communities, covenanting together for justice and peace. This is the “fresh vocation” of transformation to which God calls us. In taking up such a call we trust that we are, with Archbishop Romero of El Salvador (1917–80), “prophets of a future not our own.” We are called to be faithful people of God who, like Moses, may not get to the promised land ourselves. But we may yet prepare the ground for the beloved one Earth community to become a reality in this world God made and loves.

**Appendices A, B, C, D, E** are available for this report. See “Workbook 2 – Appendices – Appendix 3 Covenanting in the Midst of Empire” at <http://GC40.united-church.ca/downloads/workbooks>)

## **TASK GROUP ON THE NUMBER OF COMMISSIONERS TO GENERAL COUNCIL Mandate**

The mandate for the Task Group arose from a motion adopted by the 39th General Council 2006.

The motion authorized the General Secretary to appoint a Task Group to review the number of Commissioners to the General Council and the process for calculating that number, including the formula “N=372.” [“N” represents the number of Commissioners elected by the Conferences.] The Task Group was to report to the 40th General Council 2009 with recommendations as to any revisions of the number of Commissioners and the process for calculating that number. The Executive of the General Council, in adopting terms of reference for the Task Group, indicated that the Task Group needed also to take into account a remit authorized by the 39th General Council 2006, a remit that, if adopted, would increase by 50 the number of *ex officio* Commissioners to a General Council.

### **Background**

The Task Group has had four one and one-half day meetings, three in 2008 and one in 2009. Members also corresponded and carried out research between meetings.

We examined the Record of Proceedings for each General Council from 1925 through 2006 in order to determine the number of Commissioners elected to each General Council, to ascertain the formula according to which the number of Commissioners from each Conference was determined, and to note changes in numbers and patterns that had happened during our denomination’s history. All Task Group members had served at least once as a Commissioner to General Council, so we reflected upon our own experiences at General Council and upon how elections of Commissioners took place in our particular Conferences.

As we met, we needed to consider the question of the total number of Commissioners present at a General Council, whether they were Commissioners by election or by office. We knew that the outcome of Remit 6 would result in a significant increase in the number of *ex officio* Commissioners should the remit pass and subsequently be ratified by the 40th General Council 2009.

The effect of Remit 6 would be to include as *ex officio* Commissioners the following three sets of persons: the two persons (one lay and one Order of Ministry) elected by each Conference as its representatives on the Executive of the General Council (total of 26); the President-Elect or Leading Elders of each Conference (total of 14, as the All Native Circle Conference has two Leading Elders); and ten members elected by the General Council to serve on the Executive of the General Council [namely, 4 members-at-large, 2 persons from the francophone constituency, 2 persons from the ethnic ministries constituency, a representative to the Central Committee of the World Council of Churches (whenever we have such a representative), and the Chairperson of the General Council Planning Committee].

The Task Group considered the question of the number of Commissioners taking into account what “N” (the number of Commissioners elected by the Conferences) would look like if Remit 6 was ratified and what “N” would be if Remit 6 was not adopted. The recommendations in this report assume that the changes proposed in Remit 6 will be adopted, given that a majority of the

presbyteries have voted in favour of the remit, though the Task Force is mindful that the 40th General Council 2009 must also ratify Remit 6 in order for the changes in the number of *ex officio* Commissioners intended via Remit 6 to become effective.

There are three ways in which one can become a Commissioner to General Council:

1. To be elected as a Commissioner by one's Conference;
2. To be elected as an Overseas Personnel Commissioner by other Overseas Personnel;
3. To be a Commissioner by virtue of the office one holds (i.e., *ex officio*).

### **Observations**

During our research, we observed that:

1. With a few exceptions, General Council met every two years until 1994; the pattern since, now established as policy by a change to the Basis of Union, has been for the General Council to meet every three years.
2. Up until 1984, the number of Commissioners elected by the Conferences was determined by a formula that allotted 1 Order of Ministry commissioner per "x" members of the Order of Ministry in a Conference; a Conference then elected an equal number of Lay Commissioners. That ratio was 1/18 during the early years of the church, changed to 1/27 during the Depression, and then changed back to 1/18 following World War II. These changes, and a subsequent formula change in 1984, appeared to reflect, among other things, perceived views about either denominational size, or financial issues, or both.
3. Given changes in the formula and also an increase or decrease in the numbers of Ordered Ministers, from 1926 through 1982 the total number of Commissioners elected by the Conferences ranged from a low of 248 to a high of 450.
4. The 1982 General Council decided to reduce the number of Commissioners elected by the Conferences to future General Councils and to change the formula by which the specific number each Conference would elect was determined. The number of Commissioners the Conferences would elect was referred to as "N." "N" was set at 350. The Conferences elected slightly over 350 Commissioners to the 1984 and 1986 General Councils; from 1988 (with the establishment of the All Native Circle Conference) through 1992, "N" increased into the mid-370 range. At General Councils held from 1994 to the present, the clear intent has been that "N" equals 372.
5. The length of General Councils ranged from a high of 11 days to a low (on one occasion) of 6 days; since the 38th General Council 2003, the General Council has met for 7 days.
6. Since 1950, the principle that a Conference should have a minimum number of Commissioners (regardless of what the formula might otherwise determine) has been operative for most General Councils. That minimum number has been either 8 or, as is currently the case, 16. Eliminating "the minimum number of Commissioners" concept would result in significant inequities.

7. The use of Commissions to conduct business at General Council, beginning with the 36th General Council 2000, has proved to be a useful tool and is statistically sound, provided the Commissions are of a certain size.

### Assumptions

After an examination of the results of our research and subsequent discussion, we named the following as assumptions that would guide our final recommendations:

1. given the decline in membership in the Church and the current climate of financial constraints within the Church, any recommendation for change in the number of Commissioners, whether *ex officio* or elected, must not increase the cost of future General Councils (beyond increases resulting from inflation);
2. the General Council will continue to meet every three years;
3. General Council will continue to meet for at least seven days;
4. commissions will probably continue to be used at General Councils;
5. the formula for distribution of Commissioners would continue to include a minimum number of Commissioners per Conference; and
6. fair representation (respecting the theology of recognizing the marginal and giving voice to all) will continue to be of paramount importance.

### Recommendations and Rationale

During our review, research and discussions, we worked through a number of alternatives with respect to “N” [“N” represents for the number of Commissioners elected by the Conferences] and with respect to the total number of Commissioners at a General Council. The figures in the table below also reflect an assumption that Remit 6, having been approved by a majority of the Presbyteries, will be ratified by the 40th General Council 2009. The options we considered are summarized in the table below:

Year / Option	N	Conf. Ex Off. Remit 6	GCE Ex. Off. Remit 6	Over-Seas	Mod, Past Mod, GS Ex Off.	General Council Permanent Committee Chairs Ex Off.	Total Comm.	Change
2009	372	0	0	3	3	5	383	
Opt. 1	372	40	10	3	3	5	433	+ 50
Opt. 2	333	40	10	3	3	5	393	+ 11
Opt. 3	323	40	10	3	3	5	384	+ 1
<b>Opt. 4</b>	<b>300</b>	<b>40</b>	<b>10</b>	<b>3</b>	<b>3</b>	<b>5</b>	<b>361</b>	<b>- 22</b>
Opt. 5	266	40	10	3	3	5	327	- 56

Option 1: imagines adding the proposed new *ex-officio* members to the existing number of Commissioners, raising the total to 433 Commissioners. This option would increase significantly the cost of General Council, quite apart from inflation.

Options 2 and 3: imagine a reduction in N such that the number of Commissioners increases only slightly. Option 2 generally keeps the same overall representation from the Conferences and Option 3 keeps the overall number of Commissioners almost exactly the same. In these two options, although the number of Commissioners stays roughly the same, the costs of General Councils will continue to increase because of inflation.

Option 4: imagines a reduction in N to 300 to provide an overall reduction in the number of Commissioners by 22. Since the twelve geographic Conferences would also have three Commissioners and the All Native Circle Conference four Commissioners as a result of the ratification of Remit 6, the reduction in the number of Commissioners coming from the Conferences is not as dramatic as would initially appear to be the case. The reduction in the total number of Commissioners could allow the cost of the 41st General Council 2012, and perhaps the subsequent one, to be the same as, or less than, the cost of the 40th General Council 2009, even after allowing for inflation.

Option 5: imagines a stronger reduction in N to 266 to provide an overall reduction in the number of Commissioners by 56. We saw this option as problematic for two reasons: (a) the number drops to the point where a General Council could not have more than two commissions; and (b) overall representation by our United Church constituency is noticeably less.

**The Task Group recommends Option 4 to the 40th General Council 2009. Option 4 would mean that Conferences would elect 300 Commissioners (“N”) and, given that the current number of *ex officio* Commissioners will be 61 (assuming the ratification of Remit 6), the total number of Commissioners at subsequent General Councils would be 361.**

We have four reasons for recommending Option 4, an option that would see a reduction of 22 in the total number of Commissioners at subsequent General Councils. This recommendation would mean a reduction of the number of Commissioners elected at the meetings of the Conferences from 372 to 300. However, forty persons previously elected by Conferences are now included in the group of fifty *ex officio* Commissioners created by Remit 6.

1. The number of Commissioners has varied over the years, the variations reflecting changes in the size of the church’s membership and the particularities of context from time to time (e.g., a change in the formula made during the Great Depression reduced the number of Commissioners by approximately one-third, with that change then being reversed after World War II when membership growth was occurring and the economic situation had improved).
2. The current “N” of 372 dates back to 1988, as does the total number of Commissioners in the 380-390 range. Given the reduction in the United Church’s membership from 1988 to the present, some reduction in the total number of Commissioners seems appropriate.

3. We have opted for a modest 6% reduction in the total number of Commissioners rather than a reduction that reflects more closely the change in the church's membership because we judge that a figure of 300 for "N" (the number of Commissioners directly elected by the Conferences) allows for an adequate distribution of Commissioners across the Conferences. We also think that a figure of 300 for "N" helps to make possible the election of a greater number of "first-time" Commissioners to each General Council than if "N" were lowered more drastically. We are aware that the experience of attending a General Council as a Commissioner has proven transformative for many in terms of their perception of the United Church and their commitment to its life and mission.
4. A figure of 300 for "N" also allows the General Council to keep a reasonable minimum figure of Commissioners for each Conference. The Task Group judges that having a minimum number of Commissioners from each Conference is important for the well-being of the denomination.

Table 2 in the Appendix shows how the Commissioners to this (the 40th) General Council would have been distributed had the Option 4 the Task Group is proposing been in place for this meeting of the General Council.

**The Task Group recommends that the Church continue to use the same four statistical indicators currently used in the formula to determine the distribution of "N" (number of Commissioners elected by the Conferences) across the Conferences.**

At present, the Church uses an average weighting of Resident Members, Identifiable Givers, Households Under Pastoral Care, and Ministry Personnel Under Appointment to determine each Conference's share of the total number of Commissioners to be elected by each Conference. We experimented with removing one or more of these indicators from the equation and also considered whether other indicators might better reflect the relative strength and state of the Church across the Conferences. Having examined the matter, we concluded that the four indicators currently used still give the fairest weighting for the purpose of determining each Conference's share of "N."

**The Task Group recommends that the Church continue to have a minimum number of Commissioners from each Conference, the effects of the formula to determine the distribution of "N" notwithstanding. However, it also recommends that the minimum number be set at 10 Commissioners per Conference rather than the current figure of 16 and that *The Manual* be changed accordingly.**

We judge that it would be unwise and inappropriate to eliminate the concept of a minimum number of Commissioners from each Conference. Eliminating any minimum number would result in two Conferences having six or fewer Commissioners, even with the current number of Commissioners (372) elected by the Conferences; six or fewer Commissioners is clearly inadequate to allow for representation of the geography and varied circumstances of any of our Conferences.

We do propose reducing the minimum number of Commissioners elected by the Conferences at their annual meetings (i.e., each Conference's share of "N") from 16 to 10. We have three reasons for recommending this change.

1. The minimum figure of 16 was put in place in 1980; the United Church's membership in 2006 was approximately 60% of what it was in 1980. Since we are reducing the number of Commissioners overall, in part to reflect the decline in the membership of the church, some reduction in the minimum number that has been in place for almost thirty years seems warranted.
2. Assuming that Remit 6 is ratified, each geographic Conference will have three Commissioners and the All Native Circle Conference four Commissioners among the *ex officio* Commissioners created by Remit 6—its two representatives on the Executive of the General Council and its President-Elect/Leading Elders. The effect is that each Conference would therefore have a minimum of 13 Commissioners—10 from the group of "N" and three *ex officio*. Further, many Conferences have included in their current minimum of 16 at least two, if not all three (or, in the case of the All Native Circle Conference, all four), of these individuals.
3. Given that we are proposing a reduction in "N" from 372 to 300, failure to reduce the minimum number of Commissioners from any Conference would disproportionately affect the larger Conferences.

**The Task Group recommends that the number of Commissioners should be reviewed after every fifth General Council unless changes in the Church seem to warrant an earlier review.**

The figure "N" was established in 1982. Remit 6, if ratified by the 40th General Council 2009, will increase significantly the *ex officio* membership of the General Council. It seems prudent to review the total membership of the General Council from time to time to take account of changes in the size of the Church and the context of the time.

### **Other Observations**

While these matters were outside the purview of our Task Group, we became aware of various other practices or habits, many of them going back one or more decades, associated with a meeting of the General Council. These practices or habits have continued without a review, and it would seem important to examine whether they are ones we can or wish to continue in their present form. Many of these practices also increase significantly the cost of a General Council. While we ought not to be financially driven in our decisions about the shape of future General Councils, good stewardship of resources also requires us to at least examine some of these practices or habits.

Among the items that we believe should be reviewed are the following:

1. The number of persons who attend General Council in some capacity other than as a Commissioner (e.g., ecumenical guests, staff) has grown to become close to equal the

number of Commissioners (e.g., at the 39th General Council 2006, there were 382 Commissioners but about 650 persons present whose expenses were the responsibility of the General Council). We realize that this number also included Youth Forum (approximately 110) and Children at Council (approximately 40-50), but we would also note that, until recent years, Youth Forum was funded from a different source within the United Church's general budget, though in recent years it has been funded as a part of the cost of a General Council.

2. An examination of our history suggests that seven days is about the minimum number to do the work we ask a General Council to take up and to do that work in a way that gives Commissioners a sense of confidence that things have been discussed to an appropriate degree. We are also aware that the cost of transporting delegates and guests to a General Council is a significant expense in a meeting of the General Council, and that there are other fixed costs that would apply no matter how long or how short the meeting of a General Council. So, we are aware that adding a day does not increase greatly the cost of a meeting of a General Council nor would reducing the length by a day save one-seventh of the cost of a Council meeting. However, it would be worth examining the length of the meetings of General Council to determine whether seven is the optimal number and, if so, how we might increase efficiencies in the future.
3. The Church has had the practice since 1925 of moving the meetings of General Council across the country. For some decades now the pattern has been east, centre, west, centre, east, centre, and so on. Some Conferences move their annual meetings around the Conference while others always meet in the same location. It would be good to examine our practice to see if we wish to continue the pattern of alternation or to amend it in some fashion.
4. The United Church moved a decade ago to having its meetings every third year, but should an examination of all aspects of the meeting of the General Council, it would also be worth considering the advantages and disadvantages of our current practice.

### **Conclusion**

This report is submitted in the belief that the number of Commissioners attending General Council can affect the ability of the Council to fulfil its crucial mandate as the one national court of the Church. Such a number should attempt to ensure geographic representation and diversity of church members, providing a voice to all those with an interest in the future of the Church. Hopefully the proposals contained in this report will result in a suitable balance among new and experienced Commissioners, lay and ministry persons, long time office-holders and those beginning their journey in the United Church. The number of Commissioners should also reflect the need for stewardship of time and resources in carrying out the vital work of the denomination in a faithful and responsible way.

Respectfully submitted:

John Hurst

Terence McKague

Catherine Stewart-Savage

John H. Young (Chairperson)



## **Appendix**

### **Tables Showing Current Situation and the Effects of the Proposed Changes**

The first table below shows how the 372 Commissioners elected by the Conferences to the 40th General Council 2009 are distributed by Conference using the current formula.

The second table shows how the Commissioners would be distributed among the Conferences should Remit 6 be ratified and the recommendations of the Task Group be adopted; this second chart shows how the 300 Commissioners elected by the Conferences would be distributed among the Conference and then adds to each Conference's total the 3 or 4 *ex officio* Commissioners from each Conference (i.e., each Conference's two members on the Executive of the General Council and each Conference's President-Elect or Leading Elders). It also shows in the last column the reduction in the number of Commissioners from each Conference that would result.

## **EMERGING SPIRIT REPORT**

**Origin:** General Secretary, General Council

### **Overview**

Ground-breaking research, a provocative — even risky — national media campaign, an open-minded website, and cutting-edge congregational learning events are all part of the story of Emerging Spirit; and yet, even these significant accomplishments do not capture the entire narrative.

After a year of research and development, the proposal to launch the Emerging Spirit project was overwhelmingly approved by the 39th General Council (2006). Implementation of the three-year initiative began immediately through the core staff of the Emerging Spirit team — Keith Howard (Executive Director), Lesley Harrison (Coordinator of Welcoming Ministries), Aaron McCarroll Gallegos (Executive Producer), Shirley Welch (Program Associate) and Sharon Buttrey (Program Assistant).

A popular impression is that the prime purpose of Emerging Spirit was recruitment — to get more “bums in the pews.” In fact, the focus endorsed by the 39th General Council 2006 was more profound, prompting both analysis of the current social context and exploration of the deep purpose of the church in these times. The focus upon establishment and nurture of relationships between the church and a generation of Canadians who is mostly missing from the church — those between the ages of 30 and 45 — meant resisting the temptation for a quick and splashy fix.

In essence, Emerging Spirit has two major goals: (1) to reach out and connect with those people between the ages of 30 and 45 who have no connection with a faith community; and (2) to work with congregations to help them improve the effectiveness of their ministry of radical hospitality.

Extensive research done with Environics and other firms reveals a widespread, and deeply rooted, suspicion towards organized religion among 30 to 45 year olds. They view the church (and organized religion in general) as arrogant, judgmental, and unwilling to listen. This is the context in which efforts to meet the first goal of nurturing relationship had to work.

As a way to begin to change these deeply held assumptions about the church, Emerging Spirit launched a national advertising campaign intended to be unlike anything people would expect from a church. This advertising campaign invited people to a new website called WonderCafe ([www.wondercafe.ca](http://www.wondercafe.ca)), an open-minded place for discussion of spiritual topics, moral issues, and life's big questions.

Yet, the research by Environics also indicated that up to 77 percent of 30- to 45-year-old Canadians who don't have a faith community would be surprised and interested to discover a Christian church with the values and characteristics held by The United Church of Canada. The studies revealed the United Church to be uniquely positioned to connect with many of those who consider themselves "spiritual, but not religious."

The second goal of equipping congregations for radical hospitality faced the challenge of enlarging an understanding of welcoming to being something more than friendliness. Authentic and sensitive greeters, bulletins that are accessible to regular members and visitors, appropriate signage, and dynamic gatherings around refreshments are all essential elements for welcoming congregations; but the engagement must go deeper. Emerging Spirit's engagement with congregations, through several series of regional learning events with supporting print and web resources, prompted congregations to engage in deeper conversations about their purpose, message, and ministry of hospitality.

*(A woman wrote about her 19- year-old-daughter.)*

*She went to a new church after moving to the city to attend university and sat beside one white haired lady who leaned over to her and said, opening words, "Cancer is bad, isn't it?"*

*So Jane agreed.*

*Then she said, "Half of the people here have it, you know."*

*That was the end of her conversation. Obviously, we know how worried she is but my daughter is planning never to return. This "Living the Welcome (Emerging Spirit)" may be more important than I thought.*

### **WonderCafe**

A key element of the strategy to build relationship with Canadians between the ages of 30 and 45 was to listen to what they had to say about their own lives and to offer United Church members an opportunity to join in conversation with them. The interactive website, WonderCafe, provides one medium for these conversations. In a society where many have no connection with the Christian story, WonderCafe offers an open environment for discussion, prayer, community, and hope.

WonderCafe received widespread recognition as soon as it was launched, including many accolades from those who couldn't believe a church would launch such an open-minded discussion forum.

*WonderCafe has proved an excellent resource to engage with people who, although not subscribing to any particular denomination or religion, are nonetheless interested in the notions of faith and spirituality. The growth of WonderCafe is evidence of the very real need for people to connect with a spiritual life and a sense of community.*

– Terence Corkin, Assembly General Secretary, The Uniting Church in Australia

*I appreciate the open dialogue aspect of the WonderCafe site. I'm a gay man who has recently married his long-time partner of five years and have been known to be quite anti-religious. However, open dialogue is always appreciated... especially when it is inclusive and non-judgemental*

– email correspondence

*I WANT ONE, EH – Those Canadians really do rock! I may be behind the 8-Ball on this one, but have folks seen WonderCafe? WonderCafe seems to be a good example of a wide-reaching site.*

– Bruce Reyes-Chow, Moderator, Presbyterian Church (USA)

While WonderCafe is now nearly three years old and taken almost for granted by many in the United Church, it is still unique among the websites of Christians denominations in the extent to which it allows open discussion on controversial topics and doesn't attempt to control conversations in a way most people expect a church would. WonderCafe continues to be seen as a courageous initiative that was one of the first Web 2.0 websites supported by a Christian denomination, launched before social networking sites like Facebook, Flickr, Twitter became the rage.

*WonderCafe has far surpassed my expectations. I never thought that it would become an important part of my life. I also never expected to form such amazing friendships with some of the people here. When I need to vent, I feel safe doing it here. I can speak what's on my mind 24/7 and I know that someone is reading/listening. Whether I need a good cry or a good laugh, I know I can find it here.*

– “Namaste”

After a year and a half, the rapid pace of technological development allowed WonderCafe to be redesigned in October 2008 with much greater capabilities for individual and congregational users. Among the enhanced features was a greater emphasis on WonderCafe's congregational microsites, which offer each United Church congregation a starting place on the web. The newly improved microsites offer congregations the opportunity to share news about their church and ministry; express themselves through blogs, photos, and videos; and connect in new ways with each other and people in their community.

*WonderCafe brought me to the United Church and now I identify as a member and visit maybe once a month. It's been very effective at reaching my demographic. We have a lot of young visitors and regular posters and it's a safe liberal community for showing people what the United Church is like.*

– “Kinst”

We expect more detailed statistics about WonderCafe will be provided in the evaluation report of Emerging Spirit that is to be presented to the 40th General Council. A quick snapshot of the month of April 2009, shows that WonderCafe had 72,144 visits from 54,259 absolute unique visitors. Emerging Spirit, with the French ministries unit UMiF, also launched a French-version of WonderCafe called Cafechange ([www.cafechange.ca](http://www.cafechange.ca)). Cafechange continues to grow steadily and work is being done to increase participation by francophones at large, as well as by francophone members within the United Church. Just as on WonderCafe, Cafechange was redesigned at the end of 2008 and is now much more accessible and user-friendly than the previous version. Conversations and dialogue taking place on Cafechange are unique to the francophone context and the site attracts users from across Canada and from many other French-speaking countries.

*What a revolution this website has been! Maybe it didn't change the face of the congregations we're all used to, or the demographics of religion in Canada, but it is a congregation all its own, of people exploring faith, supporting each other, speaking out and learning about justice issues and politics and other important things. The relationships and conversations here have helped me in my work in a real congregation, through personal learning, handy ideas for groups and programs, feedback, and even just hearing me out when I needed an ear. I am wonderfully amazed by the circle of friends who have supported each other through miscarriages, sick infants, sticky toddlers, rotten teens, and relationship and life issues – most people worked around the nasty s\*\*\* disturbers, and mostly, this site showed how people can come together even with 1000km between them. Everyone I've actually met has been as amazing in real life as online. It won't ever look like a real church, but WonderCafe offers a place for spiritual life that makes a real difference to many people. It is a face for the changes that are coming and the laid-back, open, and crazy direction it will take.*

– “Birthstone”

## **Advertising**

Advertising was a major component of the reaching out dimension of Emerging Spirit. The quality and tone of the advertising has prompted expressions of deep appreciation from around the world. Mixed with these is some wonder that a church body would have the courage to stray away from wordiness and that it could resist the temptation to endlessly parse any zip out of creativity. Most from other parts of the Christian family felt their denominations were no where close to being able to propose, much less approve, such ads (although many have asked for copies of the posters for their own offices!).

Although initially conceived as a television advertising campaign similar to that of the United Methodists and United Church of Christ in the United States, once researched it quickly became apparent that the attitudes of Canadians towards organized religion were significantly different from Americans and required a distinct approach. The deeply held suspicions many Canadians held toward church meant that the advertising that extolled the virtues of one denomination or directly invited them to visit a congregation would not be effective. Nor would advertising which was perceived as “preaching” about the church’s values or positions on social issues, as positive as these may be. These considerations led to the development of a magazine- and web-based

initiative that was designed to create a “head snap” — challenging prevalent assumptions regarding “organized religion” — that engaged viewers and the media (through which the advertising dollars could be leveraged for greater public exposure). The major thrust of the advertising initiative has been one of engagement and relationship-building rather than “telling” and conversion.

In the spring of 2009, the emphasis shifted from magazine placement to online advertisement. The development of viral pieces that would gather notice and then be passed along from user to user was another component of the advertising initiative. Most successful of these was E-Z Answer Squirrel. At least 2,350,983 Canadians viewed E-Z Answer Squirrel on WonderCafe, YouTube, and Canadian TV News. This number does not include those that saw the video through blogs and other websites and those who saw it on CNN (estimated in the millions of viewers worldwide).

Another critical component of the advertising initiative was the development of professional-quality advertisements which congregations could adapt and use in their local context. Emerging Spirit offers congregations several rounds of downloadable seasonal ads in different formats and colour schemes. Congregations have used the ads in a variety of ways: as ads in their community newspapers; as posters on community bulletin boards; as flyers mailed to specific postal codes within their area; and, in smaller sizes, as brochures or pamphlets for those belonging to the congregation to distribute.

*It is so good to have polished looking, sharp, professional material to promote ourselves with. Today in the mail came a sharp flyer from a nearby church. I no longer need to be envious!*

– email correspondence

### **Public Relations**

E-Z Answer Squirrel proved to be a popular and quirky item for the secular media. The impression conveyed was that of a church willing to be a little unusual and to think outside the proverbial box – exactly the type of counter to the dominant impression of organized religion as arrogant, judgmental, and unwilling to listen.

While E-Z was undoubtedly a hit, the greatest public relations leverage occurred around the launch of the WonderCafe initiative, November 7, 2006. When the so-called Bobble Head Jesus ad appeared on the front page of *The Globe & Mail* – the first time any advertising campaign had ever appeared there – the news and public interest coverage exploded. Within the first two days of the campaign 5.5 million Canadians saw something about The United Church of Canada on their televisions. Within seven days, 150 television stations had featured some item about the campaign, as did 300 radio stations and 86 print publications. The coverage was worldwide and experts estimate that within 10 days of launch 71 million people had heard or seen something about The United Church of Canada’s new media initiative.

Another opportunity to leverage public relations occurred in January and February 2009. In the United Kingdom, an advertising campaign using bus ads arose in response to the advertising of some very conservative Christian groups. The UK initiative, dubbed in the media as the “atheist bus campaign,” featured the slogan, “There’s probably no God. Now stop worrying and enjoy your life.”

A group in Toronto signalled its intention to import this campaign to Canada, beginning first with the Toronto Transit Commission. They were able to raise tens of thousands of dollars more than their initial target and asked the TTC for approval to post their ads.

Emerging Spirit, on behalf of the United Church, moved first, taking out a full-page, four-colour ad in the national edition of *The Globe and Mail* on January 31, 2009. The ad read: “There’s probably a God. Now stop worrying and enjoy your life.”

*Wow, our people are on the ball. Got this from you and another friend just a few minutes ago! I happen to be preaching tomorrow, in our home church; so will have this on the brand new overhead.*

– email correspondence

Strategically, the “There’s Probably a God” initiative moved against the dominant assumption of organized religious as arrogant, judgmental, and unwilling to listen. By responding to the “No God” campaign with a humorous, tongue-in-cheek response rather than (the expected) thundering “There absolutely is a God and only fools think otherwise!” the ad portrays the United Church as a place both with a sense of humour and a willingness to probe further even its core beliefs.

The ad invited people to WonderCafe where they could participate in a poll and let us know what they think. To date, more than 41,600 visitors have viewed the poll discussion and 13,045 people have cast their vote in the poll, which is currently at 58 percent “probably a God” and 42 percent “probably not”. (The average number of votes for a WonderCafe poll is 1428 votes.)

A French version of the ad was also placed in a network of Quebec newspapers over a two-day run. These ads exposed a new audience in Quebec to Cafechange and the ministry of the United Church in that province.

The messages, often delivered through subsequent interviews, were that The United Church of Canada believes in God and is a church that believes there is more to discover about God. The United Church historically has been a place of conversation and engagement with issues of importance to people. So we are pleased to join and encourage this discussion. And, an accurate portrayal of a Christian’s spiritual life can contain moments when either of the alternatives feels true.

*I used the “There’s probably a God” slogan and the graphic in church this Sunday. I brought forward the point someone had made that this is a way of open dialogue and not the heavy handed dogma that shuts conversation down. A good discussion was had.*

– email correspondence

### **Congregational Learning**

The second arm of the Emerging Spirit project focused upon congregations. Emerging Spirit congregational learning events were conceived as a safe environment in which to gain skills and knowledge and engage in honest conversations about the current context of ministry in Canada. The result was learning on a multitude of levels combined with growth of relationships within teams of congregational leaders, both lay leaders and ministry personnel.

The regional gatherings allow congregational team members and the Emerging Spirit team to discern together the contour of the local ministry setting and identify the key conditions necessary for the support of a ministry of radical hospitality. Most often, congregational teams leave inspired and with a sense of joy about the work in which they are involved and committed to pursuing future strategic initiatives.

During the first year, a two-day event called Living the Welcome was launched across the country with the aim of helping congregations understand the Emerging Spirit project, the research that undergirds it, ministry opportunities presented in this new context, and specific ways in which welcoming and leadership might be enhanced. Living the Welcome offered 32 events from fall 2006 through spring 2008. One-third of United Church pastoral charges sent teams to attend these events within this period.

*I didn't know what to expect and was skeptical but I was just so impressed, the event was incredibly professional, the time just flew by...our group generated so many ideas and this was really what we needed to get some traction. I really don't know when I've felt so energized.....Can you please tell me when the next set of events will be held as there is just so much more to learn and we really need to keep the momentum going...when we come to the next event we will be sure to double our numbers...I'm already building it up with the congregation for the next event.*

\*\*\*

*You might be interested to know that two young women who attended the Emerging Spirit workshop were our worship leaders yesterday.... I have every reason to believe that without their exposure to the Emerging Spirit program neither young woman would have ever considered offering such leadership.*

— from Living the Welcome event evaluations

During the intensive blanketing of the country with Living the Welcome events, one message that continually surfaced was, “This is great! When you come back next year could you go deeper?”

As the project moved into the third and fourth year, the emphasis, time, and resources moved increasingly into this area to advance two goals: providing tools for congregations to enhance further their ministry of hospitality in a post-Christian context; and to increase a sense of enthusiasm for mission, particularly as it relates to those between the ages of 30 and 45.

Deep and careful listening to the constituency led to the development of a second round of congregational learning events called Living the Hope. When responses were sifted, three streams of interest emerged: What to do with Sunday morning? How can congregations reach out into their communities? What kind of leadership is required in these times? Further distillation of feedback led to the conclusion that, within each stream, three types of concerns emerged. These were correlated with three different types of change – developmental, transitional, and transformational. In the end, nine workshops were developed and they were offered at each Living the Hope event along with two major plenary sessions which addressed the challenges of

multigenerational ministry and the pressure points of congregational change. There were 14 Living the Hope events held from fall 2008 through spring 2009.

*This was the best workshop I have been to in the 40 years I have been involved at the church.*

\*\*\*

*An excellent weekend. I am so glad I came – feel rejuvenated and ready to deal with the changes that must come.*

\*\*\*

*I valued your use of both a traditional and modern/post-modern worship. Provides examples of how change in traditional ways isn't always terrible and irrational.*

\*\*\*

*The journal is spectacular! One of the best workshop/seminar documents I've ever seen. A great resource that I intend to read from cover to cover.*

— from Living the Hope event evaluations

In the same period, Emerging Spirit also held a number of one-day Living the Hope events for presbyteries and smaller gatherings of congregations.

With the extension of the Emerging Spirit program to June 2010, a new round of congregational learning events is being planned for fall 2009 and spring 2010. This new cycle of learning events will incorporate learning from the previous events and offer congregations the option of a two-day event, a one-day event, or an even shorter presentation of a few hours.

Both the Living the Welcome and Living the Hope congregational learning events were made possible not only because of dedicated and skilled staff but also through the tactic of recruiting and training emerging leaders in a variety of regions of the country to be presenters at these events. The majority of these presenters, both lay leaders and order of ministry personnel, were within the 30-45 year old demographic. They included:

Liz Atkins	Ross Lockhart
Richard Bott	Richard Manley-Tannis
Noelle Bowles	Martha Martin
Debra Bowman	Neil McEwen
Graeme Burns	Brian Mitchell-Walker
Gary Clark	Linda Murray
Edwin Cooke (sound / projection)	Tracy Murton
Cathy Cryder	Caroline Penhale
Rob Dalglish	Shelley Pick
Bev Daley	Kathy Platt
Brenda Fawkes	Norm Seli
Adam Gerhard	Terry Shillington
Paul Ivany	Donna Tournour
Britt Jessen	Lynda Trono
Michael Kooiman	Deborah Vitt
James Lepard	Jean Ward
	Michael Wilson



### **Some Emerging Learnings from Emerging Spirit**

Although much of the work in the coming year will focus on gathering, distilling, and communicating the learnings of the Emerging Spirit initiative, some initial principles have already surfaced:

#### **Be Not Afraid to Not Be In Control**

The United Church of Canada should not be afraid to let go of its sense of control. Particularly in a post-Christian, post-modern culture, humility is an appropriate and faithful stance.

#### **Listen First**

Nurturing a stronger culture of listening as opposed to a culture of “telling” increases opportunities to learn from others and engage with those outside the church.

#### **Be Authentic and Have Integrity**

The history, values, and ministry of The United Church of Canada offer a unique, faithful witness to the gospel in a complicated world that is often marked by religious extremism, intolerance, and simplistic “quick fixes.” Integrity arises when the life of the church/congregation matches the proclamation.

#### **Network Globally. Network Nationally. Network Regionally.**

Emerging Spirit’s locally led regional learning events show the possibilities available when national and local groups work together for a common purpose. The United Church is rich in networks of gifted leaders in every region of the country. In a “search and link” world, networks of all kinds are not only possible but required.

#### **Communication is Key**

The United Church is filled with compelling, powerful stories that need to be told to a wider audience in new and diverse ways. Emerging Spirit’s successful use of social media points to just one direction that is filled with potential. On the congregational level, congregations must develop and use a variety of communication networks and techniques.

#### **Be Flexible**

Emerging Spirit has shown that a small team spread across the country can accomplish a tremendous amount when supported and freed by the church structure. Clarity of purpose combined with operational freedom combined with intensive and ongoing listening to the constituency can yield amazing results.

The United Church of Canada is made up of many committed, creative, and faithful people of all backgrounds and ages who strive to live into God’s calling and mission in their churches and communities. This, combined with the emergence of amazing new opportunities, present a future overflowing with bright possibilities should we choose to engage them.

Thank for you for the opportunity to be part of this amazing, original project. It is an awesome and humbling privilege to be able to participate with so many creative and gifted people eager to discern the new movement of God’s Spirit in The United Church of Canada and in the world.

Through our experience with the Emerging Spirit, we can truly witness to the fact that, in the United Church, in Canada, and around the world, **“God is on the loose!”**

Respectfully submitted,  
Keith Howard  
Lesley Harrison  
Aaron McCarroll Gallegos  
Shirley Welch  
Sharon Buttrey

## **EVALUATION OF EMERGING SPIRIT**

**Origin:** Executive of the General Council  
KMA Consultants

### **1. Executive Summary**

*This report is supported by a detailed report on surveys conducted as part of the evaluation; those results are to be made available online for General Council commissioners. KMA recommends reading as much of the documentation as possible.*

*In this report, ES refers to Emerging Spirit, GC to General Council, GCE to the Executive of the General Council and WC to WonderCafe. “Church” and “The UCC” refers to The United Church of Canada.*

### **The Unofficial Emerging Spirit**

Emerging Spirit has official descriptions but in the minds of people, Emerging Spirit is:

- 45 + Emerging Spirit congregational events to end of May 2009, with total attendance approaching 4,000, and an estimated 3,000 + distinct individuals
- 110 + insertions of a dozen different ads in two dozen periodicals
- 253,328 distinct individuals visiting Wonder Café between Oct 10/08 – May 4/09
- 2.4 million + on-line views of the “E-Z Answer Squirrel” (plus those generated by CNN and on blogs and other sites where the video was downloaded and then posted.)
- 1,000 congregations with micro-sites on the WonderCafe platform (with varying levels of development).
- \$10.5 million expended 2006-2010

#### **1.1 Key interests of the evaluation**

The mandate to evaluate Emerging Spirit was included in the original program approval by General Council. In early 2009 KMA Consultants was commissioned to conduct this evaluation.

The key interests of the review were:

- Measurable/observable impact of ES;
- Fulfillment of mandate of Emerging Spirit (ES);
- Impact on various stakeholders of ES;
- Assessing the value of the effort;
- Identifying what was learned;
- Identifying what might be continued from ES.

To fulfill our assignment KMA conducted:

- a. *39 confidential one-on-one interviews* with Conference Executive Secretaries, Emerging Spirit Presenters and Staff, Ministry Personnel and Lay people who attended Emerging Spirit events, paid accountable ministry personnel who did not attend any events, General Council Staff, and representatives of the polling and research firm Environics, and a principal in the advertising agency Smith-Roberts, which served ES.
- b. *Five versions of on-line surveys* of Ministry Personnel, people who attended Emerging Spirit events, Commissioners of the 39th General Council, Emerging Spirit presenters and WonderCafe users.
- c. *Four group discussions* with: the Staff Leadership Team, Executive of General Council, General Council Staff and Emerging Spirit staff.

Other activity included various discussions to assess WonderCafe, review of written records, and various meetings and discussions about Emerging Spirit in general and about the evaluation process.

## 1.2 The desire for measurable criteria and results

Emerging Spirit as actually mandated by the 39th General Council 2006, did **not** include a specific requirement to meet specific numerical targets.

ES has its roots in a moment when senior leadership in The United Church of Canada observed the attention generated by a media campaign for United Methodists in the US, and asked each other: “Could we do something like that in Canada?” That question was pursued through several steps and led to one of the foundational documents used by the church in choosing to implement ES, titled “*For Such A Time As This.*”

Modeled after the United Methodist program, the document included specific numerical targets including targets for increased attendance and visits by newcomers. Further, media coverage and reports on the initial series of advertising tended to explain the entire effort as an attempt “to get people to go to church.” That impression remains widespread in the church.

Early on, those developing Emerging Spirit concluded that the model for those targets (a program by the United Methodists in the U.S.) was not entirely well suited for Canada. Reasons given include:

- The cost of television time (relative to population size) was prohibitive in Canada;
- Early research underpinning Emerging Spirit demonstrated that Canadian public opinion was much more hostile to church-based messages than in the United States, and therefore achieving measurable results would be more difficult – staff at Environics, for example, when assessing the task of changing attitudes about church – moving people from suspicion

or hostility, to attending a church – began comparing the challenges to those experienced in the past 20 years of changing society’s attitudes about smoking.

- The United Church has no established means for recording visitors and newcomers;
- Setting up “test sites” in congregations and related tracking mechanisms to validate data would be unwieldy and costly, and, given the size of the known constituency, provide statistically questionable results.
- Early recognition of the need to invest in the capacity of congregations called for allocation of significant financial resources in that direction.

As a result of initial research, the church has very significant data on public attitudes and attributes. The church also knows definitively that awareness and recognition spiked after the major high-profile elements of the public relations and advertising. However, sustaining that awareness and attention would require vast financial resources, and in the end the Emerging Spirit strategy became more diverse than a media campaign. As one consequence, measures of perceptions of the Canadian public about The United Church pre-and-post Emerging Spirit will not be available, and it appears none were anticipated.

In general, the General Council Office of the United Church is increasing its capacity to measure the reach and impact of its programs. However, those practices are not consistent across all programs. All told, although the impulse to evaluate Emerging Spirit was affirmed in advance by the General Council, no precise standards were set.

The size of the Emerging Spirit budget (\$10.5 million over four years) is named as a concern in a number of responses. It is not possible to make simple comparisons of the Emerging Spirit project with ongoing programs of the General Council Office, in part because the program was funded from a bequest rather than the operating budget. However in direct comparison of dollar amounts, the Emerging Spirit program costs are equivalent to approximately 6% of the operating budget. (\$2.6 million annually versus yearly operating budget of the General Council Office of \$43 million.)

### **How funds have been used 2005 – 2008<sup>1</sup>**

*(approximations – presented here for context)*

Research	211,000
Staff support, consulting, office & operations <sup>2</sup>	1,500,000
Congregational events	1,140,000
Research & Development – Ethnic, French, First Nations Ministries <sup>3</sup>	185,000
Web resources – not broken out separately <sup>4</sup>	
Creative services & advertising	3,630,000
Total	6,666,000

1. ES has been under budget each year, allowing for extension of activities into 2010
2. One Emerging Spirit estimate is that between 60% and 70% of Emerging Spirit staff time is taken up by congregational events
3. Activated in 2007
4. ES estimates that as a stand-alone service WonderCafe would cost to \$150,000 – \$225,000 per year, not including any advertising and assuming strong technical support and regular upgrades.

While the Emerging Spirit budget standing on its own, is clearly a significant amount of money, in comparison to other ongoing programs of the General Council Office on a yearly basis, it is a mid-sized program. For example, the Emerging Spirit project was one fifth of the size of the range of ongoing programs within the national yearly budget to support congregational and community ministries.

The degree to which Emerging Spirit achieved its four general objectives remains a matter of opinion, making it appropriate to depend on interviews and surveys to test the views of constituents. Commissioners of the General Council, therefore, have the task of attaching appropriate weight to the findings and opinions that form the bulk of this report.

### **1.3 General Conclusion**

Once again, through Emerging Spirit, The United Church of Canada has demonstrated its capacity for doing something new, striking and unprecedented among churches in Canada. The church has no metrics by which to evaluate the effect against clear criteria. Yet capturing public attention, generating engagement via web site, and drawing delegations from congregations seeking to be trained registers with most people is a significant accomplishment

The project also demonstrates the strong hunger of people in congregations to be effective, viable communities of faith, and to belong to something larger than themselves. For many, there is no United Church of Canada without dynamic, viable congregations. At the same time the project shines a light on the ongoing challenge of being a truly national and inclusive church.

Ultimately the value of Emerging Spirit will be determined by what comes next – the degree to which congregational needs and aspirations can be met, the extent the church can make use of the burgeoning online social networking and other aspects of Internet, and the extent to which all the disparate stakeholders of the church can find a nurturing, equipping home within its boundaries.

### **1.4 Acknowledgements**

KMA Consultants has once again experienced it as a privilege to be engaged by The United Church of Canada. We benefited from the clear mandate and thorough initial preparation by Janet McDonald (former General Council Minister, Planning Processes) and the detailed briefing and background documents provided by Ian Fraser (former General Council Minister, Resources for Mission & Ministry).

We also enjoyed superb cooperation and engagement from Keith Howard and the entire staff of Emerging Spirit, and greatly appreciate the direction, facilitation and supervision from Bruce Gregersen (General Council Officer, Programs). Julia Bognar, a graduate student employed by the church for the summer, deserves particular commendation; her skills and initiative greatly elevated the execution of on-line surveys. Meanwhile Doug Tindal of the Tindal Group generously acted as volunteer, offering his considerable knowledge of strategic use of the Internet to illuminate the discussion of WonderCafe.

We thank all those named, but exempt them from responsibility for any mistakes or flaws in this report. Those belong to KMA. Meanwhile, we are grateful to all those involved, most of all to those who agreed to be interviewed and who responded to surveys.

## **2. THE IMPACT OF EMERGING SPIRIT.**

### **2.1 The actual mandate and the perceived mandate**

Emerging Spirit in its earliest discussion was called “For Such A Time As This” and also referred to as the “Identity Project” of the church. By the time of Executive of the General Council meetings of October 2005, it was known as Emerging Spirit. From its first days, the mandate and focus of Emerging Spirit provoked debate and generated some confusion, particularly around expectations and hopes among many people that the program would generate increased church attendance.

Several interviewees described the purpose of the Emerging Spirit program as unclear. Was it for a church growth activity or was it about the health of congregations? Almost all interviewees had specific things to say about what needs to be changed in their congregation. Yet most interviewees can offer no solutions when asked how Emerging Spirit can better facilitate change. Applying Emerging Spirit to individual congregations may have been helped by a clearer or well-understood purpose.

A desire to see newcomers in congregations is inescapable, however, and deeply felt. Yet clearly Emerging Spirit was not mandated to meet specific numerical targets. In August 2006 General Council approved recommendations that contained these broad provisions: Emerging Spirit grew out of a motion passed by the Executive of the General Council at its April 2005 meeting. At that meeting, authorization was given for the research and development of a proposal for an initiative that would:

1. Raise awareness and recognition of the values and beliefs of The United Church of Canada among 30-45 year olds
2. Create a willingness among non-church-goers to discover a United Church congregation
3. Renew a sense of positive identity and enthusiasm for mission among United Church congregations
4. Equip United Church congregations for ministry in the new Canadian context . . .

The **recommendation** is to proceed with an initiative to reach out to those Canadians between the ages of 30 and 45 years of age, not currently associated with another faith group, and that the initiative proceed with profound awareness of the significant communication challenge posed by certain fundamental attitudes towards organized religion.

In-depth investigation of the media use patterns of this demographic, combined with sensitivities engendered by other research and good stewardship, leads to the **recommendation** that the prime media vehicles used in the reach out initiative include **magazines, direct to home mailing, and viral video spots** and that **a unique web** site be developed which models key aspects of The United Church of Canada and provides access to information about United Church congregations.

Extensive conversations with people representing different positions and levels of the church engenders the **recommendation** that Emerging Spirit **conduct a significant number of regional training events** in an effort to engage as many congregations and regions as possible throughout the country during the next three years.

(bold-face emphasis added by KMA.)

## **2.2 Positive commentary on fulfillment of the mandate**

### **2.2.1 Among those who responded to surveys or were interviewed:**

- positive commentary about Emerging Spirit far exceeds negative commentary,
- the general conclusion of a significant majority is that Emerging Spirit was valuable and effective;
- a significant majority believe elements of Emerging Spirit should be perpetuated.

### **2.2.2 Many respondents credit Emerging Spirit with several beneficial effects:**

- Significant reengagement with congregations in some geographic areas;
- Giving hope to congregations;
- Signalling the capacity and competence of the church to act in this era;
- Raising the profile of the church in Canadian society;
- Engaging people outside the church in unprecedented ways;
- Elevating congregational capacity to engage newcomers and inquirers in person;
- Elevating technical capacity of congregations to have or maintain an Internet presence;
- Fostering unprecedented lay discussion and dialogue about the church;
- Stimulating useful theological discussion rooted in the reality of congregational life;
- Giving lay people a voice in discussions about church futures.

### **2.2.3 For many people, a sense of pride in quality, profile and presence:**

- There was an overall sense of pride in the fact that the church could launch this program and facilitate it throughout the country. In particular, WonderCafé and the advertising made them proud that the church could demonstrate “a 21st century edge.”
- The ads were considered creative and innovative and were “edgy” in terms of being controversial. Most respondents were reasonably comfortable with the content. However, some early reaction was vehemently negative, and some continue to evaluate the advertising as unproductive, off-putting or a negative presence.
- WonderCafé gets high marks in interviews generally, and by its users surveyed. It is described as: innovative, creative, engaging, spiritually significant, and a safe place to discuss spiritual issues. There is a generally positive, though weaker, endorsement of WonderCafé in the survey of Ministry Personnel and among those who attended Emerging Spirit events.
- The quality and presentation of Emerging Spirit materials was considered first rate by almost all participants in Emerging Spirit events.
- The Emerging Spirit team was usually seen as highly responsive to congregations

## **2.3 Critique offered by respondents on fulfillment of the mandate**

During interviews and groups the following points of critique were offered by some respondents. For a significant minority, including some senior staff at Church House and across the country,

the dominant conclusions about Emerging Spirit are negative, even while acknowledging its unusual reach.

**2.3.1. Some believe that Emerging Spirit did not adequately consider or serve the whole church, that Emerging Spirit:**

- Failed to engage or reflect First Nations constituents including the All Native Circle Conference;
- Failed to significantly engage francophone congregations and individuals;
- Did not produce initiatives or materials suitable to ethnic ministries/ racialized individuals;
- Failed to adapt materials and approach to rural congregations;

Much of the critique arises from what some describe as “fatal flaws” inherent in conception of Emerging Spirit. General Council support for Emerging Spirit was clear and substantial, but also accompanied by concerns about how Emerging Spirit was focused, the resources allocated, and how it was to be implemented.

Of particular concern was how Emerging Spirit would relate to established programs and specific constituencies. Various amendments offered to the Emerging Spirit proposal were defeated – such as requiring dollar-for-dollar matching spending in other areas, or mandating integral involvement of a program area in “planning, developing and implementation” of Emerging Spirit.

In the document used by the 39th General Council 2006 as the basis for approving ES, the section titled “*The Francophone, Ethnic, First Nations and Rural Realities*” contains generalized commentary about what needed to happen by way of consultation, discussion, customization and so on for Emerging Spirit to be effective in those “realities.” Whatever was done, discussed and implemented related to Emerging Spirit to date has not been experienced as satisfactory by those constituencies.

KMA uses the qualifier “whatever was done, discussed and implemented” advisedly: the dissatisfaction with Emerging Spirit among those stakeholders who focus on francophone, ethnic, First Nations and rural constituents is significant, but assessing what might have been done differently is hampered by the very different perceptions of people involved.

For example, some people a) interpret the funds invested in the web site *Cafe change* and b) the relatively modest number of people using it as a sign of the will of Emerging Spirit to serve francophone constituents and devote significant time and money to a relatively small sector of the United Church constituency. However, others see Emerging Spirit as having fallen short, based on their judgment that not enough initiative was taken to recruit people to French congregational training events.

There is frustration on both sides and KMA cannot reasonably assert one perspective is correct and the other is not. Such tension seems inherent in any organization where there is a large identifiable “mainstream” constituency as well as a number of smaller and quite distinct constituencies. Some people place a much higher value than others on those actions that appear to treat all sectors of stakeholders equally; others view it first as a strategic and stewardship issue, giving more weight to choices that affect the greatest total number of people.



Perhaps significant is that this research mirrors dynamics experienced by KMA during the 2007-2008 study to consider a major capital campaign by The United Church of Canada. There are substantial divisions and or barriers between these constituencies and the center of gravity of the church, characterized by a sense of marginalization and alienation. At the same time, some people who see themselves as “typical” United Church members think some national programs and initiatives are equally alienating to the “mainstream” of the church.

It appears, therefore, that Emerging Spirit has fared neither better nor worse than others in bridging the gaps in the church. Meanwhile, there are reportedly hopeful signs that more significant discussion and engagement with the Emerging Spirit mandate is developing in some of those constituencies.

### **2.3. 2. For those that were more critical of implementation, their critique is that Emerging Spirit:**

- Did not adequately consult staff mandated to implement other key programs;
- Made little or no contribution to advancing other key priorities of the General Council as reflected in established programs (such as justice work);
- Advanced a relatively narrow view of what constitutes “welcoming” – that Emerging Spirit was technologically sophisticated but was dominated by a view of the church as middle-aged, middle-class English-speakers, and still “deaf” to a truly diverse Canadian culture;
- Fostered a shallow and spiritually ineffective web dialogue;
- Through ads, promoted a view of the United Church that was alien to many stakeholders and often offensive;
- Cost too much money for the value obtained;
- Offered an agenda for change to the church but not the means by which to implement it.
- Diverted funds from other mandated priorities of the church. (That the funds came from outside-of-budget sources does not counter that criticism; the viewpoint is that funds were available and decisions were made to allocate them in specific directions.)

### **2.3.3. Other concerns**

**Sustainability:** While general acceptance of the program is high, a persistent concern among those interviewed is how to implement change in congregations. The struggle of most Emerging Spirit participants to see change happen in their churches came across as a source of frustration. If Emerging Spirit is to have a next phase, focusing on change management at congregational level may be helpful.

**Leadership development:** There were no specific interview questions about theological education in the interview questionnaires yet concerns over the relevance of theological education and the effectiveness of current leadership development came up frequently. As well people mentioned the rising age of ministry personnel as a group, and the relative scarcity of young people in ministry leadership. People see Emerging Spirit as one way of addressing the need for change, but believe the church cannot manage change without many additional capable leaders.

## 2.4. Effect on stakeholders

As noted above, Emerging Spirit is not a neutral experience. Some find it frustrating or even alienating; a larger group is enthusiastic. But other points of view also inform this evaluation. Several people interviewed noted that a large portion of the church would deem Emerging Spirit to be irrelevant in the same way as routinely happens to new initiatives of the church: building broad-based support and engagement is described as a tremendous challenge for the church.

From interviews it appears that congregations chose against participation in Emerging Spirit, for a variety of reasons, such as:

- *This is too different/modern/weird/hard. Can't we go back to the way church used to be?*
- *We don't see the problem and aren't worried about the future. We're great as we are.*
- *We're addressing the issues already and don't need Emerging Spirit to help.*
- *We can't pay our oil bill or our minister's salary – what can we do with Emerging Spirit?*

The diverse points of view regarding what the priorities of the church should be seem irreconcilable. More than one respondent made comments such as “At least we (the national church) are doing something.” Or “Maybe Emerging Spirit can help stop the decline.” Or “Emerging Spirit is just the beginning.” Those comments suggest an endorsement of the priorities behind Emerging Spirit.

Yet the sentiment: “Why would we spend \$10.5 million on people who don't want to go to church?” is rooted in a different conviction – that the resources for Emerging Spirit should have gone into those church communities already demonstrating an interest in The United Church of Canada and where there is believed to be strong potential for outreach – such as ethnically diverse congregations.

Clearly, The United Church of Canada is not a homogenous unit. One should not project the survey results – particularly from attendees at congregational events – onto all congregations not involved to date. (The survey of ministry personnel has many respondents who did not attend events, and therefore may be more representative, at least of ministry personnel.)

A detailed survey report is being made available online for commissioners to consider. In it are the responses of approximately:

- 440 people who attended congregational training events – about 15% of attendees
- 340 Ministry Personnel – about 15% of those contacted
- 85 Commissioners from the 39th General Council (about 25% of those eligible)
- 125 users of WonderCafe – a small proportion of total people on the site.

From the results we can make the following types of assertions about those who responded:

- People who attend Emerging Spirit events are very positive about the benefits, and a large majority would attend another.
- Ministry personnel report strong engagement among those who attend events.
- Ministry personnel tend to recommend WonderCafe to others but not use it themselves.
- Most people are enthusiastic about the advertising and what it signals about the church, even if they find it not very relevant to their specific congregation.
- A clear majority believe ES-type activities should continue. Questions about return on

investment from ES, and future funding generated the largest number of “don’t know/ no answer” responses.

- A majority of responders to the WonderCafe survey see it as a genuine community; a strong majority see it as unique and say they would be disappointed if it did not continue. However, it is seen as unlikely to motivate someone to enter a church.
- Personal attributes (gender, age, size of community) made no statistical difference in support for ES; attendance at events makes a much bigger difference.

**Sample Survey Questions and Responses**

**On the value of events**

from **people attending Emerging Spirit events** – approx. 440 responses

	Disagree	Agree	Don’t know
• We have tried to apply in our congregation what was presented at the Emerging Spirit training event	14.6%	80.7%	4.7%
• We have had observable success in introducing some of what was presented at Emerging Spirit congregational training events	34.3%	56.0%	9.8%
• The efforts of people who attended Emerging Spirit training events are having a positive impact on our congregation	25.7%	62.8%	11.5%
• We have tried but we need more training	41.0%	47.8%	11.1%
• We have tried but the challenges are beyond what Emerging Spirit can address	56.1%	31.6%	12.2%

**On the value of advertising**

From **Ministry Personnel** – approx. 340 responses

	Disagree	Agree	Don’t know
• Emerging Spirit advertising is an asset to local Ministry	32.0%	55.9%	12.1%
• Emerging Spirit advertising is an embarrassment to local congregations	74.0%	21.3%	4.7%
• Emerging Spirit advertising puts a fresh and engaging face on Christian faith	17.3%	76.1%	6.7%

**3. Observations about WonderCafe.**

WonderCafe achieved some intriguing results: site traffic is equal to the whole united-church.ca site, despite a much shorter history; there is a higher level of engagement as measured by number of page views and time spent on the site, and there are some indications of success by WonderCafé in attracting its target age demographic. It was also instrumental in helping some congregations initiate a web presence.

The significance of these results is tempered by generally small sample sizes (by industry standards) and challenges in the development of measurable goals. There is no clear consensus on what constitutes “good performance” by a web site, although there are emerging standards. The not-for-profit sector lags far behind for-profit business in evaluating their web sites. Meanwhile, setting a strategy for a denominational web site is complicated by its own complex environment, and the imperative to present massive amounts of information. Major changes in web site analytics have occurred since the beginning of Emerging Spirit, particularly in the recent easy availability (at reasonable cost) of sophisticated analytic tools that produce volumes of information.

In October 2008 WonderCafe switched service providers, in order to gain the capacity to produce the many reports available through Google Analytics. Now Emerging Spirit has a growing body of technical data to describe how WonderCafe is functioning. For example, from Oct 10/08-May 4/09, WonderCafe had:

- 379,402 visits
- 253,328 distinct visitors – a good measure of the reach of a web site
- 6.55 pages/visit – this is considered high in current understanding of web site use
- 5.49 minutes – avg. time on site – also considered high
- Top content (destination) is the area for WonderCafe discussion groups
- Several polling questions on WonderCafé have generated 1,000 or more “votes” – seen as high by the industry. (The polling question about whether or not there is a God – keyed to the church’s response to the “atheist bus ads” generated more than 12,400 votes by June 2).

#### **In April 2009 among registered “members” who logged in to WonderCafe**

Age	#	%
Under 18	88	11.8
18 – 29	142	19.0
30 – 45	229	30.7
45 – 59	197	26.4
60+	91	12.2
	747	100

Here are just two examples of how analysis can drive strategy.

- The number of unique visitors to WonderCafé is about the same number as visit *united-church.ca*, the main web site for the church. Yet the average time on site and number of pages viewed on WonderCafé is double that of *united.ca*. This points to a qualitative difference in the purpose and nature of those visits, and sets the stage to discuss strategy for both sites.
- Many people come to WonderCafé for the first time because of ads placed by Emerging Spirit on other web sites. Yet they don’t stay long. Given that the church is attracting online visitors, the focus of future strategy is devising what a visitor encounters online that is sufficiently engaging. (Ironically, in web parlance, when a web site visitor engages in such activity as a poll, a contest, or registers for a newsletter etc, the event is called a “conversion.”)

In addition, 1,000 congregations opened Emerging Spirit microsites on WonderCafe (varying degrees of development). Emerging Spirit staff report that for many of those congregations, this is their only web presence, and for them, the Emerging Spirit offer of a microsites has given them an on-ramp to a sustainable Internet presence.

There also are some interesting signals about the target age group. This table is based on a sample too small to be authoritative – registered “members” of WonderCafe, that is, people who not only visit and browse but who also “join” the site – but still offers a tantalizing glimpse of who may be at WonderCafe, which differs markedly from who reportedly is in church on Sunday morning.

Meanwhile, survey results show that a majority of users who responded say WonderCafé is “largely an extension of my church life.” An even bigger majority agree that “one doesn’t need to know anything about church to be a part of WonderCafe.”

Can WonderCafe help create church-goers? Again, answering that question depends on one’s interpretation of what is said: for example (and reemphasizing the small sample size for this specific survey) 41% of survey respondents agreed that “participating in WonderCafé makes me more likely to go to church.” Some will find the number discouraging. Others might find it highly encouraging. Neither can be proven definitively right or wrong.

### **What comes next for WonderCafe?**

WonderCafé has demonstrated that the church has capacity to attract and engage an audience through the Internet. How that capacity will be optimized remains to be determined. One idea Emerging Spirit staff have is to generate much more editorial content online – particularly video – possibly in conjunction with *The Observer* and *united-church.ca* or even with other sympathetic denominations.

Meanwhile the social networking environment itself has changed radically since WonderCafe launched. In 2006 the decision to construct a purpose-built web site was arguably correct. Whether it remains the correct strategy is an important question, given the numerous social networks such as Facebook, and increasing inter-operability among the dominant networks.

For example, perhaps the church should assist congregations in establishing Facebook pages rather than WonderCafé microsites. Social networking sites are designed to be easy to implement and sustain. The tradeoff may be that the sites are not “found” centrally via WonderCafé or anything branded as The United Church of Canada. Or, WonderCafé should build connections between the church’s online presence and other social networking sites, such as by allowing people to use their Facebook identities to sign onto WonderCafe, thereby automatically connecting their activity to their Facebook friends.

These discussions are possible now, in part due to ground broken by WonderCafe. The questions are also highly relevant given the rapid development of tools, and the finite timeline for ES. Now, the church has the opportunity to stake out the next generation of its online presence.

An informal review of discussions and posts, and results from the limited number of WonderCafé survey respondents (approx .125) makes it clear that WonderCafe is an authentic expression of The United Church of Canada. What is also nearly certain is that a separate WonderCafe cannot exist and be effective – that is, achieve critical mass of users, generate enough discussion to be dynamic, network enough people to feel significant – without strong engagement by a large number of people who also are actively involved in the life of the church.

### **4. Assessing the value of the Emerging Spirit exercise**

The value for funds expended on the activities of Emerging Spirit remains one of the most challenging questions about which to be definitive. This is reflected in the higher levels of “I don’t know” or “no answer” responses to survey questions about return on investment to date. As mentioned earlier, having few established standards makes evaluation subjective.

Is registering more than 3,000 different individuals for congregational training events across the country a notable accomplishment or a mediocre result? If one focused solely on the 200,000 people the church identifies as present and accounted for in active church life, the 3,000 individuals may not seem like enough to call the events a success. If one compared cumulative attendance by lay people with attendance at a series of other events held for various purposes by the church, one might be quite favourably impressed by Emerging Spirit events.

Meanwhile, based on these survey results, those who attend rate them highly, are trying to implement what they learn, and report some success. Therefore, General Council commissioners are faced with a task of applying their individual judgments on how value is to be measured.

A slight majority of people consulted believe what was done under Emerging Spirit was clearly worth the money. A minority adamantly said no, especially due to the perceived failure to engage minority stakeholders. That the funds came from a bequest and were administered outside of the budget made the scale of expenditure more acceptable to many.

The underlying widespread conviction in interviews and groups is that the question of return on investment will ultimately be answered only in the future when other questions are answered:

- What comes after Emerging Spirit? If it simply ends, those who saw Emerging Spirit as a beginning will conclude the exercise was largely a waste.
- What can be done to assist congregations in initiating and managing change over time? If nothing, how will they build on anything they may have taken away from Emerging Spirit?
- What comes next for WonderCafe? Is this a form of mission for the church, even if it does not drive people to attend local congregations?

## **5. What should be continued**

There is a consensus among a majority of respondents that two elements of Emerging Spirit should be continued in some fashion:

- *Congregational training events as a means of delivering content*, although the event format may be different – could be shorter, more local, and more frequent.
- *WonderCafe as a form of ministry and even mission*. People acknowledge that the reach of WonderCafe has been integrally connected to advertising, but are generally not as committed to continuing the advertising.

They were asked if they thought that what has been started through Emerging Spirit should be continued (yes for the most part) and; if such expenditures should be included in the ongoing budget (a weaker yes, with more caveats.) People were *not* asked to rate Emerging Spirit against other programs.

This report does not propose how funding continued activity would be done. General Council commissioners undoubtedly understand that there are significant concerns about the possible negative impact on existing programs if Emerging Spirit initiatives are simply mandated.

## **6. Conserving what was learned**

People interviewed identified a list of the primary lessons arising from Emerging Spirit.

- Conducting professional research should be a standard part of developing programs. The research done by Emerging Spirit is seen as one of its strengths.

- The Internet is an effective networking tool, and significant use of the Internet is within the capacity of The United Church of Canada.
- Advertising plays a role in stimulating pride, enthusiasm and engagement within the church. (ES is seen as a program of The United Church of Canada, not as any sort of separate entity, despite its profile – hence whatever is worthy of either praise or critique accrues to the church.)
- Local congregations demonstrate a strong desire for a sense of direction and hope; that sense is more than just a desire for the past or even a desire for greater attendance: they look for ways that will ensure that they can remain a locally gathered, serving, worshipping and effective congregation.
- Directly consulting congregational stakeholders (such as during early Impact team session across the country) pays off with more relevance and more ownership.
- There is a strong market for content on how-to-be-church as local congregation, with content delivered in-person, and delivered as close to local congregations as possible.
- Training purpose-specific leaders drawn from local and regional settings – such as for Emerging Spirit events – is seen as adding value to the church for the long term.

Others see insight in the way Emerging Spirit was structured.

- Not requiring standard forms of elected oversight aided its speedy design and implementation, allowing quick improvements (such as revising curriculum after initial congregational training events, or issuing timely advertising).
- The freedom given Emerging Spirit to implement as seemed best allowed more creative output, and inclusion of a wide variety of talents in the process.
- Deliberately keeping Emerging Spirit separate from long-term programs and other mandates made the program more responsive to congregations' immediate needs and more able to address the specific target demographic.
- The staffing model for Emerging Spirit – a flat, flexible tightly-knit team in which individuals have significant latitude to adjust and improvise – is seen as very effective.

Meanwhile, people offer some cautions arising from the Emerging Spirit experience.

- That it would be a mistake to treat the Emerging Spirit “approach” as a template for how the national church can support the life and ministry of congregations that are not primarily urban &/or middle-class white English-speakers.
- That developing programs outside existing program structures, and seen to be exempt from normal operating constraints, can create resentment and animosity, particularly when backed by highly visible and significant financial resources.

The experience of Emerging Spirit also raises questions about how the church structures its national work:

- There was a deliberate choice to set Emerging Spirit apart from “normal” structures and procedures: did the results of Emerging Spirit require such independence?
- Was the ability of Emerging Spirit to respond quickly (without elected oversight or program input) integral to its impact?
- Do current structures and systems of the church have the capacity to create effects that are as wide-ranging and that engage as many people as does Emerging Spirit?

- What constitutes appropriate accountability? Emerging Spirit was criticized as not being accountable because of the lack of elected oversight, or formal connection to other programs. From another point of view, accountability was high, created through direct reports to the General Secretary, and through those presented in person to each meeting of the Executive of the General Council.
- Can the church increase its capacity for regular meaningful evaluation for all programs? Already the church is developing strategic plans for all its program work including goals, strategies, outputs, outcomes (short and long term) and indicators, in large part due to a desire to increase capacity for evaluation.

Emerging Spirit is emblematic of the complexity of The United Church of Canada today. The program provokes the hopes and dreams of many people in congregations, but leaves others cold. Its advertising draws fans from inside and outside the church and alienates others. WonderCafe creates an engagement that is unique among denominations.

At the same time, Emerging Spirit shines a spotlight on long-standing fault lines in the terrain, while its operation raises questions about how the church should do its work. In short, Emerging Spirit is an accomplishment and example to other denominations, a provocation (positive and negative) to various stakeholders, and, no doubt, a challenge for Commissioners of the 40th General Council.



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