

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

## **RECORD OF PROCEEDINGS**

**of the**

## **41ST GENERAL COUNCIL 2012**

August 11–18, 2012

Ottawa, Ontario



*Issued by*

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

3250 Bloor St. West, Suite 300

Toronto, Ontario, 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., B.D., 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 Parady, 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
2012	Ottawa, ON	Rev. Gary Paterson, B.A., M.A., M.Div.	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

**(May 16, 2009, to August 18, 2012)**

The following is a list of members of the order of ministry and designated lay pastoral ministers in active service who have died since the rise of the 40th 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>			
Elliott, Heber Frank	Dec. 29, 1933	1968	May 8, 2010
Hoddinott, Albert James	Dec. 8, 1930	1963	Feb. 24, 2011
Melindy, Helen Patricia Ann	Nov. 30, 1942	1997	Aug. 4, 2010
<b>Maritime Conference</b>			
Bellis, Thomas Stuart	Jan. 6, 1915	1947	Jul. 16, 2010
Burrill, Fred Chester	Mar. 3, 1927	1952	Apr. 21, 2012
Butler, John Milton	Aug. 21, 1918	1944	Nov. 25, 2009
Carey, Edward Francis (Frank)	Dec. 3, 1918	1947	Mar. 2, 2012
Fairweather, Donald Morley	Oct. 9, 1950	1981	Jan. 3, 2011
Fraser, Kimball William	Jul. 1, 1937	1961	Aug. 27, 2009
Gardiner, Alexander Earl	Nov. 27, 1937	1986	Jun. 28, 2009
Holm, Flemming	Feb. 6, 1926	1950	Oct. 11, 2009
Jardine, Donalda A.	Oct. 31, 1908	1937	Jan. 30, 2011
Kitson, Frederick Fenton	Mar. 31, 1931	1969	Jul. 01, 2012
MacKenzie, Renford Grant	Jan. 9, 1933	1972	Sep. 9, 2011
MacVicar, Edward Ross	Aug. 18, 1910	1937	Oct. 18, 2009
McLennan, Donald Ross	Apr. 5, 1926	1955	Jun. 22, 2012
Miller, Reginald James	Jul. 1, 1918	1959	Mar. 6, 2011
Murray, Lewis MacLeod	Dec. 20, 1913	1938	Nov. 29, 2009
Pope, William Robert	May 29, 1923	1958	Jun. 14, 2010
Sampson, Vera Mary	Oct. 28, 1951	1985	Jan. 23, 2010
Smith, Vernon Atwood	Jul. 25, 1920	1950	Sep. 4, 2011
Snow, Sidney Whitfield	Sep. 2, 1917	1950	Feb. 5, 2011
Sutherland, Donald Roderick	Apr. 30, 1930	1957	May 8, 2012
Thorne, James Mathias	Jun. 9, 1933	1979	Mar. 16, 2012
Tupper, Douglas Blaikie	Jul. 19, 1907	1939	Aug. 16, 2009
Yorke, Kenneth Wayne (DLM)	Jun. 18, 1949	2000	Mar. 11, 2011

**Montreal and Ottawa Conference**

Boorman, John Arthur	Aug. 11, 1919	1946	Jan. 22, 2012
Davis, Ross James	Jul. 8, 1936	1978	Feb. 21, 2010
Duquette, Carson William	Dec. 8, 1913	1953	Dec. 17, 2009
Gaudine, Philip Bernard	Dec. 20, 1924	1950	Apr. 3, 2011
Hall, Patricia Anne	Sep. 4, 1932	1985	Jun. 18, 2011
Lemay, J. F. Benoit (Ben)	Aug. 30, 1916	1970	Jan. 4, 2012
McKennitt, James A. O. (Ott)	Jan. 5, 1916	1941	Feb. 1, 2012
Mitchell, Robert Asker	Feb. 13, 1917	1942	Apr. 10, 2010
Percival, Robert George	Mar. 18, 1923	1958	Sep. 27, 2009
Shortill, Mary Lou	Feb. 11, 1942	1995	Jan. 22, 2010

**Bay of Quinte Conference**

Bater, Basil Robert	Jun. 2, 1928	1953	Jun. 22, 2011
Bradford, Douglas Ewart	Oct. 6, 1920	1944	Aug. 16, 2011
Buchanan, William Charles	Sep. 11, 1925	1976	Jun. 16, 2012
Butler, Arthur Melvin	Nov. 27, 1920	1946	Oct. 2, 2009
Errey, Margaret Lillian	Nov. 25, 1914	1964	Feb. 25, 2012
Fleming, Ian Maclean	Oct. 27, 1922	1957	Feb. 20, 2012
Fraser, Howard Carr	Jul. 17, 1921	1957	Sep. 24, 2010
Gillap, Jack Westerby	Sep. 3, 1920	1968	Jan. 29, 2011
Laverty, Alexander Marshall	Oct. 15, 1912	1937	Feb. 20, 2011
Lockhart, Joyce Margaret	Apr. 22, 1929	1979	Nov. 7, 2010
MacMartin, Bruce Donald	Dec. 2, 1921	1954	Jun. 29, 2011
McLeod, Donald Campbell	May 16, 1930	1970	Jul. 8, 2012
Merkley, Gordon Herbert	Jun. 3, 1926	1962	May 15, 2012
Milley, Raymond Archibald	Mar. 18, 1919	1948	Jun. 29, 2010
Norman, Thomas Rex	Nov. 9, 1919	1952	Jul. 29, 2011
Pickering, Ralph Douglas	Jul. 6, 1926	1967	Jun. 23, 2009
Richardson, George McLean	Jan. 5, 1924	1960	Mar. 19, 2012
Richardson, Grant Gordon	Apr. 5, 1932	1971	Aug. 3, 2012
Sherwin, Robert Franklin	May 14, 1927	1954	Apr. 25, 2010
Shorten, Marion Lois	Oct. 19, 1915	1952	Dec. 11, 2008
Stockton, James Ross	Oct. 11, 1924	1962	Apr. 11, 2012
Thrasher, Robert Brien Duncan	Nov. 16, 1928	1965	Feb. 21, 2012
Whiston, William	Mar. 17, 1940	1992	Feb. 9, 2010
Woodland, Elgora Claude	Nov. 2, 1926	1955	Feb. 16, 2012

**Toronto Conference**

Arkwright, Ronald Winson	Jan. 24, 1917	1950	Jun. 23, 2010
Boettcher, Alfred Lothar	May 11, 1929	1965	Jan. 12, 2011
Brown, Douglas Hilton	Aug. 11, 1924	1961	Jul. 19, 2012
Butler, Glenn Mitchell	Sep. 16, 1955	1998	Jun. 7, 2010
Dalton, Franklyn (Frank) David	Jul. 29, 1942	1971	Feb. 14, 2010
Davidson, Richard Henry Northwood	May 26, 1913	1938	Dec. 23, 2010
Dayfoot, Arthur Charles	Mar. 3, 1915	1943	Nov. 22, 2010
Dean, James Homer	May 22, 1913	1940	Mar. 19, 2010
Denholm, Andrew Thomas	Jan. 15, 1924	1949	May 20, 2012

Dunlop, Terrence Golden	Apr. 21, 1944	1983	Mar. 21, 2012
Fennell, William Oscar	Jan. 10, 1916	1942	May 25, 2010
Fleming, Duncan Kennedy	Apr. 29, 1928	1964	Sep. 13, 2009
Gierak, Carol Ann	Jan. 13, 1945	1988	Apr. 1, 2011
Hoffman, John Charles	Dec. 7, 1931	1959	Feb. 25, 2012
Julian, William Geoffrey	Dec. 24, 1919	1947	Jul. 8, 2012
Keighley, Leonard	Nov. 30, 1921	1951	Mar. 7, 2012
Lowery, Donald Percival	Apr. 22, 1933	1960	Feb. 24, 2008
McKenzie, Douglas George	Oct. 20, 1943	1972	Sep. 22, 2011
Miller, Charles Raymond	Jun. 24, 1941	1965	Dec. 26, 2009
Myles, Andrew	Jul. 3, 1919	1950	Jun. 27, 2011
Pendlebury, Clifford	Jun. 5, 1950	1975	Jun. 20, 2009
Ray, Donald Gordon	Jan. 24, 1918	1946	Dec. 17, 2010
Redcliffe, Gary Lorne	Apr. 19, 1942	1970	Nov. 12, 2010
Staples, John Douglas	Aug. 26, 1921	1961	Jun. 11, 2010
Warren, Bernard Arthur	Jan. 11, 1927	1956	Nov. 21, 2009
Watt, John Robert	May 9, 1919	1947	Nov. 16, 2010

### Hamilton Conference

Aikman, Douglas James	Nov. 24, 1944	1971	Mar. 2, 2011
Bell, John Lindsay Vernon	Aug. 7, 1929	1967	Dec. 27, 2011
Blackmore, William Noah	Sep. 1, 1919	1947	Feb. 4, 2009
Boorman, Charles Frederick	Jun. 10, 1923	1978	Mar. 9, 2010
Brown, Gerald Alden	Apr. 12, 1933	1961	Oct. 16, 2011
Davey, Edgar Cornell	Feb. 4, 1931	1965	Dec. 30, 2010
Duthie, Robert James	Mar. 8, 1939	1970	May 8, 2010
Evans, Alvin Lloyd	Aug. 25, 1920	1953	Jul. 6, 2012
Giuliano, Robert Niel	May 9, 1934	1960	Jan. 22, 2012
Henderson, William Ernest (Ernie)	Jun. 22, 1926	1961	Feb. 23, 2011
Hogman, John Philip George	Nov. 22, 1953	1980	Feb. 21, 2012
Hommersen, Philip John	Dec. 9, 1908	1938	Sep. 29, 2009
James, Merrill John	Jul. 20, 1926	1968	Jan. 12, 2012
Johnston, George Beverley (Bev)	Oct. 22, 1926	1951	Aug. 26, 2010
Joyce, Harry Donald	May 10, 1919	1943	Aug. 17, 2009
Kellerman, Jean Barbara	Sep. 14, 1919	1982	Oct. 6, 2010
King, Walter Arthur	Aug. 30, 1920	1966	Jul. 27, 2012
MacDougall, Dugald Bruce	May 29, 1925	1959	Sep. 18, 2010
Masecar, Murray Barkley	Dec. 4, 1925	1954	Dec. 20, 2010
McCulloch/Moore, Evelyn Phillis	Mar. 13, 1932	1989	Sep. 17, 2009
McKeen, Rebecca Catherine	Sep. 18, 1920	1958	Jun. 19, 2009
Miller, Douglas Rowe	Jan. 17, 1919	1967	May 17, 2009
Ouwehand, Tony John	Sep. 18, 1942	1989	Jul. 27, 2009
Peebles, William Robert	Aug. 25, 1920	1968	Aug. 11, 2010
Perry, Norman Albert	Jun. 10, 1937	1965	May 14, 2012
Roberts, Frederick John	Mar. 26, 1920	1944	Sep. 27, 2010
Shaver, John William	Feb. 2, 1923	1953	Jul. 24, 2011

Sloan, Douglas Thompson	Dec. 19, 1924	1950	Jul. 4, 2011
Smith, John Munro	Nov. 14, 1915	1943	Nov. 17, 2011
Stevens, John Oliver Alan	Mar. 16, 1928	1955	Mar. 31, 2011
Vaclavik, Judith Ann	Dec. 27, 1948	1982	Oct. 3, 2009
Watson, Norman Lorne	Dec. 23, 1924	1949	Oct. 20, 2011
Wettlaufer, Keith George	Nov. 20, 1935	1968	Jul. 7, 2010
Wilkinson, Victor Alexander	Feb. 14, 1919	1946	Jul. 24, 2009
Wright, Albion Richard	Nov. 4, 1928	1957	Jul. 5, 2010

### London Conference

Brown, Miles Keith Henry	Jan. 6, 1921	1953	Oct. 19, 2010
Camman, Jurrien	May 20, 1934	1963	Apr. 13, 2012
Clarke, Morley Grant	Jun. 20, 1921	1948	Apr. 27, 2012
Cox, George Edward	Mar. 8, 1919	1969	Oct. 29, 2011
Egilsson, Einar	Feb. 15, 1914	1940	Mar. 21, 2010
Hick, Kenneth Norton	Jul. 4, 1922	1955	Jul. 9, 2010
Mack, Keith David	Nov. 30, 1920	1972	Oct. 23, 2010
McPhee, George Lorimer	Mar. 31, 1923	1982	Jan. 25, 2011
Meacham, August William	Aug. 7, 1922	1953	Nov. 19, 2010
Meadows, Frank Harold	Jul. 8, 1934	1962	Feb. 20, 2011
Mitchell, Thomas Nelson	Jan. 21, 1913	1936	Jan. 8, 2011
Plant, Clifford Charles	Apr. 25, 1922	1963	Jun. 16, 2010
Richards, Trevor Douglas	Mar. 7, 1921	1951	Feb. 24, 2012
Rintoul, Elgin Reid	Apr. 27, 1920	1949	May 18, 2011
Roberts, John Gratton	Apr. 5, 1928	1968	Apr. 29, 2010
Seed, Charles Sydney Frederick	Oct. 5, 1934	1982	May 19, 2012
Smith, Lloyd David	Oct. 1, 1942	1967	Jul. 6, 2011
Tucker, Gwyn	Aug. 7, 1943	1978	May 26, 2012

### Manitou Conference

Aitken, Brian Wesley	Dec. 27, 1941	1967	Aug. 23, 2010
Erion, Edwin Maurice	Jul. 29, 1922	1968	Sep. 11, 2009
Holmes, Donald Leroy	Aug. 13, 1926	1962	Jun. 18, 2010
Kitto, William Cecil	Mar. 14, 1911	1937	Oct. 13, 2009
Winckel, Ludovicus J. (Ludo)	Jul. 27, 1924	1955	Dec. 26, 2010

### Conference of Manitoba and Northwestern Ontario

Cowan, Walter Rennie	Sep. 28, 1932	1957	May 4, 2012
Davis, William Henry	Feb. 3, 1918	1942	Jun. 1, 2012
Hamilton, Kenneth Morrison	Aug. 10, 1917	1951	Jun. 27, 2009
Hudson, Donald Ross	Jan. 21, 1949	1986	Nov. 2, 2011
Maunder, Anthony Robert Edward	Nov. 30, 1948	1973	Oct. 4, 2010
Perry, James M.	May 27, 1926	1951	Jun. 8, 2012
Pratt, Donald Ernest	Jun. 28, 1920	1954	Feb. 13, 2011
Whetter, William Lindley	Jan. 26, 1911	1956	Oct. 19, 2009
Young, Donald Douglas	Oct. 26, 1919	1959	Aug. 3, 2011

**Saskatchewan Conference**

Adams, David Elton	Nov. 10, 1930	1955	Jan. 30, 2011
Barbour, Chesley Lindbergh (Lind)	Nov. 23, 1927	1950	Aug. 23, 2009
Fisher, Kenneth Verdun	Apr. 4, 1916	1950	Nov. 19, 2011
Gay, Robert James	Mar. 12, 1932	1958	Jul. 18, 2011
Johnston, Charles Franklin	Jan. 16, 1918	1943	Feb. 4, 2010
Lethbridge, John Clarence	Jul. 30, 1923	1951	Jun. 10, 2011
Logan, Walter Arthur	Dec. 10, 1924	1958	Nov. 1, 2010
MacTavish, Stewart Mackinley	Dec. 25, 1908	1934	Mar. 30, 2010
Markowsky, Fred John	Mar. 15, 1915	1961	Sep. 18, 2010
McCutcheon, William Clarke	Jun. 1, 1912	1942	Dec. 24, 2011
McLeod, Donald William Robert	Oct. 14, 1933	1958	Apr. 30, 2010
Osborne, James Luke	Jun. 4, 1933	1965	Dec. 4, 2009
Peebles, David Glen	Apr. 24, 1919	1948	Jul. 20, 2010
Smillie, Benjamin Galletley	Sep. 11, 1923	1953	May 31, 2011
Smith, Frances Doreen	Sep. 25, 1927	1955	Aug. 27, 2009
Tennyson, Lee Anne Mary (DLM)	Apr. 3, 1944	2010	Mar. 14, 2012
Thompson, Sylvia Marion	Oct. 22, 1943	1989	Nov. 23, 2009
Wartman, Gordon Bruce	Dec. 10, 1918	1945	Apr. 25, 2011
Wooley, Charles Llewellyn	Aug. 29, 1921	1948	Sep. 20, 2010

**Alberta and Northwest Conference**

Berry, Douglas Lester	Sep. 24, 1917	1950	Feb. 22, 2010
Cowan, Rosemary	May 22, 1937	1988	Feb. 8, 2010
Frey, Wilbert Edward	Jan. 3, 1920	1958	Apr. 14, 2012
Gilchrist, Thomas Gray	Mar. 8, 1926	1956	Aug. 19, 2011
Gilmour, Evelyne	Feb. 19, 1940	1994	Mar. 29, 2011
Harke, Elmer Douglas	Apr. 6, 1938	1977	Oct. 23, 2010
Holberton, Frederick George	May 21, 1920	1969	Dec. 30, 2010
Hunt, Allan Stockton	May 15, 1924	1949	Apr. 24, 2011
Hutchinson, Laura Jean	May 15, 1948	2004	May 31, 2012
Kett, Roger Albert	Jun. 11, 1968	1994	Jul. 7, 2012
Lynas, Joseph Martin	Nov. 26, 1927	1969	Apr. 22, 2011
Moon, Lawrence Edward	Aug. 5, 1927	1965	Aug. 21, 2011
Mullen, William Edgar	Jan. 18, 1920	1953	Jul. 23, 2010
Read, Alice Margaret	Mar. 24, 1930	1982	Feb. 20, 2011
Rogers, Daphne Margot	May 27, 1930	1959	Oct. 24, 2009
Sanders, Mary (May) Robertson	Jun. 19, 1941	1979	Sep. 9, 2009
Sayers, William Andrew	Sep. 5, 1929	1956	Feb. 28, 2012
Spady, George William	Dec. 2, 1913	1941	Jan. 11, 2010
Summers, David Fowler	Feb. 11, 1924	1949	Dec. 5, 2011
Thackeray, Bernard Howson	Aug. 21, 1923	1947	Jun. 6, 2010
Tilleman, Paul Daniel	Dec. 6, 1922	1951	Feb. 9, 2011
Vogan, George Lindsay	Aug. 21, 1918	1950	Oct. 16, 2009
Young, Herbert Wayne Keith	May 3, 1926	1974	Jul. 21, 2010

**British Columbia Conference**

Anderson, Arthur Lloyd	Jul. 10, 1914	1937	Aug. 12, 2010
Anderson, Frederick Roy	Apr. 7, 1931	1956	Oct. 26, 2010
Baker, Glen Worsfold	Apr. 28, 1932	1958	Oct. 29, 2010
Baldeo, Albert Henry	Apr. 21, 1930	1972	Apr. 25, 2011
Carmichael, Archibald Wardlaw	Nov. 24, 1923	1953	Oct. 12, 2011
Chubb, Frank Hilbert	May 25, 1922	1951	Sep. 28, 2011
Collins, Harvard (Pete) Petain	Oct. 14, 1918	1951	Jan. 13, 2010
Curties, Colin George	Oct. 8, 1931	1963	Sep. 19, 2011
Edmunds, Kathleen Ann	Jun. 7, 1962	2010	May 31, 2012
Filsinger, Howard George	Jan. 2, 1930	1957	Nov. 26, 2010
Forsythe, Robert	Apr. 25, 1919	1961	Feb. 11, 2012
Fowler, Marvin Gehman	Jul. 28, 1929	1954	Apr. 7, 2011
Godfrey, John Allen Sanderson	Dec. 12, 1924	1967	May 4, 2011
Greenhough, Abraham Arthur	Jun. 20, 1922	1960	Apr. 3, 2010
Gregory, James Hadden	Dec. 26, 1929	1959	Dec. 18, 2009
Henderson, Arthur John	Sep. 7, 1926	1952	Feb. 15, 2011
Hogman, Alice Mary	Nov. 25, 1922	1948	May 6, 2010
Hooper, Lloyd Charles	Jan. 25, 1916	1954	Oct. 14, 2009
Howie, William Lovell	Jul. 11, 1931	1956	Oct. 31, 2011
Israel, Kent Thomas Corbet	Nov. 26, 1954	1983	Nov. 24, 2011
Jack, Angus William Oliver	Jan. 29, 1917	1949	Apr. 23, 2009
Jackson, David Walter	Apr. 20, 1940	1978	Sep. 30, 2011
LeGras, François Henri (Frank)	Apr. 19, 1914	1961	Jun. 30, 2011
Lucy, Arthur Russell	Nov. 19, 1929	1963	Jul. 4, 2012
Macdonald, Margaret Jean	Apr. 5, 1917	1950	Jul. 4, 2012
MacPherson, Donald Anthony	Jan. 10, 1922	1950	Jan. 30, 2010
McCalla, Dency Ruth	Jun. 22, 1917	1949	Feb. 16, 2009
McColl, Rayburn Hugh	Jun. 14, 1923	1949	Feb. 20, 2011
McInnes, Neil Dermott	Jan. 16, 1908	1931	Feb. 20, 2012
McMurtry, Clifford Rundle	Dec. 22, 1923	1949	Dec. 6, 2010
Roberts, Theodore Ernest Charles	Feb. 25, 1920	1947	Feb. 23, 2011
Stegen, George Albert	Apr. 25, 1929	1954	May 12, 2011
Stone, David Ross	Feb. 24, 1926	1951	Nov. 26, 2011
Taylor, Benjamin Hanna	Aug. 3, 1921	1950	Apr. 6, 2010
Thorpe, Ruskin Peter	Jun. 12, 1923	1958	Jul. 23, 2009
Turley, Ellen	Nov. 5, 1958	1988	Mar. 26, 2011
Tuttle, George Milledge	Oct. 4, 1915	1941	May 26, 2012
Warne, Robert Maxwell	Apr. 22, 1914	1944	Apr. 22, 2009
Wilson, James Oliver	Nov. 9, 1928	1974	Mar. 9, 2011

**All Native Circle Conference**

Carter, Rodney Steven	Jan. 15, 1948	1984	May 30, 2010
Noganosh, William Jacob	Mar. 4, 1926	1986	Feb. 29, 2012

## Attendees at the 41st General Council 2012

### MODERATORS AT THE 41ST GENERAL COUNCIL 2012

	Years Served	General Council
The Very Rev. N. Bruce McLeod	1972–1974	Saskatoon, SK
Dr. Anne M. Squire	1986–1988	Sudbury, ON
The Very Rev. Stanley J. McKay	1992–1994	Fredericton, NB
Dr. Marion S. Best	1994–1997	Fergus, ON
The Very Rev. William F. Phipps	1997–2000	Camrose, AB
The Very Rev. Marion Parady	2000–2003	Toronto, ON
The Very Rev. Peter B. Short	2003–2006	Wolfville, NS
The Very Rev. David W. Giuliano	2006–2009	Thunder Bay, ON

### GUESTS OF THE 41ST GENERAL COUNCIL 2012

#### Jonas Abromaitis

Canadian Conference of Catholic Bishops

Jonas Abromaitis is the Senior Advisor for Ecclesial and Interfaith Relations at the Canadian Conference of Catholic Bishops (CCCB). Jonas managed the Youth Portfolio at the National Office of Religious Education of the CCCB for 23 years, and since 2005 has immersed himself in the ecumenical and interfaith work of the Bishops' Conference. As Secretary to the Episcopal Commission for Christian Unity, Religious Relations with the Jews, and Interfaith Dialogue, Jonas assists the Bishops by coordinating and staffing the work of 9 national dialogues, including the Roman Catholic–United Church dialogue, and is currently engaged in establishing two additional dialogues. Jonas can frequently be found at meetings of the Governing Board and the various commissions and committees of the Canadian Council of Churches. He is especially pleased to co-chair the Christian Interfaith Reference Group at the Council along with Dr. Gail Allan of the United Church. Jonas is married, father of three adult children, and grandfather of one.

*The Canadian Conference of Catholic Bishops is the national assembly of the Bishops of Canada. It was founded in 1943 and after the Second Vatican Council (1962–65), it became part of a worldwide network of Episcopal Conferences. Through the work of its members, the Conference is involved in matters of national and international scope in areas such as ecumenism and interfaith dialogue, theology, social justice, aid to developing countries, the protection of human life, liturgy, communications and Christian education. The Conference also provides the Bishops with a forum where they can share their experience and insights on the life of the Church and the major events that shape our society. The CCCB appoints members to the Roman Catholic–United Church of Canada Dialogue, which has been meeting since 1975. The dialogue group seeks to increase understanding and appreciation between the Roman Catholic Church and the United Church of Canada. It explores pastoral, theological and ethical issues, including those that may divide our churches. Topics covered have included abortion, authority, evangelism, the baptismal formula, and “sin, reconciliation and ecclesial identity.” Most recently, the RC-UC Dialogue has completed a report of conversations on marriage that have been taking place since 2005.*

**Aruna Alexander***Intercultural Observer*

Aruna has been appointed by the Executive of the General Council to serve as an intercultural guest and observer to this General Council. Aruna is an Ordained Minister serving Rawdon-Springbrook Pastoral Charge in Bay of Quinte Conference. She has facilitated workshops on interfaith / intercultural relations at the recent United Church events such as “Behold! An Intercultural Conference,” and “More than Franchises.” Her Doctorate of Ministry thesis “One Gospel, Many Cultures” reflects her commitment to an intercultural vision of the church. Aruna also serves as a member of the United Church’s Theology and Inter-Church Inter-Faith Committee.

**Helen Bickle***Intercultural Observer*

Helen has been appointed by the Executive of the General Council to serve as an intercultural guest and observer to this General Council. Helen is a Designated Lay Minister serving with the Quinte Deaf Fellowship in Belleville. Helen is a culturally Deaf person, who is fluent in American Sign Language (ASL) and who has actively taught hearing people throughout the church about Deaf culture. Helen serves as part of the Canadian Consultation on Christian Deaf Ministries as a representative for The United Church of Canada and was a member of the United Church’s Task Group on Intercultural Ministries.

**Cindy Blackstock, PhD**

*Executive Director, First Nations Child and Family Caring Society of Canada*  
([www.fncaringsociety.com](http://www.fncaringsociety.com)) and Associate Professor, University of Alberta

A member of the Gitksan Nation, Cindy Blackstock has worked in the field of child and family services for over 20 years. An author of over 50 publications, her key interests include exploring and addressing the causes of disadvantage for Aboriginal children and families by promoting equitable and culturally based interventions.

Current professional interests include holding fellowships with the Ashoka Foundation, J.W. McConnell Family Foundation and the Trudeau Foundation.

**Rev. Miguel Tomás Castro**

*Emmanuel Baptist Church, El Salvador*

Rev. Miguel Tomás Castro was exiled to Canada during the El Salvador Civil War, but returned in the late 80s with a determination to witness profound change. He is currently the Senior Pastor of Emmanuel Baptist Church and recently served as Vice President on the Life and Peace Institute’s International Board of Directors.

*For Emmanuel Baptist Church, the mission of the church is to be a voice that calls for the justice of God. Founded in the years following Archbishop Oscar Romero’s assassination in 1980 and deeply influenced by his witness, IBE accompanies impoverished and oppressed communities in their struggle for personal and social transformation. With a membership of only 200, it is a church that is having a remarkable impact on the lives of some of El Salvador’s poorest people. The United Church of Canada has been partnered with IBE since 1985.*

## **Major Jim Champ**

### *Canadian Council of Churches*

Born and raised in London, Ontario, Jim studied business at the University of Western Ontario and the University of Windsor and worked for a short period of time for a Chartered Accountancy firm in Chatham, Ontario prior to entering The Salvation Army's College for Officer training in 1973. Commissioned in 1975, Jim married his wife, Barbara, the following year and together they have served as Salvation Army Officers for 37 years. For 18 years, they pastored congregations in Saskatchewan, Ontario and the United Kingdom. Other assignments with The Salvation Army have included youth ministry and program administration. While in Saskatchewan, Jim completed a program in Religious studies at Briercrest Bible College. He also holds a Master of Business Administration from Trinity Western University. For the past 4 years, Jim has served at the Army's national headquarters as the Editor-in-Chief. In addition, Jim has represented The Salvation Army on the Governing Board of the Canadian Council of Churches for the past 10 years and was recently elected as President of the CCC.

Jim and Barbara have two adult children, Stephen and Brian and a daughter-in-law, Shannon. They are also blessed with a 2 year old grandson and another due to arrive in early August.

*Founded in 1944, The Canadian Council of Churches is the largest ecumenical body in Canada, now representing 24 churches of Anglican; Evangelical; Free Church; Eastern Orthodox and Oriental Orthodox; Protestant; and 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. The United Church of Canada is a founding member of the CCC, with members active in many aspects of the Council's work.*

## **Terence Corkin**

### Uniting Church in Australia

Rev. Terence Corkin is the General Secretary of the Assembly of the Uniting Church in Australia, a position he has held since January 2000. He previously served in the role of Presbytery Minister and as minister of two rural parishes in western New South Wales. His rural experience has provided him with a strong conviction about the pivotal place of the local congregation, in particular the life of its members, in the proclamation of the gospel and the mission of the Church. He advocates that the Gospel is about the renewal of the whole of creation and that Christians should strive to give expression to this renewal in the world today. As General Secretary he is committed to strengthening the sense of common purpose across all parts of the church's life; and to helping the Uniting Church to understand what it means to live the radical model of a church of inter related councils.

*The Uniting Church is the third largest Christian denomination in Australia, with about 2500 congregations, and the first church to be created in and of Australia. The Uniting Church came into being on 22 June 1977, after three denominations – Congregational Union in Australia, the Methodist Church of Australasia, and the Presbyterian Church of Australia – joined together. The*

*Uniting Church affirms a calling which includes: bearing witness to the unity of faith and life in Christ, engaging in “fearless prophetic ministry” for justice and peace; responsibility for the wise use of resources; and living “a creative, adventurous life of faith, characterised by openness, flexibility, hope and joy.” Over the years people from the Uniting Church in Australia and The United Church of Canada have had many opportunities to engage in mutual learning about commitments we share, including justice for indigenous peoples, becoming an intercultural church, resistance to empire, and interfaith dialogue, both through bilateral visits and as part of global bodies such as the World Council of Churches and United and Uniting Churches consultations.*

### **Jarley García (Youth Forum participant)**

*Evangelical Seminary of Theology/World Student Christian Federation, Cuba*

Jarley García is President of the Student Christian Movement of Cuba and a student at the Evangelical Seminary of Theology (SET) in Matanzas, Cuba. The United Church of Canada shares a partnership relationship with the World Student Christian Federation (of which the Cuban Student Christian Movement is a member) that pre-dates the birth of the United Church in 1925. The United Church’s relationship with the Cuban SCM developed in concert with other partnerships in Cuba since the 1970s. Jarley is studying English in Canada this summer, and visiting groups within Bay of Quinte and British Columbia Conferences, ecumenical partners in Toronto, and attending the Affirm United assembly in Montreal.

*The World Student Christian Federation (WSCF) is a global community of Student Christian Movements. Since 1895, WSCF has been encouraging, inspiring and training young Christian leaders who have gone on to shape the world as revolutionaries, pacifists, educators, activists and visionaries. WSCF’s mission is to “empower students in critical thinking and constructive transformation of our world by being a space for prayer and celebration, theological reflection, study and analysis of social and cultural processes and solidarity and action across boundaries of culture, gender and ethnicity.”*

### **Victor Goldbloom**

*Canadian Christian Jewish Consultation*

Victor Goldbloom, chair of the Canadian Christian Jewish Consultation, is a pediatrician and former Quebec cabinet minister who has been a leader in interfaith dialogue in Canada, particularly in Quebec, for many years. This September, Dr. Goldbloom will be presented with the Pontifical Equestrian Order of St. Sylvester Pope and Martyr, recognizing his dedication to promoting dialogue and understanding between Christians and Jews. Dr. Goldbloom is the first Jewish Canadian to receive the honour. Dr. Goldbloom has served as President and CEO of the Canadian Council of Christians and Jews, as Canada’s Commissioner of Official Languages, and as a Canadian delegate to the U.N. Environment Conference in Stockholm and U.N. Habitat Conference in Vancouver. He is a Companion of the Order of Canada and an Officer of l’Ordre National du Québec.

*The Canadian Christian Jewish Consultation is a tri-partite body composed of representatives appointed by member churches of The Canadian Council of Churches, the Canadian Conference of Catholic Bishops and the Centre for Israel and Jewish Affairs, formerly the Canadian Jewish Congress. Its purpose is: “a) To foster as a religious obligation the universal religious concept of*

*mutual understanding and respect among Canadians, recognizing that the obligation of our religious community is not limited either to our own religious community or to our association of religious communities. b) To assert in practical ways the universal religious conviction that every human life has a sanctity given by God which calls for inter-personal concern for human rights (both individuals and groups) and the assumption of interpersonal responsibilities for their implementation. c) To act to foster justice and reconciliation among Canadians and to combat bigotry and prejudice wherever they occur.”*

### **Khadija Haffajee**

*Canadian Council of Muslim Women/National Muslim Christian Liaison Committee*

Originally from South Africa, Khadija Haffajee has resided in Ottawa for more than four decades. She is a highly respected leader in the Muslim community and as a retired teacher, uses her skills in education to help promote an accurate understanding of Islam and to build interfaith dialogue. Khadija has held various positions in local and international Muslim organizations. In 1997, she was the first female to be elected to the decision-making body of the Islamic Society of North America, the largest and oldest Muslim organization in North America.

Locally, Khadija is a founding member of Women for Peace and has been actively involved with many other local organizations including the Ottawa Police Service, the Children’s Hospital of Eastern Ontario, Children’s Aid Society, Christian-Muslim Dialogue, Multifaith Housing Initiative and Pastoral Care in Secondary Schools. She has also been active internationally visiting Zimbabwe and Malawi to help train women, working with Afghan refugees in camps in Pakistan during the Soviet War in Afghanistan and more recently, returning to Afghanistan as a member of a team of women to work on a project funded by the Canadian International Development Agency (CIDA). She was a member of an Interfaith team with Fellowship of Reconciliation (FOR) to visit Israel and Palestine. Represented Canadian Muslim women at WCRP Conference in Amaan Jordan in 1999. She has spoken at conferences in Sudan, Egypt and Indonesia.

Khadija has received numerous awards for her community leadership and for promoting interfaith dialogue. (Interfaith Ottawa) Most recently, in 2009, Khadija received the City of Ottawa’s Distinguished Civic Award for Humanitarianism. The award recognizes her work as an educator and community worker and the impact she has had in promoting understanding and mutual respect among different communities in Canada and beyond.

*The Canadian Council of Muslim Women, founded in 1982, believes that Muslim women must develop their Muslim identity while being a part of and making a positive contribution to Canadian society, and that they must provide positive role models for Muslim youth. Objectives include attaining equality, equity and empowerment for all Canadian Muslim women, encouraging interfaith dialogue, and promoting a better understanding of Islam in North America. CCMW is an active member of the National Muslim Christian Liaison Committee.*

*The National Muslim Christian Liaison Committee is a forum for the exchange of faith-related concerns between Muslims and Christians. Objectives include encouraging respectful dialogue and co-operation; modeling how faith communities can collaborate; collaborating on social issues and planning an annual dinner and seminar.*

**Jennifer Henry***KAIROS Canada, Toronto*

Jennifer Henry is the current Executive Director of KAIROS Canada. She has worked for KAIROS and its predecessor coalitions for almost 20 years, and currently serves on the staff of KAIROS as the Manager for the Dignity and Rights and Fundraising Teams.

*KAIROS is a coalition of Canadian churches, church based agencies and religious organizations dedicated to promoting human rights, justice and peace, viable human development and universal solidarity among the peoples of the Earth. It is a decisive and faithful response to God's call for respect of the Earth and justice for its peoples.*

**Rev. Dr. Johnson Mbillah***Program for Christian Muslim Relations in Africa (PROCMURA), Kenya*

The Rev. Dr. Johnson A. Mbillah is the General Advisor for Program for Christian Muslim Relations in Africa (PROCMURA). Ordained as a Minister of the Presbyterian Church of Ghana, Dr. Mbillah has studied in Ghana and the United Kingdom. He has been active in interfaith relations for many years and published extensively on issues of Islam and Christian-Muslim Relations in Africa. Dr. Mbillah is currently serving as a member of the Partners in Mission Unit Committee.

*Headquartered in Nairobi, Kenya, the Program for Christian Muslim Relations in Africa (PROCMURA) is a pan-African Christian organisation founded in 1959 with the objective of building good relations between Christians and Muslims in Africa. 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.*

**Karla Mercado (Youth Forum participant)***National Council of Churches in the Philippines*

Karla recently graduated this April from Far Eastern University in Manila with a Bachelor of Science in Psychology. She is currently the General Secretary for the Federation of Christian Youth in the Philippines, and has also served as the President of the Christian Youth Fellowship at Tondo Evangelical Church, and as Christian Education and Nurture Chair of Christian Youth Fellowship at the United Metropolis Conference in 2006-2007. Karla has attended Peace Training, and training on Children's Human Rights.

*Founded in 1963, the National Council of Churches in the Philippines (NCCP) is an ecumenical fellowship of ten Protestant and non-Roman Catholic churches and nine ecumenical organizations working for unity and common Christian witness. It represents twelve million adherents. NCCP's goal is to live out the mission of Jesus Christ to bring "life in all its fullness" by working for a society that is just, inclusive and sustainable. It provides opportunities for the churches to be deeply engaged in the struggle of the poor and the oppressed for justice, peace, defence of human rights and the integrity of creation. In doing so, it has paid a heavy price. The military has targeted the NCCP in its campaigns to repress organizations and individuals who are engaged in advocacy. Many NCCP staff, clergy and church members have suffered grave human rights abuses.*

**Bruce Myers***Anglican Church of Canada*

A former broadcaster and parliamentary correspondent, Archdeacon Bruce Myers is the Anglican Church of Canada's Coordinator for Ecumenical Relations. In that capacity he serves as staff support to the current iteration of the Anglican-United Church theological dialogue. He lives in Quebec City, where he also serves as the Diocese of Quebec's Missioner for Communications.

*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 begun a new phase which will focus on the doctrinal identities of the two churches and the implications of this for the lives of the churches, including understandings of sacraments and orders of ministry.*

**Thérèse Samuel***Intercultural Observer*

Thérèse has been appointed by the Executive of the General Council to serve as an intercultural guest and observer to this General Council. Thérèse is an Ordained Minister serving Hawthorne Pastoral Charge in Ottawa Presbytery. She served as a Racial Justice Educator in Montréal and Ottawa Conference. Since 2007, Thérèse has been part of the Steering Committee of The Journeys of Black Peoples in The United Church of Canada. Thérèse's understanding of privilege and oppression has been informed by her engagement with many communities including Aboriginal, Francophone and LGBT communities, as well as people affected by mental illness, physical disabilities, and other social and economic factors.

**Marilia Schüller***KOINONIA, Brazil*

Marilia is an Afro-Brazilian woman born in the South of Brazil and member of the Methodist Church in Brazil. In October 2007, after her return to her home country from fifteen years of service in the Program to Combat Racism of the World Council of Churches (1992 – 2006), she was commissioned a missionary of the General Board of Global Ministries of the United Methodist Church in the USA. Her assignment and present position is to serve KOINONIA Ecumenical Presence and Service, in Rio de Janeiro. She has been a member of the Partners in Mission Unit Committee since 2009.

*Founded in 1994, Koinonia is an organization of people from different social, cultural, political and religious backgrounds who have come together to provide services to marginalized groups who are in the process of social and political emancipation. With a special focus on youth and gender equality, Koinonia works with organized black populations in urban and rural areas, rural agricultural workers and people living with HIV or AIDS. Koinonia is also a member of the World Council of Churches Ecumenical Advocacy Alliance working group on HIV and AIDS. The United Church of Canada has been partnered with Koinonia since its inception.*

**Sunita Suna**

*World Student Christian Federation Asia Pacific, Hong Kong*

Sunita is the Regional Secretary of World Student Christian Federation Asia Pacific Region (WSCF AP), and hails from India. Sunita holds a B.A. and B.Ed. degree with a focus on Gender Studies and Developmental Studies. Her ecumenical journey with SCM/ WSCF began in 1995, and her passion for this unique student movement motivates her continued presence. Prior to her appointment as the Regional Secretary of WSCF AP in 2012 in Hong Kong, she worked on women's issues in a number of ecumenical and human rights organisations including SCM India, WSCF Geneva, Nairobi and Hong Kong.

*The World Student Christian Federation (WSCF) is a global federation of student Christian groups; WSCF Asia Pacific region (WSCF-AP) is comprised of 18 national Student Christian Movements (SCMs) across Asia and the Southern Pacific. Founded in 1895 by a group of student leaders, the WSCF is the world's first international student organization. WSCF empowers students in critical thinking for the constructive transformation of our world by being a space for prayer and celebration, theological reflection and study, and solidarity and action across boundaries of culture, gender and ethnicity. The United Church of Canada has been partnered with WSCF-AP since the 1970s.*

**Ramzi Zananiri**

*Department of Service to Palestinian Refugees of the Middle East Council of Churches (DSPR), Israel/Palestine*

Ramzi Ibrahim Zananiri is a father of four children. Born in the old city of Jerusalem, he received his education at the College des Frères and Bethlehem University. He is also a recipient of the Award of Excellence from The National Council of Churches and Church World Service USA as well as a member of the Local Reference Group of the EAPPI in Jerusalem. Ramzi has been engaged in serving faith based organizations since 1998 and is highly committed to the ecumenical spirit and diakonia as a clear reflection of human values.

*DSPR is an ecumenical and Church-related organization which was founded following the 1948 Arab-Israeli War and the creation of the Palestine refugee problem. Working with refugees and the most marginalized communities in Palestinian society, the DSPR provides humanitarian relief, education, healthcare, sanitation and agricultural programs to improve living conditions and support basic human rights.*

## **OPEN SPACE TECHNOLOGY FACILITATOR TEAM**

**Marquis L. Bureau**, Leadership Partner Courage Group International is an internationally featured organizational transformation consultant and trainer. As a dedicated learner his purpose in life is to help people he works with reach their highest aspirations. He possesses great compassion and seeks to be of service to others. Marquis brings over twenty years of facilitation experience. His talents lie in his ability to work with groups and individuals using participatory processes such as Whole Person Process Facilitation, Open Space Technology, Appreciative Inquiry, and World Café that goes beyond a focus on techniques and tools. Transformative or growth centered approaches require that he establishes relationships of trust and reciprocity with participants by becoming co-learners. Co-learning implies letting go of the control of agendas and objectives as well as the pre-determined structures and roles at the root of power differences between facilitators and participants. He is actively involved in the leadership development program at University of Ottawa, St. Mary's University and St Paul University.

**Donna Clark**, BBA, CMC, Leadership Partner Courage Group International is committed to developing the capacity of individuals to lead with courage and compassion and collectively create life nurturing and high performing organizations. Donna is a workplace innovator who brings over 30 years of experience in leadership and consulting to organizations across Canada. She has worked as an executive in the federal government and has worked with clients from all three levels of government, international executives, unions, non-profit organizations and the private sector. Over the last fifteen years in private practice Donna has supported people in becoming authentic, courageous and powerful leaders and has created accepting environments for organizational development and innovation, strategic planning, staff engagement and conflict resolution. Donna is a member of Port Wallace United Church, Dartmouth NS. She co-facilitated the Open Space Technology meeting at the Maritime Conference of the United Church of Canada in May 2011.

**Michelle Cooper**, RN, MScN, Leadership Partner Courage Group International is dedicated to building the capacity of individuals and organizations to cultivate authentic leadership, meaningful engagement and right relationship to attain health and harmony. Michelle has had more than 20 years progressive leadership experience in health care organizations and since 1998 has been working as a consultant and coach to leaders in a wide range of organizations and associations. She has supported clients to achieve delighted customers, high trust, a compelling mission, positive revenues and loyal and engaged employees. Her warmth, humour and holistic and participatory approach enable individuals, teams and organizations as a whole to connect in a profound way, to work with their deep essence and tap into their collective intelligence to achieve inspired results. She is passionate about co-creating caring spaces that support learning, creativity, innovation, healing and community building. Michelle is an authorized trainer of the Genuine Contact Program and has facilitated many Open Space Technology meetings nationally and internationally. She co-facilitated the Open Space Technology meeting at the Maritime Conference of the United Church of Canada in May 2011.

**COMMISSIONERS TO THE 41ST GENERAL COUNCIL 2012****Ex Officio**

Tindal, Mardi  
Giuliano, David  
Sanders, Nora  
*Total Ex Officio: 3*

**Alberta & Northwest****Ex-Officio**

Cobb, Jess  
Houle, Armand  
Sinclair, Leigh

**Ministry Personnel**

Boyle, Sally  
Brazier, Beverly C.  
Elliott, Lynn  
Fanning, Sarah  
Hertell, Sue  
Kenney, Jim  
Kersell, Brenda  
Krucik, Donna  
Lumax, Ruth Anne  
Ravenscroft, James  
Rock, Jeffrey  
Strzelecki, Piotr  
Williams, Donalee  
Woodall, Carolyn

**Lay**

Bardock, Edison  
Belke, Megan  
Baverstock, Kathryn  
Calder, Bill  
Janke, Ian  
Johnson, Hugh  
Heesing, Matthew  
Mckelvie, Linda  
McMullen, Helen  
Moore, Katharine  
Mykityshyn, Pamela  
Trenerry, Sonia

*Total Alberta & Northwest:  
29*

**All Native Circle****Ex-Officio**

Hart, Nelson  
Kennedy, Donna  
Standingready, Lorna

**Ministry Personnel**

Jacques, Alan  
Joyea, Maria – X  
Little, Donald  
Muskego, Gloria  
Saulteaux, Bernice  
Schuyler, Phillip – X

**Lay**

Burns, Russell – X  
Hunter, Rita  
Jacobs, Elaine  
Kennedy, Chelsea  
Lightning, Marlene  
McDougall, Murdo – X

*Total All Native Circle: 15*

**Bay of Quinte****Ex-Officio**

Brotherton, Michelle  
Thompson, Norma  
Young, John H.

**Ministry Personnel**

Boyd, Alan  
Canning, Jennifer  
Doyle, Lawrence  
Eviden, Judith  
Hobden, Mary-Jane  
Hollingsworth, Richard  
Holmes, Tom  
Lester, Nancy  
McNally, Ryan  
Patterson, Margie  
Reed, Paul  
Vollmer, Warren

**Lay**

Bown-Kai, Mariko  
Brannen, Carolyn  
Enns, Helmut  
Gidney, Sheila Mae

Guignon, Anja  
Harman, Bronwen  
Kempster, Christine  
Martin, Margaret  
Reed, Daniel  
Reid, Maxine  
Sheaves, William  
Shilling, Dixie  
Smiley, Mary  
Turcott, Betty

*Total Bay of Quinte: 29*

**British Columbia****Ex-Officio**

Brownmiller, Graham  
Dixon, Alvin  
Medland, Karen

**Ministry Personnel**

Carter, Jenny  
Dumont, Alf  
Goddard-Sheppard, Jennifer  
Hamlyn, Eric  
Hobbs, R. Gerald  
McMurtry, Joan  
Olson, Jay  
Paterson, Gary  
Shiels, Leenane  
Simmonds, Keith  
Wright, Ruth

**Lay**

Black-Lock, Jacob  
Bourke, Beth  
Brady, Ruth  
Curtis, Angela  
Daniels, Jean  
Green, Robyn  
Highfield, Jake  
Macdonald, A. Jean  
Madziya, Robert George  
(R.G.)

McLaren, Linda  
Stirling, Leslie  
*Total British Columbia: 25*

**Hamilton*****Ex Officio***

Davies, Thom  
Lowden, Steven  
Reynolds, Keith

***Ministry Personnel***

Blanchard, Diane  
Glennie, Donald  
Godfrey, Lynda  
James, Heather Joy  
James, Orville  
Kim, Lark  
Lawson, John  
McComb, Kellie  
Paradela, Christina  
Pridham, Barry  
Smith-Young, Gregory  
Van Bruchem, Garry  
Vita, Rose Ann  
Wilkie, Robin  
Workman, Lyn

***Lay***

Bean, Tish  
Cobbold, G. Stephen  
Coffman, D. Lewis  
Culp, Judy  
Greig, Patricia  
Hurst, John  
Ing, Amber  
Lothead, John  
MacDonald, Leslie  
Spies, Miriam  
Stewart, Diana  
Stewart-Savage, Catherine  
Tooley, Pat  
Wilson, Sybil  
Wright, Yvonne

*Total Hamilton: 33*

**London*****Ex Officio***

Browning, Paul  
McMillan, Charles  
Wright, Douglas

***Ministry Personnel***

Beattie-Stokes, Anne  
Burton, Larry  
Cameron, Susan  
Clark, Gary V.  
Collins-Barker, Catherine  
Darke, Fred  
Evans, Jim  
Larmond, Cathy  
MacFarlane, Mary Anne  
Marshall, Mark  
Marwood, F. Curtis  
Owens, Michelle  
Pilkey, Bonnie – X  
Powell, Tyler

***Lay***

Butler, Elaine  
Case, Andrew  
Denham, Cameron  
Hall, Louise  
MacDonald, Hillary  
McDonald, Elizabeth Wood  
McMillan, Glenda  
McSwain, Rachel  
Mitchell, Liz  
Moffat, Robyn  
Root, David  
Silverthorn, Mary Anne  
Spence, Vanessa  
Whitton, Patricia

*Total London: 31*

**Manitoba & Northwestern Ontario*****Ex Officio***

janes, barb  
Kinney Matheson, Cheryl  
Stewart, Anna

***Ministry Personnel***

Best, Mary  
Coleman, K. Virginia  
Cook, Jeffrey  
DeLisle, Kenneth  
Gale, Scott  
Highmoor, Kathy  
Kerr, Beth  
Martindale, Doug  
McCarthy, Shannon  
Trono, Lynda

***Lay***

Baker, Lloyd  
Cook, Nova  
Cooper, Sheila  
Dearborn, Joey  
Denton, Ruth  
Fletcher-Cook, Andrew  
Jackson, James (Jim)  
Price, Cynthia  
Rudd, Betty  
Ward, Nona

*Total Manitoba &*

*Northwestern Ontario: 23*

**Manitou*****Ex-Officio***

Harrison, Theodore (Ted)  
 Rogers, William (Bill)  
 Todd, Erin

***Ministry Personnel***

Desilets, Cindy  
 Eckert Tracy, Mary-Jo  
 Ellison, Maureen  
 McVey, Maxine  
 Smith, Joan  
 Walker, Stewart

***Lay***

Black, Rebecca  
 Christian, Elsie  
 Duggan, Emily  
 Hayes, Marguerite  
 Mailloux, Jeff  
 McLay, Brenda

*Total Manitou: 15*

**Maritime*****Ex Officio***

Gregan, J. Ivan  
 King, Meggin  
 Walker, Pauline

***Ministry Personnel***

Anderson, Kathryn  
 Bartlett, Ross  
 Bird-Daley, Doreen  
 Brown, Ruth  
 Bruce, Lloyd  
 Corrigan, Nancy  
 Davis, Allison  
 Doull, Jane  
 Fraser, Bonnie  
 Harrison, Ian  
 Johnston, Beth  
 Kempt, Dianne  
 Kennedy, Phillip  
 Longmoore, Steven  
 Nesbitt, Brenda  
 Sheffield-Bowles, Lori Beth  
 Stevenson, Elizabeth  
 Stone, Calvin  
 Uhryniw, Don

***Lay***

Atkinson, Margaret  
 Buchanan, Robert  
 Buck, Art  
 Clarke, Shirley  
 Courtney, Margaret  
 Ellsworth, Henry  
 Forbes, Angela  
 Gallant, Sheila  
 Hendrickson, Patricia  
 Kelly, Barbara  
 Leslie, Eileen  
 MacAskill, Alice  
 MacLeod, Joan  
 McNabb, Earl  
 Redden-Kelly, Breanna  
 Richardson, Noah  
 Scherzinger, Linda  
 Smith, Fay  
 Trecartin, Brad

*Total Maritime: 41*

**Montreal & Ottawa*****Ex Officio***

Balson, Richard  
 Harrison, Andrea  
 Griffith, Charlotte

***Ministry Personnel***

Baldwin, Mead  
 Bonnar, Arlen John  
 Fines, David  
 Goldberger, Pierre  
 Hamilton, Cathy  
 Hayward, Daniel  
 Lisson, Patricia  
 Montgomery, Anne  
 Piché, Angelika  
 Poirier, Deborah  
 Sherwood, Tom

***Lay***

Ashby, Denis  
 Baldwin, Melissa  
 Beaudoin, Guy-Lin  
 Bernier, Shanna  
 Leduc, Joelle  
 McIntosh, Helen  
 Ovando, Helga-Ximena  
 Sherwin, Miriam

Strong, Hanna

*Total Montreal & Ottawa: 23*

**Newfoundland & Labrador*****Ex Officio***

Blackwood, Wayne  
 Hender, Claude  
 Sanna, Florence

***Ministry Personnel***

Barbour, Stephen  
 Crewe, Dianne  
 Gonese, Wilson  
 Matthews, Guy  
 Potter, Lisa  
 White, Susan

**Lay**

Collins, Sharon  
 Dingwell, Oliver  
 Fox, Betty  
 Hancock, Loretta  
 Hayley, Beulah  
 Knight, Robert  
 Paddock, Ernest  
 West, Roy

*Total Newfoundland &  
 Labrador: 17*

**Saskatchewan****Ex Officio**

Fouhse, Laura  
 Kostichuk, Beverly  
 Wensley, E. Gayle

**Ministry Personnel**

Bullas, John  
 Cantwell, Jordan  
 Coates, Cathy  
 Habonimana, Manasse  
 Karpenko, Cordelia  
 Menyereye, Emmanuel  
 Moors, David  
 Reine, Darrell  
 Rumpel, Donna  
 Sheremeta, Krystal

**Lay**

Anderson, Cathy  
 Barker, Wendy  
 Cline, Chelsea  
 Hayes, Robert  
 Kanhai, Moses  
 Mee, Brandon  
 Sarauer, Nicholas  
 Schweitzer, Ian  
 Thurlow, George  
 Thurlow, Diane

*Total Saskatchewan: 23*

**Toronto****Ex Officio**

Harbridge, Ann  
 Reid-James, Lynella  
 Shewburg, Michael

**Ministry Personnel**

Brown, John  
 Burnett-Cole, Teresa  
 Chapman, Sarah  
 Hilfman Millson, Karen  
 Hill, Lorraine  
 Lee, Amy  
 MacDonald, Colin  
 McNaughton, Peter  
 Nicholson, Brian  
 Remkins, Ingrid  
 Sullivan, Jane  
 Ty, Irene  
 Vanderlugt, Susanne  
 Wheler, Linda  
 Wushke, Ralph

**Lay**

Brown, Harry  
 Edmonds, Patricia  
 Feltrin, Elise  
 Jones, Janet  
 Kitagawa, Victor  
 Kowal, Karen  
 Krauter, Margaret  
 Locey, Michael  
 MacLennan, Angus  
 Marshall, Jim  
 McKinley, Rick  
 Parsons, Linda  
 Piper, Sarah  
 Rodgers, Patricia  
 Thompson, Linda

*Total Toronto: 33*

**Overseas Personnel**

Ferguson, Christopher  
 Greenaway, Kristine  
 Witmer, Robert

*Total Overseas: 3*

**Chairs of Permanent  
 Committees**

Hunter, Donald  
 Jones, Raymond  
 Murton, Tracy  
 Stott, Paul  
 Williams, Christine

*Total Chairs: 5*

**Additional Executive  
 Members**

White, James (Jim)  
 Gabriel, Susan  
 Queskekapow, Grant  
 Brown, Adam  
 Phillips, Colin  
 Kim, John  
 Beaudry, Nicole  
 Manga, Marie Claude  
 Cornelius, Brian  
 Schiebout, Arlyce

*Total Additional: 10*

*Grand Total: 358*

X – Commissioners who were  
 unable to attend and were  
 not replaced by alternates

## Letters and Commissioner Information

### LETTER FROM THE MODERATOR, MARDI TINDAL

Dear Friend,

May 11, 2012

The Peace of Christ be with you as you prepare for the 41st General Council of The United Church of Canada. Thank you for accepting this call.

The General Council has fundamental responsibility for The United Church of Canada's identity as a church, and for the ways in which we connect with each other within it.

Our theme "Seeking, Loving, Walking/Rechercher, Aimer, Cheminer" (based on Micah 6:8) will guide us as we seek to be clear about the identity and connectional nature of our church.

Micah 6:8 is foundational to *who* we are, a guide to *what* we do; and a guide to *how* we live and work together. This passage has had a powerful presence in the life of our church since birth. Article XIV of our Basis of Union states, "We believe that God requires of every man to do justly, to love mercy and to walk humbly with God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the Kingdom of God is to be made manifest." And this core belief has been carried into our more recent statements of faith (although we now adopt more inclusive language to express it).

Micah was speaking to people at a time when they had ceased being nomadic. They had become settled into their own ways and forgotten God's ways, thereby *losing* their true way. God's word reorients. This is our biblical story and living Word for us.

Another foundational scripture passage to the life of our church comes to mind. John 12, verses 20–26 was central to our first service of worship on June 10, 1925. I can only imagine how these words sounded to those who had decided that the church as they had known it would die so that the church as we know it would be given life. Eugene Peterson puts John's words like this:

"Listen carefully: Unless a grain of wheat is buried in the ground, dead to the world, it is never any more than a grain of wheat. But if it is buried, it sprouts and reproduces itself many times over. In the same way, anyone who holds on to life just as it is destroys that life. But if you let it go, reckless in your love, you'll have it forever, real and eternal."

You will make important decisions at this General Council which will, I am confident, reflect our intention to be reckless in God's love. We will answer anew the question of what God requires of us today: seeking, loving, and walking humbly.

Please prepare well, bringing to each of these pages a corresponding prayer, listening for what is required.

In the abundant Peace of Christ,  
Moderator Mardi Tindal  
The United Church of Canada/L'Église Unie du Canada

**LETTER FROM THE GENERAL SECRETARY, NORA SANDERS**

Dear Commissioners and Guests,

*What does the Lord require of us?* As Christians, this question is part of our daily journey. In August we will gather in Ottawa to talk about what this means for us as a church.

There was a youth-led worship based on Micah 6:8 at the Arnprior Conference in 2005, and I remember thinking then how the simple words of that familiar passage continue to offer guidance and insight, every time we return to them.

Perhaps the Arnprior Conference is in my thoughts just now because when I attended it, I thought it was the first and last time that I would ever speak at a national meeting of the United Church. That was before I was in this role, or any role with the United Church other than being part of a congregation. Isn't it funny how hard it is to foresee the future.

As we gather for the 41st General Council of The United Church of Canada in a few weeks, we will be entering an important time of decision making. This will be a time to make decisions on many topics, but perhaps even more important, it will be a time to share our hopes, dreams, and yes even our fears, about the future of the United Church.

There is a lot of reading to do as you prepare for General Council, but may I recommend that the very first thing on your list be the *State of the Church Report*. This is a background paper, not a decision paper. It has been prepared to give background on the context for all that we will do together there. The report sets out some sobering facts about church and society, but it isn't meant to be depressing. We are in a time where we need to accept change—but that also makes it a time of great opportunity as we discover how to live and share our faith, in 21st-century Canada.

The State of the Church Report is on the website for the 41st General Council, along with other information about the business, the location, the meeting arrangements—a whole range of things that are meant to be helpful to everyone coming to General Council.

New information is being posted weekly, as it becomes available. These days everyone is doing more work electronically, and that applies to the General Council too. In previous years, part of the workbook was sent out in early May, and the rest of it, including the proposals that come from Conference annual meetings, went out in late June or early July. This time, all the early materials are on the Web, and the workbook that goes out at the beginning of July will contain all the necessary material. You will be able to choose whether to just work with the material on the Web, request a hardcopy workbook, or choose a memory stick for your computer.

There will be a lot to read, but there is a conscious effort being made to keep reports to less than 10 pages. Sometimes there will be links to more background information for those who want more detail.

Having so much information on the Web and available electronically is intended to be helpful, not intimidating. For those without access to all the technology, or those not comfortable with

these formats, either the General Council Office or your Conference office can make hard copies for you.

There is a lot to read and to think about as you prepare for General Council, but remember, you have been chosen to come because of your own involvement in the United Church, and the most important thing that you will bring with you is your knowledge and understanding of the church where you live. That, and an open mind that will let you learn and discern with the others you meet at General Council.

At General Council, we will be paying special attention to the United Church's commitment to being an Intercultural Church. This is something that we continue to live into, and General Council is a wonderful opportunity for opening ourselves to diverse parts of the United Church. The words of the Whole People's Covenant, which will be on the website and in the workbook, help define the way we seek to work together.

You may have noticed something special about this General Council. We have a record number of people who have been nominated for Moderator—so far! I find that so encouraging! At this significant time in our church's history, a record number of people feel called to offer their gifts in this way. In choosing the person who will offer spiritual leadership to us all over the next three years, we will be making an important decision about the future of The United Church of Canada.

Finally, but perhaps most important, I hope that as you prepare for General Council, you will take some time, individually or with others, to reflect on the Micah 6:8 passage that forms the basis for this year's theme. I'm going to do that, and I look forward to being with you in August to seek, love, and walk together.

Nora Sanders  
General Secretary, General Council  
The United Church of Canada

## **THE STATE OF THE CHURCH 2012**

**Origin:** General Secretary, General Council

### **Purpose of This Document**

There are choices to be made for The United Church of Canada, and dreams to be nurtured, as we seek to serve God faithfully in the 21st century. The facts and trends documented here provide the context for the decisions to be made at General Council. This report offers vital information for all commissioners coming to the 41st General Council this August and seeks to sketch the larger picture that connects the many parts of who we are as a denomination.

### **Where We Have Come From**

The United Church of Canada was created by an Act of Parliament in 1925. It is hard to imagine Parliament getting involved in the creation of a church today. Much of the commentary of United Church leaders in the first few decades had to do with the desire to make Canada a nation that lived by Christian principles. In our increasingly diverse Canadian society, the old assumptions of a common faith background no longer apply.

The median age of the active members of United Church congregations who responded to the recent United Church Identity Survey was 65. If this is an accurate reflection of who our church is, it means that most of the people active in the church today grew up saying the Lord's Prayer every day in school, taking for granted that most Canadians were Christians, going to the United Church because that is where their parents took them as children, and understanding regular church attendance to be one of the duties of life. During the lifetimes of these people, the demographics of the United Church have changed dramatically, as have the demographics of Canadian society.

Younger people who are active in the church today have had quite a different experience, generally. As people of faith, they are more exceptional in the culture of their generation. Their involvement speaks of genuine commitment and willingness to be different from their peers.

Our church's 2010 statistics show a clear drop in church participation and membership in the last 50 years. For example, in 1960, the church welcomed 66,226 people (adult and children) into the church by baptism, and 40,482 by profession of faith. In 2010, 9,733 baptisms and 3,847 professions of faith were recorded.<sup>1</sup>

### **Today's Context**

The United Church has fewer and older people in the pews, a pattern we share with other Protestant denominations in Canada, the United States, and much of the Global North. Having fewer worshippers also means there are fewer financial donors. Churches are not alone in this—from service clubs to lodges to political parties, Canadians are not aligning with institutions as they once did.

Recent University of Toronto research on the United, Presbyterian, and Anglican churches in Canada found that all three denominations witnessed significant growth immediately after World War II and into the 1950s, which came to a dramatic end in the late 1950s and early 1960s.

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<sup>1</sup> Data accessed from The United Church of Canada's Statistics and Information office.

Membership, baptism, and Sunday school enrolment numbers continue to decline for these denominations.<sup>2</sup> Similar trends are reported for mainline denominations in the United States.<sup>3</sup>

Ministers, theologians, and church historians alike are discussing the immense changes that churches in North America are facing. Harvey Cox talks about this in his book *The Future of Faith*, where he separates the history of Christianity into three periods: the Age of Faith, from the time of Jesus until about 400 CE (the time of Constantine); the Age of Belief, between the fourth and the twentieth centuries; and the Age of the Spirit, now dawning.<sup>4</sup>

In *The Great Emergence*, Phyllis Tickle writes of shifts that take place every 500 years in church history, akin to “great rummage sales,” and suggests that we are in one of those times right now.<sup>5</sup> According to writer Diana Butler Bass, we are entering a period of what could be called a “new awakening”: Christianity is moving from being a religion about God to being an experience of God, and we are heading back to our origins.<sup>6</sup>

We are in a time of change not only in the church but also in society. Canada is in an era of rapid growth and urbanization. According to the federal government’s latest population data, in 2011 70 percent of Canadians lived in cities with populations over 100,000. Six metropolitan areas account for nearly 50 percent of Canada’s population: Calgary, Vancouver, Edmonton, Ottawa-Gatineau, Toronto, and Montreal.<sup>7</sup>

In contrast, the majority of United Church congregations are located in rural areas, small towns, and smaller cities. More than 50 percent of United Church congregations and 30 percent of members are in communities with populations of fewer than 2,000. Twenty-three percent of congregations and 26 percent of members are in communities with a population between 2,000 and 30,000.<sup>8</sup>

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.

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<sup>2</sup> Brian Clarke and Stuart Macdonald, Working papers on research on the Church in Canada, <http://individual.utoronto.ca/clarkemacdonald/clarkemacdonald/Welcome.html>, accessed December 2011.

<sup>3</sup> David A. Roozen, *A Decade of Change in American Congregations 2000–2010*, p. 16. Available at <http://faithcommunitiestoday.org/research-reports-2010>.

<sup>4</sup> Harvey Cox, *The Future of Faith* (New York: HarperCollins, 2009), front flap.

<sup>5</sup> Phyllis Tickle, *The Great Emergence: How Christianity Is Changing and Why* (Grand Rapids, MI: Baker Books, 2008).

<sup>6</sup> Butler Bass argues that there have been three “great awakenings” in America. The first happened around 1730–1760 and was the time of the great evangelical preachers. The second was 1800–1830, which began the voluntary system for church membership and the history of benevolent work and missions. The third was 1890–1920, which was a combination of the social gospel movement and the Pentecostal movement.

<sup>7</sup> Statistics Canada, *The Canadian Population in 2011: Population Counts and Growth*, [www12.statcan.gc.ca/census-recensement/2011/as-sa/98-310-x/98-310-x2011001-eng.cfm](http://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-310-x/98-310-x2011001-eng.cfm).

<sup>8</sup> “The State of the Church,” *Record of Proceedings of the 40th General Council 2009*, pp. 69–77. Available at [www.united-church.ca/general-council/gc40](http://www.united-church.ca/general-council/gc40).

Canada has the highest rate of growth among the G8 nations. This is mostly due to immigration.<sup>9</sup> In 2006 the proportion of the foreign-born population who were born in Asia and the Middle East (40.8 percent) surpassed the proportion born in Europe (36.8 percent). This population trend underlines the importance of the 39th General Council 2006's decision to become an intercultural church.

Respected United Church theologian Douglas John Hall has referred to “the end of Christendom,” and yet has offered words that bring hope in the midst of great change:

*We are to decrease in order that the Christ may increase. We cannot enter this new phase without pain, for truly we have been glorious in this world's own terms. It seems to many of us a humiliation that we are made to reconsider our destiny as “little flocks.” Can such a calling be worthy of the servants of the Sovereign of the Universe?*

*Yet, if that Sovereign be the One who reigns from the cross, could any other calling be thought legitimate?*<sup>10</sup>

Change is being thrust upon us, but let us not forget the larger context. We are part of a movement that began roughly 2,000 years ago, when people were called to leave behind their familiar lives and follow the way that Jesus led. The things that Jesus said and did as he encountered strangers—breaking bread with outcasts, healing the sick—were a great challenge to the religious leaders of his time. Those who seek to follow Jesus, as we do, have invented and reinvented “church” many times over the centuries. We do not always welcome change, but it does give us the opportunity to reshape our structures and our lives, aligning them anew to the core of our faith.

### **The Face of the United Church in 2012**

In 2011, the United Church undertook the largest study of its members in the history of the church. The Identity Survey provided detailed information about the people in our pews today. For example:

- The majority of respondents attend services weekly (85.7 percent). More than 75 percent of respondents attend church meetings, and 83.5 percent volunteer in their congregation.
- Approximately 80 percent of respondents are mature adults aged 50 years and older who are able to actively live out their commitment to their church and faith.
- Most church members feel very connected to their local church and think of themselves as members of a local congregation (94 percent) more than of a national denomination (73 percent).
- They believe regular church attendance (65.9 percent) and supporting their local congregation financially (61.7 percent) are important to one's faith.
- Prayer makes a difference in what happens in their personal lives (88.9 percent).

<sup>9</sup> Statistics Canada, *The Canadian Population in 2011*, p. 4.

<sup>10</sup> Douglas John Hall, *The End of Christendom and the Future of Christianity* (Valley Forge: Trinity Press, 1998), p. 66. Used by permission of Wipf and Stock Publishers, [www.wipfandstock.com](http://www.wipfandstock.com).

- They put a high value on a church that is welcoming (71 percent) and supportive (61 percent), where faith is translated into action (50 percent), and where belief is not a matter of dogma but of questioning, debate, doubt, and ongoing discovery.
- Most respondents agree that the renewal of the United Church is an important ministry goal in the 21st century. Nearly 80 percent agree that God has important work for the United Church to do, and the United Church is uniquely equipped to do it.<sup>11</sup>

Alongside the aging demographic of our church, an active body of youth and young adults are offering important insights into ways of being church in a new society. Whether through mass gatherings like Rendez-vous, participation in Cruxifusion, responses to the 2011 Youth Study (a companion study to the Identity Survey), or involvement in local congregations or in social action, young people are leading the church toward new expressions of ministry in the world.

Mission and ministry take many forms in the United Church, but those who serve as ministry personnel offer key leadership in congregations and other ministries. At present, the United Church is served by approximately 1,970 ordered ministry personnel in paid accountable positions. There are some troubling trends in the demographics of our ministers. Of the 1,970 ordered ministry personnel serving in pastoral charges as of April 2011, 6 (0.3 percent) were under the age of 30, 383 (22 percent) were under the age of 50, and 1,376 (78 percent) were 50 years of age or older.<sup>12</sup> The average age was 56. Whereas some theological schools report the enrolment of more students in their 20s and early 30s than in recent years, our ministry demographics show a clear need to be identifying, calling up, and retaining younger ministers, drawing from the diverse communities in Canada those who may serve faithfully and challengingly in the vocation of ministry.

An increasing number of pastoral charges are being served by part-time ministers. Often this relates more to the ability to pay than to the need for ministry. This is a concern when there is such a clear need to call up new ministry leaders to replace the majority who are nearing retirement. Most people preparing for a lifetime vocation need full-time employment. Some presbyteries are exploring new models for ministry, such as having a single full-time minister serve several congregations, or supporting and empowering lay leaders.

On the more positive side, 94 percent of the ministers who participated in the Collaborative Research Project in 2011 said that they were either somewhat or very proud of being ministry personnel in The United Church of Canada.<sup>13</sup> The survey respondents strongly affirmed the strength and value of the relationship between pastoral charges and ministry personnel, while also expressing a need to build stronger collegial relationships and to improve the level of support ministry leaders receive from the church.

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<sup>11</sup> Jane Armstrong Research Associates, *Executive Summary: The United Church of Canada's Identity Survey 2011*. Available at [www.united-church.ca/general-council/gc40](http://www.united-church.ca/general-council/gc40).

<sup>12</sup> Data accessed from The United Church of Canada's Statistics and Information office.

<sup>13</sup> MNP LLP, *Effective Leadership & Healthy Pastoral Relations Collaborative Research Project: Report of Findings*, presented at the meeting of the Executive of the General Council, Toronto, November 12–14, 2011. Available at [www.united-church.ca/general-council/gc40](http://www.united-church.ca/general-council/gc40).

### *Our Theology*

We are a Christian Protestant denomination unique to Canada, yet we share commonalities with Christian churches everywhere. In earlier times, it could be assumed that there was a general understanding in Canadian society of what it meant to be a Christian, as it was the dominant faith of the culture. It was possible, in other words, to live as a cultural Christian in Canada without thought to professing one's faith or making choices distinct from the society.

These assumptions are no longer true. In fact, in a country where increasing numbers of people have no experience of church, general understandings of Christianity often stem from portrayals of Christians in the mass media rather than from first-hand experience. The impression of Christianity that people get from these sources is often quite different from the core faith of The United Church of Canada.

From the Twenty Articles of Faith in our founding documents, to the 1940 Statement of Faith, to A New Creed, to A Song of Faith, United Church beliefs have been set out in ways that relate our lives as followers of Christ to our actions in our world, in the context of our place and time. We read the gospel stories as a call to love our neighbour and to seek justice and resist evil. Because we understand the definition of "neighbour" to be very broad, we see ourselves committed to an expanding inclusiveness. As a church that was created from the coming together of several churches and born in the dream of Christian unity, we place a high importance on relationships with other Christians and with people of other faiths. Our congregations enjoy a range of theological perspectives, and see asking questions as a necessary part of deepening our faith.

The research that led to the Emerging Spirit project confirmed that experience motivates involvement and faith. Engagement is necessary for mission to become meaningful. Faith emerges out of the experience of God's presence. Our faith has at its core the sense that Jesus is in the midst of the community. The United Church offers a sense of belonging to all who come.

### *The Church's Finances*

The United Church is experiencing financial constraints compared to previous times. Many, if not most, congregations are struggling to meet local costs. Presbyteries struggle to collect assessments from congregations, and Conferences are managing tighter budgets. We can no longer rely on Mission and Service donations, since giving patterns to the fund are in flux. Mission and Service contributions represent the mission commitment of the whole church, but they have been lower overall in the past couple of years even as costs have increased. This has resulted in reductions to General Council Office expenses, which have in turn required reductions in staff as well as cuts to grants and programs. Since General Council is the major funder of Conferences, outreach ministries, and Aboriginal and other specialized ministries, future reductions will affect all parts of the church as we know it today.

United Church congregations are funded by local offerings, endowments, investments, and property rentals. In 2010, 3,196 United Church congregations raised \$393.8 million for all purposes. Of that, 67 percent came from offerings alone, and the remainder from other revenue streams.

Congregations are financially prudent in their operations. While over the course of the past decade the number of people giving to local expenses declined by 25.4 percent (345,654 to 257,799), the average amount each congregation raised per year increased by 23.8 percent (\$93,300 to \$123,200—or, adjusted for inflation, from \$93,300 to \$114,850).

Under the United Church's bylaws, presbyteries have the authority to assess 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 85 presbyteries, and \$4.5 million by the 13 Conferences. Total expenses for the Conferences amount to \$10 million a year, and they are funded by presbytery assessments, the \$4.4 million that General Council provides in grants from the Mission and Service Fund, and other sources. As local financial pressures mount, assessments are increasingly a source of friction and debate. Conference grants from the General Council face financial pressure and are projected to decline in the next triennium, also.

General Council finances depend on the contributions that congregations and church members voluntarily make to the Mission and Service Fund. Unlike presbyteries and Conferences, the General Council does not have authority to assess other courts of the church. The Mission and Service Fund, which provides more than three-quarters of the General Council's budget, remained constant at about \$30 million per year from the mid-1980s to 2009. In the past couple of years it has come in below this mark. With inflation, that means the Mission and Service Fund's support of the General Council's work on behalf of the church has been reduced by 50.4 percent since the 1980s.

The General Council Office's operating budget, excluding the operation of the self-funded pension and benefits plans, is \$42.6 million for 2012. Of that, roughly 67.6 percent comes from the Mission and Service Fund, 19 percent from our reserves and bequests, 4.3 percent from book sales and other revenue, and 9 percent from other sources.

Over the last decade, the General Council has had the benefit of investment income, existing reserves, and a large bequest to help fund work in excess of what the Mission and Service Fund alone would allow. Even with this extra, non-recurring revenue, significant staff downsizing has been required. The extended period of low investment returns that is likely to continue into the foreseeable future further limits the resources available to the General Council.

The 2011 to 2013 budget, as approved by the Executive of the General Council in November 2011, addressed several factors regarding the operation of the General Council and its office:

- The budget acknowledged that donations to the Mission and Service Fund have not increased and are now projected to decline.
- The United Church is no longer able to rely on reserves to balance its budget.
- The Executive recognized the need for flexibility to accommodate emergent work.

In May 2010, the Executive made decisions that combined priority setting and expenditure reduction in order to meet its targeted budget for 2011 to 2013. This included eliminating a significant number of General Council Office staff positions in 2010, the second round of staffing cutbacks in three years. In addition, the church reduced its global partner grants and mission support grants.

Interestingly, as contributions to the Mission and Service Fund have begun to decline with smaller church membership, there has been an *increase* in the amount given per person. Patterns of contributions to *congregations* have been stronger than those for the Mission and Service Fund.

The financial contributions of members and adherents fund the mission and ministries of The United Church of Canada across all four courts. To date, the church has been able to supplement this income by drawing from the church's assets. This practice cannot be continued in the long term without injecting significant new resources into the church's reserves.

Church closures and amalgamations also play a role in the future of our ministry and denomination. Letting go of treasured buildings and all that they represent of our past life is a painful part of our transformation as a church. Some United Church congregations and presbyteries are facing these difficult changes with an eye to the future, finding, in releasing these historical assets, opportunities to create new resources for transformation and to invest in new ministries. At times, a portion of the proceeds of sale are directed to the Mission and Service Fund. Increasingly, congregations are working with the United Church Foundation to establish funds to support the development of new forms of ministry. Converting capital assets into these kinds of "forever funds" rather than simply spending as we go is very important to the future sustainability of the United Church.

Currently, The United Church of Canada spends more than we take in. This pattern is clearly not sustainable. Given the current size of our membership and the current funding models, we need to review and adjust our spending decisions as we look forward as a denomination and courageously imagine what it means to be a church 20, 50, and 150 years into the future. Discouraging as this may sound, we know that our faith is about far more than money. The need for change holds within it the seed that will become new life for our church.

More information about church finances is available in appendices A and B.

### **Our Mission in Canada and the World**

Our understanding of mission and partnership has changed dramatically since the early days of our church. Where we previously sent missionaries around the world and to mission sites in Canada, we have moved to the practice of working with and through partners.

In 2009 and 2010, the United Church reviewed our partnership principles and program through the lens of empire. Concerned with increasing demands and capacity issues, the church also studied its ability to sustain its existing global partnership program. This resulted in the development of a sustainable and vibrant global partnership program housed in the church's Partners in Mission Unit and supported by three program areas: public witness, global regional partnerships, and people in partnership. This new model was also designed to embrace a new articulation of partnership principles and to expand our capacity to engage the whole church more deeply in global mission.<sup>14</sup> The total number of partners is being reduced from about 150

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<sup>14</sup> *Review of Global Partnership Principles and Practices in the Context of Empire: Report to the Executive of General Council*, presented at the meeting of the Executive of the General Council, Toronto, November 15–17, 2008. Available at [www.united-church.ca/partners/global/principles](http://www.united-church.ca/partners/global/principles).

in 2007 to about 100 by 2014. About 60 partnerships are ending even while several new arrangements are emerging that reflect the United Church's commitments to systemic justice (i.e., racial justice, sexual orientation, poverty, etc.), ecumenism, and interfaith relations.

A newly created Partner Advisory Council met for the first time in the fall of 2011. This body enables partner voices to be heard at all levels of the United Church, and affirms their role in accompanying the church as it continues to live out God's mission.

Throughout the life of the United Church, we have been an active voice on global and social issues. Although this has always been important to us, the issues have changed over the years. Through the theme of justice in the midst of empire, some of the current issues include climate change and ecological justice, resource extraction, peace with justice and the growing need for ecumenical accompaniment programs like those in Israel/Palestine and Colombia, food policy and security, sustainable development, and living in right relations with Indigenous peoples.

The mission of the church is lived out in all courts of the church, with congregations, presbyteries, and Conferences offering leadership in their own locations as well as through the work they support nationally. We strengthen one another to work, through God's grace, for a better world. As such, we co-operate and collaborate with other churches, faith traditions, and people of goodwill on social justice projects to protect the most vulnerable.

### **Our Journey Forward**

Our church is in a time of change, and this can be both painful and exciting. We feel sadness at things that cannot continue, but this is also a time of opportunity. We are free to question assumptions about how things are supposed to be, let go of what once was, and embrace new possibilities and ways of being church that remain faithful to the example of Jesus in our place and time.

The consultation across the United Church that led to the development of the report *Planning for a Future Grounded in Faith and Action*, and the decisions by the Executive in May 2010 based on that report, set in motion processes for forward-looking change.<sup>15</sup> The major impetus came from a need to reduce expenditures, but the conversations that developed offered rich insights about the nature, identity, and calling of the church, and what it means to be Christian in Canada today.

Some painful decisions have been made already. But in the midst of endings, there have been new beginnings, too. *The Manual* has been rewritten in a simpler form (to be offered for the approval of the 41st General Council 2012), with the purpose of freeing the church to focus on faith more than on process. Extensive work has been done to develop proposals for the General Council on new ways to support ministers, pastoral charges, and pastoral relationships. A New Ministries Fund was established and funds dispersed to innovative projects, and the United Church Foundation has expanded partnerships with congregations for long-term investment in developing new ministries. EDGE: A Network for Ministry Development has been created by

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<sup>15</sup> Report presented at the meeting of the Executive of the General Council, Toronto, May 1–3, 2010.

the General Council to support the positive transformation of ministries according to needs felt across the United Church.

At this point, the minor tinkering that could be done has been done. A good hard look at our structures is needed to determine the scale of our work that is appropriate—and possible—in our future. Sustainability is an economic, social, and environmental concept that involves meeting the needs of the present without compromising the ability of future generations to meet their own needs. For the church, sustainability means responding to God’s mission for the church while developing the opportunity for future generations to respond to their call to mission. The next set of decisions will need to look deeper, and dream larger, to plant the seeds for the church we need to be in the 21st century.

As one of our younger ministers commented in a recent blog post:

*As leaders, or perceived leaders, we need to begin to show a better way. Our churches need to show that it’s not about us who gather in the building, but rather what happens in the community.... This is not an overnight change. This is a change that is going to take some time because it requires a drastic change of attitude. It means letting down our guards that we hold so tight and getting open and vulnerable to the stories around us.*<sup>16</sup>

Changing times are times of opportunity and hope, times to engage in fresh ways and to include new people. The calling to journey to places unknown is central to Christian life in all times.

Commissioners to the 41st General Council 2012 will come together this August to pray, to learn from one another, and to feel the presence of the Holy Spirit in their decision-making. They will be inspired by the love of Jesus Christ, and guided in their work by the age-old words of scripture that have inspired the theme for this General Council:

*[W]hat does the Lord require of you  
but to do justice, and to love kindness,  
and to walk humbly with your God?  
—Micah 6:8*

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<sup>16</sup> Nick Phillips, “Leadership and Change, Let’s Get Going!” *Maritime Preacher* (blog), March 16, 2012, <http://maritimers.ca/2012/03/leadership-and-change-lets-get-going/>.

**Appendix A: General Council Financial Outlook**

**United Church General Council Financial Dashboard**

<b>FINANCIAL MEASURE</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012 Plan</b>	<b>2015 Fcst</b>	<b>Trend</b>	<b>Measure</b>	<b>Risk</b>
<b>OPERATING</b>						↓	<b>Break-even</b>	<b>MED.</b>
<b>RESERVES</b>						↓	<b>30 % minimum</b>	<b>HIGH</b>
<b>M &amp; S</b>						↓	<b>Sustain \$30 million</b>	<b>MED.</b>
<b>Congregation Financial Health</b>						↓	<b>Break-even</b>	<b>MED.</b>

Good	Warning	Bad
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As General Council finances affect the whole church, we will inevitably need to become more scale-appropriate and consider the kind of fundamental restructuring already underway in many other denominations.

(Source: Permanent Committee on Finance, *Accountability Report to the Executive of the General Council*, February 29, 2012.)

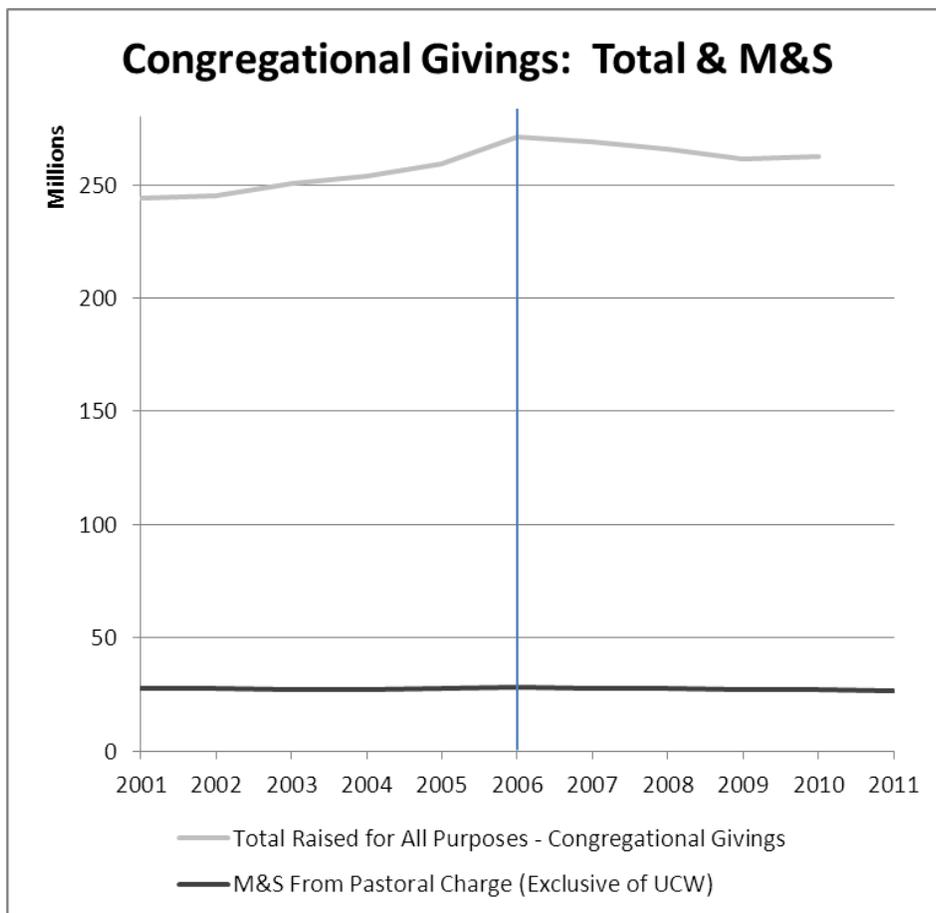
**Appendix B: Congregational Giving and Financial Reserves**

*Congregational Figures and M&S Contributions*

	<b>1990</b>	<b>2010</b>	<b>Percentage change</b>
Congregations	4,081	3,196	-21.69%
People at worship	338,040	174,660	-48.33%
M&S givers	221,509	116,349	-47.47%
Dollars per person	\$123	\$256	+108.13%

*Congregational Giving*

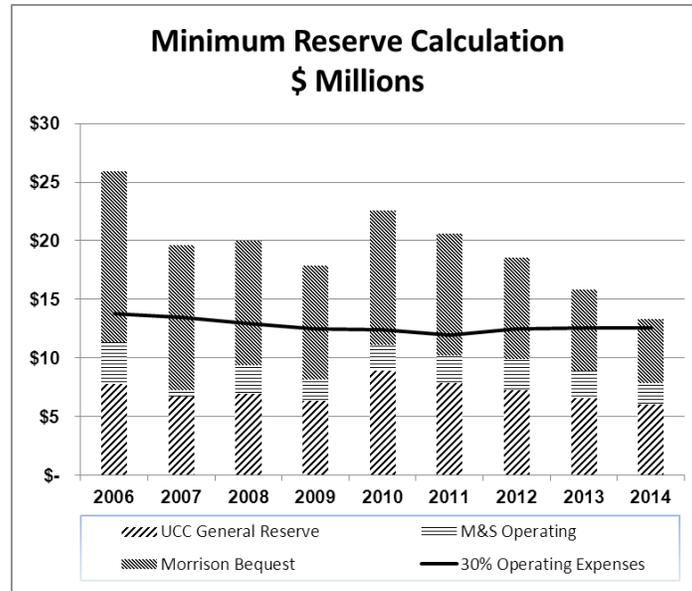
The chart below shows that congregational giving—excluding UCW and bequests—has been in decline since 2006. Reduced funds over four years for the work of the congregations are -3.1 percent and for Mission and Service are -3.9 percent.



(Sources: *Year Book 2010: Volume I*; Mission and Service normalized 2011 results.)

*Minimum Reserve Calculation*

The General Council has been intentionally using Morrison Bequest monies and other available financial reserves to fund the current level of work. Our capacity to do this is coming to a close.



The chart indicates we will reach our minimum reserve threshold (30 percent of annual operating budget) in 2014. This could happen earlier if our M&S goals fall short.

(Source: Permanent Committee on Finance, *Accountability Report to the Executive of the General Council*, February 29, 2012.)

## L'ÉTAT DE L'ÉGLISE 2012

Source : Secrétaire générale, Conseil général

### But de ce document

Si nous voulons servir Dieu fidèlement au cours du 21<sup>e</sup> siècle, il y aura des rêves à poursuivre et des choix à faire pour l'Église Unie du Canada. Les faits et les tendances documentés ici fournissent le contexte dans lequel seront prises les décisions du Conseil général. Ce rapport propose de l'information essentielle pour toute personne déléguée au 41<sup>e</sup> Conseil général en août prochain, et brosse un tableau d'ensemble permettant de faire des liens entre tous les aspects de ce que nous sommes comme dénomination.

### D'où nous venons

L'Église Unie du Canada a été créée par une loi fédérale en 1925. De nos jours, il est difficile d'imaginer le Parlement impliqué dans la création d'une Église. En grande partie, les propos des leaders des premières décennies de l'Église Unie évoquaient le désir de faire du Canada une nation vivant selon des principes chrétiens. Dans notre société canadienne actuelle de plus en plus diversifiée, ces vieux présupposés d'un contexte religieux commun ne s'appliquent plus.

L'âge moyen des membres actifs des paroisses de l'Église Unie qui ont répondu à notre récent sondage sur l'identité de l'Église Unie était de 65 ans. Si cette statistique reflète fidèlement ce que nous sommes comme Église, cela veut dire que la plupart des gens actifs dans l'Église d'aujourd'hui ont grandi en récitant chaque jour le Notre Père à l'école, en supposant que la plupart des Canadiens et Canadiennes étaient chrétiens, en fréquentant l'Église Unie comme enfants parce que leurs parents les y amenaient, et en comprenant qu'aller à l'église faisait partie des devoirs de la vie. Mais au cours de la vie de ces personnes, la réalité démographique de l'Église Unie, tout comme celle de la société canadienne, ont changé dramatiquement.

Les jeunes gens qui sont actifs dans l'Église aujourd'hui en ont en général une expérience passablement différente. Comme personnes de foi, ils représentent l'exception pour la culture de leur génération. Leur implication traduit un engagement véritable et une volonté de se démarquer de leurs pairs.

Les statistiques de 2010 de notre Église démontrent une baisse notable de participation et de membership en comparaison des 50 dernières années. En 1960, par exemple, l'Église a accueilli 66 226 (adultes et enfants) dans ses rangs par le baptême, et 40 482 par profession de foi. En 2010, seulement 9 733 baptêmes et 3 847 professions de foi ont été inscrits aux registres.<sup>1</sup>

### Le contexte actuel

Maintenant, l'Église Unie compte moins de gens dans ses bancs, et ceux qui restent sont assez âgés. C'est un modèle que nous partageons avec d'autres dénominations protestantes au Canada, aux États-Unis, comme dans l'ensemble des pays de l'hémisphère Nord. Moins de paroissiens signifie également moins de donateurs. Mais les Églises ne sont pas seules dans cette situation – c'est aussi le cas des associations d'entraide, des loges, et des partis politiques. Les Canadiens ne s'alignent plus sur des institutions comme par le passé.

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<sup>1</sup> Données fournies par le bureau de Statistique et d'information de l'Église Unie du Canada.

Une récente recherche de l'Université de Toronto sur les Églises Unie, Presbytérienne et Anglicane au Canada a démontré que ces trois dénominations ont connu une croissance significative juste après la Deuxième Guerre mondiale et jusque dans les années 1950. Puis cette croissance a chuté dramatiquement à la fin des années 1950 et au début des années 1960. Depuis lors, les réceptions de membres, les baptêmes et les inscriptions à l'école du dimanche continuent de diminuer pour ces Églises.<sup>2</sup> Des tendances similaires font l'objet de rapports pour les Églises traditionnelles aux États-Unis.<sup>3</sup>

Les pasteurs, les théologiens, de même que les historiens de l'Église débattent des immenses changements auxquels les Églises d'Amérique du Nord sont confrontées. Harvey Cox en parle dans son livre, *The Future of Faith*, où il distingue trois périodes dans l'histoire du christianisme : l'âge de la Foi, de l'époque de Jésus à environ 400 de notre ère (au temps de Constantin), l'âge de la Croyance, entre le quatrième et le vingtième siècle, et l'âge de l'Esprit, dont nous vivons l'aube.<sup>4</sup>

Dans son ouvrage *The Great Emergence*, Phyllis Tickle parle de changements qui se produisent tous les 500 ans dans l'histoire de l'Église. Des changements qui ressemblent à de « grosses ventes de garage ». Elle croit que nous sommes en train de vivre une telle période.<sup>5</sup> Et, selon Diana Butler Bass, nous entrons dans une époque que l'on pourrait qualifier de « nouveau réveil » : le christianisme s'éloigne d'une religion qui décrit Dieu pour devenir une expérience de Dieu. Nous retournons ainsi à nos origines.<sup>6</sup>

Nous vivons un temps de changement non seulement dans l'Église mais aussi dans la société. Le Canada traverse une ère de croissance et d'urbanisation rapides. Selon les dernières données démographiques du gouvernement fédéral, en 2011, 70 pourcent des Canadiens vivaient dans des villes de plus de 100 000 habitants. Six régions métropolitaines représentent près de 50 pourcent de la population canadienne : Calgary, Vancouver, Edmonton, Ottawa-Gatineau, Toronto, et Montréal.<sup>7</sup>

Par contre, la majorité des paroisses de l'Église Unie sont situées dans des régions rurales, les villages et les petites villes. Plus de 50 pourcent des paroisses et 30 pourcent des membres de l'Église Unie se trouvent dans des communautés de moins de 2 000 habitants. Vingt-trois

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<sup>2</sup> Brian Clarke et Stuart Macdonald, *Working papers on research on the Church in Canada*, <http://individual.utoronto.ca/clarkemacdonald/clarkemacdonald/Welcome.html>, consulté en décembre 2011.

<sup>3</sup> David A. Roozen, *A Decade of Change in American Congregations 2000–2010*, p. 16. Disponible au <http://faithcommunitiestoday.org/research-reports-2010>.

<sup>4</sup> Harvey Cox, *The Future of Faith* (New York: HarperCollins, 2009), rabat frontal.

<sup>5</sup> Phyllis Tickle, *The Great Emergence: How Christianity Is Changing and Why* (Grand Rapids, MI: Baker Books, 2008).

<sup>6</sup> Diana Butler Bass soutient qu'il y a eu trois « grands réveils » en Amérique. Le premier est survenu autour de 1730-1760. C'était le temps des grands prédicateurs évangéliques. Le deuxième est arrivé vers 1800-1830 avec le début du système de membership volontaire dans l'Église et l'histoire du travail bénévole et des missions. Le troisième, qu'elle situe entre 1890 et 1920, combine le mouvement d'évangile social et le mouvement pentecôtiste.

<sup>7</sup> Statistique Canada, La population canadienne en 2011: effectifs et croissance démographique, <http://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-310-x/98-310-x2011001-fra.cfm>

pourcent des paroisses et 26 pourcent des membres de l'Église sont dans des communautés dont la population varie entre 2 000 et 30 000 habitants.<sup>8</sup>

Au fur et à mesure que la proportion des Canadiens vivant dans les villes augmente, il devient plus difficile de soutenir les ministères des petites communautés rurales. Et maintenir de grandes paroisses en milieu urbain présente également des défis de taille, en particulier dans de vieux bâtiments coûteux à entretenir et dans des quartiers où la population a changé avec les années.

Le Canada a le plus fort taux de croissance des pays du G8. Cela est principalement dû à l'immigration.<sup>9</sup> En 2006, la proportion des gens nés à l'extérieur du pays, en Asie et au Moyen-Orient (40,8 pourcent), surpassait la proportion des gens nés en Europe (36,8 pourcent). Cette tendance démographique souligne l'importance de la décision du 39<sup>e</sup> Conseil général de devenir une Église interculturelle.

Un théologien reconnu de l'Église Unie, Douglas John Hall, parle de « la fin du christianisme », tout en offrant des mots de réconfort au cœur de tant de changement :

*Nous devons diminuer pour que le Christ puisse grandir. Nous ne pouvons nous engager dans cette phase sans douleur, car nous avons été véritablement glorieux dans les termes mêmes de ce monde. Pour beaucoup d'entre nous, c'est une humiliation de devoir reconsidérer notre destinée comme celle d'un « petit troupeau ». Un tel appel peut-il être digne des serviteurs du Souverain de l'Univers? Pourtant, si ce Souverain règne à partir de la croix, comment considérer tout autre appel comme légitime?<sup>10</sup>*

Le changement nous est imposé, mais n'oublions pas le contexte d'ensemble. Nous adhérons à un mouvement qui a débuté il y a environ 2 000 ans, alors que des gens étaient appelés à abandonner leurs habitudes de vie pour suivre la voie qu'ouvrait Jésus. Ce que disait et faisait Jésus lorsqu'il rencontrait des étrangers – rompre le pain avec des exclus, guérir des malades – posait un sérieux problème aux leaders religieux de son temps. Ceux et celles qui, comme nous, cherchent à suivre Jésus ont inventé et réinventé « l'Église » plusieurs fois au fil des siècles. Nous n'apprécions pas toujours le changement, mais il nous donne l'occasion de redonner forme à nos structures et à nos vies, et de les aligner de nouveau sur l'essentiel de notre foi.

### **Le Portrait de l'Église Unie en 2012**

En 2011, l'Église Unie a mené le plus important sondage de son histoire auprès de ses membres. Le Sondage sur l'identité de l'Église a fourni de l'information détaillée sur les personnes qui se trouvent dans nos bancs d'église aujourd'hui.

Par exemple :

- La majorité des répondants assistent au culte toutes les semaines (85,7 pourcent). Plus de 75 pourcent des répondants participent aux réunions paroissiales, et 83,5 pourcent font du travail bénévole dans leur paroisse.

<sup>8</sup> *The State of the Church*, Compte rendu des délibérations du 40<sup>e</sup> Conseil général 2009, pages 69 à 77. Disponible (en anglais) au [www.united-church.ca/general-council/gc40](http://www.united-church.ca/general-council/gc40)

<sup>9</sup> Statistique Canada, La population canadienne en 2011, p. 4.

<sup>10</sup> Douglas John Hall, *The End of Christendom and the Future of Christianity* (Valley Forge: Trinity Press, 1998), p. 66. Utilisé avec l'autorisation de Wipf and Stock Publishers, [www.wipfandstock.com](http://www.wipfandstock.com)

- Environ 80 pourcent des répondants sont des adultes de 50 ans et plus et sont en mesure de vivre activement leur engagement de foi envers leur Église.
- La plupart des membres de l'Église ont un fort sentiment d'appartenance à leur paroisse et se voient davantage comme membres d'une communauté locale (94 pourcent) que comme membres d'une dénomination nationale (73 pourcent).
- Ces personnes croient que la fréquentation régulière de l'église (65,9 pourcent) et le soutien financier de leur paroisse (61,7 pourcent) sont importants pour leur foi.
- La prière a un impact sur leur vie personnelle (88,9 pourcent).
- Ces personnes valorisent une paroisse qui est accueillante (71 pourcent) et qui soutient ses membres (61 pourcent), un lieu où la foi se traduit en actes (50 pourcent), et où la croyance n'est pas une question de dogme mais une affaire de questionnement, de débats, de doute, et de découverte incessante.
- La plupart des répondants s'entendent pour dire que le renouveau de l'Église Unie est un objectif ministériel important pour le 21<sup>e</sup> siècle. Près de 80 pourcent des gens sont d'accord pour dire que Dieu a un travail important à confier à l'Église Unie, et que l'Église Unie est particulièrement bien outillée pour l'accomplir.<sup>11</sup>

Aux côtés de la population vieillissante de notre Église se trouve un groupe actif de jeunes et de jeunes adultes qui offrent des idées intéressantes sur la façon d'être Église dans une société nouvelle. Que ce soit lors de rassemblements de masse comme *Rendez-vous*, de la participation à l'événement *Cruxifusion*, de réponses fournies au *Youth Study* (une étude en marge du Sondage sur l'identité), ou de l'implication dans les paroisses locales ou dans l'action sociale, les jeunes indiquent à l'Église la voie de nouvelles expressions du ministère dans le monde.

La mission et le ministère prennent plusieurs formes dans l'Église Unie, mais ceux et celles qui travaillent en tant que personnel ministériel offrent un leadership clé en paroisse et dans d'autres ministères. Présentement, l'Église Unie est desservie par environ 1 970 membres de l'ordre ministériel dans des postes responsables et rémunérés. On note cependant des tendances troublantes dans la composition démographique de nos pasteurs et diacres. Parmi les 1 970 membres du personnel ordonné desservant des charges pastorales en date du mois d'avril 2011, 6 personnes (0,3 pourcent) avaient moins de 30 ans, 383 (22 pourcent) avaient moins de 50 ans, et 1376 (78 pourcent) avaient 50 ans et plus.<sup>12</sup> La moyenne d'âge était de 56 ans. Bien que certains séminaires rapportent ces dernières années l'inscription de plus d'étudiants et étudiantes dans la vingtaine et la jeune trentaine, nos données démographiques concernant le ministère démontrent clairement que nous devons identifier, appeler et retenir des personnes plus jeunes issues des diverses communautés canadiennes pour exercer la vocation ministérielle avec foi et courage.

Les charges pastorales sont de plus en plus nombreuses à engager des ministres à temps partiel. Cet état de fait est davantage en lien avec la capacité de payer qu'avec le besoin de ministère. Cela devient préoccupant alors qu'il y a une telle nécessité d'appeler de nouveaux leaders ministériels pour remplacer la majorité de ceux qui approchent de leur retraite. La plupart des gens qui se préparent à une vocation pour la vie ont besoin d'un emploi à plein temps. Certains

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<sup>11</sup> *Jane Armstrong Research Associates*, Rapport d'interprétation des résultats du sondage 2011 sur l'identité de l'Église Unie.

<sup>12</sup> Données fournies par le bureau de Statistique et d'information de l'Église Unie du Canada.

consistoires explorent de nouveaux modèles de ministère, comme engager un pasteur à plein temps pour desservir plusieurs paroisses, ou soutenir et outiller des leaders laïques.

Du côté positif, 94 pourcent du personnel ministériel ayant participé au projet de recherche concerté en 2011 (*Collaborative Research Project*) ont déclaré être assez ou très fier d'appartenir au personnel ministériel de l'Église Unie du Canada.<sup>13</sup> Les répondants au sondage ont affirmé avec force que la relation entre les charges pastorales et le personnel ministériel était solide et précieuse, tout en exprimant le besoin de meilleures relations collégiales et d'un appui plus senti de la part de l'Église.

### *Notre théologie*

Nous sommes une dénomination chrétienne protestante unique au Canada, mais nous avons aussi des points communs avec les Églises chrétiennes partout dans le monde. Autrefois, on pouvait penser qu'il y avait dans la société canadienne une compréhension générale de ce que signifiait être chrétien, puisque le christianisme était la religion culturellement dominante. En d'autres mots, il était possible de vivre au Canada comme un chrétien 'culturel' sans jamais penser professer sa foi ou faire des choix autres que ceux de la société ambiante.

Ces présupposés ne sont plus vrais. En fait, dans un pays où de plus en plus de gens n'ont aucune expérience de l'Église, l'idée générale que l'on se fait du christianisme découle souvent davantage de la manière dont les médias de masse dépeignent les chrétiens que d'une expérience directe. L'image du christianisme que les gens obtiennent de ces sources est bien souvent très différente de la foi qui se vit dans l'Église Unie du Canada.

Depuis les Vingt Articles de foi de nos textes fondateurs, en passant par la Déclaration de foi de 1940 et la formule de Confession de foi de l'Église Unie (*A New Creed*), jusqu'au document Notre foi chante, les convictions de l'Église Unie ont été énoncées de manière à relier nos vies comme disciples du Christ à nos interventions dans le monde, à notre époque et là où nous nous trouvons. Nous interprétons les récits évangéliques comme un appel à aimer notre prochain et à rechercher la justice et résister au mal. Puisque nous comprenons le mot « prochain » dans sa définition la plus large, nous concevons notre engagement à inclure toujours plus de personnes. En tant qu'Église née du rêve de l'unité chrétienne et issue de l'union de plusieurs Églises, nous accordons une grande importance à nos relations avec les autres chrétiens et avec les personnes issues d'autres traditions religieuses. Les perspectives théologiques de nos paroisses sont des plus diverses, et nous voyons nos questions comme faisant nécessairement partie de l'approfondissement de notre foi.

La recherche qui a conduit à l'aboutissement du projet Un Esprit de liberté (*Emerging Spirit*) a confirmé que c'est l'expérience qui motive l'implication et suscite la foi. L'engagement est essentiel pour que la mission ait du sens. La foi émerge de l'expérience de la présence de Dieu. Au cœur de notre foi se trouve la conviction que Jésus est présent au sein de la communauté. L'Église Unie offre un sentiment d'appartenance à toute personne qui la fréquente.

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<sup>13</sup> MNP LLP, *Effective Leadership & Healthy Pastoral Relations Collaborative Research Project: Report of Findings*, présenté à la réunion de l'Exécutif du Conseil général, Toronto, du 12 au 14 novembre 2011. Disponible (en anglais) au [www.united-church.ca/general-council/gc40](http://www.united-church.ca/general-council/gc40).

### *Les finances de l'Église*

En comparaison d'autres époques, l'Église Unie subit des contraintes financières. Beaucoup, sinon la plupart, des paroisses éprouvent de la difficulté à défrayer leurs coûts de fonctionnement. Les consistoires recueillent avec peine les contributions des paroisses, et les synodes gèrent des budgets plus serrés que jamais. Nous ne pouvons plus compter sur les dons à Mission et Service, car les habitudes des donateurs changent sans cesse. Depuis quelques années, les contributions au Fonds Mission et Service qui représentent l'engagement pour la mission de l'Église dans son ensemble, ont diminué d'une manière générale alors même que les coûts ont augmenté. Cela a entraîné des réductions de dépenses au Bureau du Conseil général, ce qui a nécessité du même coup des réductions de personnel ainsi que des coupures aux subventions et aux programmes. Puisque le Conseil général est le principal bailleur de fonds des synodes, des ministères de présence ainsi que des ministères autochtones et d'autres ministères spécialisés, de nouvelles réductions affecteront dans l'avenir toutes les parties de l'Église dans sa configuration actuelle.

Les paroisses de l'Église Unie sont financées au niveau local par des dons, des dotations, des placements et des locations de propriété. En 2010, 3 196 paroisses de l'Église Unie ont ainsi amassé 393,8\$ millions pour couvrir tous leurs frais. De ce total, 67 pourcent ont été recueillis uniquement par don, alors que le reste a été obtenu au moyen d'autres revenus.

Les paroisses se montrent prudentes dans leur gestion financière. Bien qu'au cours de la dernière décennie le nombre de donateurs pour les dépenses locales ait diminué de 25,4 pourcent (de 345 654 à 257 799), la somme moyenne recueillie annuellement par chaque paroisse a augmenté de 23,8 pourcent (de 93 300\$ à 123 200\$ – ou, avec l'ajustement de l'inflation, de 93 300\$ à 114 850\$).

Selon les règlements de l'Église Unie, les consistoires ont l'autorité de mettre les paroisses à contribution, et les synodes d'exiger des contributions des consistoires, afin de couvrir leurs dépenses. Les paroisses contribuent environ 6,5\$ millions par années de cette manière, alors que les 85 consistoires contribuent 2\$ millions et les 13 synodes contribuent 4,5\$ millions. Les dépenses totales des synodes s'élèvent à 10\$ millions par année, et leurs revenus proviennent des contributions des consistoires, des 4,4\$ millions fournis par les subventions du Fonds Mission et Service du Conseil général, ainsi que d'autres sources. Au fur et à mesure que la pression financière augmente, le sujet des contributions devient une source accrue de débats et de frictions. Les subsides reçus par les synodes du Conseil général subissent aussi la pression financière et l'on prévoit qu'ils diminueront également au cours du prochain triennat.

Les finances du Conseil général dépendent des contributions que les paroisses et leurs membres font volontairement au Fonds Mission et Service. Contrairement aux consistoires et aux synodes, le Conseil général n'a pas l'autorité de percevoir des contributions des autres niveaux décisionnels de l'Église. Le Fonds Mission et Service, qui fournit plus des trois-quarts du budget du Conseil général, est resté constant à environ 30\$ millions par année depuis le milieu des années 1980 à 2009. Mais depuis quelques années, il a passé sous cette marque. Avec l'inflation, cela signifie que le soutien apporté par le Fonds Mission et Service au travail qu'accomplit le Conseil général au nom de l'Église a été réduit de 50,4 pourcent depuis les années 1980.

Le budget de fonctionnement du Bureau du Conseil général, à l'exception de la gestion des régimes autofinancés de retraite et d'avantages sociaux, est de 42,6\$ millions pour 2012. Environ 67,6 pourcent de ce montant provient du Fonds Mission et Service, 19 pourcent vient de nos réserves et des legs faits à l'Église, 4,3 pourcent vient des ventes de livres et autres revenus, et 9 pourcent provient d'autres sources.

Au cours de la dernière décennie, le Conseil général a bénéficié de revenus de placements, des réserves existantes, et d'un important legs, pour aider à financer son travail dont les coûts excédaient ce que le Fonds Mission et Service pouvait allouer à lui seul. Mais même avec ce revenu supplémentaire non récurrent, d'importantes coupures de personnel ont été requises. La période prolongée de faibles revenus de placements qui se poursuivra selon toute vraisemblance dans un avenir prévisible limite les ressources dont le Conseil général peut disposer.

Le budget de 2011 à 2013, tel qu'approuvé par l'Exécutif du Conseil général en novembre 2011, prenait en compte plusieurs facteurs relatifs au fonctionnement du Conseil général et de son bureau :

- Le budget reconnaissait que les dons au Fonds Mission et Service n'avaient pas augmenté et qu'il était même prévisible qu'ils déclinent.
- L'Église Unie n'est plus en mesure de se reposer sur ses réserves pour équilibrer son budget.
- L'Exécutif a reconnu qu'une plus grande flexibilité était nécessaire pour soutenir le travail émergent.

En mai 2010, l'Exécutif a pris des décisions qui combinaient l'établissement de priorités et la réduction des dépenses afin d'atteindre ses objectifs budgétaires pour la période comprise entre 2011 et 2013. Ces décisions impliquaient la suppression d'un nombre important de postes au Bureau du Conseil général pour 2010, complétant ainsi une deuxième ronde de coupures de personnel en l'espace de trois ans. De plus, l'Église a réduit les subventions à ses partenaires internationaux et ses subsides de soutien à la mission.

Chose intéressante, alors que les contributions au Fonds Mission et Service commençaient à décroître à cause de la diminution des membres en paroisse, on notait une *augmentation* des dons par personne. Habituellement, les contributions au budget des *paroisses* étaient plus élevées que celles au Fonds Mission et Service.

Les contributions financières des membres et des sympathisants financent la mission et les ministères de l'Église Unie du Canada à ses quatre niveaux décisionnels. À ce jour, l'Église a pu compléter ce revenu en puisant à même ses actifs. Mais cette pratique ne peut se poursuivre à long terme sans que soient injectées d'importantes nouvelles ressources financières dans les réserves de l'Église.

Les fermetures et les fusions de paroisses jouent également un rôle pour l'avenir de notre ministère et de notre dénomination. Se défaire de bâtiments auxquels nous tenons et de tout le passé qu'ils représentent est une étape difficile de notre transformation comme Église. Certaines paroisses et certains consistoires de l'Église Unie font face à ces pénibles changements dans une perspective d'avenir, et voient dans l'abandon de ces monuments patrimoniaux historiques

l'opportunité de créer de nouvelles ressources pour la transformation et l'investissement dans de nouveaux ministères. Dans certains cas, une portion des produits de la vente est envoyée au Fonds Mission et Service. De plus en plus, les paroisses travaillent de concert avec la Fondation de l'Église Unie pour créer des fonds destinés à soutenir le développement de nouvelles formes de ministère. Convertir des immobilisations en ces genres de « fonds à vie », plutôt que dépenser les produits au fur et à mesure, est crucial pour la viabilité future de l'Église Unie.

Présentement, l'Église Unie du Canada dépense davantage qu'elle n'encaisse des revenus. Ce modèle n'est clairement pas viable. Compte tenu du nombre actuel de nos membres et des modèles de financement courants, nous devons réviser et ajuster nos décisions concernant nos dépenses en fonction de l'avenir que nous envisageons pour notre dénomination; nous devons imaginer avec courage ce que signifiera être Église dans 20, 50 et 150 ans d'ici. Aussi décourageant que cela puisse paraître, nous savons néanmoins que notre foi représente beaucoup plus que de l'argent. La nécessité de changer porte en elle la semence qui deviendra nouvelle vie pour notre Église.

Vous trouverez plus d'information sur les finances de l'Église aux annexes A et B.

### **Notre mission au Canada et dans le monde**

Notre compréhension de la mission et du partenariat a changé radicalement depuis les débuts de notre Église. Alors que nous envoyions jadis des missionnaires à travers le monde et dans des lieux de mission au Canada, nous avons maintenant adopté la pratique de travailler avec et par l'entremise de nos partenaires.

En 2009 et 2010, l'Église Unie a réexaminé ses principes et ses programmes de partenariat à la lumière de l'Empire. Préoccupée par la croissance des demandes qui lui étaient adressées et par ses problèmes de ressources, l'Église a également étudié sa capacité à continuer de soutenir ses programmes de partenariat existants au niveau international. Il s'en est suivi l'élaboration d'un programme dynamique de partenariat international géré par l'Unité des Partenaires en mission et soutenu par trois secteurs de programmes : le témoignage public, les partenariats régionaux au niveau international, et les personnes engagées dans des partenariats. Ce nouveau modèle a également été conçu pour fonctionner d'après un nouvel énoncé de principes quant au partenariat et pour augmenter notre capacité à engager davantage l'Église tout entière dans la mission globale.<sup>14</sup> Le nombre total de nos partenaires sera éventuellement réduit d'à peu près 150 en 2007 à environ 100 en 2014. Près de 60 partenariats prennent fin mais plusieurs nouveaux arrangements voient le jour pour refléter l'engagement général de l'Église Unie pour la justice (justice raciale, orientation sexuelle, pauvreté, etc.), pour l'œcuménisme et les relations interreligieuses.

Un nouveau Conseil consultatif des partenaires (*Partner Advisory Council*) s'est réuni pour la première fois à l'automne 2011. Ce groupe permet à nos partenaires de faire entendre leurs voix à tous les niveaux de l'Église Unie et confirme leur rôle d'accompagnateurs de l'Église pour qu'elle continue de vivre la mission de Dieu.

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<sup>14</sup> *Review of Global Partnership Principles and Practices in the Context of Empire: Report to the Executive of General Council*, présenté à la réunion de l'Exécutif du Conseil général, Toronto, du 15 au 17 novembre 2008. Disponible (en anglais) au [www.united-church.ca/partners/global/principles](http://www.united-church.ca/partners/global/principles).

Depuis que l'Église Unie existe, elle s'est prononcée vigoureusement sur des enjeux mondiaux et sociaux. Bien que ce rôle ait toujours été important pour nous, les problèmes ont changé au fil des années. Par le biais du thème de la justice dans le contexte de l'Empire, un certain nombre de questions font maintenant surface, comme les changements climatiques et la justice écologique, l'extraction des ressources, la paix associée à la justice et le besoin grandissant de programmes d'accompagnement œcuménique comme ceux qui existent pour Israël/Palestine et pour la Colombie, la politique alimentaire et la sécurité, le développement durable, et les relations justes avec les peuples autochtones.

L'Église vit sa mission à tous ses niveaux décisionnels, dans les paroisses, les consistoires et les synodes qui offrent un leadership local, et par l'entremise du travail que ces instances soutiennent à travers le pays. Nous nous soutenons les uns les autres, avec la grâce de Dieu, pour travailler à l'avènement d'un monde meilleur. Ainsi, nous coopérons avec d'autres Églises, d'autres traditions religieuses, et des personnes de bonne volonté, à des projets de justice sociale visant à protéger les plus vulnérables.

### **Notre marche vers l'avenir**

Notre Église vit un temps de changement qui peut être à la fois douloureux et excitant. Nous nous désolons que certaines choses ne puissent durer, mais nous nous réjouissons de ce temps d'opportunités. Nous nous sentons libres de remettre en question les présupposés concernant la manière de faire les choses, d'abandonner ce qui a déjà été, et d'embrasser de nouvelles possibilités et façons d'être l'Église pour demeurer fidèles à l'exemple de Jésus dans notre contexte, ce temps et ce lieu propres.

La consultation menée à l'échelle de l'Église Unie qui a conduit à la rédaction du rapport « Façonner un avenir édifié sur la foi et l'action », et les décisions prises par l'Exécutif de mai 2010 fondées sur ce rapport, ont lancé les processus d'un changement prospectif.<sup>15</sup> L'incitatif majeur venait de la nécessité de réduire les dépenses, mais les conversations ainsi suscitées ont donné lieu au partage de précieuses idées sur la nature, l'identité et l'appel de l'Église, ainsi que sur ce que signifie être chrétien au Canada aujourd'hui.

Certaines décisions difficiles ont déjà été prises. Mais alors que certaines choses prenaient fin, de nouvelles commençaient. Le Manuel a été réécrit sous une forme plus simple (qui sera soumise à l'approbation du 41<sup>e</sup> Conseil général 2012), dans le but de permettre à l'Église de se centrer davantage sur la foi que sur le processus. Beaucoup de travail a été fait pour préparer des propositions qui seront soumises au Conseil général sur de nouvelles façons de soutenir le personnel ministériel, les charges pastorales et les relations pastorales. Un Fonds pour les Nouveaux ministères a été créé et des fonds ont été alloués à des projets innovateurs. La Fondation de l'Église Unie a élargi ses partenariats avec les paroisses pour l'investissement à long terme dans le développement de nouveaux ministères. « Le réseau EDGE pour le développement de nouveaux ministères » a été créé par le Conseil général pour soutenir la transformation positive des ministères, conformément aux besoins ressentis à travers l'Église Unie tout entière.

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<sup>15</sup> Rapport présenté à la réunion de l'Exécutif du Conseil général, Toronto, du 1<sup>er</sup> au 3 mai 2010.

À ce point-ci, les ajustements mineurs qui pouvaient être faits l'ont été. Nous devons maintenant porter un regard critique sur nos structures pour déterminer l'ampleur du travail qu'il est approprié – et possible – de faire à l'avenir. La viabilité est un concept économique, social et environnemental qui implique de répondre aux besoins du présent sans compromettre la capacité des générations futures à répondre à leurs propres besoins. Pour l'Église, la viabilité signifie répondre à la mission de Dieu pour l'Église tout en développant la capacité pour les générations futures de répondre à leur propre appel à la mission. La prochaine ronde de décisions exigera d'étudier la situation en profondeur et d'oser rêver davantage afin de planter les semences de l'Église qu'il nous faut devenir au 21<sup>e</sup> siècle.

Comme le disait récemment un de nos jeunes pasteurs sur un blogue :

*En tant que leaders, ou leaders pressentis, nous devons commencer à indiquer une meilleure voie à suivre. Nos paroisses doivent démontrer que l'important ce n'est pas les personnes que nous sommes et qui se réunissent dans le bâtiment, mais plutôt ce qui se passe à l'intérieur de la communauté. ... Ce changement ne se fera pas du jour au lendemain. C'est un changement qui mettra du temps car il requiert un changement radical d'attitude. Il exigera que nous cessions de nous protéger, ce à quoi nous tenons tellement, et que nous ouvrons notre vulnérabilité aux récits qui nous entourent.<sup>16</sup>*

Les temps de changement sont des temps d'opportunité et d'espérance, des temps pour s'engager de manières nouvelles et pour inclure de nouvelles personnes. L'appel à cheminer vers des lieux inconnus a de tous temps été central à la vie chrétienne. Les délégués au 41<sup>e</sup> Conseil général se rassembleront en août pour prier, pour apprendre les uns des autres, et pour ressentir la présence du Saint-Esprit dans leurs délibérations et leur prise de décisions. Ils seront inspirés par l'amour de Jésus Christ et guidés dans leur travail par ces mots séculaires de l'Écriture qui ont suggéré le thème de ce Conseil général :

*[Le Seigneur] vous demande seulement  
de respecter le droit des autres, d'aimer agir avec bonté,  
et de suivre humblement le chemin que lui, votre Dieu, vous indique.*

— Michée 6,8

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<sup>16</sup> Nick Phillips, *Leadership and Change, Let's Get Going!*, Maritime Preacher (blogue), 16 mars 2012, <http://maritimers.ca/2012/03/leadership-and-change-lets-get-going/>.

**Annexe A : Aperçu des finances du Conseil général***Tableau financier du Conseil général de l'Église Unie*

MESURE FINANCIÈRE	2009	2010	2011	Plan pour 2012	Prévision 2015	TENDANCE	ÉVALUATION	RISQUE
Fonctionnement						↓	Équilibre	MOYEN
Réserves						↓	30% minimum	ÉLEVÉ
M&S						↓	Maintien 30\$ millions	MOYEN
Santé financière des paroisses						↓	Équilibre	MOYEN

**BON****AVERTISSEMENT****MAUVAIS**

Puisque les finances du Conseil général affectent toute l'Église, nous devons inévitablement ajuster notre budget à une échelle appropriée et considérer le type de restructuration fondamentale que plusieurs autres dénominations ont déjà entreprise.

(Source : Comité permanent des Finances, Compte rendu des activités à l'Exécutif du Conseil général, 29 février 2012.)

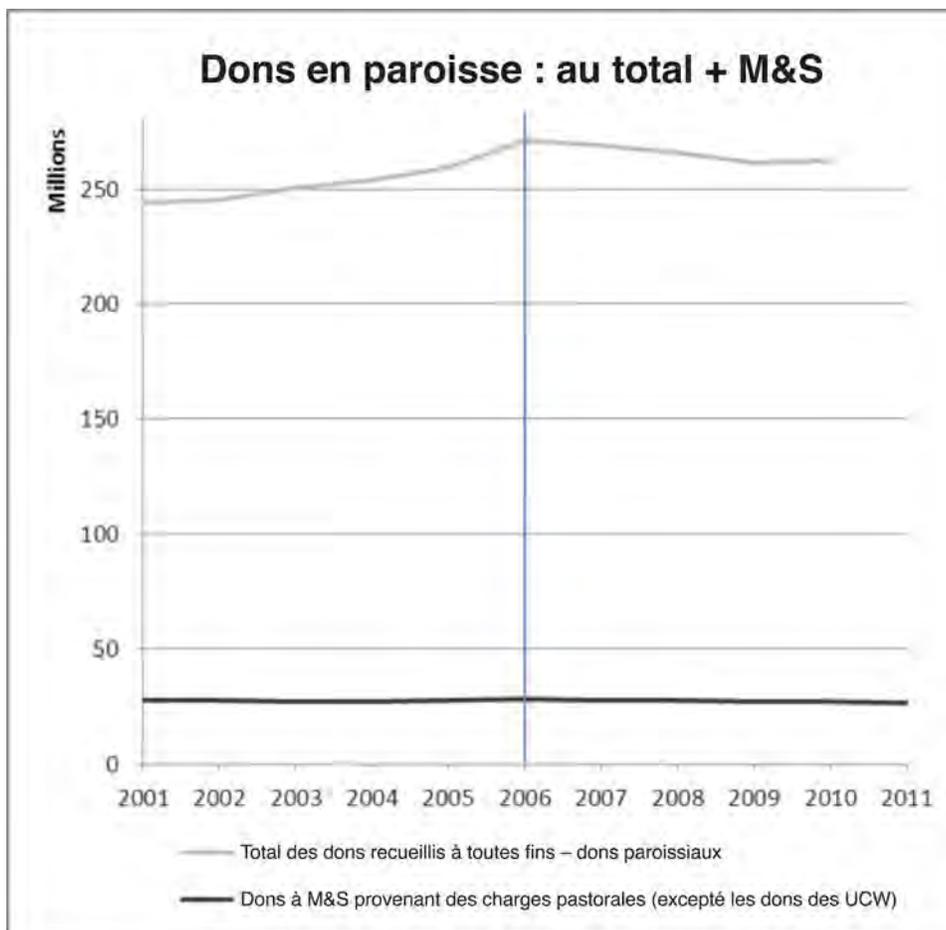
## Annexe B : Dons des paroisses et réserves financières

### Données des paroisses et contributions au Fonds M&S

	1990	2010	Taux de changement
Paroisses	4081	3196	- 21,69%
Participants au culte	338 040	174 660	- 48,33%
Donateurs au Fonds M&S	221 509	116 349	- 47,47%
Dollars par personne	123\$	256\$	+ 108,13%

### Dons en paroisse

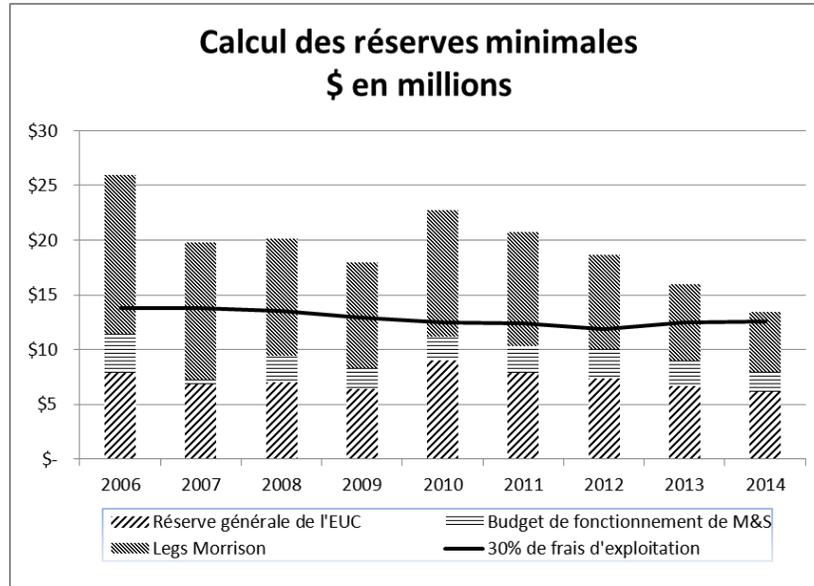
Le tableau ci-dessous démontre que les dons en paroisse – à l'exception des dons des UCW et des legs – ont chuté depuis 2006. Ces fonds réduits sur une période de quatre ans pour le travail des paroisses représentent -3,1% et pour le Fonds Mission et Service -3,9%.



(Sources : L'Annuel (*Year Book*) 2010 : Volume I; résultats M&S normalisés pour 2011.)

### Calcul des réserves minimales

Le Conseil général a utilisé volontairement les fonds du Legs Morrison ainsi que d'autres réserves financières disponibles pour financer le niveau actuel de travail de l'Église. Notre capacité à faire cela touche à sa fin.



Ce tableau indique nous atteindrons notre niveau minimal de réserve (30 pourcent du budget annuel defonctionnement) en 2014. Cela peut se produire plus tôt si l'objectif des dons M&S n'est pas atteint.

(Source : Comité permanent des Finances, Compte rendu des activités à l'Exécutif du Conseil général, 29 février 2012.)

## LETTER FROM THE CHAIR OF THE PLANNING COMMITTEE



Welcome to the 41st General Council (Ottawa, 2012)  
from Stéphane Vermette, Chairperson of the Planning Committee

Dear friends,

Thank you for accepting this call to being a participant at the 41<sup>st</sup> General Council of The United Church of Canada. Thank you for offering precious summer time for this United Church of Ours. The members of the Planning Committee worked hard for the last two years to prepare this seven-day event. We tried to discern the presence of the Holy among us.

We constantly challenged ourselves to be good stewards of the resources we received. We prayed, we listened, we laughed, sometimes we disagreed, but most importantly, we built a community whose bounds will surely last beyond the end of the General Council.

A General Council could be compared to a potluck dinner. Our gathering will be the result of what we will all bring to the table. The Business Committee tried to create an agenda that would balance the need to meet our obligations and *The Manual*'s requirements as a governing body, as well as the desire to listen to the Spirit working in our midst. The time and the energy given to one topic or another will be ours to decide. The results of our deliberations will be ours to own.

The ultimate goal of this General Council is to discern what God calls us to be and to do at the beginning of this 21<sup>st</sup> century and to find ways to answer it. As we live in a postmodern society where the lines dividing the different communities are more and more blurred and simple answers are less and less widely accepted, we will concentrate our efforts on our identity(ies) as the people of the United Church and on how we connect with one another and our numerous partners. We look to create a sacred space where all will feel safe to engage in a large conversation about our past, our present, and our future.

To achieve this goal, some days will be long and sometimes demanding. Our agenda will be filled with many tasks. Together we will worship. We will pray for wisdom. We will share our stories, telling all who we are. We will listen faithfully to one another. We will challenge ourselves to live our intercultural commitments. We will welcome different ways to process information and to provide feedback. For some of us, this experience will be uncomfortable because it will move us outside comfort zones. The business of the church will be lived in multiple ways. Still, we will try to remain together as we strive to answer the invitation to be The United Church of Canada in this day and age.

A significant portion of the agenda time is determined by the number and the content of the proposals sent by each Conference and by our various committees and task groups. As we did in the last few General Councils, some proposals will be sent to Commissions, while others will be addressed by all the Commissioners. The priority to plenary time will be given to the proposals that have the potential to be denominational and faith shaping.

A task group received the mandate to review all the proposals to promote completeness and clarity. Appropriate changes are to be suggested in the workbook. Multiple proposals on the

same topic are accompanied by a single proposal that incorporates the individual requests. Items that are not expected to require discussion are placed in omnibus proposals, 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.

Many Commissioners have said that attending a General Council is a transformational experience. It offers the possibility to connect with various ministries from across the land and with partners from across the world. It can rekindle our passion for God's mission in our world. It provides opportunities to deepen our faith. The members of the Planning Committee sincerely hope that you will leave the 41<sup>st</sup> General Council with a clearer sense of what the Lord requires from us. We hope that we will all continue to keep seeking, loving, and walking with one another and with God.

## **COMMUNICATION FROM THE BUSINESS COMMITTEE CHAIR**

### **127 Proposals of the 41st General Council 2012**

#### *What is a proposal?*

The definition from *The Manual 2010* – 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 41st General Council 2012 gathered in Ottawa. There are 127 proposals to the Court.

#### *Where do proposals come from?*

Proposals come from four sources:

- one of the 13 Conferences (54 proposals)
- the Executive of the General Council (66 proposals)
- the General Secretary, General Council (3 proposals)
- a Committee of the General Council (4 proposals)

#### *How will the General Council manage the 127 Proposals?*

The General Council will take action on 26 Proposals in the Plenary—that is all Commissioners will review, respond and vote on the Proposals related to congregational identity, ministry and priority setting. The Plenary will also receive 49 proposals in consent or omnibus motions. The balance of the Proposals (52) have been assigned to three “commissions”—Orange, Purple and Green.

#### *What is a commission?*

The definition from *The Manual 2010* – 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 52 Proposals have been assigned to one of the Commissions by the General Secretary and the Business Process Group of the 41<sup>st</sup> General Council Planning Committee.

The work of the commissions will be on the Tuesday afternoon and Wednesday morning of Council. 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 each Commission a flavour of the breadth of the matters directed to the 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.

Proposals originating from the Executive of the General Council begin with GCE. Proposals originating from the General Secretary begin with GS. The specified proposal action is presented first in bold print followed by background information if provided. The background information is provided by the originators of the Proposal and cannot be changed. The supporting Reports can also not be changed.

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 which is called a Composite Proposal. 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; or  
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; or
5. defeat the proposal.

*In Summary*

127 Proposals,

54 directed from Conferences, 66 from the GCE, 3 from the General Secretary and 4 from General Council Committees

To be heard by the General Council: 26 in Plenary time,

49 in Consent or Omnibus Motions

52 by Commissions: 15 by Green

16 by Purple

21 by Orange

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.

**Election of Moderator**

In view of the unprecedented number of nominees for Moderator, the Business Committee has determined that the rules for balloting followed in the past would not produce a fair election in a reasonable number of ballots. The following procedure will be used in the election of the 41<sup>st</sup> Moderator of The United Church of Canada:

1. Nominations from the floor will be received in writing by the Chair of the Business Committee by 12 noon, Sunday August 12, 2012.
2. Nominations from the floor of the Council will be declared closed at 12 noon, Sunday August 12, 2012.
3. The nominees will be introduced to the Council prior to dinner on Sunday August 12<sup>th</sup>, 2012.
4. Candidates will address the Council, individually, on Monday, August 13<sup>th</sup>, 2012.
5. Voting will be by ballot and take place on Thursday August 16, 2012.
6. A candidate will be declared elected as the 41<sup>st</sup> Moderator upon attaining 50% plus one of the votes cast.
7. If there are ten or more names on the ballot, four with the least number of votes cast in their favour will be released from the subsequent ballots; if there are more than seven and less than ten names on the ballot, three with the least number of votes cast in their favour will be released from the subsequent ballots; if there are more than four and less than eight names on the ballot, two with the lowest number of votes cast in their favour will be released from the subsequent ballots; with four or fewer names, the one with the lowest number of votes will be released from subsequent ballots.
8. When there are seven or more names on the ballot and there is a tie in the number of votes cast for the candidates with the least number of votes in their favour as set out in the preceding paragraph, the candidates who are tied will be released from subsequent ballots. This could mean that more than the specified number of candidates could be released from a ballot as set out in the preceding paragraph.
9. Announcements of the results of the ballots shall take place at times determined by the Business Committee.

Tallies of votes will not be announced.

Paul Stott, Chair of the Business Committee, 41st General Council 2012

**WELCOME LETTER FROM LOCAL ARRANGEMENTS COMMITTEE  
LETTRE DE BIENVENUE DU COMITÉ ORGANISATEUR LOCAL**

As Co-Chairs of the Ottawa Presbytery Local Arrangements Committee, we would like to extend a warm welcome to our guests from all regions of The United Church of Canada. It is exciting for Ottawa Presbytery to be hosting the meeting of General Council for the first time since 1958. We are delighted that you are visiting our church family, and we hope that your time with us in the national capital region will be a worthwhile and meaningful experience.

The Local Arrangements Committee is busy planning opportunities for those attending GC41 to connect with the ministry of The United Church of Canada in our national capital. In many ways, our presbytery, with its wide diversity of church experience, is a microcosm of the United Church: urban, suburban, and rural settings; small, medium, and large sized congregations; bilingual and ethnic ministries; congregations with deep historic roots along with recently amalgamated congregations; churches in transition and a new Emerging Ministry: Faith and Arts Ottawa. We hope that through your time with us, you will feel a connection with the United Church family in this part of the country.

In honour of General Council 41, Ottawa Presbytery is hosting “Voices Unite: The Power of Worship Music through Time” on Thursday, August 16, at Dominion-Chalmers United Church. Come and join us for an evening of worship highlighting the power of Christian music down through the ages. The evening will bring together musicians and groups from all over Ottawa Presbytery and will let us experience together the different forms of music that have contributed to our worship experience in the United Church—from classical to well-known hymns to our own United Church composers, and on to today’s contemporary praise music.

On behalf of the 22,000 members from the 60 pastoral charges of Ottawa Presbytery, we look forward to greeting you in August.

Barbara Reynolds  
Co-Chair, Local Arrangements Committee

David Stafford  
Co-Chair, Local Arrangements Committee

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En tant que co-présidents du Comité organisateur local du Consistoire d’Ottawa, nous tenons à souhaiter chaleureusement la bienvenue à nos invités de toutes les régions de l’Église unie du Canada. C’est un plaisir pour le Consistoire d’Ottawa d’accueillir le Conseil général pour la première fois depuis 1958. Nous sommes ravis que vous nous rendiez visite et nous espérons que votre passage dans la région de la capitale nationale sera une expérience riche et intéressante.

Le Comité organisateur local s’occupe de planifier, pour ceux qui seront présents au CG41, des rencontres avec le ministère de l’Église unie du Canada dans notre région. Notre consistoire avec sa grande diversité d’expériences religieuses, est de bien des manières un microcosme de l’Église unie : dans des environnements urbains ou ruraux ou de banlieu nous y trouvons de petites, moyennes et larges paroisses, des ministères bilingues et ethniques, des communautés bien ancrées dans l’histoire à proximité de plus récentes, des paroisses en transitions et un nouveau ministère en émergence : Faith and Arts Ottawa. Nous espérons que lors de votre séjour chez nous, vous vous sentirez liés à la famille de l’Église unie dans ce coin de pays.

À l'occasion du Conseil général 41, le Consistoire d'Ottawa organise « *Voices Unite: The Power of Worship Music through Time* », le jeudi 16 août à l'Église unie Dominion-Chalmers. Venez vous joindre à nous pour une soirée de prières soulignant le pouvoir de la musique chrétienne à travers les âges. La soirée va rassembler des musiciens et des groupes de tout le Consistoire d'Ottawa qui nous permettront de vivre ensemble les différents genres musicaux qui ont contribué à notre expérience de prière dans l'Église unie, de la musique classique à la musique religieuse contemporaine en passant par des cantiques connus et la musique de nos propres compositeurs.

Au nom des 22 000 membres appartenant aux 60 paroisses du Consistoire d'Ottawa, nous avons hâte de vous accueillir au mois d'août.

Barbara Reynolds  
Co-Chair, Local Arrangements Committee

David Stafford  
Co-Chair, Local Arrangements Committee

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### **Knitting and Crocheting for a Warmer World**

The Montreal & Ottawa Conference Stewardship Committee is happy to respond to one of the suggestions made by commissioners in Kelowna. For many people, knitting and crocheting is a wonderful way to pass the time, but Kelowna commissioners suggested that in Ottawa these talents might be used to create toques, scarves, and mittens for people in need. Thus, M&O Conference is collecting knitting needles, wool, and simple patterns and is encouraging folks to knit or crochet items that will be presented as an offering at the closing worship. The Mission and Service partners that will benefit are:

- **Centre 507**, Ottawa Presbytery: A drop-in centre for those living in shelters, rooming houses, or on the streets. Mostly men will benefit.
- **House of Lazarus**, Seaway Valley Presbytery: An outreach ministry for families living in poverty in a rural setting. Families will benefit.
- **Saint Columba House**, Montreal Presbytery: A community ministry in the low-income neighbourhood of Point Saint Charles. Mostly children will benefit.

If you or your congregation find yourself with extra wool, we will welcome your contributions. So bring your needles and your talents and join the project!

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**Tricoter et crocheter pour garder le monde au chaud.**

Le Comité d'intendance du Synode Montréal et Ottawa est heureux de répondre à une des suggestions faites par les délégués au Conseil général de Kelowna. Pour de nombreuses personnes, le tricot et le crochet sont un moyen fabuleux de passer le temps, et les délégués de Kelowna ont suggéré qu'à Ottawa, ces talents pourraient être utilisés pour créer des bonnets / tuques, des écharpes / foulards et des gants pour des personnes dans le besoin. Dans ce but, le Synode M&O fait une collecte d'aiguilles à tricoter, de laine et de patrons simples, et encourage les individus à tricoter ou crocheter des articles qui seront présentés en offrande lors du culte final. Les partenaires Mission et service qui en bénéficieront sont :

- **Centre 507**, Consistoire d'Ottawa : un centre d'accueil ouvert à ceux qui vivent dans des refuges, des maisons de pension ou dans la rue. Les bénéficiaires seront principalement des hommes.
- **Maison House of Lazarus**, Consistoire de Seaway Valley : un ministère de proximité pour des familles vivant dans la pauvreté dans des contextes ruraux. Les bénéficiaires seront principalement des familles.
- **Maison Saint Columba**, Consistoire de Montréal : Un ministère communautaire dans le quartier à faibles revenus de Pointe Saint Charles. Les bénéficiaires seront principalement des enfants.

Si vous ou votre paroisse possédez des surplus de laine, nous recevrons vos contributions avec joie. Alors apportez vos aiguilles et votre talent et joignez-vous à notre projet !

## **HOLY MANNERS**

We will:

- Keep God at the centre of everything we do
- Speak for oneself
- Speak for a purpose
- Separate people from problems
- Allow for full and equitable participation
- Listen carefully without interruption
- Welcome the conflict of ideas
- Take a future orientation
- Demonstrate appreciation
- Honour the decisions of the body
- Commit to holding one another to account when we do not keep our holy manners
- Keep the discussion at the table
- Be mindful of our body language
- Check in about good use of time
- Allow the quiet people to speak, with an invitation to speak
- Sincerely say what we really feel

## **A WHOLE PEOPLE'S COVENANT**

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.

## **GUIDING PRINCIPLES FOR THE 41ST GENERAL COUNCIL 2012**

1. We will allow for the grace and space to engage in worshipful work:
  - The way we do the work of the General Council will fully integrate business and worship, discernment and community building.
  - The agenda will allow space for the Holy to enter into our work.
  - We will engage in deep, core questions, working with action as contemplation and contemplation as action.
  
2. This General Council is meeting for the first time, and we will meet it with great hospitality:
  - We will begin communication and education long before people arrive at Carleton University.
  - Our communication during the General Council will be done with intention and care, to help people understand and engage fully in the process.
  - We will build community, to build a sense of connectivity within the General Council circle, and with other circles of The United Church of Canada.
  
3. We will work in a spirit of abundance:
  - We will recognize that we are surrounded by blessings and “enoughness.”
  - We will be good stewards of funds, natural resources, and people’s time and energy, both before and during the General Council meeting.
  
4. We will focus on the United Church’s sense of identity, tackling questions about our identity with integrity:
  - This identity belongs to many people, and we will strive to hear many voices in the work of the General Council.
  - We will strive to inspire leadership during and beyond the General Council.
  - We will trust others, and encourage others to trust our process through transparency and open communication.

## NOMINEES FOR MODERATOR CANDIDATS AU POSTE DE MODÉRATEUR

### Rev. Dr. Ross Bartlett



#### *Biographical Sketch*

I was born into The United Church of Canada, and I cherish the opportunities I have had to root myself in our history, beliefs, and practices. It has been my great privilege to serve beside Christ's folk in pastoral charges in Ontario, Australia, and Nova Scotia, in rural, suburban, and urban settings. I am currently serving in Interim Ministry at Knox United Church in Lower Sackville, NS, with regular excursions to the classroom as a lecturer at the Atlantic School of Theology.

I am fired by learning with others. Trained in theology and history at Queen's University, St. Andrew's (Scotland), the Toronto School of Theology, and Princeton Seminary, one of my great joys has been involvement in theological education with ministry students and laity across the country. I've also been privileged to speak in a variety of venues: Epiphany Explorations, More Franchises, the North American Chronic Pain Annual Convention, and Presbytery Lay Preachers' schools. Serving as the Berwick Camp Evangelist was truly unique.

At the centre of my life are my wife and best friend Heather Hemming and my two adult daughters Erin and Laura. Their encouragement and grounding support makes the journey possible. My hobbies include walking, crossword puzzles, travel, reading, Rotary, and my blog "Hope on the Journey" (<http://rossbartlett.blogspot.com/>). I try to get to the gym semi-regularly!

One of the wonders of our church is the opportunities it gives to experience its breadth, vibrancy, and hopefulness. I have been honoured with different leadership and service roles: the national Theology and Faith Committee, the General Council Executive, a commissioner to three General Councils, the chair of Kingston and Halifax presbyteries, co-chair of the national Worship and Music Working Group, and Maritime Conference President. Those were rich experiences that nurtured my passion for the life of our church.

I try to live my faith in the world. Over the years I've served on the board of a food bank and on planning and development committees for different community groups. Recently I became a charter member and secretary of the Sackville and Area Rotary Club. I also participate in the Canadian Society for Church History and the Halifax Interfaith Council, among others.

Writing is a hobby and a faith expression for me. Since 2004 I have been offering the "Preaching Pointers" column in *Gathering* to aid those involved in that crucial ministry. I have written several articles, edited books, and was honoured to contribute a chapter to the recently published *The United Church of Canada: A History*.

I am deeply grateful that my contributions have been recognized with the Alumni Achievement Award and a postgraduate scholarship from Queen's Theological College, a Community Sabbatical Scholarship Award from the University of Victoria, the MacLeod Scholarship from The United Church of Canada, and a Community Volunteer recognition award from Sackville. If the Council should elect me, I look forward to bringing all of my experience and faith to the hopeful challenge of the United Church's journey.

### *Statement*

What is your hope-filled dream for God's world and our country which is both blessed and challenged at this place and time? Song of Faith speaks of "a church with purpose" and as we approach our 90th birthday we continue to refine our understanding of our identity in this new century and new context. The Holy Spirit planted a vision of a uniquely Canadian Christian community that powerfully impacted Canada's story. How would you name that purpose today? Our church increasingly reflects the different colours, languages and heritage of God's world and we participate with those of many different identities in mending the world. What unique characteristics and gifts do we bring to that holy task?

One of our vital contributions is hope. Lively hope that challenges the voices of despair that try to silence others. Courageous hope that provides a space for those too often silenced by forces of control. Open hope that reaches out to others when powerful forces urge us to fear. Hope that is rooted in the age old experiences of the people of God. The letter to Peter counsels us: "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) When I imagine our United Church identity and purpose part of the challenge is clearly naming and (re)connecting with that hope. Because in that hope that we ground our conviction that Christ's people have the gifts and skills for making a real difference and a lasting change. By hope we find the energy to work for a country and world where people are more than just consumers, voters, or stakeholders. We are participants together in a society where justice and caring extend to all, including the most marginalized and to God's earth. Hope gives us courage and consolation as we grieve treasured structures and patterns that we must leave behind to travel with God into an unknown future.

Can you name your hope? Thirty years of United Church research affirms that hope is strong in us. It also speaks of the wider Canadian desire for life in an intellectually credible, socially relevant, spiritually vibrant and supportive community. How can we make that connection with them? How can we declare that hope: for ourselves and for the sake of the world in despair and in response to a God who calls us out from ourselves? As Moderator, I would devote myself to encouraging church folk to tell one another their stories of vital active hope for today and tomorrow and then sharing them from coast to coast to coast, so that, in our particular contexts we may remember "We are not alone."

There is an agenda abroad today that is transforming Canada into a harsher, tighter-fisted, fearful and divided nation. As a uniquely Canadian church we are deeply invested in all aspects of our country's well-being. Through alliances such as KAIROS and projects large and small, local and national, we declare in words and deeds the possibility of another way. From our roots in the Social Gospel we dare to hold out the image of a country where levels of support and dignity for the most marginalized increase rather than decline; where stocks of shelter and affordable

housing actually increase rather than decline in the face of growing homelessness; and where the gap between the richest and poorest shrinks and ordinary Canadians are empowered rather than betrayed by the powerful, not only because it is the prophets' call but because it holds the only livable future for this land in which God placed us.

In this triennium, the Truth and Reconciliation Commission will conclude its work. As it focuses on the centre and west of Canada where the United Church had its residential schools, we will be drawn further into the spotlight. Those hearings will require tremendous energy from many. At the Halifax hearings, I witnessed firsthand the importance of the visible presence of church leaders to attend fully to the soulfully hard, harsh but often deeply hopeful accounts of the survivors. Guided by our First Nation's neighbours and the Committee on Indigenous Justice and Residential Schools we must continue the journey of putting life in our apologies. The United Church, Aboriginal and non-Aboriginal together, needs to be a thorn in the side of government and Canadian society to be true partners in rebuilding these communities, particularly schools where conditions are too often a national disgrace resulting in decades-long suffering. We must not rest from the work of overcoming the continuing systemic barriers that block the transformation of our economy and our land into a just, sustainable and equitable system for all.

In recent years, we have made significant changes in the shape and operation of church structures. Every change has both intended and unintended consequences. So I applaud the General Council Executive recommendation for a comprehensive review of organization and operations. I urge that effectiveness and efficiency not be the only criteria but that faithfulness is given its proper place as a measure. I recommend the Council itself take hold of this process, including a significant proportion of elected members in the task group, addressing the experiences of alienation and disempowerment in the changes of recent decades. With improved communications technologies it must be possible to recapture the degree of involvement needed for the United Church to be a truly national movement.

When the people of Israel set out from Egypt the journey from the familiar past into God's future was demanding in a host of ways. For the foreseeable future the exodus is our home. A home where embracing God's goodness allows us to remember, celebrate, and grieve but also leave behind what we must. We move in faith towards a future we cannot fully imagine, in collaboration with others, in the companionship of the Risen One, living and speaking the hope that is in us with respect, courage, and love.

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### *Résumé biographique*

Je suis né dans l'Église Unie du Canada, et la chance que j'ai eu de m'enraciner dès mon enfance dans notre histoire, nos croyances et nos pratiques me tient à cœur. J'ai eu le grand privilège de servir le Christ et son peuple dans des charges pastorales en Ontario, en Australie et en Nouvelle-Écosse, dans des milieux ruraux et urbains, et dans des banlieues. En ce moment, je suis ministre intérimaire à *Knox United Church*, à Lower Sackville, Nouvelle-Écosse, en plus d'être régulièrement chargé de cours au *Atlantic School of Theology*.

Apprendre avec les autres est ce qui m'inspire. J'ai fait ma formation en théologie et en histoire à *Queen's University*, à *St. Andrew's* (Écosse), au *Toronto School of Theology*, et au *Princeton*

*Seminary*, et l'une de mes plus grandes joies est le rôle que j'assume dans la formation théologique des étudiants au ministère et des laïques à travers le pays. J'ai aussi eu le privilège de prendre la parole dans une variété de contextes : *Epiphany Explorations*, *More Franchises*, *The North American Chronic Pain Annual Convention*, ainsi que lors de formations de laïques au niveau du consistoire. Et mon rôle d'aumônier au *Berwick Camp* a été une expérience unique.

Au centre de ma vie se trouvent ma femme et meilleure amie, Heather Hemming, et mes deux filles adultes, Erin et Laura. Leur encouragement et leur soutien rendent possible tout ce que j'entreprends. Mes loisirs incluent la marche, les mots croisés, les voyages, la lecture, le Club Rotary, et mon blogue *Hope on the Journey* [Cheminer dans l'espérance] (<http://rossbartlett.blogspot.com/>). J'essaie aussi d'aller au gymnase de temps à autre!

Ce qui est merveilleux avec notre Église c'est qu'elle offre la possibilité de faire l'expérience de son envergure, de son dynamisme, et de l'espérance qui l'anime. J'ai été honoré de pouvoir assumer divers rôles de leadership et de service : au Comité Théologie et foi du Conseil général, à l'Exécutif du Conseil général, comme délégué à trois Conseils généraux, comme président des Consistoires de Kingston et de Halifax, comme co-président du Groupe de travail national sur la liturgie et la musique, et comme président du Synode des Maritimes. Toutes des expériences riches qui ont nourri ma passion pour la vie de notre Église.

J'essaie de traduire ma foi par des actions concrètes. Au cours des dernières années, j'ai siégé au conseil d'une banque alimentaire et comme membre des comités de planification et de développement pour différents groupes communautaires. Récemment je suis devenu membre à part entière et secrétaire du Club Rotary de la région de Sackville. Et je suis également impliqué, entre autres, à la *Canadian Society for Church History* et au *Halifax Interfaith Council*.

Écrire est un passe-temps et une façon pour moi d'exprimer ma foi. Depuis 2004, je rédige la chronique *Preaching Pointers* dans la publication *Gathering* pour aider ceux et celles qui œuvrent dans ce ministère essentiel. J'ai écrit plusieurs articles et publié des livres, et j'ai été honoré que l'on me confie la rédaction d'un chapitre dans la publication récente *The United Church of Canada: A History*.

Je suis profondément reconnaissant que mes contributions aient été reconnues : j'ai reçu le *Alumni Achievement Award* [Prix du mérite des anciens] ainsi qu'une bourse d'études supérieures du *Queen's Theological College*, une bourse pour études sabbatique de l'Université de Victoria (*Community Sabbatical Scholarship Award*), la bourse *MacLeod Scholarship* de l'Église Unie du Canada, et le Prix de reconnaissance des bénévoles de la ville de Sackville. Si le Conseil général choisit de m'élire, j'apporterai toute mon expérience et ma foi pour relever le défi de servir l'Église Unie dans son cheminement plein d'espérance.

**Rev. Arlen John Bonnar***Biographical Sketch*

I was born in Sydney, Nova Scotia, to a large and loving Cape Breton family. In 1967 I moved to Montreal at the age of 15 to build a new life as a Quebecer, learned to speak French, and in the 70s began to explore God's call to ordained ministry.

Academically I have a B.A. (Bishop's), B.Th. (McGill), and M.Div. (UTC & McGill). Internships include: Augustine United, Winnipeg ('82); Malawi, East Africa, with the Church of East Africa Presbyterian (a United Church partner, '83); St. Martha's-in-the-Basement (UTC and McGill, '84). Ordained in 1984 and settled in the Sutton-Dunham Pastoral Charge, a rural ministry of Quebec-Sherbrooke Presbytery (member of the Executive), I was significantly involved in youth ministry. From there I completed two units of Clinical Pastoral Education at the Royal Victoria

Hospital, Montreal. I was also certified as an Internship Supervisor for The United Church of Canada.

In 1989 I answered the call to be Director of Montreal City Mission, focused on justice concerns of the inner city: affordable housing, a drop-in centre for the large itinerant population, and residential resources (Project Refuge for new refugees arriving in Montreal, and Chez Ma Cousine for those living with substance abuse and HIV/AIDS).

In 1992 I was appointed Ecumenical Staff Chaplain at the Montreal General Hospital. My primary responsibility was with the large AIDS clinic. I accompanied patients, families, friends, and staff through many of the new challenges presented by the AIDS pandemic. I developed spiritual resources for the interfaith community and specific tools for the needs of health care providers who were struggling with the impact of AIDS upon their work and lives. As well, I was responsible for spiritual care to our Palliative Care Unit. I also studied at the Argyle Institute in Montreal and maintained a part-time private practice for two years as a psychotherapist.

In 2000, taking a year's leave of absence from the hospital, I accepted a three-month appointment at St. James United Church in Montreal, while reflecting on where God was calling me—it was to St. James, and in 2001 I was covenanted as their pastor. My ministry at St. James has been powerful and transformational. We have positioned ourselves as a strong and prominent Christian presence in the city and entered into partnership with other community organizations. We have a number of important programs, among them a dedicated young adults program (UYA), an outreach ministry to the GLBTQ community (BELIEVE), and a program that has welcomed over half a million visitors to our church (a provincial and federal heritage monument) in the past five years (Open Door).

I have a strong commitment to pastoral ministry, theological education, ministries in French, ecumenism, and interfaith dialogue. I have supervised 15 interns in the United Church's internship programs, been a member of presbytery and Conference Education and Students

Committees for most of my ministry, and been on the Board of Governors of the United Theological College for the past five years. I am currently Secretary of Montreal Presbytery.

In October of 2011, I wed my partner of 17 years, Jean Lagueux. Jean is a professor at the Institut de tourisme et d'hôtellerie du Québec and a Ph.D. candidate at the Université du Québec à Montréal. Jean is an active member of the United Church.

God has called me in the most surprising ways to unexpected places of ministry. I believe that God is leading me to discern a call to become Moderator of our church—again surprising and unexpected! I will prayerfully look for the guidance of the Spirit, my family, friends, and the church in exploring God's will for us at this time.

### *Statement*

The United Church stands in the Reformed tradition which, from its beginning, has had a strong and powerful prophetic voice. In 1925, led by the Spirit, we founded a church that was biblically based, and grounded in tradition while seeking new ways to serve God and be more faithful followers of Jesus. To be biblical, grounded, prophetic, and hope-filled servants is still an essential part of our Christian calling.

There are many significant issues facing the church: ecumenical and interfaith dialogue; international human rights and justice concerns; the environment and caring for the earth, which our Moderator has so effectively highlighted. These and other important concerns must continue to be addressed.

We seem to be caught up in that unfortunate human pastime of finger pointing and blame. Congregations complain about presbyteries, presbyteries about Conference, Conference about General Council, and any permutation of these. It is essential, given the serious spiritual, economic, national, and international concerns before us, that we put our energies into how we can best work together and find solutions to the challenges before us; problems before us not *theirs* but *ours*.

Our church for many years has been in an intense period of self-reflection. We have been courageous enough, sometimes forced, to look at those times and places in our history when we have not been the life-giving presence of Christ: our part in the mistreatment of Aboriginal peoples; the times when we found ourselves standing with oppressive powers; our silence when individuals and groups needed to hear our voice; the list goes on. In many instances we have tried to atone for our shortcomings and apologize for our actions—a right and proper thing for God's people to do. I think many in the church are still caught up in the memory of those sins of the past, and with our declining numbers, they see the United Church as a failure. We have made many mistakes, but I believe that we have not failed in being the church. We need to refocus on those many powerful and life-giving decisions we have made since 1925 that have had a positive impact upon our society and our world, such as the ordination of women in 1936 and our emphasis on including the marginalized in the 80s. While we must always be evaluating those things that we do and have done, we must also look to the future with hope and the conviction that, as followers of Christ Jesus, we can make a difference in our world. Ours is not to spread

despair but to preach hope. As your Moderator, with your direction, I would be the first to apologize for our errors, but I would never apologize for being the church of Christ Jesus!

United Church of Canada members have a wide spiritual, theological, social, and political perspective. Most, with utmost integrity, want to give direction to our church. To some, diversity within the church is a hindrance. I see it as a gift. The challenge before the church is to find ways to allow these voices to be heard and to contribute to our vision for the future. I am reminded of Paul's words about one body and many members.

Our faith is based on recounting the stories of many: the biblical witness of Israel and the early Christian communities; reformers and dreamers; ordinary saints like ourselves. We, as individuals and the church, have stories to tell—some are filled with pain, and others overflow with joy. We need to listen to one another's stories and in doing so, find our voice—a voice that is heard, honoured, and valued within our family, the church.

As your Moderator, I would want to hear these stories and enable, in whatever ways possible, to have them heard. What kind of voices? The small rural church that wonders if it will continue to serve; the urban church that struggles with its mission; our young adults who are seeking ways to integrate faith and spirituality into their rapidly changing world; the elderly who fear the crumbling of their foundations; our francophone communities in Quebec and other parts of the country; the UCW and men's groups who wonder about their relevance. I would want to meet with those who have been living on the edges of society: the intercultural church; mission units; the GLBTQ communities; and those who live on lower incomes and are struggling to make ends meet. The list goes on...

We are no longer the church that is the church of empire at the centre of our society. To some this is a loss. I think it is a great opportunity for ministry. Our church is finding itself now on the edges of our society. It is a good place for us to be. From here, we can better identify with and understand the needs of those whom we serve as the new emerging church takes shape.

As we tell our stories and find a voice within our lives, our communities, and our United Church, I believe we are called to develop a stronger international voice in partnership with other uniting churches around the world. There are powerful voices that are not based on equality and justice for all that frequently echo around our world and go unchallenged. A lone dissenting voice from The United Church of Canada, while well intentioned, is not always effective. As Moderator; I would want to invite other like-minded churches from around the world to begin discussions as to how we might be a stronger and alternative global voice to those powers that perpetrate abuses against God's people and our planet. We have a responsibility to help those with a weakened voice to be heard and respected. General Council 41 will give us an opportunity to address and take action on some of these important international issues.

I am not disheartened about the church. I am excited about our future and the ministry of Christ Jesus to which we have all been called as disciples. May all commissioners to GC41 feel the leading of the Holy Spirit, and may our United Church be a blessing to us all.

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### *Résumé biographique*

Je suis né à Sydney, en Nouvelle-Écosse, dans une famille nombreuse et aimante du Cap Breton. En 1967, à l'âge de quinze ans, j'ai déménagé à Montréal pour commencer une nouvelle vie comme Québécois. J'ai appris le français et, dans les années 1970, j'ai commencé à envisager répondre à l'appel de Dieu au ministère ordonné.

Du point de vue des études, j'ai obtenu mon baccalauréat de l'Université Bishop's, j'ai fait un bac en théologie à l'Université McGill, et une maîtrise en divinité au Séminaire Uni et à McGill. J'ai fait des stages à *Augustine United*, (Winnipeg, 1982), au Malawi, Afrique de l'Est, dans l'Église presbytérienne est-africaine (partenaire de l'Église Unie du Canada) (1983), et à *St. Martha's-in-the-Basement* (Séminaire Uni et McGill) (1984). J'ai été ordonné en 1984 et placé dans la charge pastorale de Sutton-Dunham, un ministère rural du Consistoire de Québec-Sherbrooke (dont j'ai été membre de l'exécutif), et où j'ai été très impliqué dans le ministère auprès des jeunes. De là, j'ai complété deux unités de formation pastorale clinique à l'Hôpital Royal Victoria, à Montréal. J'ai également été certifié superviseur de stage pour l'Église Unie du Canada.

En 1989, j'ai répondu à un appel pour devenir directeur de la Mission communautaire de Montréal, un ministère axé sur la justice au centre-ville : le logement abordable, un centre de jour pour une importante population itinérante, et des ressources d'hébergement (*Project Refuge* pour les réfugiés arrivant à Montréal et 'Chez ma cousine' pour les personnes souffrant de toxicomanie et atteintes du VIH/SIDA).

En 1992, j'ai été nommé aumônier œcuménique à l'Hôpital Général de Montréal. J'étais principalement responsable de l'imposante clinique spécialisée pour le SIDA. J'accompagnais les patients, leurs familles et leurs amis, ainsi que le personnel médical faisant face aux nombreux nouveaux défis que présentait l'épidémie du SIDA. J'y ai développé des ressources spirituelles pour la communauté interreligieuse et des outils spécifiques pour répondre aux besoins des dispensateurs de soins médicaux aux prises avec l'impact du SIDA sur leur travail et sur leur vie. J'ai également été responsable des soins spirituels pour notre unité de soins palliatifs. J'ai étudié en outre au *Argyle Institute*, à Montréal, et j'ai conservé pendant deux ans une pratique privée à temps partiel comme psychothérapeute.

En l'an 2000, j'ai pris un congé d'un an de l'hôpital, et j'ai accepté une nomination de trois mois à *St. James United Church*, à Montréal, tout en réfléchissant à l'endroit où Dieu m'appelait à exercer mon ministère. C'est ainsi qu'en 2001 j'ai été engagé par cérémonie d'alliance comme pasteur de la paroisse St. James. Mon ministère à St. James a été une expérience puissante et transformatrice. Nous nous présentons au centre-ville comme une présence chrétienne forte et marquante, et nous avons conclu de nombreux partenariats avec d'autres organisations communautaires. Nous avons plusieurs programmes intéressants, dont un programme consacré aux jeunes adultes (UYA), un ministère de présence auprès de la communauté GLBTQ (BELIEVE), un programme de visite de notre église (reconnue comme monument historique aux niveaux fédéral et provincial) qui nous a permis d'accueillir plus d'un demi million de visiteurs au cours des cinq dernières années (OPEN DOOR).

Le ministère pastoral, la formation théologique, les ministères en français, l'œcuménisme et le dialogue interreligieux me tiennent à cœur. J'ai été superviseur pour quinze stagiaires engagés dans les programmes de stage de l'Église Unie du Canada, j'ai été membre du consistoire et du comité de formation des candidats au ministère du synode pendant presque tout le temps de mon ministère, je siège au conseil d'administration du Séminaire Uni depuis cinq ans, et je suis présentement secrétaire du Consistoire de Montréal.

En octobre 2011, j'ai épousé Jean Lagueux, mon partenaire de vie depuis dix-sept ans. Jean est professeur à l'Institut de tourisme et d'hôtellerie du Québec, et candidat au doctorat à l'Université du Québec à Montréal. Il est également membre actif de l'Église Unie du Canada.

Dieu m'a appelé au ministère par les chemins les plus surprenants et dans des lieux les plus inattendus. Aujourd'hui, je crois discerner que Dieu m'appelle à devenir modérateur de notre Église – un appel qui me prend encore une fois par surprise ! C'est donc dans la prière que j'attendrai l'inspiration de l'Esprit, les conseils de ma famille et de mes amis, et l'avis de l'Église, afin de connaître la volonté de Dieu pour nous à l'heure actuelle.

### *Déclaration*

Issue de la tradition réformée, l'Église Unie du Canada a, dès ses débuts, fait entendre une voix puissamment prophétique. En 1925, inspirés par l'Esprit, nous avons institué une Église fondée sur la Bible et enracinée dans la tradition, tout en recherchant de nouvelles façons de servir Dieu et de suivre plus fidèlement Jésus. Nous appuyer sur la Bible, nous baser sur de solides connaissances, nous montrer prophétiques et servir dans l'espérance représentent toujours une partie essentielle de notre appel comme chrétiens.

L'Église est confrontée à de nombreuses questions d'importance : le dialogue œcuménique et interreligieux, les questions de droits humains et de justice au niveau mondial, ainsi que le souci de l'environnement et le soin de la terre que notre modératrice a promus avec tant d'à-propos. Nous devons, entre autres, continuer de nous préoccuper de ces questions.

Nous semblons pris dans cette malheureuse habitude bien humaine de blâmer et de pointer du doigt. Les paroisses se plaignent des consistoires, les consistoires des synodes, et les synodes du Conseil général, et chacune de ces instances peut encore se plaindre de toutes les autres. Compte tenu des sérieuses préoccupations qui sont les nôtres aux niveaux spirituel, économique, national et international, il est crucial que nous consacrons nos énergies à mieux travailler ensemble et à trouver des solutions aux problèmes qui se posent à nous. Ces problèmes nous appartiennent à *nous, pas aux autres*.

Depuis quelques années, notre Église s'est engagée dans une intense période de réflexion. Nous avons eu le courage, parfois forcé, d'identifier ces temps et ces lieux de notre histoire où nous n'avons pas représenté la présence vivifiante du Christ : notre contribution à la maltraitance des peuples autochtones, les moments où nous avons fait usage d'une puissance oppressive, notre silence lorsque des groupes et des individus avaient besoin d'entendre notre voix, et la liste s'allonge... Dans bien des cas, nous avons tenté de réparer nos torts et de présenter nos excuses pour ces malheureuses actions – et c'était ce qui convenait de faire en tant que peuple de Dieu. Je crois que beaucoup de gens dans l'Église sont encore captifs du souvenir de ces fautes du passé

et, puisque nous sommes en décroissance, ils considèrent l'Église Unie du Canada comme un échec. Nous avons commis bien des erreurs, mais je crois que nous n'avons pas failli à être l'Église. Nous devons nous recentrer sur les nombreuses décisions cruciales et porteuses de vie que nous avons prises depuis 1925. Des décisions qui ont eu un impact positif sur notre société et sur notre monde, comme l'ordination des femmes en 1936 et notre inclusion des groupes marginalisés dans les années 1980. Bien que nous soyons toujours tenus d'évaluer nos actions passées et présentes, nous devons également envisager l'avenir avec espérance et avec la conviction qu'en tant que disciples de Jésus Christ nous pouvons faire une différence dans notre monde. Notre rôle n'est pas de semer le désespoir mais de prêcher l'espérance. En tant que votre modérateur, et avec votre direction, je serai le premier à demander pardon de nos erreurs, mais je n'offrirai jamais des excuses pour être l'Église de Jésus Christ !

La gamme des perspectives spirituelle, théologique, sociale et politique des membres de l'Église Unie du Canada est très large. La plupart d'entre eux aimeraient, avec une intégrité absolue, orienter notre Église. Pour certains, la diversité présente dans notre Église est un obstacle. Pour ma part, je la vois comme une bénédiction. Le défi pour l'Église est de trouver les moyens de permettre à toutes ces voix de se faire entendre et de contribuer à notre vision d'avenir. Cela me rappelle ce que Paul disait du corps et de ses nombreux membres.

Notre foi s'alimente à la narration de nombreux récits : ceux des témoins bibliques d'Israël et des premières communautés chrétiennes, ceux des réformateurs et des visionnaires, et ceux des saints et des saintes ordinaires que nous sommes. Comme individus et comme Église, nous avons des histoires à raconter; certaines sont chargées de tristesse alors que d'autres débordent de joie. Nous devons écouter les récits les uns des autres et, ce faisant, y trouver notre voix – une voix qui mérite d'être entendue, honorée et valorisée au sein de notre famille, l'Église.

En qualité de modérateur, j'aimerais entendre ces récits et, dans la mesure du possible, les faire entendre. Quelles sont ces voix ? C'est la voix de la petite paroisse rurale qui se demande si elle pourra continuer son ministère. Et la voix d'une paroisse urbaine qui lutte pour accomplir sa mission. Les voix de nos jeunes adultes qui cherchent le moyen d'intégrer leur foi et leur spiritualité dans un monde qui change rapidement. Les voix des personnes âgées qui craignent de voir s'écrouler les fondements de leurs convictions. Les voix de nos communautés francophones du Québec et d'ailleurs au pays. Les voix des associations de femmes et d'hommes qui se questionnent sur leur pertinence. Je veux rencontrer ces gens qui ont vécu en marge de la société : l'Église interculturelle, les unités de mission, les communautés GLBTT, et les personnes à faible revenu qui luttent pour joindre les deux bouts. La liste est longue...

Nous ne sommes plus l'Église de l'empire au centre de notre société. Pour certains, c'est un malheur. En ce qui me concerne, je crois que c'est plutôt un temps incroyablement opportun pour le ministère. Notre Église se trouve maintenant à la marge de notre société. C'est excellent pour nous. De cet endroit, nous pouvons mieux identifier et comprendre les besoins de ceux et celles que nous servons, alors qu'émerge une nouvelle forme d'Église.

Tout en racontant nos histoires et en trouvant une voix dans nos vies, dans nos communautés et dans notre Église Unie, je crois que nous sommes appelés à développer une voix plus forte à l'international, en partenariat avec d'autres Églises unissantes aux quatre coins du globe. Nous

entendons fréquemment dans notre monde l'écho de nombreuses et puissantes voix qui ne parlent ni d'égalité ni de justice pour tous, et ces voix ne sont pas contestées. Seule, la voix dissidente de l'Église Unie, même bien intentionnée, n'est pas toujours efficace. En tant que modérateur, j'aimerais inviter les autres Églises du monde entier qui ont ces mêmes idées à entamer une discussion sur la manière de constituer une voix globale et alternative forte pouvant s'opposer à ces pouvoirs qui se livrent à des abus à l'encontre du peuple de Dieu et de notre planète. Nous avons la responsabilité d'aider ceux et celles dont la voix affaiblie doit être entendue et respectée. Le 41<sup>e</sup> Conseil général nous offrira l'occasion de discuter et d'agir sur certaines de ces importantes questions qui nous préoccupent au niveau international.

Je ne suis pas découragé de l'Église. Au contraire, je suis enthousiaste quant à notre avenir et au ministère du Christ Jésus auquel nous avons toutes et tous été appelés comme disciples. Que tous les délégués au 41<sup>e</sup> Conseil général se laissent guider par le Saint Esprit et que notre Église Unie soit une bénédiction pour nous tous.

**Rev. Sally Boyle***Biographical Sketch*

I was born on Easter Sunday in 1952 and raised on a small family farm in southern Saskatchewan. I graduated from the University of Regina in 1973 with a B.A. in Psychology and from St. Andrew's College in Saskatoon in 1976 with an M.Div. I acquired my STM degree from St. Andrew's College in 1993, and my thesis was subsequently published (in 1995) under the title "Embracing the Exile: A Lesbian Theology of Pastoral Care."

I was ordained in 1976 and subsequently served nine pastoral charges, one hospital chaplaincy, as Administrator at Calling Lakes Centre, and on Conference staff for both Saskatchewan Conference and Alberta and Northwest Conference. I am just completing an Interim Ministry with the Edmonton Moravian Church. I have five units of Clinical Pastoral Education training; a certificate from the Institute for Marriage and Family Therapy in Watsonville, California; Interim/Transition Ministry Training and certification; and a series of courses in Conflict Management. I was a Sessional Lecturer in the area of Pastoral Care at St. Andrew's College for five years.

I have served the church in all of the courts in one way or another. I was the chair of two presbyteries, have been the President of two Conferences, and was the convener of Affirm United in 1987–88. I once served a Moderator's Task Group.

I have provided leadership for a number of workshops on a variety of topics and with a variety of age groups. In 1994 I was theme co-speaker with Joan Wyatt at the Ontario Women's Conference, and in 2008 I was the Worship Leader at the Western Women's Conference.

My range of experience in pastoral ministry is from rural multi-point pastoral charges to urban team settings. The most consistent factor in all of that experience is change. The church has been in transition for my entire ministry. The transitions I have witnessed and participated in have been to a more inclusive and mutually respectful denomination. Women, laity, children, and members of the LGBTQ community have all experienced a greater acceptance in the church structures during my lifetime in ministry. As a denomination we have begun to deal faithfully and courageously with racial diversity, and to seek ways to talk and work through our differences and a history of oppression to new, more mutual, relationships.

I have been in a number of amateur theatre productions. The most memorable and most fun was the production of *One Eye On the Sky*, a prairie musical written and directed by the Rev. Barb Janes using the music of Connie Kaldor. I love to sing, golf, play cards, camp, travel, ride bike, and eat at church potlucks.

*Statement*

To suggest that we are in a time of transition in the church would be considered by some to be a gross understatement. Indeed, there are some who would suggest that we are in a time that is

akin to the Reformation. There is change afoot, and at the moment it would seem that we see more “in a mirror darkly” than we do with any great clarity.

I have been reflecting on this time in the church in relation to a biblical story. The Exodus theme has been very much on my mind. It feels a bit like the church has been in a place of slavery. As with the Israelites, we grew into slavery. We started with creating community and providing systems to support Christian education, financial campaigns, the building of buildings, and strong mission and outreach programs to sustain, what was at the time, a growing population. However, as the population in our churches has declined, we have become enslaved to attempting to support all the structures we put in place. The prophets have called us to move on...to go to a new land...in fear and trepidation we have attempted to leave Egypt.

The original story speaks of the entire community moving on. I wonder how much organization it took to get all 5,000 people (plus women and children) gathered together in a movement? And I wonder about the courageous few who led the people into the Red Sea and had to wait for the last person to get their feet wet before the waters parted (as, I understand, has been suggested by one rabbinic tale). I believe there had to be a lot of trust. The leaders had to trust that the people were all there, attuned to the importance of this journey. The ones in the middle had to trust that the ones in front really knew where they were going and that the ones behind were still okay. And the ones who were fearfully moving forward to get their feet in the water had to trust that they would not be forgotten or left behind. Even once they were across the Red Sea there was a long journey ahead—40 years in fact—while the people shed slavery and embraced a new life.

We have begun the journey to a new land. Some of us are going joyfully, with big dreams and hopes. Some of us are going forward because to go back seems more difficult. Some of us are on the journey because we want to be faithful to the community. Some of us think that the whole journey is foolish. Regardless of where we are in the spectrum, there are at least two ways we can proceed: with fear and trepidation, or with curiosity and hope.

It is no longer a choice whether or not we leave slavery. We can no longer afford to be enslaved. Our only choice now is whether we rail against the journey or embrace it. I invite us to embrace it. I invite us to dance into the wilderness, to support and carry one another as needed through the journey, to trust that what is needed will be provided, and to trust that those around us are as committed to the journey as we are.

I will endeavour to provide soul food and lead us on a path of spiritual nurture while we rediscover our identity as a people, not of slavery, but of God. I will provide the process, the music, and the rhythm for the dance, but I cannot dance alone and I do not want to face the wilderness alone. I will listen to your hopes and dreams and visions, I will incorporate your insights into the process, and I will encourage us to dance together until we find the rhythm that is uniquely ours...our identity as a people of God.

I accept the nomination to allow my name to stand for Moderator knowing that I have process skills, I have the ability to listen and participate in discernment, and I am a strong theologian and an excellent communicator. I lead by example, and I will lead the church by beginning with

trusting this community of faith to be ready to enter into the wilderness and explore deeply who we are as a people of God in 2012.

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### *Résumé biographique*

Je suis née le dimanche de Pâques 1952 et j'ai grandi sur une petite ferme familiale dans le sud de la Saskatchewan. En 1973, j'ai obtenu mon diplôme de baccalauréat ès arts en psychologie de l'Université de Regina, et en 1976, une maîtrise en théologie (M.Div) du Collège St. Andrews de Saskatoon. En 1993, j'ai obtenu un diplôme de maîtrise STM du Collège St. Andrews, et ma thèse a été publiée ultérieurement (en 1995) sous le titre *Embracing the Exile: A Lesbian Theology of Pastoral Care*.

J'ai été ordonnée pasteure en 1976 et j'ai par la suite desservi neuf charges pastorales et une aumônerie hospitalière, j'ai été administratrice au *Calling Lakes Centre* et membre du personnel du Synode de la Saskatchewan et du Synode de l'Alberta et des Territoires du Nord-Ouest. Je suis en train de terminer un ministère intérimaire à *Edmonton Moravian Church*. J'ai complété cinq unités en formation pastorale clinique, un certificat du *Institute for Marriage and Family Therapy* [Institut de formation en thérapie conjugale et familiale] de Watsonville en Californie, une formation et certification en ministère intérimaire/de transition, et une série de cours en gestion des conflits. J'ai été chargée de cours en soins pastoraux au Collège St. Andrews pendant cinq ans. J'ai servi l'Église d'une manière ou d'une autre à tous ses niveaux décisionnels. J'ai été présidente de deux consistoires ainsi que présidente de deux synodes, et j'ai été responsable de *Affirm United / S'affirmer Ensemble* en 1987-1988. J'ai également été membre du Groupe de travail du modérateur à une occasion. J'ai animé plusieurs ateliers traitant d'une variété de sujets destinés à divers groupes d'âge. En 1994, j'ai été invitée à m'adresser à la Conférence des femmes de l'Ontario aux côtés de Joan Wyatt, et en 2008 j'ai été célébrante à la Conférence des femmes de l'Ouest.

Je possède une vaste expérience du ministère pastoral, autant dans des charges rurales comportant plusieurs lieux de culte qu'en contexte d'équipe pastorale en milieu urbain. L'élément le plus constant dans l'ensemble de ces expériences, c'est le changement. L'Église a été en transition pendant toutes mes années dans le ministère. Les transitions dont j'ai été témoin et auxquelles j'ai participé ont rendu notre dénomination plus inclusive et plus respectueuse. Les femmes, les laïques, les enfants, et les membres de la communauté LGBTQ ont tous connu un plus grand niveau d'acceptation dans les structures de l'Église au cours de ma vie dans le ministère. En tant qu'Église Unie, nous commençons à aborder la diversité raciale avec foi et courage, et nous cherchons à nous donner les moyens de parler de nos relations et de travailler à les renouveler et à les rendre plus solidaires, malgré nos différences et notre histoire d'oppression.

J'ai participé à un certain nombre de productions de théâtre amateur. La plus mémorable et la plus amusante a été la production de *One Eye On the Sky*, une comédie musicale des prairies écrite et réalisée par la pasteure Barb Janes sur la musique de Connie Kaldor. J'aime chanter, jouer au golf, jouer aux cartes, faire du camping, voyager, faire du vélo, et me joindre aux repas communautaires de la paroisse.

**Rev. Gary V. Clark***Biographical Sketch*

Gary V. Clark was born and raised on PEI. He holds a B.A. from Dalhousie University and an M.Div. from the Atlantic School of Theology. Gary has ministered with the Sheet Harbour PC, Nova Scotia, as a trained lay minister; was settled in Alameda/Frobisher PC in Saskatchewan; and then served in several congregations in Winnipeg, including Trinity, Gordon King Memorial, and John Black Memorial. Gary is also an Intentional Interim Minister and served one year at Parkview United (Huron-Perth Presbytery) in this capacity.

Presently he ministers with the folks at Blyth United (Huron-Perth Presbytery).

He has held a number of leadership positions in the church, including President of London Conference, member of the executive in two different presbyteries, chair of presbytery, chair of Pastoral Relations in Huron-Perth Presbytery, member of the Sexual Harassment Committee in Saskatchewan and then Manitoba, Member of the Children at General Council (39) Leadership Team, and member of the General Council Worship Team for that General Council.

Gary is in a covenanted relationship with Kathy Douglas. Between them they enjoy having six adult children and one grandchild. They have been foster parents for over two years. Gary is also the Chaplain for the Fire Department of North Huron.

The vision Gary believes God has entrusted to him and has called him to speak about in the position of Moderator is to focus on the building up of congregations in our church. The congregations are the basic mission, Christian education, and worship centre of our denomination, and they are hurting. We cannot do the work God has asked of us unless this basic unit of our faith is offered hope and healing. This would be his focus if honoured with the role of Moderator.

*Statement*

Congregations, which are the basic unit for Christian education, worship, and mission, are hurting and they need help now! A major problem is the various governance structures that have been held up as models by our *Manual*. When it comes to governance we are past tinkering around the edges—and we all know it. It's time to get serious about the structure of the church, and address chronic governance issues in all of our courts.

We need to listen to our members and hear them when they talk about the organizational structure of congregations, presbyteries, Conferences, and General Council. Our governance models are not only ineffective but are also sucking the life out of our ministries. Ask most people who leave a meeting of one of our courts and you will inevitably hear a version of, “Well, there's [an hour, an evening, a day] that I'll never get back.” We spend too much time in meetings and invest too little time in vision, and as a result, even less on action. This is

exacerbated by a sense that there is a systemic disconnect between the membership and the church courts, and between the church courts themselves.

So, when one part of the body reaches out to another they feel they are greeted with frustration, suspicion, and often outright rejection. Our church body is fractured. In fact, I sense that it is so badly fractured that it can no longer seek healing from another part of the body. In this condition, it should not surprise us that membership—and the human and financial resources of our membership—are in decline. One of the many consequences of this condition is disempowerment. We are a church that courageously advocates for the empowerment of individuals in so many parts of Canadian society. Yet, in a cruel twist of irony, our own members feel disempowered within their respective congregations and church, and we know that fewer and fewer step forward to accept leadership positions. This pervasive condition presents itself in the dwindling capacity of local congregations.

Second to ineffective governance structures is the competitive model of relationships between congregations. This model is in complete opposition to the image of the church as the body of Christ. We have falsely believed that because we send delegates to presbytery and Conference that we are connected to each other. Yet competition over members, ministers, and good ideas have separated us and made us suspicious of each other.

In our little corner of our presbytery we are experimenting with direct congregation-to-congregation cooperation. This has allowed a critical mass for confirmation classes, study groups, youth functions, and major fundraisers, and has been fostered by ministry and music exchanges. This sharing has given a sense of hope to struggling congregations. We now can try to plan for success and not just closure. In our hearts we know that many congregations will close, but this time of cooperation has built the kind of relationships that are born of shared labour in the vineyard. And when a closure happens, maybe those who grieve the closure will find welcome among those with whom they have worked in the neighbouring congregation. I cannot underscore the significant change here in how these local congregations now see other United Churches and, by association, the United Church as a denomination. Congregations are actually looking toward “the church” as being part of a hope for the future instead of being an obstruction or costly millstone.

The imperative challenge is to change the governance model and free the Spirit to empower our members and leaders. We need to remove the structural burdens to unleash our God-given passions so we may directly impact the critical issues of declining membership and leadership and a lack of connectedness within our church.

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*Résumé biographique*

Gary V. Clark est né et a grandi à l'Île-du-Prince-Édouard. Il est titulaire d'un baccalauréat ès arts de l'Université Dalhousie et d'une maîtrise en théologie (M.Div) de l'*Atlantic School of Theology*. Gary a desservi la charge pastorale de *Sheet Harbour*, en Nouvelle-Écosse, en tant que pasteur laïque formé. Il a été placé dans la charge pastorale *Alameda/Frobisher*, en Saskatchewan, et a ensuite desservi plusieurs paroisses à Winnipeg, dont *Trinity*, *Gordon King Memorial* et *John Black Memorial*. Gary est aussi qualifié comme ministre intérimaire et, à ce titre, il a desservi la paroisse *Parkview-United* (Consistoire Huron-Perth) pendant un an. Il est présentement pasteur de la paroisse *Blyth-United* (Consistoire Huron-Perth). Il a occupé plusieurs postes de leadership dans l'Église, entre autres comme président du Synode de London, membre de l'exécutif de deux consistoires différents, président de consistoire, président du comité des relations pastorales du Consistoire Huron-Perth, membre du Comité de prévention du harcèlement sexuel en Saskatchewan, puis au Manitoba, membre de l'équipe d'animation des Enfants au 39<sup>e</sup> Conseil général, et membre de l'Équipe de liturgie de ce même Conseil général.

Gary et sa partenaire Kathy Douglas ont six enfants adultes et un petit-enfant. Ils ont été parents d'accueil pendant plus de deux ans. Gary est aussi l'aumônier du Service d'incendie de North Huron.

Gary croit que la vision que Dieu lui a confiée et qu'il est appelé à partager, s'il est élu modérateur, est d'encourager la croissance des paroisses dans l'Église Unie. Les paroisses sont à la base de la mission et de l'éducation chrétienne de notre dénomination, elles sont également au cœur de sa célébration liturgique, mais elles sont en difficulté. Nous ne pouvons pas accomplir le travail que Dieu attend de nous si nous n'offrons pas à ces unités fondamentales de notre tradition de foi l'espoir et la guérison dont elles ont besoin. Ce serait, pour Gary, sa priorité s'il avait l'honneur d'être élu modérateur.

**Rev. Jeff Cook***Biography*

The writer of Ecclesiastes said our lives consist of times and seasons. The words that follow offer just a glimpse of some of the times and seasons of my life.

I was born and raised in Brantford, Ontario. In those days, the churches in Brantford had their own “ecumenical” hockey league, which is where I learned to enjoy playing goal. Since then I have continued playing recreational hockey.

I have a Bachelor of Arts (Honours) in English Literature and a Master of Arts in Journalism, both from the University of Western Ontario. I have a Master of Divinity from Queen’s University. I served student intern charges in Saskatchewan (Cutarm Pastoral Charge) and Alberta (Kirk United Church in Edmonton). I was ordained by Hamilton Conference in 1984.

While at Queen’s I met Carol Fletcher. We were married in 1985. Carol and I have two wonderful and witty sons, Andrew and Stuart, both of whom are students at the University of Manitoba. Carol and I are life and ministry partners. We have served in team ministry together for 26 years.

From 1984 to 1988 I served in team ministry on the seven-point Cutarm Pastoral Charge in Saskatchewan. Since 1988, Carol and I have been in team ministry at Transcona Memorial United Church in Winnipeg. We have shared all aspects of ministry, including a variety of worship expressions—traditional preaching, dramatic dialogues, storytelling, jazz vespers, Christian clowning, Folk Communion, and Messy Church. We have explored theological conversations beyond the walls of the church building with “Faith Uncorked” gatherings.

I have enjoyed a variety of experiences in the wider church community. I have served on

- the Conference Communications Committee,
- Conference Staff Committee
- General Council Judicial Committee
- Winnipeg Presbytery’s “Friends in Ministry to and with Gay and Lesbian Persons and Their Families” Committee (forerunner of the presbytery’s current Rainbow Ministry)
- Winnipeg Presbytery’s New Church Development Group

I have also

- chaired the General Council Division of Communication
- been part of the General Council Newsroom Team at four General Councils
- been a commissioner to three General Councils
- been adult support person to the Conference Youth Committee
- chaired the Conference Annual Meeting Planning Committee three times

In 2000, Carol and I were co-leaders of Bible study sessions at Berwick Camp in Nova Scotia. In 2007, I took a three-month sabbatical to study the Emerging Church in North America.

I have chaired the Parent's Council at Joseph Teres School (K–5 classrooms), as well as being a parent volunteer in the classrooms. At that same school I volunteered for nine years, teaching a noon hour sketching class. Sketching has been a lifetime hobby of mine.

I have had articles published in *Mandate*, *Exchange*, and *Christian Ministry*. My article "Under the Ice" (*Mandate*, November 2010) was chosen best theological reflection by the Canadian Church Press.

I enjoy writing. I have written a number of short intergenerational stories, including a series of "Rev. Julie" Christmas Eve stories. I enjoy sketching, reading, and playing recreational tennis and hockey.

### *Statement*

The United Church's primary issue has always been to figure out what are God's issues; then creatively engage with God and the world in response to those issues.

Such creative engagement is grounded in the definition of faith found at the centre of A New Creed—"we trust in God." Even in difficult times, we trust in God.

These are difficult times for the church. As the apostle Paul said, we have this treasure in earthen jars, and those jars are showing statistical signs of wear and decline. And yet, declared Paul, although the outer nature is wearing away, we have an inner nature that is being renewed.

I think, in these challenging times, our trust in God is being renewed. The biblical story tells us that God is not always into quick fixes, but is always with us in times both of rejoicing and struggle.

Hebrew slaves wandered for 40 years in the wilderness. Judah and Israel thrived, then were conquered. Jesus said only some scattered seeds would produce a crop. Jesus' disciples journeyed toward a kingdom, only to be road-blocked by a cross.

The biblical story is one of beginnings and endings, of trusting God even in undesired places, and living faithfully as God's people and Christ's disciples in those places.

Former church days seem to have been so good—days when the church's calendar shaped society's patterns of work and shopping, when pews and Sunday schools were filled and the church's opinion seemed to matter. Those days seem to beckon like Emmaus—offering a safe house for the church.

Historically, Emmaus was a gathering place for those who resisted and opposed the ways of empire. It was a safe place for those dreaming of a different world. Yet, the resurrected Christ intercepted disciples who were fleeing to the Emmaus safe place. They returned to the place of riskier faithful living.

We cannot return to a nostalgic safe house, but we can continue to live faithfully. Our formative ethos was to be a united and a uniting church. The adjective “united” describes status. The verb “uniting” describes movement. We have always been both “being” and “becoming.”

Jesus talked of “being” and “becoming.” He framed some of his teachings this way: “Of old it was said to you...BUT I say to you.” The Greek word *kai* is often translated as “but,” making it sound as if old teachings are replaced by new teachings. However, *kai* can also be translated as “and”: “Of old it was said to you...AND I say to you...”

“And” suggests emergence from and continuity with the past. I think The United Church of Canada has and must continue to live in the “AND,” letting God deepen and expand our understanding of “uniting”:

*In 1925 we were a uniting church...*

*and now we are an intergenerational church*

*and now we are an inclusive church*

*and now we walk with respect in creation*

*and now we are an affirming church*

*and now we are an intercultural church*

*...and now we are who God calls us to be in our time and place.*

The United Church has always journeyed with Christ into ever deeper and more inclusive expressions of God’s love and justice. That’s who we are as The United Church of Canada. That is whom we should continue to be, regardless of the ways God may shape this earthen jar we call the church.

In the near future, I think the kind of church God calls us to be will include:

- Being supportive of and responsive to the hope of transformation embodied in Canada’s Truth and Reconciliation Commission. The legacy and roots of colonialism, control-ism, and “wanting-to-be-at-least-a-little-more-right-than-you-ism” are deep and need to be exorcised in healing and humanizing ways for the good of all Canadians and all Christian churches.
- Learning from the youth of the church how to be evangelists United-Church-style. In this social networked world of continuous sharing of one’s daily lives, it seems to me that youth who are part of the church and allow Jesus to shape their lives cannot help but witness to their faith. I think the youth can teach us about courageous and public discipleship.
- Paying attention to “emergent” expressions of church. When you want to learn about the health of the forest, it is not enough to look at the treetops towering above. You have to look down at what is “emergent,” at signs of new growth amongst the decomposing leaves and branches beneath your feet. In the church, we cannot only look up at the steeples of church buildings. We must pay attention to emergent forms and expressions of church, such as small gatherings of people in houses and coffee shops. This is a time when the church is creatively trying new ways of being. We should not “do” church differently in order to “save” the church. We should “be” church differently because we

discern God doing a new thing, working a new creation, calling us to diverse ways of being Christ's disciples and body in the world.

- Being a prayerful people, asking and trusting God to shape us and re-create a new heart, imagination, and love within us; engaging in a variety of spiritual practices to open ourselves to the image of God in the midst of our humanity.

We are companions of the “now-you-see-me-now-you-don't” resurrected Christ. We trust God who is with us in the grief of Good Fridays and in the surprise of Easter morning...and in surprises still to come.

I wonder what God is up to in the church. I wonder what God is up to with the church. I wonder what's up with God and the church.

I trust that what God is always up to is something creative, transformative, and life-giving, not only in the world, but also in The United Church of Canada.

We continue to trust what issues forth from God—love embodied in Jesus the Christ; an amazing grace of healing, hope, and new creation.

We trust in God.

### *Résumé biographique*

D'après l'auteur de l'Éclésiaste, nos vies se composent de moments et de saisons. Les propos qui suivent offrent un aperçu de certains des moments et des saisons de ma vie.

Je suis né et j'ai grandi à Brantford, en Ontario. À l'époque, les églises de Brantford avaient leur propre ligue de hockey 'œcuménique', et c'est dans ce contexte que j'ai appris à aimer jouer comme gardien. Depuis ce temps, je continue à jouer au hockey pour le plaisir.

Je détiens un baccalauréat ès arts (avec distinction) en littérature anglaise et une maîtrise ès arts en journalisme de la *University of Western Ontario*. J'ai fait ma maîtrise en théologie (M.Div) à *Queen's University*. J'ai fait mes stages comme étudiant en Saskatchewan (*Cutarm Pastoral Charge*) et en Alberta (*Kirk United Church*, à Edmonton). Puis j'ai été ordonné pasteur par le Synode de Hamilton en 1984.

Durant mes études à *Queen's*, j'ai rencontré Carol Fletcher. Nous nous sommes mariés en 1985. Nous avons deux fils merveilleux et pleins d'esprit, Andrew et Stuart, qui sont tous deux étudiants à l'Université du Manitoba. Carol et moi sommes des partenaires dans la vie et dans le ministère. Cela fait maintenant 26 ans que nous servons l'Église comme équipe pastorale.

De 1984 à 1988, j'ai travaillé comme pasteur au sein de l'équipe pastorale de *Cutarm Pastoral Charge*, en Saskatchewan, qui comporte 7 lieux de culte. Depuis 1988, Carol et moi desservons conjointement la paroisse *Transcona Memorial United Church*, à Winnipeg. Nous avons partagé tous les aspects du ministère, y compris une diversité d'expressions liturgiques – la prédication traditionnelle, les dialogues dramatiques, le conte, les vêpres jazzées, le 'clowning' chrétien, la

communion folklorique, et l'approche '*Messy Church*.' Nous avons également eu des conversations théologiques à l'extérieur des murs de l'église lors des rassemblements '*Faith Uncorked*.'

J'ai eu la chance de vivre une variété d'expériences dans la communauté étendue de l'Église. J'ai siégé au :

- Comité des communications du synode,
- Comité du personnel du synode,
- Comité judiciaire du Conseil général,
- Comité *Friends in Ministry to and with Gay and Lesbian Persons and Their Families* [Les amis dans le ministère pour et avec les personnes gaies et lesbiennes et leurs familles] du Consistoire de Winnipeg (précurseur de l'actuel *Rainbow Ministry* [Ministère Arc-en-ciel] du Consistoire de Winnipeg),
- *New Church Development Group* [Comité pour le développement de nouvelles paroisses] du Consistoire de Winnipeg.

J'ai aussi :

- présidé la Division des communications du Conseil général,
- fait partie de l'équipe des médias, lors de quatre Conseils généraux,
- été délégué à trois Conseils généraux,
- été un responsable au Comité jeunesse du synode,
- présidé à trois reprises le Comité de planification de l'assemblée annuelle du synode.

En l'an 2000, Carol et moi avons animé ensemble des sessions d'étude biblique à *Berwick Camp*, en Nouvelle-Écosse. En 2007, j'ai pris un congé sabbatique de trois mois pour étudier le mouvement de l'Église émergente en Amérique du Nord.

J'ai présidé le Conseil des parents à *Joseph Teres School* (maternelle à 5<sup>e</sup> année), en plus d'être un parent bénévole dans les salles de classe. A cette même école, j'ai enseigné pendant neuf ans, comme bénévole, un cours à l'heure du midi sur les techniques de l'esquisse. Faire des croquis a été un hobby pour moi durant toute ma vie.

J'ai publié des articles dans *Mandate*, *Exchange* et *Christian Ministry*. Mon article "*Under the Ice*" (*Mandate*, novembre 2010) a été choisi comme meilleure réflexion théologique par le *Canadian Church Press*.

J'aime écrire. J'ai écrit plusieurs nouvelles intergénérationnelles, y compris une série de contes de la veille de Noël avec le personnage "Rev Julie" [la pasteur Julie]. J'aime dessiner, lire, et jouer au tennis et au hockey.

**Rev. David Fines**

no photo available

*Biographical Sketch*

David Fines studied psychology and theology before being ordained as a minister in The United Church of Canada in 1991 by Montréal & Ottawa Conference. He was settled to Escuminac Pastoral Charge, a three-point charge in Miramichi Presbytery within Maritime Conference, then returned to Montréal and worked for two years in a pastoral team at St. James United.

He then started a new ministry where he was in charge, for 15 years, of French communications for the United Church within the Ministries in French Unit (UMiF), as well as being director of the United Church French monthly magazine *Aujourd'hui Credo*. In so doing, he was part of the broadcast team of the program *Les Chemins protestants* at Radio Ville-

Marie, Montréal's "religious" radio network. His work in communications has been recognized by two awards. As part of his work duties, he has also been part of the Communications Unit at the General Council Office, as well as the Working Group on Interculturalism.

He is now a minister at Granby United Church in Québec-Sherbrooke Presbytery.

David also enjoys enriching the liturgy of the United Church by composing and translating numerous songs.

Finally, since 2000, he has led the annual Montréal & Ottawa Conference Bike Tour, a summer camp on bicycle!

After serving for two years as executive secretary of Consistoire Laurentien, David was installed in 2010 as president of Montréal & Ottawa Conference. This is the first time in 29 years that the Conference has elected a francophone as president.

David has taken part in various international events throughout the years: ecumenical exposure trips to Haiti and the Philippines, an exposure trip in Mexico, an internship with the Communication team of the World Council of Churches (WCC) in Geneva, a journey of interreligious dialogue in Palestine-Israel, participation in the World Social Forum and the Forum on Theology and Liberation in 2005 and 2009, and finally working as a journalist at the WCC 8th General Assembly in Porto Alegre, Brazil (2007). He has also taken an active part in various General Councils: Fredericton (1990), London (1992), Wolfville (2003), Thunder Bay (2006), and Kelowna (2009).

David has been working on ecological issues for many years. During the last two years he wrote four books on the links between the Christian faith and care for the environment: *Les Pages vertes de la Bible* (Novalis, 2011), co-written with Norman Lévesque, 74 biblical meditations; *Jonas, le prophète de l'environnement* (Novalis, 2011), offering a new interpretation of this atypical book using the current ecological crisis; *Au quotidien... Un Carême pour la sauvegarde*

*de la Création* (Novalis, 2012), again co-written with Norman Lévesque, daily meditations for Lent; and *Les Psaumes écologiques* (Novalis; to be published in October 2012), a new way to read 45 psalms with the goal to increase our awareness of the environmental problems and the notion of ecojustice.

He is the father of three daughters and one son and the happy grandfather of three.

### *Statement*

The challenges the United Church is facing are, of course, not very different from those of other Christian denominations: the decrease in the numbers of people attending worship, the decline and aging of the membership, the decrease in finances, the closing of congregations, the loss of pertinence and credibility. These are all issues the leaders of our congregations have to face daily. And also crucial for me are the questions of interculturalism (how to give minorities their just place in the *ethos* of the church) and right relations with First Nations that the United Church strives to respond to.

But, I think that over all that, the biggest challenge the United Church must respond to is the same as for the rest of society: the actual environmental crisis that threatens this beautiful Creation God gave us, and threatens life itself. We need to act and act now on the issue of caring for and mending the world as well as the issue of ecojustice by hearing the cries of the victims. If the believers don't do it, who will do it? Following the prophetic invitation of our Moderator Mardi Tindal to increase our environmental awareness, we need to change our destructive behaviours immediately, we need to stop worshipping the idols destroying the planets, and most probably this needs to be done, in my opinion, in collaboration with already existing ecological organizations.

I think I have learned throughout my years in ministry that the church must be, in all integrity, a witness of hope to the world, concerning the environmental crisis we face of course, but also about social injustice, about the disparities getting worse and worse, the gap between the rich and the poor (countries and individuals) that does not cease to increase, and the conflicts between peoples.

Yes, I believe that what the members of the United Church, lay and ordained, are seeking in the middle of all the bad news is a message of hope: a hope over all despair that comes from our faith and trust in a God who is living and active in the world. "Rejoice!" says the apostle Paul to the Philippians, "I say it again: rejoice!" (Phil. 4:4). And there are so many reasons to rejoice: for God's numerous blessings that have allowed the United Church to play a significant leadership role in social issues for what will soon be 100 years; for opening to differences; for theological and liturgical innovations, including music and songs; for ecumenical and interreligious relationships; for the church's commitment to interculturalism and to the environment; for the new, many-faced, challenging, and exciting involvement of the youth...

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### *Résumé biographique*

Après des études en psychologie et en théologie, David Fines a été consacré pasteur dans l'Église Unie du Canada en 1991 par le Synode Montréal et Ottawa. Il a travaillé quelques temps pour la charge pastorale d'Escuminac dans le Consistoire Miramichi du Synode des Maritimes avant de revenir à Montréal où il a travaillé deux ans dans une équipe pastorale à la paroisse St-James.

Il a ensuite, pendant 15 ans, occupé le poste de responsable des Communications publiques en français pour l'Église unie au sein de l'Unité des ministères en français (UMIF) de même que celui de rédacteur en chef du mensuel francophone de l'Église unie *Aujourd'hui Credo*. À ce titre, il faisait partie de l'équipe d'animation de l'émission *Les Chemins protestants* sur à Radio Ville-Marie, la station « religieuse » de Montréal. Son travail journalistique a été récompensé par deux prix d'excellence. Ses fonctions l'ont aussi amené à être membre du Groupe national des communications de l'Église unie, ainsi que d'un Groupe de travail national sur l'interculturalité.

Il est maintenant pasteur à l'église unie de Granby dans le Consistoire Québec-Sherbrooke.

Aussi, David contribue à la dimension liturgique de l'Église unie par la composition et la traduction de nombreux chants.

Enfin, il est responsable, depuis l'an 2000, du Vélotour, un camp d'été en vélo, du Synode Montréal et Ottawa.

Après avoir été secrétaire-exécutif du Consistoire Laurentien durant deux ans, David a été installé, en 2010, comme président du Synode Montréal et Ottawa. C'était la première fois en 29 ans que le synode M&O élisait un francophone à ce poste.

David a participé à de nombreux événements internationaux ces dernières années : voyage œcuménique en Haïti et aux Philippines, stage d'études au Mexique, stage de formation au Conseil œcuménique des Églises (COE) à Genève, voyage de dialogue interreligieux en Palestine-Israël, participation aux Forums mondiaux sociaux ainsi qu'aux Forums de théologie et libération de 2005 et de 2009 au Brésil et finalement participation en tant que journaliste à la Huitième Assemblée générale du COE en 2007 à Porto Alegre au Brésil. Il a aussi pris une part active aux Conseils généraux de l'Église unie de Fredericton (1990), London (1992), Wolfville (2003), Thunder Bay (2006) et Kelowna (2009).

David Fines se préoccupe beaucoup des questions d'écologie. Ainsi depuis deux ans, il a écrit ou co-écrit quatre livres sur le sujet des liens entre la foi et l'action pour la sauvegarde de l'environnement : *Les Pages vertes de la Bible* (Novalis, 2011), co-écrit avec Norman Lévesque, un recueil de 74 méditations bibliques; *Jonas, le prophète de l'environnement* (Novalis, 2011) une relecture de ce livre atypique en regard de la crise écologique actuelle; *Au quotidien... Un Carême pour la sauvegarde de la Création* (Novalis, 2012), à nouveau co-écrit avec Norman Lévesque; *Les Psaumes écologiques* (Novalis; à paraître en octobre 2012), la réécriture de 45 psaumes dans une perspective de conscientisation aux problèmes environnementaux actuels et au concept d'éco-justice.

Il est père de trois filles et d'un fils et l'heureux grand-père de trois petits-enfants.

### *Déclaration*

Les défis auxquels fait face l'Église unie sont bien sûr les mêmes que la plupart des autres dénominations chrétiennes : baisse de fréquentation des églises, diminution et vieillissement du membership, baisse des revenus, fermeture de paroisses, perte de pertinence et de crédibilité; tout ceci est évident, c'est ce contre quoi les leaders de nos paroisses sont continuellement se débattre. Il y a aussi les questions de l'interculturalité (comment arriver à ce que les minorités trouvent leur juste place dans l'*ethos* de l'Église) et des relations justes avec les Premières Nations auxquelles l'Église unie s'efforce de répondre qui est pour moi primordiale.

Mais, dans l'immédiat, je pense qu'au-delà de ça, le défi le plus important auquel l'Église unie doit répondre est le même que pour l'ensemble de la société : la crise écologique actuelle met à mal la belle Création de Dieu et elle est une menace même à la vie. Il faut agir et vite au niveau de la sauvegarde de la Création *et* de l'écojustice en entendant les cris des victimes. Si les croyants ne donnent pas l'exemple, qui le fera ? Suite à la prophétique invitation de notre modératrice d'élever notre conscience écologique, Mardi Tindal, nous avons à changer nos comportements destructeurs immédiatement, arrêter d'adorer les idoles qui détruisent la planète, et sans doute nous faut-il le faire en collaboration avec des groupes écologistes déjà existants.

Ce que je crois avoir appris au cours de mes années de ministère est que l'Église, dans toute son intégrité, se doit d'apporter un message d'espérance au monde, quant à cette crise écologique majeure bien sûr, mais aussi quant aux injustices sociales, aux inéquités toujours plus nombreuses, aux écarts entre les riches (pays et individus) et les pauvres qui ne cessent de s'accroître, les conflits entre les peuples.

Oui, je crois que ce que les membres, consacrés ou laïcs, de l'Église unie ont surtout besoin d'entendre, au milieu des mauvaises nouvelles qui semblent s'accumuler, est un message d'espérance : une espérance contre toute désespérance qui nous vient de notre foi et de notre confiance en un Dieu qui vit et qui agit dans le monde. « Réjouissez-vous ! » dit l'apôtre Paul aux Philippiens. « Je le répète, réjouissez-vous. » (Ph 4,4) Et nombreuses sont pour nous les occasions de se réjouir : pour les multiples bénédictions de Dieu qui ont permis à l'Église unie de jouer un rôle significatif de leadership depuis bientôt cent ans dans les questions de justice sociale, d'ouverture aux différences, de développements théologiques et liturgiques en incluant la musique et les chants, dans les domaines des relations œcuméniques et interreligieuses, pour son engagement à l'interculturalité et celui envers l'environnement, pour une nouvelle implication multiforme, stimulante et excitante, des jeunes...

## Rev. Dr. Orville James



### *Biographical Sketch*

Although the seeds of Christianity were planted while growing up in a family of faith, they did not blossom until Orville James was 20-something (finishing a science degree). It was then he began to take Christianity seriously, shortly afterward hearing a call to ministry in the United Church.

That triggered a permanent passion for the spiritual life, and hearing and telling stories of personal faith. Now Orville tries to stay on a constant learning curve—about prayer, *emerging* Christianity, spiritual formation, leadership, and the renewal of Christ’s community.

Born in Ottawa, Orville grew up in several communities where his father (also a minister) served the United Church. Orville began ministry in Maritime Conference, at McAdam, New Brunswick, and since then has served in Ontario at London (Riverside United), and Port Colborne (Central United). For the past 16 years he has led the ministry team at Wellington Square United, in Burlington.

Orville channels passion for the “emerging church” into his work with the wider United Church—as chair of several presbyteries (in New Brunswick and Ontario), on Conference committees, and in national church work (task groups with three Moderators, More Franchises conferences, etc.). He has been a frequent visiting lecturer at Queen’s Theological College, and he leads workshops and retreats on spiritual regeneration and How to Change Your Church without Killing It. He is also a regular writer for *The Observer*, in a Ministry in Motion column and articles for The Back Page and The Big Question.

At the local level, the result of an emphasis on emergent Christianity and regeneration is that Wellington Square United Church is known as a vital congregation with Christ-centred multi-track worship (e.g., rock, classical, Taizé) and dynamic ministry with children and youth, as well as the development of outreach and mission projects, leading to nearly 30 houses built in rural Mexico, a “Wellington orphanage” in Sierra Leone, and a Friday night “open doors” dinner serving 200 guests weekly. These projects are changing lives, and drawing volunteers into deeper levels of discipleship and service. When Jesus is central, his team is emboldened to act for justice and service.

Orville graduated from the University of Windsor (B.Sc), Queen’s (M.Div), and Princeton (D. Min). His doctoral thesis project working with Professor Tom Long to investigate the effectiveness of different preaching styles upon listeners in a variety of “Stages of Faith” convinced Orville that Jesus’ team is wonderfully diverse, and requires a variety of approaches and emphasis to help all grow to become agents of Christ’s justice and compassion.

Orville and Nancy just celebrated their 35th wedding anniversary. They have three children, Leslie, Heather Joy, and Eric. Orville still plays hockey in winter and golf in summer. He loves

football (CFL), and cheers for the Detroit Red Wings (teen years in Windsor). He continues to hope that his best round on the golf course is in the near future. That is a faint possibility; what is more certain is that Christ's Spirit is alive and moving in the church, and bringing regeneration, with deeper faith and discipleship, wherever hearts are open and receptive.

#### *Statement*

So...we've reached "the tipping point."

Malcolm Gladwell suggests that a "tipping point" occurs when a critical mass of people begin to believe a new idea or accept a change. We acknowledge that our United Church is at a transformative moment, a "tipping point." But which one? And more to the point—what does it mean?

After some four decades of statistical decline, our numerical and financial sustainability are frail and fragile. When we read *The State of the Church* report, complete with downward graphs, we grieve the amalgamations, closures, and staff reductions. So now what?

#### The Shrinking of Congregations, Structures, and Programs:

How best to respond? Do we embark on widespread palliative care of congregations and ministries? Do we "manage" the closures and layoffs so that they are done as compassionately and collegially as possible? Well, yes! Of course! Together, as Jesus' community, we care for each member of the Body squeezed by the decline, whether it is a single person or entire congregations. What else?

#### Effective Leadership and Pastoral Relationships:

Surveys and observation tell us that clergy are hurting, many underemployed and underpaid (in part-time ministries), and many overworked, weary, and discouraged. The work of pastoral relations in many presbyteries has become overwhelming. So, as has been proposed, it may be that we must radically revise the system, and entrust pastoral relations and oversight to paid staff at the Conference level. Together we must think through the costs (financial and structural) and benefits (continuity and experience) of this action.

I trust our present leadership in the GC Executive and GC staff who, with presbytery and Conference leaders, are already making choices in a strategic and caring manner. I have every confidence that will continue. But again, is that all we can do?

#### Recognizing Opportunity and Mandate:

Our response can be something much deeper than just wisely "managing" the decline. This tipping point can turn us toward a new mandate—of regeneration and witness. By this I mean unleashing a new energy into our passion to share Jesus, and his vision of God, each other, and the world. We can again offer the spiritual substance in biblical resources, applying them to the challenges of the 21st century. This is the great opportunity before us.

Canada has changed. Spiritual hunger is visible everywhere. People flock to yoga classes not only to stretch limbs but also to link body and soul. Caring people agonize over our collective inability to come to grips with issues of economy (Occupy Movement), environmental

degradation, warfare (Syria), injustice to Aboriginal peoples, and the decline of democratic participation. Yet while the population grows, church numbers shrink. The percentage of those with no faith connection increases annually. We have a great opportunity to serve these spiritually questing people with Christ's love, and invite them into an authentic spiritual relationship that offers empowerment and guidance for the times in which we live.

The mandate at the heart of the United Church is "To proclaim Jesus, crucified and risen." There are many ways, sensitively and respectfully, to show the spiritually yearning public why a relationship with Jesus makes the difference for us. We have an opportunity to serve our culture and our world as we discern, develop, and implement effective ways to share our faith and make disciples.

#### Strong Position:

The good news is that we are in a strong position to respond to this spiritual hunger and engage in spiritual outreach to the Canadian public. Our reputation for inclusiveness and our diversity in theology draws many spiritual seekers toward us. A colleague who came from another denomination suggests, "While there is more diversity to us than just one theological viewpoint... we have cornered the market on liberal Christianity. It's our primary brand. There is a hunger in the Canadian public for a theological position that is Christ-centred, softly evangelical, liberal, and progressive. And we're the only denomination in Canada that has a grasp on that." I think he is correct. Consequently, I believe we can have confidence in this mandate of regeneration and outreach.

#### Unity within and without:

This point in history that is "tipping" us toward renewed outreach and faith-sharing also "tips" us toward more 'unity' within our own United Church and with neighbour denominations. In a rich diversity, we find common cause with others on Jesus' team. Jim Wallis, the editor of *Sojourners* magazine, has said, "As a longtime social activist, I am now convinced that we will not get to social justice without spiritual revival." From the other side of the spectrum, Bill Hybels of Willow Creek Church, a leader in seeker-sensitive worship and evangelism, has called for "a justice revival": "We are interested in the poor, in racial reconciliation, in global poverty and AIDS, in the plight of women in the developing world."

A fusion of Christ-followers is gathering from all points of the theological spectrum, uniting in service and advocacy, while also inviting others to join them, in Jesus' name. Imagine what we can do together!

#### My Passion and Leadership Style:

My own congregation has been intentionally developing this "mission-shaped ministry." We have found that regeneration and growth are multi-faceted, but they are best fuelled by a blend of compassionate service and spiritual questing that takes Jesus, his challenging teachings, and his sacrificial servanthood as our role-model.

I am excited and energized by this new opportunity in our culture; for three decades my ministry leadership has been toward both spiritual and numerical growth in the local congregation and in our wider church at the presbytery and national level. My ministry gifts are vision-casting

leadership, team-building, and encouragement. And so I dream of being part of a movement within our church that, centred in Christ, will gently, joyfully, and passionately proclaim him to our Canadian society.

This “tipping point” has its challenges; yet it is steeped in hope and promise. I delight in the prospect of joining together to engage in this great opportunity! Thanks be to God.

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### *Résumé biographique*

Bien qu’ayant grandi dans une famille de foi, ce n’est que dans la vingtaine qu’Orville a vu fleurir le christianisme semé en lui dans son jeune âge (alors qu’il terminait son diplôme en sciences). C’est alors qu’il a commencé à prendre la foi chrétienne au sérieux. Peu de temps après, il a entendu l’appel au ministère dans l’Église Unie.

Cet appel a déclenché une passion inaltérable pour la vie spirituelle ainsi que pour l’écoute et le partage des histoires de foi personnelles. Aujourd’hui, Orville cherche à apprendre constamment : sur la prière, le christianisme ‘émergent’, la formation spirituelle, le leadership, et le renouvellement de la communauté du Christ.

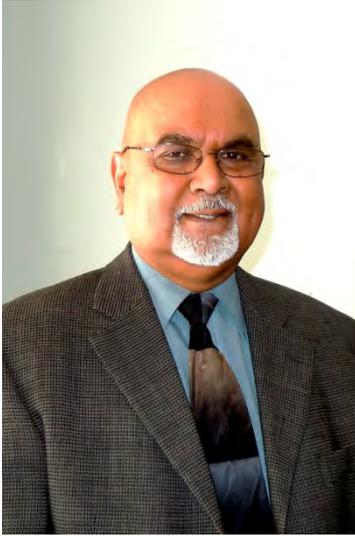
Né à Ottawa, Orville a grandi dans plusieurs communautés de l’Église Unie que son père (également pasteur) desservait. Orville a commencé son ministère dans le Synode des Maritimes, à McAdam, au Nouveau-Brunswick, et depuis lors, il a servi en Ontario, à London (*Riverside United*), et à Port Colborne (*Central United*). Au cours des 16 dernières années, il a dirigé l’équipe pastorale de *Wellington Square United*, à Burlington.

Orville nourrit sa passion pour ‘l’Église émergente’ par son implication dans l’ensemble de l’Église Unie – en tant que président de plusieurs consistoires (au Nouveau-Brunswick et en Ontario), en siégeant à des comités du synode, et en travaillant dans l’Église au niveau national (groupes de travail avec trois modérateurs, conférences *More Franchises*, etc.) Il a été invité comme chargé de cours à plusieurs reprises au *Queen’s Theological College*, il anime des retraites sur la régénération spirituelle, et offre un atelier qui s’intitule ‘Comment transformer votre église sans la tuer’. Il est également un contributeur régulier pour *The Observer*, dans la chronique *Ministry in Motion*, et il rédige des articles pour *The Back Page* et *The Big Question*.

Au niveau local, à cause de l’accent qu’elle met sur le christianisme ‘émergent’ et la régénération de l’Église, *Wellington Square United Church* est maintenant reconnue comme étant une paroisse énergique dont les cultes centrés sur le Christ proposent de la musique diversifiée (rock, classique, Taizé), un ministère dynamique pour les enfants et les jeunes, ainsi que des projets de sensibilisation et de mission. Parmi ces projets, près de 30 maisons ont été construites dans les régions rurales du Mexique ainsi qu’un orphelinat ‘Wellington’ en Sierra Leone. Un souper ‘portes ouvertes’ a lieu tous les vendredis soirs et on y sert 200 personnes par semaine. Ces projets changent des vies et transforment profondément la vie de disciple et de service des bénévoles. Quand Jésus est au centre des préoccupations, son équipe trouve l’énergie d’agir pour la justice et le service.

Orville est diplômé de l'Université de Windsor (B.Sc), de *Queen's* (M.Div) et de Princeton (D. Min). Pour sa thèse de doctorat, il a eu la chance de travailler avec le professeur Tom Long et d'investiguer l'efficacité de différents styles de prédication sur des auditeurs à divers stades de la foi. Ce travail l'a convaincu que 'l'Équipe Jésus' est merveilleusement diversifiée et qu'il faut une variété d'approches et de techniques pour aider tous et chacune à grandir et devenir à son tour un agent de la justice et de la compassion du Christ.

Orville et sa femme Nancy viennent de célébrer leur 35<sup>e</sup> anniversaire de mariage. Ils ont trois enfants : Leslie, Heather Joy, et Eric. Orville joue encore au hockey en hiver et au golf l'été. Il aime le football (CFL), et est partisan des *Red Wings* de Detroit (il a passé son adolescence à Windsor). Il continue d'espérer jouer sa meilleure partie de golf dans un avenir proche, ce qui est peu probable... Mais ce qui est plus sûr c'est que l'esprit du Christ est présent dans l'Église, qu'il l'inspire et la régénère, suscitant une foi plus profonde partout où les cœurs sont ouverts et réceptifs.

**Mr. Moses Kanhai***Biographical Sketch*

I was born and raised in Trinidad and Tobago and moved to Canada 44 years ago. I am retired, having worked for most of my professional life in Corporate Communication, Management Consulting, and Strategic Planning.

I have been an active lay person all my adult life, first with the Presbyterian Church of Trinidad and Tobago and later with The United Church of Canada.

I am a member of the Permanent Committee on Programs for Mission and Ministry (PC-PMM); member of the Program Team for the Designated Lay Ministry Program; Convenor of the Brief and Action Committee of Saskatchewan Conference, and member of the Social Justice Committee of Wascana Presbytery.

As a member of the PC-PMM, I served on the planning team for the National Consultation on Homophobia and Heterosexism in the Church, and the Trans Gender Task Group. I have been actively involved in the church's transformative vision for an intercultural church and have attended three Behold conferences. I am a member of the planning team for a regional intercultural conference, Prairie Mosaic, in Saskatoon, in June 2012.

Among my previous involvement in the United Church, I was president of Saskatchewan Conference; chair of the Long Range Planning Committee, Saskatchewan Conference; member of the Communication Committee, Saskatchewan Conference; member of the Planning and Extension Committee, Wascana Presbytery; Chair of the Official Board, Sunset United Church; member of the Worship and Communication Committees, Sunset United Church; and member of the Worship Committee, McClure United Church, Saskatoon. My wife Cintra and I worship at Wesley United Church, Regina.

I have facilitated visioning workshops for pastoral charges in Saskatchewan and Ontario, Wascana Presbytery, and Saskatchewan Conference.

At the national level, I have served on the Redesign Evaluation Task Group and Gender Justice Advisory Committee. I was a commissioner at General Council 40, delegate to the Uniting General Council of the World Communion of Reformed Churches; and participant in the Moderator's Arnprior Assembly.

I currently serve as President of Regina Multi-Faith Forum.

I have a Bachelor of Arts degree in English from Laurentian University, a Bachelor of Journalism degree from Carleton University, and a Certificate in Administration from University of Regina.

I am a life member of the International Association of Business Communicators (IABC) and hold the professional designation of Accredited Business Communicator (ABC). I am also the

recipient of the IABC Chairman's Award, Canadian Master Communicator Award, Gold Quill Award, and University of Regina's Inspiring Teacher Award.

I have worked as a journalist in Trinidad and Sudbury, ON. I started my career in corporate communication in 1973 and held positions of Manager of Communication Planning with SaskPower, Director of Communication with Saskatchewan Assessment Management Agency, Director of Communication with Saskatoon Health Region, and Director of Corporate Affairs with Saskatchewan Opportunities Corporation.

I have served for several years as a Sessional Lecturer at University of Regina in Management Communication, Public Relations, Communication Planning, and Communication Ethics.

Cintra and I have two daughters, Larissa and Shanna, and two grandsons, Elijah and Greer.

### *Statement*

As I pondered the question that has been put to moderatorial candidates, I sought a theological context to open my response. I searched the Bible and dictionaries.

And there it was! Right there in the theme of the 41st General Council of The United Church of Canada.

Rechercher – Aimer – Cheminer  
To Seek – To Love – To Journey

The issues facing our church have always and will always fall under those ministries.

I believe all of the work of the church is important. However, the priorities change from time to time and place to place. In some courts or ministries of the church, some things are much more important than others.

I therefore, as a nominee or as Moderator, will not assume that any single issue is more important. I see issues as overarching topics, not specific manifestations of the topics. I distinguish the disease from the symptom or the treatment.

So, in its broadest terms, we have an overarching issue of resources. And under that global issue, we have the specific components of resources—namely, financial, people, physical facilities, time, and information.

In some contexts, some of these are much more important than others. As a national church, financial resources are critical. We ask, from where will we get money? How can we reduce our expenses? How will we fund our programs and initiatives? I have been there, and I know how stressful and painful and heart-wrenching those conversations can be.

People resources are no less important. We wonder about our ministry personnel. The numbers are declining. Are we caring for our ministers the way we should? Fewer students are entering our educational centres. And we ask, how will we fill the need for ministers?

We know that some of the relief to this issue will come from lay leadership. Some of our rural churches are open today only because of the dedication of lay leaders. So we continue to seek ways to prepare lay leaders, while encouraging others, especially our youth and young adults, to consider full-time ministry.

Fulfilling God's mission also will come from our members—the hundreds and thousands who give their time voluntarily in service of the church.

Our volunteer pool is getting older and smaller. Who will replace them? Some pastoral charges are paying Sunday school teachers. Not everyone can do that.

We have important work to do, and we need capable people to serve on our committees, task groups, and boards. Being on a nominations committee is one of the hardest jobs in the church today.

We are aware of the declining trends in our membership. We know there are some things we cannot fix, but our mission is to address those that we can.

How much of our declining membership is because of factors that we *can* control?

Another resource is our physical facilities, such as our properties, our technology, and other equipment. The question of location of Church House has drained much of our energy. Some Conferences are having similar experiences with locations of their offices.

Aging, half-empty churches are costly to maintain. Issues of church closures in urban and rural centres are a painful reality for many of us.

We need to keep our technology up-to-date, and that is very complex and very costly. We are dependent on technology in much of our work.

Time is also a resource, and we know we have so much to do and not enough time to do it. We expect our ministry personnel and volunteers to perform tasks that could take 24 hours, seven days a week. We need to work within time constraints and give ourselves time to rest, refresh, study, and pray.

The final resource is that of information. To some this is invisible—yet we need it to perform any function in the church. We need *The Manual*—but a simpler *Manual*. We need faith statements, but which one? We need the scripture, but how do we interpret its meaning?

We need everyday information through *The Observer*, *Mandate*, and other publications. We need a website that is always current and relevant. We need social networking. We need archives, guidelines, job descriptions, and standards of behaviour.

We need to communicate with our staff, our congregations, the public, the world. We are doing great work at home and overseas, and we need to share that with others. We need to *think* communication—not after we act, but before.

Beyond the issues of resources, we have issues of relationships and partnerships. How do we connect with other faiths, other world religions, other organizations?

Every good relationship is built on communication and trust. We talk about trust, but we see evidence of dysfunction in our courts and ministries, much of it due to lack of trust. We need to name and acknowledge the trust issue and seek ways to address it.

We have issues of how we minister to specific groups within our church. How effective are we in reaching our youth or our Aboriginal sisters and brothers or those in French ministries or in rural ministries?

We have issues of inclusivity. We have much more to do to be fully inclusive of the GLBTQ community, including transgendered persons who still need to be fully included in our congregations, our ministries, and in our pulpits.

As a church we have taken a strong position on issues of social justice. This remains important for us, our children, and their children. We must continue to be vocal, vigilant, and visible on issues of poverty, housing and homelessness, peace, care of the earth.

We are blessed with staff, ministry personnel, volunteers, members, partners, and friends with deep faith and commitment. Much is being done throughout our church to address many of these issues.

I humbly offer myself to be a part of our ongoing ministry to address as many of these issues as we can—at least in the next triennium.

Rechercher – Aimer – Cheminer.

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### *Résumé biographique*

Je suis né et j'ai grandi à Trinidad et Tobago, et je suis venu au Canada il y a 44 ans. Je suis à la retraite, après avoir travaillé en communications, comme consultant en gestion, et en planification stratégique.

J'ai été un membre laïque actif pendant toute ma vie adulte, d'abord dans l'Église presbytérienne de Trinidad et Tobago, et plus tard dans l'Église Unie du Canada.

Je suis membre du Comité permanent des Programmes pour la mission et le ministère (PC-PMM), membre de l'Équipe du programme pour le ministère laïque désigné (DLM), coordonnateur du Comité dossier et action du Synode de la Saskatchewan, et membre du Comité de justice sociale du Consistoire Wascana.

En tant que membre du PC-PMM, j'ai fait partie de l'équipe de planification de la Consultation nationale sur l'homophobie et l'hétérosexisme dans l'Église, ainsi que du Groupe de travail sur les transgenres.

Je me suis impliqué dans l'élaboration de la vision transformatrice de l'Église pour une Église interculturelle et j'ai participé à trois colloques « Face à face » (*Behold*). Je fais partie de l'équipe de planification pour une conférence régionale interculturelle, *Prairie Mosaic*, à Saskatoon, en Juin 2012.

Entre autres implications antérieures dans l'Église Unie, j'ai été président du Synode de la Saskatchewan, président du Comité de planification à long terme du Synode de la Saskatchewan, membre du Comité des communications du Synode de la Saskatchewan, membre du Comité de planification et de mission du Consistoire Wascana, président du conseil officiel de *Sunset United Church*, membre des comités de liturgie et de communication de *Sunset United Church*, et membre du comité de liturgie de *McClure United Church*, à Saskatoon. Mon épouse, Cintra, et moi-même sommes membres de *Wesley United Church*, à Regina.

J'ai animé des ateliers de visualisation de l'avenir pour des charges pastorales en Saskatchewan et en Ontario, ainsi que pour le Consistoire Wascana et le Synode de la Saskatchewan.

Au niveau national, j'ai fait partie du Groupe de travail sur l'évaluation de la restructuration, et du Comité consultatif pour la justice de genre. J'ai été délégué au 40<sup>e</sup> Conseil général, délégué au Conseil général unificateur de la Communion mondiale des Églises réformées, et participant à l'Assemblée du modérateur à Arnprior.

Je suis actuellement président du *Regina Multi-Faith Forum* [Forum interreligieux de Regina].

J'ai un baccalauréat ès arts en anglais de l'Université Laurentienne, un baccalauréat en journalisme de l'Université Carleton, et un certificat en administration de l'Université de Regina.

Je suis membre à vie de l'Association internationale des professionnels de la communication (AIPC) et je détiens la désignation professionnelle de *Accredited Business Communicator* (ABC). Je suis aussi récipiendaire du Prix du président de l'IABC, *Canadian Master Communicator Award*, du *Gold Quill Award*, et du prix de l'enseignant inspirant de l'Université de Regina.

J'ai travaillé comme journaliste à Trinidad et à Sudbury, en Ontario. J'ai commencé ma carrière en communication de l'entreprise en 1973, et j'ai occupé les postes de directeur de la planification de la communication chez *SaskPower*, directeur de la communication à la *Saskatchewan Assessment Management Agency*, directeur de la communication de *Saskatoon Health Region*, et directeur des affaires générales de la *Saskatchewan Opportunities Corporation*.

J'ai travaillé pendant plusieurs années en tant que chargé de cours à l'Université de Regina où j'ai enseigné la gestion des communications, les relations publiques, la planification des communications, et l'éthique des communications.

Ma femme Cintra et moi avons deux filles, Larissa et Shanna, et deux petits-fils, Elijah et Greer.

**Rev. John Lawson***Biographical Sketch*

We all have an inner life as well as an outer life. Both are important in shaping who I am.

I grew up in Halifax, Nova Scotia, where my father was a Presbyterian minister. Faith was central to our family, and I am deeply grateful for that primary formation in the Christian faith.

I never “grew out” of church and have been blessed by wise and faithful mentors who saw past the often arrogant and pugnacious teen and 20-something in the church communities I attended through university (University of Western Ontario, BA; London

School of Economics, MA; Université de Lyon II in France; and as a worker for Frontier College in both Newfoundland and Haida Gwaii). It was in Haida Gwaii (the Queen Charlotte Islands) that I joined the United Church and began my journey toward ordained ministry.

After receiving my Masters of Divinity at Princeton Theological Seminary, I returned to Canada and was ordained by Toronto Conference in 1986. Since then, I have served and been shaped by four generous and loving congregations in Toronto and Hamilton Conferences. I am now privileged to serve in Rising Spirit Ministry ([www.risingspirit.ca](http://www.risingspirit.ca)) in Guelph, an “out of the box” experimental ministry including walking church, pub conversation groups, study groups, café gatherings, etc. with those who do not find a place within more traditional structures.

I have been privileged to serve the United Church at presbytery and Conference levels, especially in Education and Students work. Currently I am Chair of Waterloo Presbytery. At the national level I have served on a Moderator’s Advisory Committee and the Shorter Course Committee. I’ve also been privileged to be a commissioner to General Council in 1988 and 1997.

I am blessed by a wonderful and supportive family—Rev. Sue Campbell, also a United Church minister, as well as our 11-year-old son, Luke.

But the most important thing you need to know about me is that which runs like a deep river under all my life—the mystical river of God’s grace. Since childhood I have enjoyed a constant wonder and delight in God’s creation. As a teenager, I discovered the Christian mystic, who gave me language for some of the movements of Spirit in my life. As a young man studying for an MA in International History, I again met God through prayer in a rundown United Reformed church in London when I realized that international diplomatic relations would not save humanity. Later I met God in the wilderness of the Sinai as I lived in a cave and found my life stripped to the essentials. Grace abounded when, after having been called by God unexpectedly to study theology, a very forbearing Education and Students’ Committee literally tracked me down in Europe and asked if I was going to show up for my ordination interview. They saw in me what I had been unable to recognize in myself. Still later, I was met by Jesus, who came to me in the darkest night of my soul, through the storm of my life, and restored my spirit.

And so it has been ever since. I continue to experience God and God's grace in the natural world, at play, in relationships, in congregations, in worship, in music, in service to others, and in solidarity with others working for justice. I am continually being broken open in new ways to see God in the world and being invited daily to continue to grow as a disciple of Jesus Christ.

### *Statement*

As I have been thinking and praying about this "statement" that I feel called to share with you, I have recalled my 30+ year journey in The United Church of Canada. What changes! What transformations!

I would characterize this journey for me and our church as being broken open. This happened most acutely for me at General Council in 1997 in Camrose, Alberta. I remember it as my deepest and lowest point as a minister in the United Church. It happened when we were asked simply to apologize by our First Nations brothers and sisters for our role in the residential schools system. It was a simple act that is at the very heart of our faith, but I voted safe—along with the insurance companies—to protect the institution from being "sued out of existence." On the plane ride back east I realized it had been my moment of denial—like Peter in the courtyard that night of Jesus' kangaroo court. (Thank God I was not alone realizing the mistake we had made—and the Executive repented in its next meeting and apologized. The Spirit is faithful!)

Something in me broke open through that experience. Some old view of the church died in me then—that church was about the institution, that we knew what was best for other people—and I came face to face with my own racism and cultural imperialism. But thank God something new was raised in that breaking open. It was like a seed cracking open with new greening life—a new relationship beginning with our First Nations brothers and sisters and a far too long delayed appreciation of how God had been working in their lives and in their communities all along. The body broken open was leading to new and deeper community and communion...just as Jesus had promised!

I think this and other journeys have led us to celebrate the diversity of God's creation and the way that God indeed "shows no partiality." Celebrating the diversity of our theological breadth in our church—seeing it not as a problem, but something to rejoice in. In many cases we have led the way for other faith communities in these explorations. It, of course, has come with a cost...real grace comes through a cross and being broken open as a sacrament for the world.

About three years ago, with the blessing and support of my presbytery, I set out to explore Christianity outside of Church-Land. I have sought to engage the rapidly growing "spiritual but not religious" segment of our society. I was full of naïve optimism that this group was just waiting for a different form of church. I was wrong. This is not easy territory. Many are asking deep spiritual questions—but they also have little patience for pat "Christian answers." In fact they are often deeply suspicious. But it would be a mistake to simply dismiss this group as shallow "spiritual consumers." I have had to push out into deeper waters (Luke 5:4), and what I found is that people are drawn to open circles of authentic conversation and exploration that practise a living Faith. Church is more like a gym than a classroom—a spiritual workout rather than spectator sport.

Through it all I have been converted—re-membering what the true Centre of our faith must be. God is blowing away a lot of chaff. God has been busy pruning so that we might be fruitful. In the process we're discovering this Treasure that we do carry in these earthen vessels. The business/mission of the church is simple: to be part of transforming lives and communities in the hope and power of God's love for the world as shown and lived by Jesus.

I believe the journey before us is moving from an *Encyclopaedia Britannica* church to a Wikipedia church. It involves releasing the capacities of congregations and groups within the church to collaborate and share how they are living out the gospel. This also means a theological shift from seeing God as one who gives laws to fix people and systems to a God who is endlessly creative and brings out, through the Spirit, new manifestations of love in wonderful and beautiful and unpredictable ways.

We are currently being crushed and drained of life by policies and procedures that are laying “heavy burdens” on each other. The role of the national church is now: 1) getting out of the way and freeing up congregations and ministries to do their work and ministry; 2) offering and helping to build a platform to allow sharing and collaboration. By the way, our young people get it and are the ones to lead the way to build an [OpenUnitedChurch.ca](http://OpenUnitedChurch.ca).

Since agreeing to let my name stand for the office of Moderator, one scripture has kept prodding me. It's in the book of Revelation, when the writer John is told to convey a message to the angel of the church at Ephesus: “I know your works, your labour, and your endurance.... But I have this against you: you have let go of the love you had at first” (Revelations 2:2-4).

I feel the call to lift up before the church that we are to fall in love again with the One who has, from the beginning, fallen in love with creation and each one of us. To fall in love again with Jesus—the pioneering perfecter of our faith—who has shown us just how far and to what depths that Love will go for us and for all creation. And to fall in love again with the Holy Spirit—that comforter and that provoker—who seeks to bring us into a depth of Love that will transform our lives and the life of the world—the world that God so loves. A love that always reminds us that “We are not alone. Thanks be to God!”

### *Résumé biographique*

Nous avons tous une vie intérieure et une vie extérieure. Les deux ont été importantes pour faire de moi la personne que je suis.

J'ai grandi à Halifax, en Nouvelle-Écosse, où mon père était pasteur presbytérien. La foi était au cœur de notre vie familiale, et je suis profondément reconnaissant d'avoir grandi dans la foi chrétienne quand j'étais jeune.

Je ne me suis jamais éloigné de l'Église et, dans les communautés ecclésiales que j'ai fréquentées durant mes années d'études universitaires (*University of Western Ontario*, BA; *London School of Economics*, MA; Université de Lyon II en France, et en tant qu'employé du *Frontier College* à Terre-Neuve et de Haida Gwaii), j'ai eu la chance d'avoir des mentors sages et fidèles qui ont su voir la personne au-delà de l'adolescent et jeune adulte souvent arrogant et

pugnace que j'étais dans le temps. C'est à Haida Gwaii (Îles de la Reine-Charlotte) que je suis devenu membre de l'Église Unie et que j'ai commencé mon cheminement vers le ministère ordonné.

Après une maîtrise en théologie au *Princeton Theological Seminary*, je suis retourné au Canada où j'ai été ordonné par le Synode de Toronto en 1986. Depuis lors, j'ai desservi quatre paroisses généreuses et affectueuses dans les Synodes de Toronto et de Hamilton qui m'ont littéralement façonné. Aujourd'hui j'ai le privilège de travailler dans le cadre de *Rising Spirit* ([www.risingspirit.ca](http://www.risingspirit.ca)) à Guelph, un ministère expérimental « en dehors des sentiers battus » où nous utilisons des programmes comme *Walking church* [l'Église à pied], des cercles de discussion dans des pubs, des groupes d'étude, des rencontres dans des cafés, etc. pour rejoindre ceux et celles qui ne trouvent pas leur place au sein des structures plus traditionnelles de l'Église.

J'ai eu le privilège de servir l'Église Unie au niveau du consistoire et du synode, en particulier dans le domaine de la formation au ministère. Je suis présentement président du Consistoire de Waterloo. Au niveau national, j'ai siégé au Comité consultatif du modérateur et au Comité du Cours abrégé. J'ai aussi eu le privilège d'être délégué aux Conseils généraux de 1988 et 1997.

Je suis béni d'avoir une famille merveilleuse qui m'offre beaucoup de soutien – ma conjointe Sue Campbell, également pasteure de l'Église Unie, ainsi que notre fils de 11 ans, Luke.

Mais la chose la plus importante que vous devez savoir à mon sujet, c'est ce qui coule comme un courant de fond dans toute ma vie – la rivière mystique de la grâce de Dieu. Depuis l'enfance, j'ai toujours ressenti de la joie et de l'émerveillement devant la création de Dieu. À l'adolescence, j'ai découvert les mystiques chrétiens qui m'ont donné des mots pour qualifier certains des mouvements de l'Esprit dans ma vie. Comme jeune homme étudiant pour une maîtrise en histoire internationale, j'ai de nouveau rencontré Dieu par la prière dans une église délabrée de la *United Reformed Church* de London où j'ai réalisé que les relations diplomatiques internationales ne sauveraient pas l'humanité. Plus tard, j'ai rencontré Dieu dans le désert du Sinaï quand j'ai vécu dans une grotte, ma vie dépouillée de tout sauf l'essentiel. J'ai aussi ressenti la grâce de Dieu lorsque, après avoir été appelé par Dieu de façon inattendue pour étudier la théologie, un comité de formation des candidats au ministère fort patient m'a littéralement traqué en Europe pour me demander si j'allais me présenter pour mon entrevue d'ordination. Ils avaient vu en moi ce que j'avais été incapable de reconnaître moi-même. Plus tard encore, j'ai été accueilli par Jésus qui est venu à moi dans la nuit la plus sombre de mon âme, quand la tempête faisait rage dans ma vie, pour restaurer mon esprit. Et il en a toujours été ainsi depuis. Je continue à faire l'expérience de Dieu et de sa grâce dans la nature, pendant mes moments de loisir, à travers les relations humaines, dans les paroisses, au cours du culte, dans l'écoute de la musique, dans le service des autres et dans la solidarité avec d'autres personnes qui travaillent pour la justice. Je suis constamment mis au défi de découvrir Dieu à nouveau dans le monde, et tous les jours je cherche à grandir en tant que disciple de Jésus-Christ.

## Rev. Gary Paterson



### *Biographical Sketch*

I was born in 1949 in the Yukon, an “army brat” who lived in Toronto and Germany before ending up in Vancouver, where my family has 150 years of farming roots. A couple of degrees in English literature led to my becoming a Sessional Lecturer at UBC, and a “closet poet.” Then came theological studies in Boston, followed by an internship at Naramata, and a final year at VST—a “God struggler” who ended up saying yes to ordination (1977).

My ministry has been varied—small congregations, both rural and urban; several years on BC Conference staff, working in the areas of Congregational Support, Social Justice, and Youth and Young Adult Ministry (think *Songs for a Gospel People*, or the first Young Adult Kairos Conference); then, a call to First United in Vancouver’s Downtown Eastside, an inner-city ministry in one of the poorest neighbourhoods in Canada; next, Ryerson United, a large suburban congregation; and now, at St. Andrew’s-Wesley United, ([www.standrewswesleychurch.bc.ca](http://www.standrewswesleychurch.bc.ca)) the “cathedral-like” church in downtown Vancouver.

I’m a passionate preacher—whether short meditations at weekly Sunday afternoon Jazz Vespers, or full-on Sunday morning biblical, poetic, storytelling sermons, riffing on Oscar movies, science and theology, interfaith, justice, current events, or the 5W human questions (who, why, what, where, when). I love it!

I enjoy teaching—from a university setting to Naramata Centre; from youth and young adult events to the congregation; from weekend workshops to 32-week Disciple Bible studies. Because of what we have been doing at St. Andrew’s-Wesley in the field of Interfaith Dialogue and Education, we have received a \$25,000 government grant to continue our work.

I have also participated in the life of the national church in different ways—with the former Division of Mission, when on Conference staff; in “Energy from the Edges,” a gathering of those engaged in social justice ministries in the United Church; on the committee that authored the first report on the ordination of gay and lesbian people in the United Church, GC30 in 1984 (as the gay representative); and, more recently, for six years with the national Permanent Committee on Programs for Mission and Ministry.

I’ve been very fortunate to be able to travel a great deal and experience other cultures, peoples, faiths, realities. For example, I spent six weeks in an educational program with the Institute for Contextual Theology in South Africa as the system of apartheid was falling apart; I led an educational, consciousness-raising tour in Guatemala with G.A.T.E. (Global Awareness through Experience)—and continue to support such travel within the congregation; and I have just finished two months’ sabbatical in Israel and Palestine at the Tantur Ecumenical Institute.

Finally, I love being a Dad. I have three daughters from my first marriage; when that marriage ended, my former wife and I shared parenting responsibilities, week on, week off, for the next 15 years. The

girls are all in their thirties, and I'm discovering the joy of grandparenting. I am now married to the Rev. Tim Stevenson (presently a Vancouver City Councillor), and we have been partnered for 30 years.

*Statement*

The Canadian poet, Margaret Avison, in the opening lines of “The Swimmer’s Moment,” catches what I think is happening for the church:

For everyone

The swimmers’ moment at the whirlpool comes,

But many at that moment will not say

“This is the whirlpool, then.”

By their refusal they are saved

From the black pit, and also from contesting

The deadly rapids, and emerging in

The mysterious, and more ample, further waters.

And so their bland-blank faces turn and turn

Pale and forever on the rim of suction

They will not recognize.

The United Church has arrived at the whirlpool. Not our fault particularly, as the culture swings radically secular, when institutions of all forms are distrusted, and when religion has revealed an all too human brokenness, from Residential Schools, to sexual abuse, to virulent fundamentalism. Still...here we are, going round and round on the rim of suction...wondering what comes next. Not our fault...and yet, clearly we carry some responsibility—perhaps we have shut our eyes to the sea changes happening all around us, not sure how to respond. Sometimes I think we are simply afraid...afraid that if we do “let go” and enter the whirlpool, well, we’ll never resurface—which is understandable...and yet passing strange for a people rooted in crucifixion and resurrection.

I have a good friend, another United Church minister, who is very adept with statistics and trends regarding our church; we call him Dr. Doom. You can guess what he’s saying...numbers dwindling, membership aging, buildings starting to fall apart, finances declining. Maybe you know someone like him; maybe you know firsthand what he’s talking about. Lots of disturbing news out there; lots of black pits and deadly rapids—let’s not kid ourselves. And yet, an honest acknowledgement of what’s happening is the beginning of something new.

Perhaps we need to begin with a sense of perspective. The question of how gospel and church fit together has been with us for a long time, and institutional embodiments of the faith come and go. I have just recently returned from a three-month sabbatical in Jerusalem...a city that has been destroyed and rebuilt many times; things fall apart and come together in new ways. The theologian Phyllis Tickle calls this era the time of the “Great Emergence,” when all of Christianity is going through one of its periodic, every-500-year upheavals; it’s scary, it’s creative! A sense of history, and a longer-term perspective...this can offer hope. Our challenge is to live into this moment; not to get overwhelmed; not to be paralyzed; but to be people of hope.

One of the things I discovered on my sabbatical in Israel and Palestine, living in an ecumenical community, was how passionate I am about the United Church: edgy theology (whether it be A

Song of Faith or Evolutionary Christianity); radically inclusive (it felt good to say that we've been ordaining women since 1936; and gay and lesbian people for the past 20 years); committed to doing the work of justice and peace (it felt important to talk about our struggle to repair the relationship with our First Nations—with apology, repentance, and, hopefully, reconciliation). The United Church offers a very important voice, for the wider church and for the world, and we need to be sure that it continues to be heard.

So...trusting that we are being called into new ways of being church by God, we go forward. Our job is to listen, discern...and then to respond and act. We'll need to do various short-term "technical fixes"—selling buildings; amalgamations; sharing space. More than that, though, we'll need to explore different models of being church, and support the experiments that are already happening across the country, from storefront to home groups; from urban centres with pooled resources and multiple staff, to rural "circuit riders." Lots happening—and more to come!

But more significantly, we must discover once again what "being church" really means for us. I think we can learn from the "emerging church" movement—fusion-ecclesiology, joining evangelical energy with the demands of justice. What are the practices that sustain and shape our faith? How can "church" model a different kind of community, so that once again people will say, "See how much they love each other—I want to be part of that!"? How do we share our faith with visitors, strangers, and the community? What, frankly, is United Church evangelism? If we aren't excited about our faith, then why would anyone want to "come and see"? How do we speak to the spiritual hunger of a younger generation, people who are more interested in following Jesus than becoming church members? How do we reshape our "outreach ministry," so that people will also say, "See how much they love the world—I want to be part of that!"

Big-sounding questions, I know; however, I think a lot's going to be decided "on the ground," within congregations. The liberal mainline tradition is moving into a post-denominational reality—which is okay, as long as we recognize that being connected to something larger than just the congregation is important; I don't want us to lose the uniqueness of being "United Church". That will be one of the continuing challenges for the national church—how to be open and attentive, affirming new "nudgings of the Spirit," with the structural flexibility to support and learn from the places and communities where new ministry is flourishing.

Maybe it's because of my recent time in Jerusalem, but I keep hearing the voice of the prophet Jeremiah, who talked a lot about exile, about the whirlpool...giving up the security of doing things the way they've always been done; trusting that God travels with us no matter what happens; and that in Babylon, of all places, God will do a new thing. That's our faith...and it will lead us to the "mysterious, more ample, further waters."

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### *Résumé biographique*

« Fils de militaire », je suis né en 1949 dans le Yukon, et j'ai vécu à Toronto et en Allemagne avant de me retrouver à Vancouver, où ma famille a 150 ans de racines agricoles. Ayant obtenu deux bacs en littérature anglaise, je suis devenu chargé de cours à l'Université de Colombie-Britannique, et « poète clandestin ». Puis j'ai fait des études en théologie à Boston, suivies d'un stage à Naramata et d'une dernière année au *Vancouver School of Theology*. J'étais « indécis au

sujet de Dieu » mais j'ai fini par dire oui à l'ordination en 1977. Mon ministère a été varié : petites paroisses, à la fois rurales et urbaines, plusieurs années au Synode de la Colombie-Britannique où j'ai œuvré dans les domaines du soutien aux paroisses, de la justice sociale et du ministère auprès des jeunes et des jeunes adultes (voir *Songs for a Gospel People*, ou la première Conférence Kairos pour jeunes adultes). Puis j'ai accepté un appel de la paroisse *First United* dans le *Downtown Eastside* de Vancouver, un ministère de centre-ville dans un des quartiers les plus défavorisés au Canada. J'ai ensuite exercé mon ministère à *Ryerson United*, une grande paroisse de banlieue, et je suis maintenant à *St. Andrew's-Wesley United*, ([www.standrewswesleychurch.bc.ca](http://www.standrewswesleychurch.bc.ca)) l'église 'cathédrale' du centre-ville de Vancouver.

Je suis un prédicateur passionné – que ce soit de courtes méditations une fois par semaine aux Vêpres jazz du dimanche après-midi, ou la prédication du dimanche matin, biblique, poétique, comme un conte – je discoure de sujets comme les films couronnés aux Oscars, la science et la théologie, l'œcuménisme, la justice, l'actualité ou les cinq questions fondamentales de l'humanité (qui, quoi, où, quand, pourquoi) .... J'adore!

J'aime enseigner – à l'université ou au Centre Naramata, pour les jeunes et moins jeunes de la paroisse, lors d'un atelier de fin de semaine, ou pour un cours d'étude biblique de 32 semaines. Suite à ce que nous avons fait à *St. Andrew's-Wesley United* dans le domaine du dialogue interreligieux et de l'éducation, nous avons reçu une subvention gouvernementale de 25 000\$ pour poursuivre notre travail.

J'ai également participé à la vie de l'Église au niveau national de différentes manières – avec l'ancienne Division de la mission, comme membre du personnel du synode, au sein du groupe *Energy from the Edges* qui rassemble les personnes engagées dans des ministères de justice sociale dans l'Église Unie, comme membre du comité ayant rédigé le premier rapport sur l'ordination des gais et des lesbiennes dans l'Église Unie, au Conseil général de 1984 (en tant que représentant gai) et, plus récemment, pendant six ans au Comité permanent des Programmes pour la mission et le ministère.

J'ai eu la chance de voyager beaucoup et d'être exposé à d'autres cultures, de connaître d'autres peuples et d'autres religions, et de faire l'expérience de réalités différentes ... Par exemple, j'ai passé six semaines dans un programme éducatif avec l'*Institute for Contextual Theology* en Afrique du Sud, pendant que le système de l'apartheid était en train de s'effondrer. J'ai dirigé un voyage éducatif de sensibilisation au Guatemala avec *GATE (Global Awareness Through Experience)* – et je continue d'encourager de tels voyages au sein de la paroisse. Finalement, je viens tout juste de compléter deux mois sabbatiques en Israël et en Palestine au *Tantur Ecumenical Institute*.

Enfin, j'aime mon rôle de père. J'ai trois filles de mon premier mariage. Lorsque cette union a pris fin, mon ex-épouse et moi avons partagé les responsabilités parentales en alternance chaque semaine, pendant les quinze années qui ont suivi. Aujourd'hui, mes filles sont toutes dans la trentaine, et je découvre la joie d'être grand-père. Je suis maintenant marié au pasteur Tim Stevenson (actuellement conseiller municipal de Vancouver) qui est mon partenaire depuis trente ans.

**Rev. Lisa Potter***Biographical Sketch*

Lisa (Grandy) Potter was born in Garnish, Newfoundland. Her father was a United Church minister who served various rural pastoral charges in Newfoundland. She and her seven siblings were deeply influenced by these roots.

She studied nursing in St. John's. Upon graduation she moved to the Victoria General Hospital in Halifax, Nova Scotia. During her nursing career Lisa worked in mental health and long-term care, and became the first administrator of a new long-term care facility. She was one of the first to recognize the healing effects of having pets in long-term care facilities. She continued her administrative career as the vice president of a large senior care facility.

While pursuing her career in nursing and long-term care administration, Lisa raised her family and completed both a B.A. degree and a Master's degree in Health Administration. While working in health administration she answered the call to ordered ministry, a call she had first heard years before when her father preached his last sermon, entitled "Jesus, Yesterday, Today, and Tomorrow the Same."

In 1991 she went to Vancouver School of Theology, studied theology, and graduated with a Master's of Divinity degree in 1996. Lisa was ordained that summer and was settled in Gaspé, Quebec. After three years she served Kingston Pastoral Charge, Nova Scotia, for five years, returning to her Newfoundland roots in 2003, where she ministered at Pouch Cove/Bauline Pastoral Charge until her retirement in 2009. While at Kingston, Lisa represented The United Church of Canada at the Parliament of World Religions in Cape Town, South Africa.

Lisa was married to a naval officer who died in 2007. They had two children: Mark, who was tragically killed in 2009, and Joy, who lives in Nova Scotia. Lisa has four grandchildren. Her deep faith carried her through the painful period following her husband's and son's deaths. Lisa came to know that a broken heart once healed becomes more tender and compassionate. This she learned from Jesus' way of not allowing our wounds to defeat us, but to embrace and accept them as the price of our journey. Through this tragic loss Lisa discovered why at Jesus' resurrection his wounds were still present in his body. That was the gift of grace that came from her son's death.

Lisa has served on national, Conference, and East District committees. Her leadership in Newfoundland and Labrador Conference includes Chair of East District and currently Conference President.

While growing up in Newfoundland, enriched by her Christian community, Lisa felt a hunger to seek a deeper understanding of who Christ is for humanity. At 21 years old she began her search, which included travel in East Asia, informal study of Eastern religions, and the sacred teachings

of the First Nations. Her journey awakened a deeper understanding of Jesus in relationship to other religions and humanity. Throughout this journey, Lisa remained grounded in Jesus' love, one that had been established in her as a child by her parents and her beloved Newfoundland and Labrador culture.

### *Statement*

Society is in crisis as never before. The state of the Christian Church is a reflection of this worldwide crisis. We are living in a time that has experienced more change than any other century. Maybe that is why society the world over is in such crisis. There has been excessive change but not always accompanied by transformation. Change happens when something new begins, especially following a crisis, when what we have learned to depend upon is taken away. Transformation helps us to understand changes and resituate ourselves in the world. The function of visionaries, mythologies, stories, and religions is to hold us together in a meaningful and benevolent universe. Without these we are left floundering for meaning. Humanity is in a very fragile place needing to reconnect with its Creator. What then does the Christian Church, especially the United Church, do at this hour of crisis and need?

When Jesus came over 2,000 years ago, he provided humanity with a New World Order that was grounded upon love of God, self, and neighbour. He was talking about a totally different way of relating to human society than the one in which he was born. He called this new order the Kingdom of God that is within us.

If we are to realize this Kingdom—this new Unity Christ consciousness—it must be based upon cooperation, trust, service, forgiveness, and redemptive suffering. However, humanity has barely awakened this consciousness and is primarily living in the Old World Order of domination, militarism, materialism, racism, and sexism similar to the one of Jesus' time.

To understand Jesus' New World Order we need to look deeply into his teachings as spoken in the Aramaic language of his day. Therein lies for us a Hidden Gospel that is very hopeful, nurturing, and deeply spiritual. When the Bible was translated from Aramaic into Greek the translation lost touch with the life-changing spiritual practice of Jesus' original wisdom tradition. This loss set the church on the path of creating rigid and dualistic translations of scripture, which resulted in a continuation of the Old World Order of domination and power over structures that Jesus gave his life to change.

Nothing is more important for us as Christians than to continue challenging this Old World Order. The New World Order or Reign of God that Jesus refers to as the Kingdom within is the very heart of his teachings and mission. He tells us today, as he told the people of his day, that we are not to put new wine into old wineskins lest they burst. We need new wine in new wineskins. In other words change followed by transformation.

Church institutions are essential for its evolution in its various expressions of faith, creeds, and formulas; however, these expressions are historically conditioned in time and place, yet guided constantly by the Holy Spirit. *The Manual* says: "God's will for the church is continually being revealed...and must therefore 'always be reformed.'" However, that which remains fundamental and unchanging for the Christian Church is the centrality of Jesus Christ.

I believe this immense world crisis that we are experiencing represents a cry from humanity to God for a transformation; a cry for help in achieving another step toward its destiny that All Will Be One in the Universal Body of Christ. It is the barrier of human separateness that is being challenged all over the world. “This is my commandment,” Jesus said, “You must love God, self, and neighbour.” A rebirth of this commandment, as urged by Jesus, will bring a spirit of Oneness that can heal the crisis humanity faces. As Jesus revealed for us, love and suffering are the great doorways to the transformed life, and we dare not leave them closed.

The United Church’s mission is the same one that Jesus came for and sent his disciples on over 2,000 years ago. As never before, our awakening minds are called to seek deeper for the universal truths of the Kingdom that lies hidden in his teachings like a treasure hidden in a field waiting to be found, and a pearl of great price.

Jesus is known by the Jews as Rabbi, by the Muslims as prophet, by the Buddhists as the enlightened one, by the Hindus as an Avatar, by the secularists as a sage, and by Christians as son of man and son of God. And to many human beings the world over who are ready to step outside the bounds of their religious traditions, he is the Light of the world, a light that dwells in all, that the darkness cannot and never will be able to extinguish. Christ is the Light of the world that reveals to every precious human being that the light in him is the same light that is in every one of us.

I am pleased to call myself a United Church member. No other denomination would have provided me the freedom to search other sacred scriptures for a deeper understanding of Jesus’ teachings and then to share that understanding with others. The United Church came into being from ecumenical roots and a motto of “And All Shall Be One,” or All My Relations” as understood by First Nations. The United Church has always striven to birth Jesus’ New World Order by holding onto its roots yet being an avid reformer at the same time. Spirit-led people know how to put together this path of transformation.

My style of leadership is traditional/visionary and active with Jesus my Beloved as guide and mentor. My priority is to make Jesus Christ and his teachings of a New World Order FRONT and CENTRE in the church. As your Moderator I would be blessed to visit all across The United Church of Canada helping us awaken Jesus’ New World Order bringing true transformation within the church. Recently a parishioner said the following to me, “What the church needs is to bring Jesus back.” Nothing could be closer to the truth.

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### *Résumé biographique*

Lisa (Grandy) Potter est né à Garnish, Terre-Neuve. Son père qui était pasteur de l’Église Unie a desservi diverses charges pastorales rurales de Terre-Neuve. Elle et ses sept frères et sœurs ont été profondément influencés par ces racines. Elle a étudié en soins infirmiers à St. John’s. Après sa graduation, elle a travaillé au *Victoria General Hospital*, à Halifax, en Nouvelle-Écosse. Au cours de sa carrière d’infirmière, Lisa a travaillé dans les domaines de la santé mentale et des soins de longue durée, et elle est devenue la première administratrice d’un nouveau centre de soins de longue durée. Elle a été l’une des premières à reconnaître les effets des animaux de compagnie sur la guérison des patients dans les établissements de soins de longue durée. Elle a

ensuite poursuivi sa carrière administrative comme vice-présidente d'un grand centre de soins pour personnes âgées.

Lisa a élevé sa famille et complété à la fois un baccalauréat ès arts et une maîtrise en administration de la santé tout en poursuivant sa carrière en soins infirmiers et dans l'administration des centres de soins de longue durée. C'est en travaillant dans l'administration de la santé qu'elle a répondu à l'appel au ministère ordonné. Un appel qu'elle avait d'abord entendu plusieurs années auparavant, quand son père prêcha son dernier sermon intitulé « Jésus, toujours le même, hier, aujourd'hui et demain ». En 1991, elle a commencé ses études en théologie au *Vancouver School of Theology* et elle a obtenu sa maîtrise en théologie (M.Div) en 1996. Cette même année, Lisa a été ordonnée et s'est retrouvée dans une charge pastorale en Gaspésie, au Québec. Après trois ans, elle est partie desservir la charge pastorale de Kingston, en Nouvelle-Écosse pendant cinq ans avant de faire un retour à ses racines terre-neuviennes en 2003 et d'accepter un poste comme pasteure dans la charge pastorale de Pouch Cove/Bauline jusqu'à sa retraite en 2009. Pendant son séjour à Kingston, Lisa a représenté l'Église Unie du Canada au Parlement des Religions du Monde, à Cape Town, en Afrique du Sud.

Lisa a épousé un officier de marine qui est décédé en 2007. Ils ont eu 2 enfants, Mark, qui est mort tragiquement en 2009, et Joy, qui vit en Nouvelle-Écosse. Lisa a quatre petits-enfants. Sa foi profonde l'a soutenue durant la douloureuse période qui a suivi la mort de son mari et de son fils. Une leçon qu'elle tire de cette période de sa vie est qu'un cœur brisé, une fois guéri, devient plus tendre et compatissant. C'est à Jésus qu'elle doit la leçon de ne pas se laisser vaincre par la souffrance, mais de l'embrasser et de l'accepter comme le prix du voyage. C'est cette perte tragique qui a fait comprendre à Lisa pourquoi, à sa résurrection, les blessures de Jésus étaient encore présentes dans son corps. C'est un don de la grâce de Dieu qui lui est venu après la mort de son fils.

Lisa a siégé à des comités au niveau national, synodal, et du District de l'Est. Elle a démontré du leadership dans le Synode de Terre-Neuve et du Labrador en servant comme présidente du District de l'Est. Et elle est présentement présidente du synode.

En grandissant à Terre-Neuve, enrichie par sa communauté chrétienne, Lisa a ressenti le désir de mieux connaître qui est le Christ pour l'humanité. Sa recherche, entamée à 21 ans, a compris un voyage en Orient, l'étude informelle des religions orientales et des enseignements sacrés des Premières Nations. Son parcours lui a donné une compréhension plus profonde de Jésus et de son lien avec les autres religions et l'humanité. Tout au long de ce parcours, Lisa est restée ancrée dans l'amour de Jésus, un amour qui avait été nourri en elle dans son enfance par ses parents et par la culture de sa terre natale qu'elle aime tant, Terre-Neuve et le Labrador.

**Rev. Dr. Barry K. Pridham***Biographical Sketch*

I've spent much of my life colouring outside the lines.

Life was good growing up in rural Prince Edward Island, working on the farm, and praising God with the United Church Young People.

Everyone took it as natural that Protestants didn't mix with Roman Catholics. Maybe I was naive, but I saw it as a challenge to our faith. As a high school student I helped establish dialogue between Catholics and Protestants. Students attended each other's worship services. We worked and played together in the service of our community and to the glory of God.

I do the same today with the Muslim community (among others) in Brantford. The lines may shift, but we still need to colour outside. In 2008 the Brantford YMCA presented their first Peacemaker Medallion to me and my brother in faith, Imam Mohammed El Farram, in recognition of our work together.

I've always been an activist (some might say troublemaker). With the All Canada Youth Council I advocated for seatbelt legislation—when it was *controversial!* At university I was president of the Student Christian Movement and active in several social justice movements.

I've been privileged to serve in many parts of Canada. I've served rural and urban charges in Alberta and Saskatchewan and helped to plant new churches in Fort McMurray and Saskatoon. That's something else I've never outgrown. With much support from members of Sydenham Street in Brantford, where I've served since 1992, I provide worship and pastoral care to an area of new home development. Sydenham itself originated as a mission church, so it feels right to pay it forward.

My eight years as mission personnel in Jamaica taught me a ministry of presence and the importance of participatory worship; they continue to shape me. The experience helps me to enable a welcoming ministry at Sydenham, an ordinary church with extraordinary impact. It's a multicultural congregation and an affirming congregation. It has lively relationships with the mosque and with the New Credit Delaware, a congregation of the First Nations. It helps to feed the hungry, week by week. Naturally, there are solar panels on the roof.

In Brantford, I've given leadership to the Mental Health Association, Anti-racism Committee, Peace and Diversity Circle, ISTEP (immigrant settlement), Round Table on Poverty, and volunteer jail chaplaincy. I'm also active in Rotary International, the Caribbean Farm Workers Outreach Ministry, and Rainbow Brant.

These things are not distractions or sidebars; they are an integral part of my witness and ministry.

Committed to education, I serve on the Education and Students Committee of Erie Presbytery, have supervised student interns, and been a Vision Keeper for Francis Sandy Theological Centre. I've led or participated in study tours to Jamaica, Cuba, Nicaragua, and the Philippines. My regular continuing education practice recently included a sabbatical on the theme of Journey. Am presently leading a community interfaith-based yearlong study of Karen Armstrong's *Twelve Steps Towards a Compassionate Life*.

Recreational pursuits include gardening, exercise, travel, and theatre. I recently returned to an old love, painting: no lines, just colour.

With my best friend and partner, Lola Pridham, I'm the proud parent of four children: Alison, a high school math teacher, who has two children with spouse Fil; Bethany, a nurse; and our two Jamaica-born sons, Hudson, an architect, married to Kate; and Marcus, a software engineer.

### *Statement*

Three things: identity, engagement, witness.

**Identity.** We face many challenges. We need to know who we are if we are to face them successfully. I believe we need to embrace our identity as a justice-seeking spiritual movement, centred on Christ and radically inclusive.

**Engagement.** Jesus sent us out into all the world. Sometimes, in a world that can appear hostile or indifferent, we may be tempted to treat the church as a secure retreat. I believe our sanctuaries must become springboards to engagement with the world—particularly with those whose faith or identity is different from our own.

**Witness.** The world knows us by what we *do*. Witness includes those things we think of as charities, like feeding the hungry and tending the sick; and prophetic actions, like organizing communities to confront environmental degradation or marching against injustice.

Let me say more about each of these and about how I see them together.

**Identity:**

I see the church at its best when it's a sign, foretaste, and instrument of God's reign.

The United Church of Canada has been such a sign for so many across this country and around the world. I think of three components of our identity in particular: inclusiveness, justice, and journey.

In our radical inclusiveness we seek to embody God's love for the *whole* world. I'm not sure we always appreciate how extraordinary this is. There are many, still, who will denounce us *because* we turn no one away. They call it weakness, or even sin. We celebrate it as strength and virtue.

We have never hesitated to advocate for social justice. This becomes even more important in the face of a government that has shown itself hostile to any voice of dissent. This is not a partisan statement. There is abundant evidence that our current government has little tolerance for diverse

views. Our job is not to become partisans in opposition to the government, but to remain partisans in the service of God's justice. No matter who is in power, the church must be able to stand apart and speak truth with compassion.

I think we in the United Church have always understood ourselves to be people on a journey. We come from streams of faith that once flowed separately and now—quite recently, as these things are measured—flow on intermingled. We know we haven't arrived yet, which is one reason we keep working at our creedal statements.

So there's an unfinished quality about our identity, and I think it suits us well in these changing times. I believe we are witnessing a return to Christianity as a spiritual movement. Diana Butler Bass speaks of a great awakening "towards a global community based on shared human connection, dedicated to the care of our planet, committed to justice and equality that seeks to raise hundreds of millions from poverty, violence and oppression."

How exciting to see Christianity re-emerging as a spiritual movement! And what a great opportunity for The United Church of Canada!

I wonder, only partly tongue in cheek, if this is why our most recent statement of belief is called *A Song of Faith*. Creeds tend to set boundaries. They give us fixed points of reference, and that's important. At the same time, songs are invaluable for people on the move.

Engagement:

When my brother Mohammad and I link arms to work together for the betterment of our community, there are two common reactions. One is surprise, sometimes mixed with a trace of disapproval that a Christian pastor and a Muslim imam should work so closely together. The other is delight, sometimes mixed with a trace of "what-took-you-so-long?"

The disapproval is more likely to come from church or mosque; the delight from a community that yearns for authentic engagement.

In *Jesus: The Compassion of God*, Monika K. Hellwig writes: "To be a follower of Jesus means in the first place to enter by compassion into his experience, with all that it expresses of the divine and of the human.

"And it means in the second place to enter with him into the suffering and the hope of all human persons, making common cause with them as he does, and seeking out as he does the places of his predilection among the poor and despised and oppressed."

To me, this call is clear. In 21<sup>st</sup>-century Canada, "the suffering and hope of all human persons" must include a genuine, deep engagement with people of other faiths and those who express humanitarian concern without confessing a faith. This is how we make common cause. This is the foundation of a credible witness.

Witness:

I suspect *worship*, for many of us, means what happens on Sunday morning. *Witness* is everything else.

It's how we live our faith. It's praying for peace and working to eradicate child poverty. It's cooking a meal for the community and marching to protest against anti-democratic policies. It's proclaiming our faith in the risen Christ and linking arms with others to oppose growing economic disparity.

It's what we *do*. The world craves the witness of our deeds. St. Francis of Assisi said, "It is no use walking anywhere to preach unless our walking is our preaching."

I'm always puzzled and a bit saddened when I see tension between evangelism and social justice. My faith, which is deeply rooted in The United Church of Canada, embraces both evangelical witness to the risen Christ and passionate advocacy for social justice. How can I serve Jesus if I don't feed his sheep? How can I sustain my actions for justice if I don't acknowledge and return to their source? To me, any separation of gospel and justice diminishes both.

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### *Résumé biographique*

J'ai passé une grande partie de ma vie à repousser les limites et à rehausser les attentes.

La vie était belle dans la campagne de l'Île-du-Prince-Édouard où j'ai grandi – travaillant sur la ferme et louant Dieu avec les autres jeunes de l'Église Unie.

Dans le temps, tout le monde prenait pour acquis que les protestants et les catholiques ne se fréquentaient pas. J'étais peut-être naïf, mais j'ai pris cette distance forcée comme un défi pour notre foi. Comme étudiant au secondaire, j'ai contribué à établir un dialogue entre catholiques et protestants. À la suite de ce rapprochement, les élèves ont commencé à assister à des services religieux les uns des autres. Nous jouions et travaillions ensemble au service de notre communauté et pour la gloire de Dieu.

Aujourd'hui, je fais de même avec la communauté musulmane (entre autres), à Brantford. Les temps changent, mais nous devons encore repousser les limites. En 2008, le YMCA de Brantford a décerné son premier médaillon *Peacemaker* [artisan de paix] à moi et à mon frère dans la foi, l'imam Mohammed El Farram, en reconnaissance de notre travail commun.

J'ai toujours été un activiste (certains diront un fauteur de troubles). Avec le *All Canada Youth Council* j'ai plaidé en faveur d'une législation pour les ceintures de sécurité dans les voitures – quand c'était encore une idée *controversée*! À l'université, j'ai présidé le Mouvement des étudiants chrétiens et j'ai été actif dans plusieurs mouvements de justice sociale.

J'ai eu le privilège de servir comme pasteur dans de nombreuses régions du Canada. J'ai desservi des charges pastorales rurales et urbaines en Alberta et en Saskatchewan, et j'ai contribué à implanter de nouvelles paroisses à Fort McMurray et à Saskatoon. C'est quelque chose qui m'intéresse encore. Aujourd'hui, avec beaucoup de soutien des membres de la paroisse de

*Sydenham Street* à Brantford que je dessers depuis 1992 comme pasteur et prédicateur, je célèbre des cultes et dispense des soins pastoraux dans un quartier de nouveau développement résidentiel. La paroisse de Sydenham était à l'origine une église de mission, et il fait bon reporter notre reconnaissance sur les générations futures.

Mes huit ans en tant que missionnaire en Jamaïque m'ont appris l'importance du ministère de présence et du culte participatif. Ces années passées en Jamaïque continuent à me façonner. Elles m'ont aidé à créer un environnement accueillant à Sydenham et d'en faire une église ordinaire avec un impact extraordinaire. C'est une paroisse multiculturelle et inclusive qui entretient des relations pleines de vitalité avec la mosquée locale et *New Crédit Delaware*, une communauté des Premières Nations. Elle contribue à nourrir les affamés, semaine par semaine. Et, naturellement, il y a des panneaux solaires sur le toit.

À Brantford, j'ai offert mon leadership à l'Association pour la santé mentale, au Comité antiracisme, au Cercle de la paix et de la diversité, à ISTEP (pour aider à l'intégration des immigrants), à une Table ronde sur la pauvreté, et à une aumônerie bénévole de prison. Je suis également actif au sein du club *Rotary International*, du *Caribbean Farm Workers Outreach Ministry* et de *Rainbow Brant*.

Ces implications ne sont pas des loisirs ou des activités complémentaires; elles font partie intégrante de mon témoignage et de mon ministère.

L'éducation j'y crois, c'est pourquoi je suis membre du comité de formation au ministère du Consistoire Érié, j'ai supervisé des stagiaires, et j'ai été *Vision Keeper* [conservateur de la vision] pour le *Francis Sandy Theological Centre*. J'ai dirigé ou participé à des voyages d'études en Jamaïque, à Cuba, au Nicaragua et aux Philippines. Ma formation permanente, que je poursuis sur une base régulière, incluait récemment un congé sabbatique sur le thème du cheminement. Je suis actuellement à la tête d'un groupe interreligieux qui étudie pendant un an le livre *Twelve Steps Towards a Compassionate Life* [Douze étapes vers une vie de compassion] de Karen Armstrong.

Mes loisirs comprennent le jardinage, l'exercice, les voyages et le théâtre. J'ai récemment renoué avec une ancienne passion pour la peinture : pas de lignes, que de la couleur!

Avec ma meilleur amie et partenaire, Lola Pridham, je suis le fier parent de quatre enfants. Alison, professeur de mathématiques au secondaire, a deux enfants avec son conjoint Fil. Béthanie est infirmière. Finalement, nos deux fils nés en Jamaïque : Hudson, architecte, est marié à Kate, et Marcus est ingénieur logiciel.

**Rev. Paul Reed***Biographical Sketch*

Paul Reed (ordained 1987 Toronto Conference) is currently serving Cambridge Street United in Lindsay, Bay of Quinte Conference. His previous pastoral charges are Port Lambton, London; Red Lake District, Manitoba and Northwestern Ontario; Edson, Alberta and Northwest; and Beaverton, also in Bay of Quinte.

Paul is married to Eleanor, a self-employed professional forester. Together, in 1997, they built an off-grid, solar-powered, energy-efficient home surrounded by 300 acres of protected forest. They have lived in this home for 15 years, raising their three children, welcoming family and friends, tending their sheep, and tapping their trees. During construction of their home, a CMHC technician described Paul and Eleanor as being on the leading edge of green technology application, but even before this, Paul found ways to combine his passions and studies with social action issues. His interest in the environment was fostered at an early age by canoeing and hiking. While studying Engineering and Community Development at university, he involved himself in one of Ontario's early recycling programs, in retrofitting homes for seniors, and in providing leadership to housing projects in rural and Aboriginal communities across Canada. The challenges in these fields often required creative and multi-disciplinary problem solving.

Canoeing and hiking remain his passions. Paul has taught whitewater canoeing and has guided canoe trips for young adult church groups and at-risk urban youth. Evenings sitting around the fire, beneath the stars, and telling stories—whether ghostly yarns or tales intended to help unravel the mysteries of life—are a precious experience.

As a PKMK2 (Preacher's Kid and Missionary Kid 2nd generation), Paul was raised in a setting of faith-filled action. These two generations within The United Church of Canada grounded him, modelled leadership in ministry, and encouraged him to become an ordained minister. Family vacations coincided with meetings of the General Council, and there he and his siblings were witness to significant moments and audience to inspiring theme speakers.

Since ordination Paul has been involved in one or more courts of the church, and in three different Conferences has accumulated experience through 17 years on Presbytery Executives, 13 years on Conference Executives, two terms as Conference President for Alberta and Northwest Conference and the Bay of Quinte, six years on the Executive of the General Council, and membership on the Agenda and Planning Committee of three General Councils.

Throughout this time, Paul has come to learn that “we are united, not because we have a common experience of Christ, but because we have the experience of Christ in common.” In his varied roles, Paul has advocated that discernment be carried out, not with self-interest, but with an assertion of the values held in common, and that decisions be made with an inclusive love and with regard for the well-being of all, past and future.

Church remains a family activity: Paul's children keep him active and connected to youth and children's groups, retreats, and forums. His family will be attending this General Council, Daniel as a third-time commissioner of Bay of Quinte Conference, Sarah and Jonathon repeating as leaders with the Children at Council, and Eleanor serving once more among the stewards.

### *Statement*

Let us remember that we are bound by the covenant and that we are God's people.

During a term as Conference President I was visiting a presbytery and waiting to bring greetings. I watched as a rather passionate argument developed as to what was the true and faithful Christian response; the issue itself became less significant as the attacks became increasingly personal. Called from my place as observer I offered the insight that had come to me. We are united, not because we have a common experience of Christ, but because we have the experience of Christ in common. That has become a tenet of my faith.

Another quick story. I was volunteering in a northern First Nations community. The locals, to distinguish me from other strangers in the community, identified me by my crooked eye, referred to me as "the one who sees in two directions." I took no offence; no malice was intended, it was a simple observation, but I was pleased when after conducting some negotiations I learned that a slight variation had occurred and I had become known as "the one who sees both sides."

When the Reed family gets together, we talk church. Church is our pastime. Church is our common activity, and church is multi-generational. Over a family dinner, we may compare worship service, reflect on the decisions of presbytery and Conference, and consider the stance of the United Church. Our conversations are enriched by the inclusion of the wisdom and experience of grandparents, and the questions and challenges of teenagers. Unwilling to leave the table divided, we all share the role of trying to see both sides and finding the common place, the common vision.

That may be another tenet of my faith; we shouldn't leave the table divided. I'll echo the words of the John Oldham hymn: "Deep in our hearts, there is a common vision." While singing that hymn at a meeting of the Executive of the General Council, the person next to me at table leaned over and confessed a dislike for the hymn, and perhaps a disappointment of the church, for she was sure that the church did not have a common vision. I think she was right, and wrong.

She was wrong. Check the history. A prophetic word was spoken and The United Church came to be. It was prophetic words that led the church into the public square to be speakers and doers of the Word with gifts of generosity and acts of courage. It has been prophetic words that have led the church to inclusive solidarity and embracing relationships. We are great in history because we have listened together and heard the prophetic word and the vision that has been given.

But at times she was right. We know too well the consequences of failure. The Apology to Native Persons made in 1986 confessed a failure to seek common vision and acknowledged that when the vision of another is not heard, they and we, "are poorer and the image of the Creator in us is twisted, blurred and we are not what we are meant to be." Like a family that won't get up

from the table before a place of agreement, our future is dependent on the deep and rich conversations of the extended family, the sharing of a multitude of experiences, and the courage and energy for a full exploration of possibilities to find the truth. I have encouraged, within the courts and between the courts of this conciliar church, the pursuit of measurable, definable, desirable outcomes reflecting God's love. When we have heard the prophetic word that is calling, then we will be ready to find the many and diverse ways that God's love and justice can be honoured.

We have choices to make as we confront the years ahead. A renewal of who we are as The United Church of Canada is necessary. The prophetic voice is always calling us to new things. Becoming all that we are meant to be will not be achieved by restructuring, neither by new and creative ministries. It will not be so simple as to create new governance practices or policies. Neither will the renewal be found by a move out from within the fortress-like walls of our church buildings into the community to be with the people on the streets, standing in solidarity with the downtrodden and the overlooked. Who we are to be is none of these and all of these. These are all gifts of the Spirit in action. The power is not in the gifts but comes from the Spirit.

Trying to make choices to fix problems is like trying to push a rope. but a vision tugs us forward. It is time for a renewed covenant with God and with one another. We gather at the table, young and old, long time and newly arrived, warmly greeting those in attendance, mindful of those who are absent, and we listen, we listen to the stories of one another, we listen to the stories of encounters with God, and we listen. We listen for the prophetic word.

The community is the body of Christ, and the body of Christ is the community.

“Be still and know that I am God” (Psalm 46:10). To what ends are we to be still, to let go, to chill out, to surrender? We are to surrender self-will to know God's will. We stand without flinching because of what we know about God.

Listen with me for that which we share—the love of God made known in the one we call Christ, the experience of whom we have in common. Let us live together in the covenant bond of God's love.

### *Résumé biographique*

Paul Reed (ordonné en 1987 par le Synode de Toronto) est présentement pasteur à *Cambridge Street United*, à Lindsay, dans le Synode Baie de Quinte. Ses charges pastorales précédentes ont été *Port Lambton*, dans le Synode de London, *Red Lake District*, dans le Synode du Manitoba et du Nord-Ouest de l'Ontario, *Edson*, dans le Synode de l'Alberta et des Territoires du Nord-Ouest, et *Beaverton*, également dans le Synode Baie de Quinte.

Paul est marié à Eleanor, une travailleuse autonome en foresterie. Ensemble, en 1997, ils ont construit une maison alimentée en électricité par un réseau autonome fonctionnant à l'énergie solaire et entourée de 300 hectares de forêt protégée. Ils ont vécu dans cette maison pendant quinze ans. C'est là qu'ils ont élevé leurs trois enfants, en accueillant leur famille et leurs amies, en s'occupant de leurs moutons, et en entaillant leurs arbres. Pendant la construction de leur

maison, un technicien de la CMHC a décrit Paul et Eleanor comme étant à l'avant-garde pour l'application des technologies vertes. Mais même avant cela, Paul avait trouvé des façons d'associer ses passions et ses études aux enjeux de l'action sociale. C'est en faisant du canoë et de la randonnée qu'il a développé, dès son plus jeune âge, son intérêt pour l'environnement. Durant ses études universitaires en ingénierie et en développement communautaire, il s'est impliqué dans l'un des tout premiers programmes de recyclage en Ontario, il a travaillé à moderniser des résidences pour personnes âgées, et a fourni un leadership à des projets de logement dans des communautés rurales et autochtones à travers le Canada. Les problèmes qui se présentent dans ces domaines requièrent souvent une approche créative et multidisciplinaire.

Le canoë-kayak et la randonnée sont toujours une passion pour lui. Paul a guidé des excursions en canot et en rafting pour des groupes de jeunes adultes de l'Église et pour des jeunes à risque des milieux urbains. Les soirées passées autour du feu, sous les étoiles, à se raconter des histoires de fantômes ou des contes pour aider à démêler les mystères de la vie, demeurent pour lui une expérience précieuse.

En tant que *PKMK2 (Preacher's Kid and Missionary Kid 2nd generation)* [fils de pasteur et de missionnaire, seconde génération], Paul a été élevé dans un environnement croyant où la foi se traduisait en action. Ces deux générations au sein de l'Église Unie du Canada lui ont donné une perspective bien enracinée, lui ont montré ce qu'était le leadership dans le ministère, et l'ont encouragé à devenir pasteur à son tour. Les vacances en famille étaient planifiées autour des assemblées du Conseil général, et lui et ses frères et sœurs ont été témoins de moments importants et ont pu entendre des orateurs inspirants. Depuis son ordination, Paul s'est impliqué à plusieurs niveaux décisionnels de l'Église et dans trois différents synodes. Il a accumulé 17 ans d'expérience comme membre de l'exécutif de divers consistoires, 13 ans comme membre de l'exécutif de différents synodes, deux mandats comme président du Synode de l'Alberta et des Territoires du Nord-Ouest et du Synode Baie de Quinte, 6 ans comme membre de l'Exécutif du Conseil général, et aussi comme membre du Comité de planification de trois Conseils généraux. Pendant tout ce temps, Paul a appris que « nous sommes unis, non pas parce que nous avons une expérience commune du Christ, mais parce que nous avons l'expérience du Christ en commun ». Dans les différents rôles qu'il a occupés, Paul a préconisé que le discernement devait être exercé, non pas par intérêt personnel, mais pour affirmer les valeurs détenues en commun, et que les décisions devaient être prises dans un esprit d'amour et d'inclusivité, en tenant compte du bien-être général, passé et futur.

L'Église demeure pour lui une activité familiale : les enfants de Paul le tiennent actif et engagé dans des groupes de jeunes et d'enfants, dans des réflexions guidées et des groupes de discussion. Sa famille sera présente ce Conseil général, Daniel en tant que délégué du Synode Baie de Quinte, un rôle qu'il accepte pour la troisième fois, Sarah et Jonathan en tant que leaders des Enfants au Conseil général, et Eleanor qui servira une fois de plus avec les intendants.

**Rev. Tom Sherwood***Biographical Sketch*

I was born in Newmarket, but grew up in Asbury and West United Church in Toronto, teaching Sunday school from age 14, becoming an elder at 18. After a B.A. at York, an M.A. at Carleton University, and working at the House of Commons, I attended Emmanuel College.

In 1974, I served three French-speaking congregations as student minister (Grand-Mère, Trois-Rivières, and Saint-Damase in the French Pastoral Zone, now Consistoire Laurentien). I was ordained by Toronto Conference in 1976, transferred to Montreal & Ottawa Conference, and settled in Ottawa Presbytery. I've never left. After four years at Osgoode-Kars, and four years for a Ph.D. in Sociology of Religion at Carleton, I served Orleans United Church (1984–1999) and the Carleton University Ecumenical Chaplaincy (1999–2009).

My student and ordinand charges were rural, and led to lifelong friendships. I preached in two of those congregations recently, but we have always stayed in touch. Since 1984, I have served large, dynamic, innovative ministries. As a sociologist, I have pursued a part-time career of research and university teaching in the area of religion and change, also working as a consultant with government departments and school boards.

In 2009 I was appointed McGeachy Senior Scholar, and commissioned to “Listen to The Echo,” spiritual, ethical young adults who do not participate in organized religion. I gave a presentation at More Than Franchises in Toronto on June 16, but have already posted nearly 30 items on the Canadian Campus Chaplaincy Centre website: <http://campuschaplaincy.ca/> and click on “Listening to The Echo” and “Learning from Listening.”

In the national church, I was a commissioner to two General Councils in my 20s and another in my 30s. I have been a member of six General Council committees, chairing Theology and Faith for two terms. During the child-raising years, I concentrated on local engagement, especially interfaith relations. The Ottawa Jewish Federation honoured me as a volunteer in 2009, and the City of Ottawa gave me a leadership award for building interfaith bridges of understanding. I am a founding member of three interfaith enterprises.

As the McGeachy Scholar, a university teacher, and consultant, I am not in a called ministry at this time; but I'm active as a volunteer in my home congregation, First United.

My life has sometimes looked frenetic, but I thrive on change and stress. As minister in a suburban congregation, I was on-call for a large young dynamic population for 15 years. For 10 years, I was the only full-time religious professional on-call for a population of 20,000 university students. I take Sabbath time each day, each week, and each season. I have been blessed with a lot of energy, a slow heartbeat, and a deep inner oasis of spirituality that I have learned to sustain and renew. It feels like God began a prayer with me in my youth, and neither of us has said Amen yet. Spiritual, emotional, and physical fitness are all important to me. I am a certified

fitness leader at Carleton. When I work out in the Ravens' Nest, where GC41 is being held, I can see our house across the street where Lorena and our family are the centre of my life.

### *Statement*

I have high energy for facing challenges and change, helping a ministry discern a vision, and working faithfully toward it. This creates energy in others. For many years, marriage and family life kept me happily in Ottawa. Now, with our special needs daughter in a group home, I have returned to national activities, first with Congregational Renewal and Community Ministries, now with Communities in Ministry. When nominators approached me, I agreed to engage a prayerful discernment, which is now in a larger community of prayer and wisdom.

What lies ahead?

We are called to be faithful—not “successful” in terms of counting outputs like a secular organization, but faithful in valuing outcomes. In traditional, stable society, each generation could move into leadership guided by the example of earlier generations. But the dominant characteristic of our society is the rapid pace of social change, a pace that is accelerating. When tradition meets change there is tension; when sacred tradition meets change there is conflict and pain. We all feel “nouveau-verload”—too much change, too fast. Institutions suffer it even worse than individuals.

This situation takes us back to the Bible, worshipping God in a strange land, journeying in faith without the external supports the church enjoyed in centuries of Christendom. We can do this, but guided more by scripture than the experience of our grandparents. So we need to think in terms of Reformation. Twentieth-century models for ministry do not continue to be faithful in every case. However, there are examples in the life of Jesus and the New Testament church.

The most pressing public policy issue is the environment. Mardi Tindal has given strong leadership in the tradition of David Hallman, Lois Wilson, and the “live with respect in Creation” phrase added to A New Creed. We had three goals on this issue 25 years ago: to change our own behaviour, to develop greater public awareness, and to change public policy. We have made progress on the first two. We need to build a grand coalition for the third.

I am a minister of the gospel and a sociologist. Standing on a solid platform of tradition and history, I can see a future that is faithful, and a route to go there, guided more by Bible than history. The trauma, secularization, and institutional pain of the past generation have been a challenging mountain for the United Church. I hear the Divine Voice in Deuteronomy 1:6 saying, “You have stayed long enough at this mountain. Resume your journey.” The future is our promised land. Yes, there has been a lot of change. There will be more. But change isn't some external thing to fear. It is life. Some change is not faithful, but much of it is of God, who is still creating.

I feed on change and am nourished by it.

The local neighbourhood congregation will continue to be a faithful Christian community in the future, but not so exclusively the expression of church. People who love their congregation keep

trying to bring more people into it, but with less success. People in alternative communities are not “skipping church.” They are The Church in new but biblical ways.

I have learned from campus ministry, which is where the future happens first for the church. Young adults embrace new technology and new forms of community before their parents and grandparents do. Earlier experience of suburban New Church Development with young military and RCMP families prepared me for this. We had a new congregation every September. One year, 100 of our 500 families moved away in June, but we gained 120 new families in the fall, a 20 percent change, a new congregation in the same building. In campus ministry, there is a 20 percent turnover every year.

I have learned to expect continuity and change in dynamic ministries.

The church will continue to be groups of faithful people, but they won’t necessarily be in church buildings and stable communities. If we want to see the Body of Christ fully, we need to be as active and mobile today as the disciples who followed Jesus. Congregations are part of the picture, but we already have photographs of true communities, where people care for each other, minister, and follow Jesus together, but gather in new ways. Their pictures are posted, but the “wall” is on Facebook, not in a church hall.

I’d rather be biblical than traditional. The biblical narrative is dynamic, more like a video than a stained-glass window, more like a dance than a statue. Institutions build up procedures and traditions—resisting change. Traditions are often faithful at first, but idols after a while. Ministries that struggle may have overcommitted to traditions that were faithful in their day but had a best-before date.

I’d like us to renew our understanding of the Great Commission and go into the world, not expect it to arrive in our buildings. Some of Jesus’ examples will be more the model: sitting with the Woman at the Well; responding to Nicodemus at the door; taking Peter, James, and John aside for a special spiritual experience; journeying with 12; setting a child in the centre and saying, “Be like that.” In the future, more ministries may look like the communities in Acts 2:44–47 and 4:32–35.

If I could say just one thing to United Church people right now, it would be “God is still creating, and we are experiencing both the birth pains and the joy.”

The end of The United Church of Canada as an institution is not inevitable, despite statistical trends. The church of the past has already disappeared: look at the historic photos, all men, dressed formally, no youth. Look at a congregation’s row of former minister photographs. Look at the changes in the UCW. Look at The Hymnary of my childhood, The (red) Hymn Book, Voices United, and More Voices. Look at Affirming ministries and Rendez-vous 2011. The church of the past keeps dying to be reborn.

It is our turn.

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### *Résumé biographique*

Je suis né à Newmarket, mais j'ai grandi à Asbury et à West United Church, Toronto, où j'ai commencé à enseigner l'école du dimanche à l'âge de 14 ans et où je suis devenu un ancien de la paroisse à 18 ans. Après un baccalauréat ès arts à York University et une maîtrise à Carleton University, j'ai travaillé à la Chambre des communes, puis je suis allé à Emmanuel College. Je suis arrivé dans le Synode Montréal et Ottawa en 1974 où j'ai desservi comme pasteur étudiant les paroisses de Grand-Mère, Trois-Rivières et Saint-Damase, situées dans la Zone pastorale francophone (aujourd'hui, le Consistoire Laurentien). J'ai été ordonné par le Synode de Toronto en 1976, puis transféré au Synode M&O où je me suis établi dans le Consistoire d'Ottawa que je n'ai jamais quitté. Après quatre ans dans la charge pastorale de Osgoode-Kars et quatre ans d'études doctorales en sociologie des religions, j'ai desservi Orleans United Church (1984-1999) et j'ai été aumônier œcuménique à l'Université Carleton (1999-2009).

Comme étudiant et comme candidat à l'ordination, j'ai fait mes stages dans des milieux ruraux, et j'y ai noué des amitiés durables. J'ai récemment prêché dans deux de ces paroisses, mais nous avons toujours gardé le contact. Depuis 1984, j'ai servi d'importants ministères, dynamiques et innovateurs. Dans ma carrière comme sociologue que je poursuis à temps partiel, je fais de l'enseignement et de la recherche à l'université dans le domaine de la religion et du changement. Je travaille également comme consultant pour des ministères gouvernementaux et pour des commissions scolaires.

En 2009, j'ai été nommé McGeachy Senior Scholar, et chargé du projet 'Listen to the Echo' destiné à des jeunes adultes pour qui la spiritualité et l'éthique sont importantes, mais qui ne sont pas impliqués dans la religion organisée. Je donne une présentation à More Than Franchises, à Toronto le 16 juin, et j'ai déjà affiché près de 30 articles sur le site web du Canadian Campus Chaplaincy Centre au <http://campuschaplaincy.ca/>. Cliquez sur "Listen to the Echo" et sur "Learning from Listening".

Au niveau national, j'ai été délégué à deux reprises au Conseil général de l'Église, une fois dans la vingtaine et une autre fois dans la trentaine. J'ai été membre de six comités du Conseil général, et j'ai présidé le Comité Théologie et foi pour deux mandats. Quand mes enfants étaient jeunes, je me suis surtout impliqué au niveau local, en particulier dans les relations interreligieuses. La Ottawa Jewish Federation m'a reconnu en tant que bénévole en 2009, et la Ville d'Ottawa m'a décerné un prix de leadership pour avoir établi des liens de compréhension mutuelle entre les religions. Je suis un membre fondateur de trois organisations interreligieuses.

En tant que récipiendaire du McGeachy Scholarship, professeur d'université et consultant, je ne dessers pas un ministère présentement, mais je suis actif comme bénévole dans ma paroisse, First United.

Ma vie semble parfois frénétique, mais le changement et le stress me stimulent. En tant que pasteur d'une paroisse de banlieue, j'ai été sur appel pour une grande population jeune et dynamique pendant 15 ans. J'ai aussi passé 10 ans comme seul professionnel religieux travaillant sur appel et à temps plein, pour une population de 20 000 étudiants de niveau universitaire. Je me réserve du temps sabbatique, chaque jour, chaque semaine et chaque saison. J'ai été béni d'avoir beaucoup d'énergie, un rythme cardiaque lent, et un profond oasis spirituel intérieur que j'ai

appris à soutenir et à renouveler. C'est comme si Dieu avait commencé une prière avec moi dans ma jeunesse, et qu'aucun de nous deux n'avait encore dit 'Amen'. La mise en forme spirituelle, émotionnelle et physique est très importante pour moi. Je suis instructeur certifié en conditionnement physique à l'Université Carleton. Quand je fais de l'exercice dans le Ravens' Nest (gymnase) où se tiendra le 41e Conseil général, je peux voir de l'autre côté de la rue la maison où j'habite, et où Lorena et notre famille sont au centre de ma vie.

### Rev. Dr. John H. Young



#### *Biographical Sketch*

John H. Young grew up in the village of Douglstown in northeastern New Brunswick. He received his B.A. (Honours, History) from Mount Allison University (Sackville, NB) and his M.Div. from the Atlantic School of Theology (Halifax, NS). He then studied at Southern Methodist University in Dallas, TX, where he completed a Ph.D. in the History of Christianity. He is currently an Assistant Professor and the Chair of the Theology Program at the Queen's School of Religion, where he also teaches in the areas of Church History and Ministry Studies.

Religion, where he also teaches in the areas of Church History and Ministry Studies.

John was ordained by the Maritime Conference of the United Church in 1978. He served two United Church pastoral charges—Rawdon Pastoral Charge in Nova Scotia and Harrowsmith-Verona Pastoral Charge in Ontario—prior to joining the faculty of Queen's School of Religion in 1991.

He has served on, and been the chair of, a number of committees at both the presbytery and the Conference level. He served as the President of Bay of Quinte Conference in 2008–2009. He is also a former member and a past chair of two national United Church committees: the Committee on Theology and Faith, and the Manual Committee. He is currently a member of the Executive of the General Council, and serves as a member of the Supervisory Committee for the General Secretary, General Council.

John has given leadership in the area of the rural church and rural ministry, including serving as President of the Rural Church Network of the United States and Canada. He has published a number of articles in *Touchstone* related to various aspects of the current life or the history of the United Church. He is also the author of a chapter in the recently published *The United Church of Canada: A History*.

John Young is a nominee for Moderator of The United Church of Canada by Belleville Presbytery in Bay of Quinte Conference.

*Statement*

As a baby boomer, I grew up in a time when almost everyone attended church regularly or, if they were not Christian, they had a similar involvement in another religious tradition. Non-involvement in a church in the New Brunswick village of my childhood was highly countercultural; you stood out. Today, not only in that community, but across the country, it is involvement in a church or a synagogue or a temple that is highly countercultural; by your regular attendance at a service of worship, you now stand out.

This change affects us in the United Church particularly. Those who joined together in 1925 to form The United Church of Canada were motivated, among other things, by the goal of creating a strong national church. This United Church would have influence in local communities and in the nation as a whole. They had a collective vision of a “united and a uniting church,” with the resources and the moral influence to change Canadian society for the better. As late as the 1960s, perhaps even into the 1970s, we retained a version of this understanding. Society also supported, at least informally, the practice of a religious tradition.

That is not our world. But who are we and what is our identity in a society where the practice of any faith tradition is met mostly with ambivalence, and occasionally with overt hostility? How do we be the church, for ourselves and for others, in this changed world? Answering those questions is crucial. Intellectually we know that our society has changed, but we have yet to think through, or come to terms with, many of the implications of those changes.

The biblical scholar Walter Brueggemann has used the concept of “exile” to describe the current situation of mainline Christians in Canada and the United States. For the people of Israel, exile in Babylon meant the loss of home, of their known world, with its societal and cultural supports for their religious tradition. In that Babylonian exile, modern Judaism was born. But such a birth was no sure thing. It required new approaches to thinking about the faith tradition and passing it on. We have neither left Canada nor lost our possessions. However, Brueggemann’s concept of exile is helpful for beginning to rethink our identity as a church and for how we shall be the church in these changed circumstances. This concept also helps to make clear other implications and issues that are part of that “rethinking.”

What are some of those other implications and issues? First, we need to recognize that we are not who we were. Change has brought losses, many of them painful. Declining numbers have meant new fragility for many congregations and closure for others. We can no longer support some outreach we previously saw as crucial. We fear something valuable that the United Church has represented is being lost. We need to grieve.

Second, we need to reorient ourselves to church involvement being countercultural. As a congregational minister, I learned the value of affirming the work and commitment of my parishioners. Undoubtedly there is a place for self-critique. But we need to affirm and to actively give thanks for the presence and commitment of those who faithfully attend and maintain United Church congregations in the face of strong societal pressures to do otherwise. Their involvement is countercultural, and it requires patience, stamina, and, in some places, courage. Even as we undertake new forms of ministry that are not congregationally based, congregations and those who attend them remain the key base of our denomination. If our congregations are not strong

and supported, Christianity will not fade away, but the United Church would, a loss I would regard as tragic.

Third, we need to overcome our ambivalence about evangelism or “sharing our story” (which is my practical definition of the word “evangelism”). The ambivalence is understandable. In the world of my youth, when almost everyone was part of a congregation, “doing evangelism” usually meant trying to move someone from their denomination to yours, a practice upon which we would all frown and one that has given the term “evangelism” a bad name. But that world of my youth is not our world. A large and increasing number of Canadians have no involvement with any religious community; they have no concept whatever of the church, its worship, its vocabulary, or its practices. We live in a time when we need to be open to talk about our faith or to “share our story” when the neighbour down the road or across the back fence who has no connection to any faith community asks us about what we believe, or why we go to church, or why we care about a particular issue in the way we do. The Emerging Spirit campaign was developed based on the conviction that we have such neighbours.

Fourth, our changed circumstances also require making a teaching ministry a key priority in worship and in congregational life. Christians have done so before when the knowledge of the faith tradition seemed low. When unchurched individuals do try us out, we need to offer basic instruction in the faith tradition and in what it means to lead a life governed by one’s faith. In my experience, many current members would also like such instruction to help them deepen their faith and to live lives that are more congruent with the things they believe.

Trying to support our ministry personnel and our congregations and ministries, encouraging us to think about how to be the church in these times, and cultivating the ground to allow for a new common vision to develop in the years that lie ahead would be my focal points should I be chosen Moderator.

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### *Résumé biographique*

John H. Young a grandi dans le village de Douglstown, dans le nord-est du Nouveau-Brunswick. Il a obtenu son baccalauréat ès arts en histoire (avec distinction) de *Mount Allison University* (Sackville, Nouveau-Brunswick) et sa maîtrise en théologie (M.Div) de l’*Atlantic School of Theology* (Halifax, Nouvelle-Écosse). Il a ensuite étudié à la *Southern Methodist University*, à Dallas, au Texas, où il a complété un doctorat en histoire du christianisme. Il est présentement professeur adjoint et président du Programme de théologie au *School of Religion*, à *Queen’s University* où il enseigne également dans les domaines de l’histoire de l’Église et de la formation au ministère. Il a été ordonné par le Synode des Maritimes de l’Église Unie en 1978. Il a desservi deux charges pastorales de l’Église Unie : Rawdon, en Nouvelle-Écosse, et Harrowsmith-Verona, en Ontario – avant de se joindre au corps professoral du *Queen’s School of Religion*, en 1991. Il a été membre et président de plusieurs comités, à la fois au niveau du consistoire et du synode. Il a été président du Synode Baie de Quinte en 2008-2009. Il est également ancien membre et président de deux comités du Conseil général : le Comité Théologie et foi et le Comité du Manuel. Il est présentement membre de l’Exécutif du Conseil général, et sert en tant que membre du Comité de supervision pour la secrétaire générale du Conseil général. Il a démontré du leadership dans le domaine de l’Église et du ministère en milieu rural,

notamment en tant que président du *Rural Church Network of the United States and Canada* [Réseau de l'Église rurale des États-Unis et du Canada]. Il a publié plusieurs articles dans *Touchstone* traitant de divers aspects de la vie courante ou de l'histoire de l'Église Unie. Il est également l'auteur d'un chapitre dans la publication récente de *The United Church of Canada : A History*.

John Young a été nommé candidat au poste de modérateur de l'Église Unie du Canada par le Consistoire de Belleville dans le Synode Baie de Quinte.

### *Déclaration*

Comme “baby boomer,” durant ma jeunesse j'ai vécu dans un village au Nouveau-Brunswick, presque tout le monde allait à l'église ou était membre d'une autre religion. Durant mon enfance, les personnes qui n'allaient pas à l'église étaient désapprouvées. Aujourd'hui, les personnes qui fréquentent l'église, la synagogue, ou le temple sont très rares.

Ce changement affecte l'Église Unie particulièrement. Les membres qui ont créé l'Église Unie souhaitent, parmi les autres buts, d'avoir une église nationale et forte. Cette église aura une influence sur chaque communauté et aussi sur le pays. À cette époque, la vision collective était “une église unie et unissante” avec les ressources et l'influence morale pour l'amélioration de la société canadienne. Jusqu'aux années 1960s et même 1970s, nous avons retenu une version de cette idée. Notre société a soutenu, en une façon non officielle, notre habitude religieuse.

De nos jours ce n'est pas notre réalité. Qui sommes-nous? Qu'elle est notre identité? En ce temps, la pratique de toutes religions provoquent parfois l'ambivalence ou parfois la hostilité? Dans un monde changeant, comment répondre aux besoins de nos membres et des autres? Les réponses à ces questions sont très importantes. Intellectuellement, nous comprenons notre situation, mais nous n'avons pas pensé aux résultats de ces changements.

Walter Brueggemann, un professeur biblique, a employé le concept de “l'exil” afin de décrire la situation des chrétiens(nes) au Canada et aux États-Unis. Pour le peuple d'Israël, l'exil menace leur religion à cause de la perte de pays, société, et de train de vie. Le Judaïsme de nos jours est né pendant cet exil. Une telle naissance était incertaine. Afin d'assurer la possibilité d'une naissance, il fallait trouver une nouvelle façon de pratiquer leur foi. Au Canada, nous n'avons pas perdu notre pays ou nos possessions. Cependant, le concept de l'exil de Brueggemann nous aide à commencer à repenser notre identité comme église et le fonctionnement de l'église durant notre époque. Ce concept aidera aussi à clarifier les autres implications et questions qui doivent faire partie de notre repenser.

Qu'elles sont les implications et questions? Premièrement, il faut reconnaître que nous ne sommes pas comme avant. Les changements amènent des pertes, plusieurs parfois pénibles. Pour plusieurs congrégations les moins de membres à créer une nouvelle fragilité et parfois des fermetures. En partie, le soutien de l'ouvrage de l'église et des projets ne sont plus disponibles. Nous avons une crainte que certaines choses de valeurs sont et seront perdu. Nous devons exprimer notre chagrin.

Deuxièmement, il faut reconnaître que l'implication des gens dans l'église est plutôt rare. Comme ministre, j'ai appris l'importance d'encourager les membres de la congrégation. Sans doute, parfois la remarque des défauts est nécessaires. En ce temps, il faut appuyer et remercier les gens qui sont présents à chaque semaine et soutiennent nos congrégations face à face les découragements sociaux. Leur participation prend beaucoup de patience, d'endurance, et parfois de courage. Même si nous devons prendre différentes façons à communiquer notre foi (autre qu'à la base de la congrégation), le coeur de l'église sera toujours ses congrégations. Sans le soutien de nos congrégations, le Christianisme ne disparaîtrait pas mais l'Église Unie pourrait, à mon avis, une tragédie.

Troisièmement, il faut surmonter notre ambivalence au sujet de l'évangélisation en partageant notre foi en répondant les questions des curieux (ma définition du mot "l'évangélisation). L'ambivalence est très compréhensible. Dans le monde de ma jeunesse, quand presque tout le monde faisait parti d'une congrégation, l'évangélisation indiquait souvent la conversion entre dénominations. Cette pratique donne au mot évangélisation une mauvaise réputation. Mais le monde de ma jeunesse n'est pas le monde d'aujourd'hui. Une grosse partie de la population canadienne n'est pas affilié à une religion. Ils (elles) sont sans concept de l'église, l'exercice du culte, les terminologies, et les rites. Dans notre temps, il faut être prêt à partager nos histoires de foi avec nos voisins(es) qui ont aucune affiliation avec une religion en particulier. Parfois on nous questionne aux sujets de nos croyances et ses influences dans notre vie. Le campagne Emerging Spirit a été développé d'après la conviction que ce voisin(e) existe.

Quatrièmement, puisque nos circonstances changent, il faut établir l'instruction de la foi comme une priorité dans les congrégations. Les chrétien(nes) en on fait autant lorsque les connaissances de notre tradition est faible. Si une personne sans base de notre tradition veut se joindre à nous, nous devons offrir l'instruction de l'histoire de foi et aussi vivre la vie influence par sa foi. D'après mon expérience, plusieurs de nos membres aimeraient l'enseignement semblable afin de mieux comprendre leurs foi et de vivre conformément à leur croyances.

Mes buts, si je deviens modérateur, seront d'offrir le soutien à nos ministres et aussi nos ministères et congrégations, encourager les idées pour amener l'église à jour, et cultiver la terre afin de nous guider vers une église avec une nouvelle vision collective.

## **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 name tags.

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** identification badges.

Also, as a Commissioner or Youth Forum Delegate, if you have been asked to report on the work of the 41<sup>st</sup> General Council 2012 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 name tag. 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 co-operate 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, photographers and camera crews are able to walk between tables for brief periods of time to shoot the film or video footage they need.

You can also expect that 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 41<sup>st</sup> General Council website ([www.gc41.ca/](http://www.gc41.ca/)). There you will also find links to 41<sup>st</sup> General Council postings on Twitter, Flickr, and Blogger, and live streaming of the Council's proceedings.

In keeping with the initiative to make the 41<sup>st</sup> 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 41<sup>st</sup> 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 in the Press Box.

Mary-Frances Denis  
Program Coordinator  
Media and Public Relations  
May 2012

## 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. For that reason we include a glossary of what the acronyms stand for here.

ADR	Alternate Dispute Resolution
AGM	Annual General Meeting
AMC	Aboriginal Ministries Council
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
CES	Conference Executive Secretary(ies)/Speaker
CIM	Communities in Mission/Communautés et ministères
COC	Community of Concern
DM	Diaconal Ministry
EAP	Employee Assistance Program
EM	Ethnic Ministries Unit
ES	Emerging Spirit
FIN	Finance
GC	General Council
GC41PC	General Council 41 Planning Committee
GCE	Executive of the General Council
GCM	General Council Minister(s)
GCO	General Council Office
GCSE	General Council Sub-Executive
GLBTTI	Gay, Lesbian, Transgender, Two Spirit, Intersex
GP	Global Partner(s)
GS	General Secretary, General Council
HAM	Hamilton Conference
IJRS	Indigenous Justice and Residential Schools Committee
ITS	Information Technology Services 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
ME	Ministry and Employment Unit
MECC	Middle East Council of Churches

MEPS	Ministry and Employment Policies and Services
MNWO	Conference of Manitoba and Northwestern Ontario
MOD	Moderator
MTU	Manitou Conference
N&L/NL	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-G&A	Permanent Committee, Governance and Agenda
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
PIM	Partners in Mission
PMM	Programs for Mission and Ministry
ROP	Record of Proceedings
SK	Saskatchewan Conference
SPK	Speaker
TICIF	Theology and Inter-Church Inter-Faith Committee
TOR	Toronto Conference
UCC	The United Church of Canada
UCW	United Church Women
UMiF	Unité de Ministères en Français / Ministries in French Unit
VU	Voices United
WC	WonderCafé
WCC	World Council of Churches
YF	Youth Forum Program at General Council

## Commission Membership

### Green Commission Membership

**Alberta & Northwest** – Beverly Brazier, Bill Calder, Matthew Heesing, Ian Janke, Hugh Johnson, Jim Kenney, Brenda Kersell, Pam Mykityshyn, Piotr Strzelecki, Donalee Williams

**All Native Circle** – Nelson Hart, Gloria Muskego, Bernice Saulteaux

**Bay of Quinte** – Mariko Bown-Kai, Alan Boyd, Judith Evenden, Sheila Mae Gidney, Anja Guignon, Mary-Jane Hobden, Ryan McNally, Daniel Reed, Maxine Reid, Mary Smiley, Norma Thompson, Warren Vollmer

**British Columbia** – Beth Bourke, Graham Brownmiller, Jean Daniels, Jake Highfield, R. Gerald Hobbs, Raymond Jones, Linda McLaren, Gary Paterson, Keith Simmonds, James White

**Hamilton** – Diane Blanchard, Stephen Cobbold, Patricia Greig, Heather Joy James, Christina Paradela, Barry Pridham, Keith Reynolds, Miriam Spies, Pat Tooley, Rose Ann Vita

**London** – Paul Browning, Andrew Case, Cathy Collins-Barker, Mark Marshall, Glenda McMillan, Liz Mitchell, Michelle Owens, Tyler Powell, David Root, Patricia (Pat) Whitton

**Manitoba & Northwestern Ontario** – Nova Cook, Ruth Denton, Jim Jackson, barb janés, Anna Stewart

**Manitou** – Elsie Christian, Emily Duggan, Maureen Ellison, Joan Smith

**Maritime** – Kathryn Anderson, Ruth Brown, Lloyd Bruce, Robert Buchanan, Shirley Clarke, Angela Forbes, Bonnie Fraser, Ivan Gregan, Beth Johnston, Dianne Kempt, Steven Longmoore, Alice Macaskill, Joan MacLeod, Elizabeth Stevenson, Brad Trecartin

**Montreal & Ottawa** – Mead Baldwin, Melissa Baldwin, Rick Balson, Pierre Goldberger, Cathy Hamilton, Joëlle Leduc, Anne Montgomery

**Newfoundland & Labrador** – Dianne Crewe, Betty Fox, Beulah Hayley, Claude Hender, Guy Matthews, Ernest Paddock

**Saskatchewan** – Wendy Barker, Cathy Coates, Moses Kanhai, Bev Kostichuk, Emmanuel Menyereye, Donna Rumpel, Ian Schweitzer

**Toronto** – Teresa Burnett-Cole, Janet Jones, Marg Krauter, Colin MacDonald, Jim Marshall, Sarah Piper, Linda Thompson, Susanne Vanderlugt

**Overseas Personnel** – Christopher Ferguson, Robert Witmer

### Orange Commission Membership

**Alberta & Northwest** – Edison Bardock, Megan Belke, Sally Boyle, Jess Cobb, Lynn Elliott, Sarah Fanning, Armand Houle, Donna Krucik, Linda McKelvie, Katherine Moore, James Ravenscroft

**All Native Circle** – Rita Hunter, Elaine Jacobs, Donald Little, Lorna Standingready

**Bay of Quinte** – Jennifer Canning, Helmut Enns, Bronwen Harman, Tom Holmes, Margaret Martin, Paul Reed, William Sheaves, Betty Turcott

**British Columbia** – Jacob Black-Lock, Jenny Carter, Angela Curtis, Alf Dumont, Robyn Green, Robert George (R.G.) Madziya, Karen Medland, Leenane Shiels, Ruth Wright

**Hamilton** – Tish Bean, Judy Culp, Thom Davies, Lynda Godfrey, Amber Ing, Orville James, John Lawson, Leslie MacDonald, Kellie McComb, Diana Stewart, Garry Van Bruchem, Lyn Workman, Yvonne Wright

**London** – Anne Beattie-Stokes, Elaine Butler, Susan Cameron, Gary Clark, Fred Darke, Cathy Larmond, Hillary MacDonald, Rachel McSwain, Bonnie Pilkey, Vanessa Spence, Elizabeth Wood McDonald

**Manitoba & Northwestern Ontario** – Sheila Cooper, Andrew Fletcher-Cook, Scott Gale, Beth Kerr, Cheryl Kinney Matheson, Doug Martindale, Cyndi Price, Nona Ward

**Manitou** – Rebecca Black, Ted Harrison, Marguerite Hayes, Bill Rogers, Erin Todd, Mary-Jo Tracy

**Maritime** – Margaret Atkinson, Doreen Bird-Daley, Margaret Courtney, Patricia Hendrickson, Barbara Kelly, Eileen Leslie, Brenda Nesbitt, Breanna Redden-Kelly, Noah Richardson, Lori Beth Sheffield-Bowles, Calvin Stone, Don Uhryniw

**Montreal & Ottawa** – Denis Ashby, Shanna Bernier, Arlen John Bonnar, Daniel Hayward, Helga-Ximena Ovando, Angelika Piché, Tom Sherwood, Hanna Strong

**Newfoundland & Labrador** – Wayne Blackwood, Sharon Collins, Wilson Gonese, Robert Knight, Florence Sanna

**Saskatchewan** – Cathy Anderson, Jordan Cantwell, Robert (Bob) Hayes, Cordelia Karpenko, Tracy Murton, Darrell Reine, Nicholas Sarauer, Krystal Sheremeta, George Thurlow

**Toronto** – Harry Brown, Sarah Chapman, Pat Edmonds, Karen Hilfman Millson, Lorraine Hill, Victor Kitagawa, Michael Locey, Peter McNaughton, Linda Parsons, Lynella Reid-James, Patti Rodgers, Linda Wheler, Ralph Carl Wushke

### **Purple Commission Membership**

**Alberta & Northwest** – Kathryn Baverstock, Sue Hertell, Ruth Lumax, Helen McMullen, Jeffrey Rock, Leigh Sinclair, Sonia Trenerry, Carolyn Woodall

**All Native Circle** – Alan Jacques, Chelsea Kennedy, Donna Kennedy, Marlene Lightening, Grant Queskekapow, Phillip Schuyler

**Bay of Quinte** – Carolyn Brannen, Michelle Brotherton, Larry Doyle, Richard Hollingsworth, Christine Kempster, Nancy Lester, Margie Patterson, Dixie Shilling, John H. Young

**British Columbia** – Ruth Brady, Alvin Dixon, Jennifer Goddard-Sheppard, Eric Hamlyn, Jean Macdonald, Joan McMurtry, Jay Olson, Leslie Stirling

**Hamilton** – Lewis Coffman, Donald Glennie, John Hurst, Lark Kim, John Lothead, Steven Lowden, Greg Smith-Young, Catherine Stewart Savage, Robin Wilkie, Sybil Wilson

**London** – Larry Burton, Cameron Denham, Jim Evans, Louise Hall, Mary Anne MacFarlane, Curtis Marwood, Charles McMillan, Robyn Moffat, Mary Anne Silverthorn, Doug Wright

**Manitoba & Northwestern Ontario** – Lloyd Baker, Mary Best, Virginia Coleman, Jeff Cook, Joey Dearborn, Ken DeLisle, Kathy Highmoor, Shannon McCarthy, Betty Rudd, Lynda Trono

**Manitou** – Cindy Desilets, Jeff Mailloux, Brenda McLay, Maxine McVey, Stewart Walker

**Maritime** – Ross Bartlett, Art Buck, Shirley Cleave, Nan Corrigan, Allison Davis, Jane Doull, Henry Ellsworth, Sheila Gallant, Ian Harrison, Phillip Kennedy, Meggin King, Earl McNabb, Linda Scherzinger, Fay Smith, Pauline Walker

**Montreal & Ottawa** – Guy Lin Beaudoin, David Fines, Charlotte Griffith, Andrea Harrison, Patricia Lisson, Helen McIntosh, Debbie Poirier, Miriam Sherwin

**Newfoundland & Labrador** – Stephen Barbour, Oliver Dingwell, Loretta Hancock, Lisa Potter, Roy West, Susan White

**Saskatchewan** – John Bullas, Chelsea Cline, Laura Fohse, Habonimana Manasse, Brandon Mee, Dave Moors, Diane Thurlow, Gayle Wensley

**Toronto** – John Brown, Elise Feltrin, Ann Harbridge, Karen Kowal, Amy Lee, Angus MacLennan, Rick McKinley, Brian Nicholson, Ingrid Remkins, Michael Shewburg, Jane Sullivan, Irene Ty

**Overseas Personnel** – Kristine Greenaway

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## Minutes of the 41st General Council 2012

### SATURDAY, AUGUST 11, 2012

The 41st General Council 2012 of The United Church of Canada met from 4 p.m. on Saturday, August 11, 2012, to the close of the service of installation on Saturday, August 18, 2012, at Carleton University, Ottawa, Ontario. The Moderator, Mardi Tindal, presided.

The Moderator welcomed all gathered in the room and those watching across the Web. She reminded the General Council that they are meeting on the traditional lands of the Algonquin people.

#### Constitution of the Court

After prayer, 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 40ième Conseil général, je déclare ouvert, par la présente, le 41ième 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 40th General Council 2009, I hereby declare this meeting of the 41st General Council 2012 to be in session for the work that may properly be brought before it to the glory of God.”

The Moderator welcomed guests to the General Council:

- Jonas Abromaitis – Canadian Conference of Catholic Bishops
- Aruna Alexander – Intercultural Observer
- Helen Bickle – Intercultural Observer
- Rev. Miguel Tomás Castro – Emmanuel Baptist Church El Salvador
- Major Jim Champ – Canadian Council of Churches
- Terence Corkin – Uniting Church in Australia
- Victor Goldbloom – Canadian Christian Jewish Consultation
- Khadija Haffajee – Canadian Council of Muslim Women/National Muslim Christian Liaison Committee
- Jennifer Henry – Kairos Canada, Toronto
- Rev. Dr. Johnson Mbillha – Program for Christian Muslim Relations in Africa (PROCUMURA), Kenya
- Bruce Myers – Anglican Church of Canada
- Thérèse Samuels – Intercultural Observer
- Marilia Schüller – KOINONIA, Brazil
- Sunita Suna – World Student Christian Federation, Asia Pacific, Hong Kong
- Ramzi Zananiri – Department of Service to Palestinian Refugees of the Middle East Council of Churches (DSPR)

Table groups shared time together meeting each other by answering the question “Who are you?” The Moderator introduced Stéphane Vermette, chair of the Planning Committee. Stéphane thanked the many people who have and are helping with this General Council. The co-chairs of

the Local Arrangements Committee, Barbara Reynolds and David Stafford, thanked their committee for all their work. They shared information about local events scheduled during the week of the 41st General Council. Those present were invited to knit items to be donated to the three Mission and Service partners within Montreal and Ottawa Conference.

Stéphane shared the vision for this General Council including an invitation for everyone to work together, share the gifts each person has brought and to listen to the Spirit.

The Moderator invited table groups to take time to build table group community and covenant as they reviewed the Whole People's Covenant and Holy Manners. Each table group was invited to conclude this session with a time of prayer.

The Moderator invited representatives from each Conference to bring their offering of bread forward. The bread was used for communion at the Opening Service of Worship that evening.

After dinner, Claudette Commanda welcomed and blessed the General Council as friends to the unsundered Algonquin territory.

The Deputy Mayor, Councillor Steve Desroches, brought a warm welcome from the city of Ottawa and its councillors.

### **Opening Worship**

The Moderator celebrated communion with the General Secretary, Stéphane Vermette, Linda Ervin, Jeff Rock, Shanna Bernier, Angelika Piché, and Guy Lin Beaudoin.

## **SUNDAY, AUGUST 12, 2012**

### **Morning Worship**

Pop-up prophets Stan McKay, Peter Short, and Anne Squire led morning worship.

Paul Stott explained that each day will begin with a segment entitled “Today We Will...” During this time an updated agenda for the day will be presented. The “Today We Will” segment for the day was followed by check-in time in table groups.

The Moderator reviewed the principles of prayerful discernment in decision making and the proposal process to be used at General Council.

### **Procedural Motions**

**Motion: Nora Sanders/Ken DeLisle**

**GC 41 2012 - 001**

#### **Bounds of Council**

That the bounds of the 41st General Council 2012 be the gymnasium floor at Carleton University, Ottawa, Ontario, excluding the visitor seating gallery and unnumbered tables.

#### **Corresponding Members**

That the following persons who are in attendance be corresponding members of the 41st General Council 2012 and as such, be entitled to speak but not to move motions or to vote:

- Moderators: Dr. Marion Best, The Very Reverend Stanley McKay, The Very Reverend Bruce McLeod, The Very Reverend Marion Parry, The Very Reverend William Phipps, The Very Reverend Peter Short, Dr. Anne Squire
- Global partner representatives, ecumenical, inter-faith and official guests of the Council
- Participants and leaders in Youth Forum
- Participants and leaders of Children and Young Teens at Council
- Those who 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
- General Council Officers, Executive Ministers, Executive Officers, and Conference Executive Secretaries and Speaker
- Guests appointed by the Executive of the General Council

#### **Business Committee Membership**

That the Business Committee for the 41st General Council 2012 be:

- Paul Stott, Chair
- Fred Monteith
- Mardi Tindal, Moderator
- Nora Sanders, General Secretary, General Council
- Karen Smart, Staff Resource to the Business Committee
- Cynthia Gunn, resource to the Business Committee

#### **Friends in Council**

That the Friends in Council of the 41st General Council 2012 be Stéphane Vermette, Gloria Cook and Bill Smith.

**Scrutineers**

That the Scrutineers for the 41st General Council 2012 be:

- Harry Brown (Chief Scrutineer)
- Rick Balson
- Sheila Mae Gidney
- Ted Harrison
- Brian Nicholson
- Sheila McCarthy
- Norma Thompson
- Ruth Wright

**Reference and Counsel**

That the Reference and Counsel of the 41st General Council 2012 be Brian Cornelius and Armand Houle.

**Roll of Council**

That the report of the Committee on the Roll contain:

- the names of those entitled under section 501 of *The Manual (2010)*, which shall constitute the permanent roll of the 41st General Council 2012; and
- statistics regarding attendance at General Council for the information of the Council.

**Business before the 41st General Council 2012**

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 41st General Council 2012.

**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, General Council, 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 41st Moderator of The United Church of Canada:

1. Nominations from the floor will be received in writing by the Chair of the Business Committee by 12 noon, Sunday August 12, 2012.
2. Nominations from the floor of the Council will be declared closed at 12 noon, Sunday August 12, 2012.
3. The nominees will be introduced to the Council prior to dinner on Sunday, August 12, 2012.
4. Candidates will address the Council, individually, on Monday, August 13, 2012.
5. Voting will be by ballot and take place on Thursday, August 16, 2012.
6. A candidate will be declared elected as the 41st Moderator upon attaining 50% plus one of the votes cast.
7. If there are ten or more names on the ballot, four with the least number of votes cast in their favour will be released from the subsequent ballots; if there are more than seven and less than ten names on the ballot, three with the least number of votes cast in their favour will be released from the subsequent ballots; if there are more than four and less than eight names on the ballot, two with the lowest number of votes cast in their favour will be released from the subsequent ballots; with four or fewer names, the one with the lowest number of votes will be released from subsequent ballots.
8. When there are seven or more names on the ballot and there is a tie in the number of votes cast for the candidates with the least number of votes in their favour as set out in the preceding paragraph, the candidates who are tied will be released from subsequent ballots. This could mean that more than the specified number of candidates could be released from a ballot as set out in the preceding paragraph.
9. Announcements of the results of the ballots shall take place at times determined by the Business Committee.
10. 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 41st General Council 2012. *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 41st General Council 2012;
  - 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, General Council, 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 ninety (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, Stéphane Vermette, Gloria Cook or Bill Smith, 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 9 a.m., Friday, August 17, 2012 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, General Council, or to the Executive of the General Council.
- Unfinished business shall be referred to the Executive of the General Council.

### **Minutes of the 40th General Council 2009**

That the minutes of the 40th General Council 2009 be approved.

### **Minute Secretary**

That the Minute Secretary for the 41st General Council 2012 be Joan MacGillivray.

### **Accountability Reports**

That the 41st General Council 2012 accept the accountability report of the Executive of the General Council.

That the 41st General Council 2012 receive for information the following reports:

- Moderator’s Report to the General Council
- Moderator’s Advisory Committee Report
- The Executive of the General Council Accountability 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
- All Native Circle Conference Report
- Conference of Manitoba and Northwestern Ontario Report
- Saskatchewan Conference Report
- Alberta and Northwest Conference Report
- British Columbia Conference Report
- Theology and Inter-Church Inter-Faith Committee Report
- Ecclesiology Report
- Indigenous Justice and Residential Schools Committee Report
- Task Group on the Basis of Union and Crest Report
- Working Group on Israel/Palestine Report
- Effective Leadership Report
- Candidacy Pathways Report
- Working Group on Diaconal Ministries Interim Report
- Ministry Compensation Report
- Task Group on Intercultural Ministries Report
- Simplification of Church Processes Report
- Judicial Committee Report
- The Manual Committee Report
- The Observer Report
- Rulings and Opinions of the General Secretary, General Council, July 2009 to August 2012
- Digest of the Executive of the General Council Minutes, April 2009 to June 2012
- Actions of the Executive – Summary Report
- Accountability Report of the General Secretary

### **Establish Commissions**

That the 41st General Council 2012 establish three Commissions to meet Tuesday afternoon and evening and Wednesday morning until noon, as necessary to complete their business 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 Orange Commission**

That the 41st General Council 2012 assign to Orange Commission the items of business as reported in the Workbook.

### **Membership of the Orange Commission**

That the 41st General Council 2012 appoint the membership of Orange Commission as assigned in the Workbook.

**Leadership of Orange Commission**

That Doug Martindale and Florence Sanna be the Co-Chairs and that Joan MacGillivray be the Minute Secretary of the Orange Commission.

That the Reference and Counsel of the Orange Commission be Alf Dumont and Patti Rodgers.

**Business Assigned to Green Commission**

That the 41st General Council 2012 assign to Green Commission the items of business as reported in the Workbook.

**Membership of Green Commission**

That the 41st General Council 2012 appoint the membership of Green Commission as assigned in the Workbook.

**Leadership of Green Commission**

That Ivan Gregan and Bev Kostichuk be the Co-Chairs and that Shirley Welch be the Minute Secretary of the Green Commission.

That the Reference and Counsel of the Green Commission be Graham Brownmiller and Alan Boyd.

**Business Assigned to Purple Commission**

That the 41st General Council 2012 assign to Purple Commission the items of business as reported in the Workbook.

**Membership of Purple Commission**

That the 41st General Council 2012 appoint the membership of the Purple Commission as assigned in the Workbook.

**Leadership of Purple Commission**

That Larry Doyle and Charlotte Griffith be the Co-Chairs and that Susan Fortner be the Minute Secretary of the Purple Commission.

That the Reference and Counsel of the Purple Commission be Cindy Desilets and Greg Smith Young.

**Agenda**

That the 41st General Council 2012 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.

**The Opening Procedural Motions – Carried.**

**Plenary 1 – Plenary Consent****Motion: Nora Sanders/Calvin Stone****GC 41 2012 - 002**

That the 41st General Council 2012 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:

**GCE17 Nominations Report – Executive of the General Council**

That the 41st General Council 2012 appoint the following members to serve as the 41st Executive of the General Council from the rise of the 41st General Council (August 2012) until the convening of the 42nd General Council (August 2015)

## Moderator

- *To be elected by General Council*

## Immediate Past Moderator

- Mardi Tindal

## General Secretary, General Council

- Nora Sanders

Conference Representatives *as elected by Conferences*

- Florence Sanna – Newfoundland and Labrador
- Claude Hender – Newfoundland and Labrador
- Ivan Gregan – Maritime
- Pauline Walker – Maritime
- Charlotte Griffith – Montreal and Ottawa
- Andrea Harrison – Montreal and Ottawa
- John H. Young – Bay of Quinte
- Norma Thompson – Bay of Quinte
- Lynella Reid-James – Toronto
- Michael Shewburg – Toronto
- Thom Davies – Hamilton
- Steve Lowden – Hamilton
- Charles McMillan – London
- Doug Wright – London
- Bill Rogers – Manitou
- Erin Todd – Manitou
- barb janes – Manitoba and Northwestern Ontario
- Anna Stewart – Manitoba and Northwestern Ontario
- Bev Kostichuk – Saskatchewan
- Laura Fohse – Saskatchewan
- Armand Houle – Alberta and North West
- Jess Cobb – Alberta and North West
- Alvin Dixon – British Columbia
- Graham Brownmiller – British Columbia
- Donna Kennedy – All Native Circle Conference
- *To be named* – All Native Circle Conference

Chairperson of the General Council Planning Committee

- TBD

Chairperson of the Theology and Inter-Church Inter-Faith Committee

- William Steadman

Chairpersons of Permanent Committees

- Tracy Murton – Ministry and Employment Policies and Services
- Mary Royal – Programs for Mission and Ministry
- Brian Cornelius – Finance
- Shirley Cleave – Governance and Agenda

Aboriginal Ministries Council

- Ray Jones
- Jim White
- John Thompson
- Martha Pedoniquotte
- Grant Queskekapow
- Susan Gabriel

Members at Large

- Colin Phillips, youth/young adult
- Kellie McComb
- Adam Brown, youth/young adult
- Adam Hanley

Francophone Constituency

- Nicole Beaudry
- Marie Claude Manga

Ethnic Ministries Constituency

- John Kim
- Vilvan Gunasingham

Representative to the Central Committee of the World Council of Churches

- Carmen Lansdowne (until 2013)

**GCE18 Nominations Committee Report and Appointments**

That the 41st General Council 2012:

1. receive the Report of the Nominations Committee;
2. appoint or reappoint the recommended members with terms as stated;
3. extend appreciation to the members who have completed their terms of appointment.

**GS2 Conference Records**

That the 41st General Council 2012 approve the following process to meet the General Council's responsibility for review of Conference records for the triennium 2009–2012:

1. Review of Format: The General Secretary will arrange for review of the records by General Council staff to ensure the proper format has been followed for the records in compliance with section 092 of *The Manual*. The General Secretary will address any concerns resulting from this review directly with the appropriate Executive Secretary or Speaker and report to the Executive of the General Council on completion.
2. Review of Content: The Executive of the General Council will appoint a task group to review the records to ensure all Conference proceedings have been recorded in accordance with *The Manual*. Upon completion of the review, the task group will relay any resulting concerns to the appropriate Conference and report to the Executive of the General Council with recommendations for any follow-up action necessary.
3. Report of Review: The Executive of the General Council will report to the 42nd General Council 2015 on completion of both parts of the review.

### **The Consent Motion Plenary 1 – Carried.**

#### **Moderator's Accountability Report**

The Very Rev. Dr. Peter Short assumed the chair for the Moderator's Report.

The Moderator, Mardi Tindal, reviewed her activities over the last three years with stories of abundance and conflict across the church and the world. She talked about the healing work and the excitement of new births that she witnessed as she travelled ecologically and visited the church across Canada. She highlighted her work representing the church and also the learnings she received from the United Church's new and existing partners.

The Moderator thanked the General Secretary and the Moderator's Advisory Team for their assistance and the General Council for partnering with her.

After an opportunity for questions, members of the General Council and guests thanked the Moderator for her vision and work, including her work on the environment and climate change which has been shared by partners, her endeavours to speak French, and her interviews on the importance of the church's involvement in politics. The Moderator noted that she will seek ways to continue to connect including continuing to write her blog.

The Moderator resumed the chair as the Executive of the General Council reported on their work.

#### **Aboriginal Ministries Council**

Ray Jones, chair of the Aboriginal Ministries Council, highlighted the work of the Council from the first motion at General Council 33 years ago calling for more integration with Aboriginal congregations across Canada, through the work of Laverne Jacobs to get the Council off the ground. Ray reviewed the first decisions of the Aboriginal Ministries Council to make corresponding members voting members and to meet once a year in a place other than Toronto. One goal of the Council is to encourage more Aboriginal people to become ordered and lay ministers, and this is also something the Native Ministries Consortium in British Columbia is working on. There are currently 17 theological students in the new theological school that is a

result of the amalgamation of the Francis Sandy Centre and the Dr. Jessie Saulteaux Resource Centre.

### **Permanent Committee on Programs for Missions and Ministry**

Christine Williams, chair of the Permanent Committee, shared the challenge of ensuring that when we gather, all voices are heard. In videos, she shared the work across the country with youth and young adults, GLBTI (Gay, Lesbian, Bisexual, Transgender, Two Spirit, Intersex) people, French ministries, and transgender people as the church lives into being a justice seeking and justice living church.

### **Permanent Committee on Finance**

Don Hunter, chair of the Permanent Committee, shared a summary of The United Church of Canada's financial projections for the next three years. He gave an optimistic outlook because there are three years in which to use our talent, time, and money to strategically plan for a strong and viable future.

The Very Rev. Peter Short assumed the chair as questions and comments were raised.

### **Nominees for the 41st Moderator**

The Moderator, Mardi Tindal, resumed the chair and asked if there were any further nominations for the 41st Moderator. As she received no replies, she declared the nominations for the 41st Moderator closed.

### **Motion: Nora Sanders/Thom Davies**

**GC 41 2012 - 003**

That the 41st General Council 2012 receive and place on the ballot the following names of nominees for the 41st Moderator:

- Rev. Dr. Ross Bartlett
- Rev. Arlen John Bonnar
- Rev. Sally Boyle
- Rev. Gary Clark
- Rev. Jeff Cook
- Rev. David Fines
- Rev. Dr. Orville James
- Mr. Moses Kanhai
- Rev. John Lawson
- Rev. Gary Paterson
- Rev. Lisa Potter
- Rev. Dr. Barry K. Pridham
- Rev. Paul Reed
- Rev. Tom Sherwood
- Rev. Dr. John H. Young

**Carried**

### **GS1 – Ratifying and Enacting Remits Authorized by the 40th General Council 2009**

#### **Motion: Nora Sanders/John Hurst**

**GC 41 2012 - 004**

That the 41st General Council 2012:

- a) ratify the following Remits authorized by the 40th General Council 2009, all of which have been approved by a two-thirds majority of the presbyteries, and declared in effect by the Executive or Sub-Executive of the General Council:
- 1 Election of Lay Representatives to Presbytery
  - 2 “Appointed,” “Chosen,” “Elected,” “Selected”
  - 3 Transfer and Settlement to be Optional;
- b) enact the following Remits authorized by the 40th General Council 2009, all of which have been approved by a majority of the presbyteries:
- 4 Frequency and Timing of Conference Meetings
  - 5A Appointment of Designated Lay Ministers
  - 5B Presbytery Membership of Designated Lay Ministers.

**Carried****Motion: Nora Sanders/Scott Gale****GC 41 2012 - 005**

That the 41st General Council 2012 enact the following Remits authorized by the 40th General Council 2009, all of which have been approved by a majority of the Presbyteries and Pastoral Charges:

- 6A Declaration of Church Doctrine [Articles of Faith and 1940 statement of Faith]
- 6B Declaration of Church Doctrine [Articles of Faith and “A New Creed”]
- 6C Declaration of Church Doctrine [Articles of Faith and “A Song of Faith”]

**Carried**

In this historic moment, as the first time a Category 3 Remit has been passed both by pastoral charges and presbyteries, Arlyce Schiebout, chair of Theology and Faith, led a time of celebration as she reflected on the United Church’s identity, which reflects an ongoing commitment to truth, meaningful language to the gospel, and being part of the Reform tradition.

**GCE1 – REF GCE58 2012 – The Basis of Union and Crest**

Ray Jones introduced the task group members and shared briefly about their work on the Basis of Union and crest. He highlighted some of the historical issues and facts, including that in 1925, Aboriginal congregations, mostly Methodist, were not included in the decision making to join the United Church. A video that had also been shared at Conference Annual Meetings was viewed. Moses Gabriel was invited to teach the General Council how to pronounce correctly, in Mohawk, “**Akwe Nia’Tetewá:neren**” (All My Relations). It was proposed that these words be added to the crest and included with Ut Omnes Unum Sint “That All May Be One” which is on the current crest.

Time was spent in table groups discussing the proposal.

**Motion: Ray Jones/Calvin Stone****Withdrawn**

That the 41st General Council 2012

- 1) accept the Report from the Task Group on the Basis of Union and Crest; and
- 2) forward it to the General Secretary, General Council for implementation.

Warren Vollmer asked that the motion be dealt with ad seriatum. Ray Jones and Calvin Jones agreed to withdraw their motion.

**Motion: Paul Stott/Jim Kenney****GC 41 2012 - 006**

That the 41st General Council 2012 accept the report from the Task Group on the Basis of Union and Crest; with respect to the insertions in the Introduction, Declaration and Formation sections of *The Manual*; and forward it to the General Secretary, General Council for implementation.

**Carried****Motion: Paul Stott/Jim Kenney****GC 41 2012 - 007**

That the 41st General Council 2012 accept the changes to the crest; and forward it to the General Secretary, General Council for implementation.

**Carried****BQ2 – Affirming Ministry Status for General Council and Its Executive**

The background of the proposal and the process that took place in Bay of Quinte Conference leading them to become an Affirming Ministry was reviewed and discussed. In light of the discussion, the Bay of Quinte Conference Commissioners agreed to rewrite the proposal to more clearly reflect the will of their Conference and to bring it back later in the meeting.

Pop-up prophets Bill Phipps and Marion Parfy led a short worship.

**Moderator Nominees**

Moderator nominees were introduced to the General Council and presented with stoles made by the women of Kanata United Church in Ottawa.

**Worship**

David Giuliano, Peter Short, Marion Best, Bill Phipps, Ann Hines, Marie-Claude Manga, and Debbie Poirier led Evensong worship.

Conference gatherings followed.

**MONDAY, AUGUST 13, 2012****Worship**

The United Church Women led morning worship.

Paul Stott updated the agenda with “Today we will...”

**Moderator’s Accountability Report (continued)**

The Moderator talked about the paradox of scarcity and abundance. When we share, there is enough. She read John 12:24, which was also read at the first worship service of The United Church of Canada in 1925, “that unless a grain of wheat falls into the earth and dies, it can only be a single seed. But if it dies, it bears much fruit.” The Moderator invited some of the Permanent Committee Chairs to share highlights of the work of their committees over the triennium.

**Theology and Inter-Church Inter-Faith Committee**

Arlyce Schiebout, chair of the committee, updated the General Council on the work of this committee through the triennium plus work that will be continuing into the next triennium. She illustrated how theology has changed as our understanding of issues change. The committee’s reports reflect an understanding of theology gained from consultations throughout the church.

**Permanent Committee on Ministry and Employment Policies and Services**

Tracy Murton, chair of the Permanent Committee, gave highlights on their work including the Diaconal Ministries Interim Report from the 40th General Council 2009 and the Effective Leadership and Healthy Pastoral Relations Report, which recommends pilot projects for testing. She also highlighted the surveys on pastoral relations and the challenges to ensure equitable ministry and employment policies across the country.

**Permanent Committee on Governance and Agenda**

Paul Stott, chair of the Permanent Committee, noted that the Permanent Committee doesn’t bring work directly to General Council but reviewed the work that they have been engaged in, including the Simplification Project and the Comprehensive Review. He noted that it has been 10 years since there has been a major restructuring and a lot has happened since then, including shrinkage of both resources and staff.

Paul reviewed the conciliar system of the church courts, with each court having its own responsibilities rather than being hierarchical. He expressed the hope that a Comprehensive Review will clarify the role of each court.

Table groups shared discussion time. The Very Rev. Peter Short assumed the chair for questions from table groups and thanked the chairs for their work.

The Moderator, Mardi Tindal, resumed the chair.

**General Secretary’s Accountability Report**

The General Secretary, Nora Sanders, reported on the work of the staff at the General Council Office and in the Conferences. She thanked the staff for their work. She noted that the staff carry

out the directions from General Council and its Executive and they are assisted in doing this work by comments made during the meeting.

The General Secretary reported on the State of the Church Report. She pointed out the importance of looking at what is precious to us but also knowing that letting go will often let us discover new opportunities.

When talking about her role, the General Secretary shared that she often delivers news that is difficult to hear, such as that there is not enough money to do everything that we would like to do. She noted the staff reductions, the reductions to grants, and the closing of the distribution centre as United Church Resource Distribution (UCRD) moves into an ecumenical partnership. She also shared good news, including the formation and work of the Aboriginal Ministries Council and Circle. She celebrated the new ways of meeting and communicating with people across the church as technology evolves. The Simplification of the *Manual* will lead to more flexibility for the local church as well as freeing up time for the work of ministries.

The General Secretary highlighted some of the important work in the triennium, including a broader range of voices in French Ministries, the Intercultural Church, transgender people, the Truth and Reconciliation process, and the creation of the Partners Council. The church is also beginning to look at new relationships with other denominations.

Table groups had an opportunity to reflect on the General Secretary's Report as they formulated comments and questions. Response from table groups included words of praise and thanks for the work of the General Secretary, including her encouragement of young people and the United Church's involvement with global partners.

### **Celebration of the United Church Women**

Betty Turcotte, President of the National United Church Women, reviewed their work at all four levels of the church. She noted that in this year, the 50th Anniversary of the UCW, more life membership pins were given to honour local women than in any other year. She advised that the UCW guidelines will be updated in November. For the 50th anniversary, the UCW raised \$163,000 for Partners in Mission to fund projects to train midwives and to provide maternal health care in Africa.

The Moderator acknowledged the local UCW groups who were present and invited life members and members of the UCW throughout the room to stand and be acknowledged. A time of celebration was held over lunch.

### **Moderator Nominees**

The Moderator invited the first five nominees to speak:

- Rev. John Lawson
- Rev. Dr. Barry K. Pridham
- Rev. Dr. Ross Bartlett
- Rev. Paul Reed
- Rev. Gary J. Paterson

## **GCE15 – REF GCE59 2012 – Comprehensive Review of How The United Church of Canada Lives Faithfully in God’s World**

After time for table group discussions, questions were clarified followed by comments and questions.

### **Motion: Don Hunter/Bill Rogers**

**GC 41 2012 - 008**

That the 41st General Council 2012 direct that, after the 41st General Council 2012, the Executive of the General Council, not later than its first meeting of the triennium, appoint a task group of five to seven individuals, selected through the Nominations process, and supported by staff.

The overall task of this group is to examine the comprehensive vision and circumstances of The United Church of Canada and develop a report and recommendations for the 42nd General Council 2015 that will best enable the church to live faithfully in God’s world at this time in the church’s life.

The group will:

- 1) attend to the sense of identity emerging from the 41st General Council 2012;
- 2) articulate the vision which is found in the decisions made and work done in recent years and during the 41st General Council 2012 in order to inform their work;
- 3) look at all significant aspects of the organization and operations of The United Church of Canada in all its courts, including attention to the interaction and connection of courts;
- 4) draw on the information and analysis already gathered through Permanent Committees and staff led reviews;
- 5) prepare alternate models of program, governance and staff structures as the basis for soliciting in-depth input from diverse voices across The United Church of Canada;
- 6) develop a process for ensuring that future work brought by Permanent Committees or mandated by General Council will take into consideration the church’s ability to fund future work and consider how it fits with ongoing work;
- 7) give interim reports and receive feedback from the Executive of the General Council at each meeting throughout the triennium;
- 8) create a place to mutually engage GC41 Commissioners throughout the current triennium.

**Carried unanimously**

### **Moderator Nominees**

Rev. Dr. Barry K. Pridham was given an opportunity to show his slides, which, due to technical difficulties, were not able to be shown during his speech.

The Moderator invited the next five nominees to speak:

- Mr. Moses Kanhai
- Rev. Gary V. Clark
- Rev. Jeff Cook
- Rev. Dr. Orville James
- Rev. Dr. Tom Sherwood

## **GCE2 – REF GS56 2012 – Simplification of Church Processes**

The principles of prayerful discernment were reviewed.

The General Secretary, Nora Sanders, reviewed the proposal for the simplification of the *Manual*. Table group time was given to discuss the proposal and to formulate questions for clarification.

It was noted that the new *Manual* does not include who has the power to ordain and where individual memberships reside, especially for prison and hospital chaplains. It was suggested that our polity is to support mission, so therefore there is a need for a definition of what our mission is. Other questions included the clarity of language which will be tweaked with a second set of policy changes to come to the 42nd General Council.

Other suggestions for the Manual Committee were to include Holy Manners and the principles of prayerful discernment in *The Manual*.

**Motion: Warren Vollmer/Catherine Stewart Savage**

**GC 41 2012 - 009**

That the 41st General Council 2012:

- 1) approve the principles on which the proposed *Manual* by-laws are based:
  - a) the by-laws must strike a balance between enough regulation for the church to function in a fair and orderly way, and enough flexibility so that courts and people are free to carry out ministry in ways, both traditional and innovative, that meet local needs;
  - b) the by-laws must reflect that mission is the church's focus, and that our Polity exists only to support mission rather than as an end in itself; and
  - c) the by-laws must serve the reader by providing the greatest possible clarity and accessibility to people of different backgrounds including people for whom English is not a first language; and
- 2) approve the proposed by-laws in the form posted at (<http://www.gc41.ca/background-material>) as an updated re-drafting of the existing by-laws. This is the same form of the proposed by-laws as was endorsed by the Executive of the General Council.

**Motion to Amend: Hugh Johnson/Linda Parsons**

- 2) approve the proposed by-laws found at (<http://www.gc41.ca/background-material>) subject to such revisions as the Manual Committee considers necessary consistent with the principles in #1 as an updated re-drafting of the existing by-laws. This is the same form of the proposed by-laws as was endorsed by the Executive of the General Council.

**Carried**

**Motion as Amended**

That the 41st General Council 2012:

- 1) approve the principles on which the proposed *Manual* by-laws are based:
  - a) the by-laws must strike a balance between enough regulation for the church to function in a fair and orderly way, and enough flexibility so that courts and people are free to carry out ministry in ways, both traditional and innovative, that meet local needs;
  - b) the by-laws must reflect that mission is the church's focus, and that our Polity exists only to support mission rather than as an end in itself; and
  - c) the by-laws must serve the reader by providing the greatest possible clarity and accessibility to people of different backgrounds including people for whom English is not a first language; and

2) approve the proposed by-laws found at (<http://www.gc41.ca/background-material>) subject to such revisions as the Manual Committee considers necessary consistent with the principles in #1 as an updated re-drafting of the existing by-laws. This is the same form of the proposed by-laws as was endorsed by the Executive of the General Council.

### **Carried**

### **Removal from PLENARY 2 Consent**

Prior to the presentation of PLENARY 2 Consent, a request was made to lift several items from this consent motion. Those proposals were allocated to the various commissions for discussion and action. The lifted items are:

<b>GCE2h</b>	<b>REF GS55h 2011 Terms of Reference for M&amp;P Committees</b>
<b>GCE2k</b>	<b>REF GS55k 2011 Chair of Meetings of Congregational Trustees</b>
<b>GCE2m</b>	<b>REF GS55m 2011 Notification Re: Discontinue Lay Ministry Appointment List</b>
<b>GCE2s</b>	<b>REF GS55t 2011 Police Record Checks</b>
<b>GCE2u</b>	<b>REF GS56c 2012 Distribution of Funds by Disbanding Congregations</b>
<b>GCE2ab</b>	<b>REF GS56j 2012 Licensed Lay Worship Leaders</b>
<b>GCE2ac</b>	<b>REF GS56k 2012 Settlement for Pastoral Charges Not in Compliance with Pastoral Relations</b>
<b>GCE2af</b>	<b>REF GS56q 2012 Grounds for a 363 Review</b>
<b>GCE2ag</b>	<b>REF GS56r 2012 Members of Joint Search Committee</b>
<b>GCE2ah</b>	<b>REF GS56s 2012 Warrant to Covenant</b>
<b>GCE2ao</b>	<b>REF GS56ab 2012 Presbytery Calling Congregational Meetings</b>
<b>GCE2as</b>	<b>REF GS56al 2012 Appointing a New General Secretary</b>

### **PLENARY 2 Consent – Manual Changes**

**Motion: Nan Corrigan/Lori Beth Sheffield-Bowles**

**GC 41 2012 - 010**

That the 41st General Council 2012 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:

#### **GCE2a REF GS55a 2011 Rules for Keeping Minutes**

That the 41st General Council 2012

- 1) approve the deletion of the procedural rules for keeping minutes from section 092 of the by-laws; and
- 2) direct the General Secretary, General Council to update these rules to contemporary language and relocate them in a resource of best practices for record-keeping to be made available from the General Council Office.

#### **GCE2b REF GS55b 2011 Decisions by Congregations and Pastoral Charges**

That the 41st General Council 2012

- 1) adopt the policy that members of a congregation or pastoral charge 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 the congregation or pastoral charge; and

- 2) that the same policy apply to adherents in the decisions in which they are permitted to participate.

**GCE2c      REF GS55c 2011 Composition of Committees and Other Bodies**

That the 41st General Council 2012

- 1) approve the deletion of section 005 from the by-laws; and
- 2) direct that a resource be prepared and made available to the courts of the church to guide them in recruiting elected members.

**GCE2d      REF GS55d 2011 Delivery Time Periods for Notices**

That the 41st General Council 2012 amend the policy on delivery of a notice or other communication by fax so that a communication is considered received on the day that it is actually received at the place of receipt.

**GCE2e      REF GS55e 2011 Calculating Time Periods for Notices**

That the 41st General Council 2012 amend the policy on calculating the time period for giving or receiving a notice or other communication so that the only time not counted for notice purposes is the time between December 25 and January 1.

**GCE2f      REF GS55f 2011 Admitting Newly Elected Members to Session**

That the 41st General Council

- 1) approve the deletion of section 149 of the by-laws; and
- 2) adopt the policy that the Session be given the flexibility to determine its own process for admitting newly-elected members to office.

**GCE2g      REF GS55g 2011 Pastoral Charge Committees: Faith Formation & Education, Manse, Nominations & Stewardship**

That the 41st General Council 2012 adopt the policy that each Pastoral Charge be given the flexibility to decide how to meet the responsibilities assigned to the Faith Formation and Education, Manse, Stewardship, and Nominations Committees.

~~**GCE2h      REF GS55h 2011 Terms of Reference for M&P Committees**~~

**GCE2i      REF GS55i Audits for Financial Statements**

That the 41st General Council 2012 approve

- 1) the deletion of the defined term “audit” from the by-laws; and
- 2) the substitution of the term “independent financial review”.

**GCE2j      REF GS55j 2011 Terms of Office for Chair of Pastoral Charge**

That the 41st General Council 2012 approve the policy that the Chair of the Pastoral Charge or Congregation hold office

- 1) until the next annual meeting of the Pastoral Charge or Congregation; or
- 2) for a term set by the Pastoral Charge or Congregation.

~~**GCE2k      REF GS55k 2011 Chair of Meetings of Congregational Trustees**~~

**GCE2l      REF GS55l 2011 Presbytery Roll**

That the 41st General Council 2012 approve the policy that the order of Pastoral Charges on the Presbytery roll be left to the discretion of the Presbytery.

**~~GCE2m      REF GS55m 2011 Notification Re: Discontinue Lay Ministry Appointment List~~****GCE2n      REF GS55n 2011 Covenanting Service**

That the 41st General Council 2012 approve the policy that the Presbytery be given the flexibility to decide the form of covenanting service for a member of the Order of Ministry settled in a Pastoral Charge or specialized ministry.

**GCE2o      REF GS55p 2011 Adjourning Special Meetings of Presbytery & Conference**

That the 41st General Council 2012 approve the deletion of the requirement from the by-laws that an adjourned special meeting of a Presbytery or Conference must be held before the next regular meeting of that court.

**GCE2p      REF GS55q 2011 Honouring Deceased Members of Conference**

That the 41st General Council 2012 approve the policy that the Conference be given the flexibility to honour its deceased members as determined by that Conference.

**GCE2q      REF GS55r 2011 Responsibilities of the General Secretary**

That the 41st General Council 2012

- 1) approve the deletion of paragraphs 513 (a), (d), (e), (j) and (k) from the by-laws; and
- 2) direct the Executive of the General Council to ensure the responsibilities set out in these paragraphs are included in the job description of the General Secretary.

**GCE2r      REF GS55s 2011 General Council Meeting Procedures**

That the 41st General Council 2012 approve the deletion of section 503 from the by-laws.

**~~GCE2s      REF GS55t 2011 Police Record Checks~~****GCE2t      REF GS56a 2012 Historic Congregation Roll**

That the 41st General Council 2012 adopt the policy that Congregations be required to maintain an historic roll to include all people who have ever been members, with the details of how they ceased to be members (death, transfer, removal from roll). This policy is to be in effect on a going-forward basis so that Congregations are not required to prepare an historic roll for past members.

**~~GCE2u      REF GS56c 2012 Distribution of Funds by Disbanding Congregations~~****GCE2v      REF GS56d 2012 Two Treasurers for Each Pastoral Charge**

That the 41st General Council 2012 adopt a policy that Pastoral Charges be given the flexibility to have one treasurer for the Pastoral Charge rather than one for the Pastoral Charge and one for the Mission and Service Fund, as long as both funds are separately maintained.

**GCE2w REF GS56e 2012 Representation from Men's & Women's Organizations on Official Board or Church Council Simplification Processes**

That the 41st General Council 2012 adopt a policy that a Pastoral Charge be given the flexibility to decide for itself whether to include representatives from the men's organization and the women's organization in the Pastoral Charge on its governing body (Official Board, Church Board, Church Council).

**GCE2x REF GS56f 2012 Pastoral Charge Responsibility for Support to Seniors**

That the 41st General Council 2012 adopt the policy that

- 1) support of senior adults in the Pastoral Charge no longer be a mandatory responsibility of the Pastoral Charge governing body (Official Board, Church Board or Church Council); and
- 2) Pastoral Charges be given the flexibility to decide their own mission focus, in consultation with the Presbytery.

**GCE2y REF GS56g 2012 Congregational Designated Ministers**

That the 41st General Council 2012 direct the General Secretary, General Council

- 1) to develop a draft policy defining the purpose and role of Congregational Designated Ministers for inclusion in the by-laws; and
- 2) to submit the draft policy for consideration by the 42nd General Council 2015.

**GCE2z REF GS56h 2012 Members of the Order of Ministry in Leadership in Other Faith Traditions**

That the 41st General Council 2012 adopt the policy that when a member of the Order of Ministry becomes a religious leader of another faith tradition:

- 1) the Presbytery be required to make a recommendation to the Conference that the member's name be placed on the Discontinued Service List (Voluntary); and
- 2) the Conference be required to make a decision on the recommendation.

[Ordered ministers serving as overseas personnel would be exempt from this policy.]

**GCE2aa REF GS56i 2012 When Presbytery Chairs Take Office**

That the 41st General Council 2012 adopt the policy that the Presbytery be given the flexibility to determine the date on which its chair and other officers take office.

~~**GCE2ab REF GS56j 2012 Licensed Lay Worship Leaders**~~~~**GCE2ac REF GS56k 2012 Settlement for Pastoral Charges Not in Compliance with Pastoral Relations**~~**GCE2ad REF GS56m 2012 Membership of the Executive of General Council – Chairperson of the General Council Business Committee**

That the 41st General Council 2012 approve the deletion of the office of Chairperson of the General Council Business Committee from the membership of the Executive of the General Council.

**GCE2ae REF GS56p 2012 Documents and Notices Sent by Courier**

That the 41st General Council 2012 adopt the policy that courier delivery be included as one of the ways for giving notices and other official communications to any person or court, as long as the courier recipient is required to sign to acknowledge receipt of the communication.

~~**GCE2af REF GS56q 2012 Grounds for a 363 Review**~~~~**GCE2ag REF GS56r 2012 Members of Joint Search Committee**~~~~**GCE2ah REF GS56s 2012 Warrant to Covenant**~~**GCE2ai REF GS56v 2012 Vacancies in Session, Church Board and Church Council**

That the 41st General Council 2012:

- 1) approve the policy that the Session, Church Board or Church Council may fill vacancies in its membership until a meeting of the Pastoral Charge can be held for that purpose; and
- 2) authorize a Category 2 Remit to test the will of the church regarding this change.

**GCE2aj REF GS56w 2012 Recognition of Designated Lay Ministers**

That the 41st General Council 2012:

- 1) approve a change in the Basis of Union as to lay membership of the Presbytery from “Designated Lay Ministers who have been recognized by the Conference” to “Designated Lay Ministers who have been recognized by the Presbytery”, in order to be consistent with current policy on the recognition of Designated Lay Ministers;
- 2) authorize a Category 1 Remit to test the will of the church regarding this change; and
- 3) direct that, if approved, this change come into effect ninety days following publication of the Record of Proceedings of the 41st General Council 2012.

**GCE2ak REF GS56x 2012 Staff as Lay Members of Presbytery**

That the 41st General Council 2012:

- 1) approve a change in the Basis of Union by deleting the category of Presbytery membership for staff in administrative or program positions in the United Church; and
- 2) authorize a Category 2 remit to test the will of the church regarding this change.

**GCE2al REF GS56y 2012 Presbytery Representation from Presbytery Accountable Ministries**

That the 41st General Council 2012:

- 1) approve the policy that Presbytery membership include a representative from each Presbytery-accountable ministry in the Presbytery; and
- 2) authorize a Category 2 Remit to test the will of the church regarding this change.

**GCE2am REF GS56z 2012 Transfer & Settlement – Presbytery Recognized Ministries or Presbytery Accountable Ministries**

That the 41st General Council 2012:

- 1) approve the policy that the Transfer Committee be given the authority to transfer Candidates to Conferences where they are best matched to presbytery-recognized ministries; and
- 2) authorize a Category 2 Remit to test the will of the church regarding this change.

**GCE2an REF GS56aa 2012 Election of Commissioners by Overseas Personnel**

That the 41st General Council 2012:

- 1) approve the policy that overseas personnel appointed by the United Church be entitled to elect three commissioners to the General Council from among their number and those elected must be members of the Order of Ministry or lay members of the United Church; and
- 2) authorize a Category 2 Remit to test the will of the church regarding this change.

~~**GCE2ao REF GS56ab 2012 Presbytery Calling Congregational Meetings**~~**GCE2ap REF GS56ac 2012 Sending Documents by Email**

That the 41st General Council 2012 adopt the policy that notices and other official communications may be given by email to any person or court as long as:

- 1) the e-mail message includes the sender's name, the sender's e-mail address, the date and time of transmission, and the name and telephone number of a person to contact if there are transmission problems; and
- 2) the recipient confirms by email to the sender that the document has been received.

**GCE2aq REF GS56ad 2012 Oversight of Retired Members of the Order of Ministry**

That the 41st General Council 2012 adopt the policy that retired members of the order of ministry remain under the oversight and discipline of the Presbytery.

**GCE2ar REF GS56ae 2012 Members of the Order of Ministry Under Appointment Exercising Functions of Appointment**

That the 41st General Council 2012 adopt the policy that members of the Order of Ministry under appointment to a United Church ministry or other presbytery-recognized ministry be permitted to exercise the functions of ministry associated with their appointed position without the requirement that they be in a formal association with a Pastoral Charge.

~~**GCE2as REF GS56la 2012 Appointing a New General Secretary**~~**GCE2at REF GS56b 2012 Audited Financial Statements for Pastoral Charge**

That the 41st General Council 2012 adopt the policy that a Pastoral Charge be required to have prepared annually an independent financial review that includes all receipts and expenses relating to the Pastoral Charge.

**PLENARY 2 Consent – Carried.****Worship**

Cathy Hamilton and Beulah Hayley led worship with pop-up prophet barb janes.

**Moderator Nominees**

The Moderator invited the final five nominees to speak:

- Rev. Arlen John Bonnar
- Rev. Dr. John H. Young
- Rev. Sally Boyle

- Rev. David Fines
- Rev. Lisa Potter

### **TICIF1 – Statement on Ministry**

Angelika Piché introduced the Statement on Ministry and highlighted the concerns that the proposals address. Questions for clarification were responded to and the inconsistencies throughout the document regarding the capital and non-capitalization of the word “church” were noted and will be corrected in the final document. The proposal was revised and will be discussed further at another time in the agenda.

### **Commissions**

Paul Stott noted that the proposals pulled from the consent motions have been assigned to the Green and Purple Commissions.

### **Worship**

Thérèse Samuel and Hanna Strong led closing worship, and Anne Hines reflected theologically on the six ways to keep awake during church meetings.

## **TUESDAY, AUGUST 14, 2012**

### **Worship**

The Military Chaplains led morning worship. The Moderator invited all the Military Chaplains present to stand and thanked them for their ministry.

### **GS3 – The Working Group on Israel/Palestine Policy**

The members of the Working Group, David Giuliano, Barbara White, and Thom Davies, gave the background to the report requested by the 40th General Council 2009. They talked about their experiences, discussions, and dialogue with many people, including Israelis and Palestinians, during the two years they worked to bring this report forward.

Table groups had time to talk among themselves and bring forward questions for clarification. The Moderator then invited table groups into further discussion with the question “How is God calling the United Church to respond to this proposal and report?” Invited guests Dr. Victor Goldbloom and Ramzi Zananiri were both invited to address the Council.

### **Motion: Warren Vollmer/Wilson Gonese**

**GC 41 2012 - 011**

That the 41st General Council 2012:

- 1) receive the report of The Working Group on Israel/Palestine Policy;

### **Carried**

Discussion continued with refinements made to the proposal. An Order of the Day was reached. Discussion on this proposal will be continued later in the agenda.

### **Celebration of Stewardship**

David Armour, Director of Philanthropy, reviewed stewardship taking place at General Council, congregational stewardship, the Mission and Service Fund, and the Foundation. He received a \$600 gift from Ottawa Presbytery to the Mission and Service Fund in honour of the Commissioners and guests of General Council.

After lunch the General Council moved into three Commissions to continue their work.

**WEDNESDAY, AUGUST 15, 2012**

The General Council returned to Plenary.

**Worship**

A worship focusing on L'Acadie Day with pop-up prophet Ivan Gregan was offered to begin the day.

**TICIF1 – Statement on Ministry**

Arlyce Schiebout reminded the Council of the work done previously on the Statement on Ministry. She answered questions from the court.

Alan Hall gave an update on the work of the triennium, noting that the committee's work reflects the policies as they currently are, with the last section of the statement focused on the future of ministry. This shows that this statement is also evolving as our policies change.

On a Point of Order, the General Secretary ruled that the changes made yesterday are included in the current motion.

**Motion: Bill Rogers/Jeffrey Rock****GC 41 2012 - 012**

That the 41st General Council 2012 approve the “Statement on Ministry in The United Church of Canada (2012)” and

direct the General Secretary, General Council to ensure that the policies and procedures of the church are consistent with the statement while ensuring flexibility in matters of pastoral and human relations policies.

**Motion to Amend: Steve Lowden/Leigh Sinclair**

To remove sentence on Plenary 14 in the section on Designated Lay Ministers – “Because their ministry emerges out of a local pastoral or ministry need, educational preparation may vary.”

**Carried**

The amended statement reads:

**Statement on Ministry in The United Church of Canada (2012)*****The Ministry of All***

The church is a community of believers (*ecclesia*) called into existence by the presence of Jesus Christ and the call to continue Jesus' ministry in the world. Through the Spirit, who enlivens and renews the church, all members<sup>1</sup> are empowered to share in Christ's ministry, the work of the church. The church is about God's mission in the world—living out the gospel message through action—that there will be shalom for God's creatures and healing for God's creation. Ministry serves God's mission in the world.

The United Church of Canada since its beginning has upheld a central tenet of the Reformation, that the ministry of the church includes the ministry of all the baptized. (1 Peter 2:9) At various

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<sup>1</sup> Members in this document is used in its broadest understanding as all who choose to identify and participate in the life of the community of faith.

points in its history the church has affirmed that all its members are called to ministry as parts of Christ's body. The ministry of Jesus begins with a community of people. These diverse communities actively participate in God's mission as disciples of Christ's ongoing ministry, which takes many forms. The ministry and discipleship of all is reflected in the conciliar structure of the United Church.

The ministry of all seeks to be

- representational, reflecting the character of Jesus the Christ, who is among us as one who serves
- relational, originating in God's covenant and modelling mutual acceptance and respect with all creation
- collaborative, recognizing that the church's life is based in partnership
- accountable, being exercised on behalf of and therefore with the authority of the faith community
- prophetic, enabling communities formed by God's Word and Spirit to be living messengers for the reign of God and to resist the powers of evil
- charismatic, discerning and faithfully using the gifts and charisms of the Spirit for the building up of the church

The ministry of all takes place as the Spirit moves in known and unknown ways, bringing into the community of faith and sending into the world the gifts of its people. "For the sake of the world," says A Song of Faith, "God calls all followers of Jesus to Christian ministry. To embody God's love in the world, the work of the church requires the ministry and discipleship of all believers."

### ***Ministries of Leadership***

"In the church, some are called to specific ministries of leadership, both lay and ordered; some witness to the good news; some uphold the art of worship; some comfort the grieving and guide the wandering; some build up the community of wisdom; some stand with the oppressed and work for justice."<sup>2</sup>

While all members share in Christ's ministry, the church from its earliest days has recognized that God calls some to exercise specific gifts of leadership, both paid and voluntary. These ministries of leadership 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. All forms of leadership in the church are therefore accountable to the community of faith.

These various forms of leadership in the church can be expressed in the following ancient expressions given current meaning:

- enlivening worship and celebrating the sacraments (*leitourgia*)
- interpreting and passing on Christian 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*)

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<sup>2</sup> A Song of Faith; based on 1 Corinthians 12

- building up the community of faith as the beloved community of God (*koinonia*)
- embodying the presence of Christ in the world (*marturia*)

Such ministries of leadership are all expressions of sharing the good news of Jesus Christ. Through these forms of ministry, leaders empower the community and its members to be representational, relational, collaborative, accountable, prophetic, and charismatic in character.

The ministry of leadership, both paid and unpaid, is lived out in diverse ways. Some examples are youth ministry, leadership in worship, pastoral visiting, licensed lay worship leaders, community and outreach ministries, and the use of new forms of electronic technology.

It is the responsibility of leaders to seek to be humble and authentic, to act with personal integrity and courage, and to be passionate for God's love for creation. All leadership requires adequate preparation and a discipline of spiritual growth and life-long learning. Education and formation need to contribute to awareness of and sensitivity to the contexts of the ministry and the intercultural commitments of the church.

A particular form of a ministry of leadership in the church is found in the oversight responsibilities and authority given to the courts of the church: the session or its equivalent, the presbytery, the Conference, and the General Council. In Reformed and specifically in the United Church tradition, the episcopal role of the bishop is shared between the presbytery and the Conference.

The decision-making structures of the United Church are conciliar, meaning that each court has particular roles and authority. Because of our theology of the ministry of all, all courts of the church include both lay and ordered leadership.

### ***Paid Accountable Ministries of Leadership***

While all members of the church share in Christ's ministry, the church has from its earliest days recognized that God calls some from within the community through specific gifts to ordered expressions of ministry. The United Church recognizes one order of ministry in two expressions, ordained and diaconal. The church has also recognized the emergence of lay expressions of paid accountable ministry in local and time-limited contexts. These include designated lay ministries recognized and accountable to the presbytery and congregational designated ministries accountable to congregations.

Ordered ministries and those designated lay ministries recognized by the presbytery are called to a distinct role of leadership within the church. Their leadership is authorized and exercised through their membership in a presbytery (or district). Through this membership, they are called to exercise governance and leadership, shared with elected leaders, in the ministry of the church. Ordered ministers and designated lay ministers while in paid accountable ministry positions are 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, the pastoral charge or presbytery-recognized ministry, and God.

*Ordained and diaconal ministers* are ordered by the denomination and serve the mission and ministry of the United Church as a whole. Preparation for ordered ministry involves university level theological study and an extensive discernment and assessment process. Ordered ministers maintain the historic connection of the United Church to the church catholic through the faithful witness to the apostolic tradition and the interpretation of a living faith. Ordered ministers carry ~~the~~ responsibility as communicators of the tradition enacted in word and sacrament, education and service. They 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.

They are ordained and commissioned to the ministry of The United Church of Canada within the holy catholic church. Consistent with the historic traditions of the church, in the United Church, ordination and commissioning take place through the laying on of hands and once enacted, are not re-enacted. Ordination and commissioning are liturgically enacted at a Conference level.

*Ordained ministers* serve in all aspects of ministry and are formally called to word, sacrament, and pastoral care. This involves presiding in worship and sacrament, 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* serve in all aspects of ministry and are formally called to 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, fosters peaceful, right relationship within the church and the whole of creation...”<sup>3</sup>

By virtue of their training and recognition, ordered ministers are representatives of the whole United Church. Their ministry is presbytery accountable. Because of their distinct role of leadership their membership in the United Church resides in a presbytery throughout their lives. As they are called to ministry and God's mission in the world, ordered ministers in presbytery-recognized ministries are maintained on the role of presbytery or may be retained when engaged in other vocational or personal activities. Ordered ministers are entrusted to initiate new forms of ministry, including the possibility of non-stipendiary ministries authorized and accountable to or recognized by presbytery.

*Designated lay ministers* are members of the church ~~who~~ called to exercise gifts for leadership in mission and ministry that respond to a need within a local congregation or community ministry. Their ministries are presbytery accountable and dependent on appointment. ~~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. Designated lay ministers function in various aspects of ministry leadership relating to their appointment and they are also members of 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

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<sup>3</sup> Quoted from Diakonia of The United Church of Canada Statement of Vision

celebrated (re-enacted) at each appointment. The appointment is liturgically enacted by the presbytery either in a presbytery meeting or in the local ministry.

### ***The Future of Ministry***

The church is about God's mission in the world. Therefore the Holy Spirit continually calls the church to renew its understanding of ministry, opening itself to new expressions that serve the needs of the present day.

In particular, existing paradigms of congregational identity are changing. People no longer maintain formerly expected patterns of participation. The United Church is challenged to re-image the nature of life in the church. As the church has begun to experiment with new expressions of community it will develop a greater variety of forms and models of ministry that will involve all of the people of the church. As the church carries God's Word into the world in new ways, ministry will be characterized by more collaboration, networking, and transparency as well as a variety of educational approaches.

Ministry will be transformed as the church itself is transformed.

### **Motion as amended – Carried**

#### **TICIF2 – Local Ordination**

Arlyce Schiebout introduced the proposal. Archdeacon Bruce Myers brought greetings from the Anglican Church of Canada. He noted that dialogue between the two churches has begun on the mutual recognition of ministry as well as with other ecumenical partners.

#### **Motion: Sybil Wilson/Graham Brownmiller**

**GC 41 2012 - 013**

That the 41st General Council 2012 direct the Theology and Inter-Church Inter-Faith Committee, in consultation with the Permanent Committee, Ministry and Employment Policy and Services, and other appropriate bodies, to engage the church in a study of the theological and functional implications of "local ordination" for designated lay ministers serving in pastoral ministry roles and that this study be brought back to the 42nd General Council 2015.

#### **Carried**

#### **TICIF4 – Ecclesiology Report**

Arlyce Schiebout introduced the report and gave the background. The Very Rev. David Giuliano assumed the chair.

#### **Motion: barb janes/Susan Cameron**

**GC 41 2012 - 014**

That the 41st General Council 2012:

1. receive the report "A Church with Purpose: Towards an Ecclesiology for The United Church of Canada in the 21st Century" as a timely and contextual reflection of the lived and living ecclesiology of The United Church of Canada;
2. receive the theological principles arising from this report as a response to the Executive of General Council request to the Theology and Inter-Church Inter-Faith Committee to engage the church in conversations to discern core values for The United Church of Canada;

3. make use of the theological principles arising from this report in discerning future directions for the church;
4. invite the Theology and Inter-Church Inter-Faith Committee to continue to reflect on ecclesiology as The United Church of Canada moves through the 21st century; and
5. direct the General Secretary, General Council to make this report available to the church and to prepare study materials in consultation with the Theology and Inter-Church Inter-Faith Committee to enable its use in congregations and ministries of the church.

**Motion: Garry VanBruchem/Matthew Heesing****GC 41 2012 - 015**

That TICIF4 – Ecclesiology Report be referred back to the Theology and Inter-Church Inter-Faith Committee for reconsideration.

**Defeated****Motion to Amend – Paul Browning/Jim Marshall**

Amendment to add: A church that is called into being by the Holy Spirit to page [447 ROP].

- A church that is called into being by the Holy Spirit as the body of Christ recognizes that those who come to the church, come through the invitation of Christ, and must be welcomed with the radical hospitality of the reign of God.

**Carried****Motion as amended – Carried****GS3 – The Working Group on Israel/Palestine Policy (continued)****Motion: Susan Cameron/Karen Hilfman-Millson****GC 41 2012 - 016**

That Barbara White be a Corresponding member.

**Carried****Motion: Erin Todd/Keith Simmonds****GC 41 2012 - 017**

~~2) Direct that United church policies and actions, in relation to Israel and Palestine, reflect the content of the report.~~

*Direct that United Church of Canada policy in respect to the conditions necessary for peace:*

- 3) Continue to call for rejection of all forms of violence and incitement of violence and hatred by all parties in the conflict.
- 4) Continue to identify the end of the occupation as necessary for peace in the region by:
  - continuing to name the occupation as a major contributor to the injustice that underlies the violence of the region;
  - identifying the end of all settlement construction by Israel as a necessary step in entering into good faith negotiations toward ending the occupation;
  - calling on Israel to dismantle settlements within the occupied territories;
  - calling on Israel to dismantle the separation barrier in all sections where it crosses over the Green Line;
  - identifying equitable access to water as a critical factor in a just settlement of the conflict;
  - urging the Canadian government to provide leadership among nations advocating for the end of the occupation.

- 5) Affirm that non-violent resistance to the occupation is justified and should be supported by all who seek an end to the occupation.
- 6) Acknowledge with deep regret the past policy of calling on Palestinians to acknowledge Israel as a Jewish state.
- 7) Affirm the importance of a just resolution of the rights of refugees throughout the world and the Palestinian Right of Return by continuing to uphold the legal rights of all refugees to return to their home, affirm that in the situation of Israel/Palestine this right extends to both Jewish and Palestinian peoples, and support a negotiated settlement to the Right of Return for Palestinian refugees that maintains the demographic integrity of Israel.
- 8) Address the critical role that some forms of Christian theology have played in legitimizing the occupation by:
  - a. challenging Christian beliefs that theologically justify the occupation and Israel's possession of a greater Israel that includes the West Bank, East Jerusalem and Gaza;
  - b. requesting that the Theology and Inter-Church Inter-Faith Committee explore the implications of theologies and beliefs that support the occupation.

*Direct that United Church policy in respect to action to be taken:*

- 9) Call on United Church members to take concrete actions to support the end of the occupation by:
  - a. directing the Executive of the General Council to give high priority to establishing a church-wide campaign of education and economic action directed against one or more settlement products that can be identified as produced in or related to the settlements or the occupied territories;
  - b. identifying the goal of the campaign as building awareness of United Church members of the illegal settlements' unjust continuation of the occupation and its impact on the lives of Palestinians and Israelis;
  - c. supporting the campaign through accompanying resources such as this working group report, the *Kairos Palestine* document, and others that are clearly directed toward an end to the occupation;
  - d. directing the Executive of the General Council to explore the wisdom of divesting in companies that are profiting from or supporting the occupation;
  - e. encouraging members of the United Church to avoid any and all products produced in the settlements;
  - f. requesting that the Canadian government ensure that all products produced in the settlements be labelled clearly and differently from products of Israel;
  - g. requesting that the Canadian government ensure that products produced in the settlements not be given preferential treatment under the Canada–Israel Free Trade Agreement;
  - h. inviting the participation of other Canadian churches in the campaign.
- 10) Identify the importance of trust-building programs between Palestinians and Israelis by:
  - a. encouraging stronger connections between United Church programs and organizations that build understanding between Palestinians and Israelis;

- b. exploring and supporting initiatives for increasing connections in Canada between Palestinian Canadians and Jewish Canadians.
- 11) Emphasize the importance for all Christians, and in particular members of the United Church, of visiting and engaging directly with Palestinian Christians by:
- a. encouraging United Church people to respond to the call from Palestinian Christians to come and see the Holy Land through their eyes, encouraging support of Palestinian-based tourism, and providing materials to United Church members for supporting ethical travel in the Middle East;
  - b. encouraging positive economic action in support of the Palestinian economy and making available to United Church members information on programs and services like the Alternative Tourism Group and the Olive Tree Campaign;
  - c. continuing to support the Ecumenical Accompaniment Program for Palestine and Israel and encouraging United Church members to participate.

**Motion to Amend: Joan McMurtry/Karen Medland**

- 12) The United Church of Canada expresses a hope and commitment to be able to contribute to justice, even in a small way, that leads to peace in Israel/Palestine. An even more compelling hope is that we might contribute to dignity for all peoples in the region and respect for the particular calling of the land of Israel/Palestine.

General Council proposes that the 41st General Council directs that The United Church of Canada policy in respect to the conditions for peace in the region include:

- a. Naming that the ongoing aggression and incitement to violence towards the state of Israel and its people is an important contributor to the injustice that underlies the violence in the region.
- b. Denounce the ongoing aggression and incitement to violence towards the state of Israel and its people by many and diverse parties, individuals and governments in the region and around the world.
- c. Denounces all questions of Israel's right to exist or that seek to undermine its legitimacy as a state.
- d. In order to do this justice, peace and human dignity work, call on United Church members to continue to deepen and strengthen their relationships with the Jewish community and with the help of the 2003 resource *Bearing Faithful Witness*. And continue to deepen and strengthen their relationships with the Islamic community and with the help of the "That We May Know Each Other" 2006.

**Carried with 16 Abstentions** (Brian Cornelius, Erin Todd, Cordelia Karpenko, Lorraine Hill, Chelsea Cline, Ian Schweitzer)

The Moderator called all to join in silence and prayer.

**Motion to Amend – Jim Kenney/Anne Beattie-Stokes**

- 13) The United Church of Canada also denounces the ongoing violence towards and promotion of hatred for residents of the occupied territories by some settlers and others. This ongoing violence and hatred causes great harm to our ecumenical partners in Israel and Palestine who have asked us and others for support at this time.

**Carried with Abstentions** (Brian Cornelius)

**Motion to Amend: Paul Browning/James Ravenscroft**

Amendment to #6 – Add “as a prerequisite to peace”.

**Carried with Abstentions**

On a Point of Privilege there was a request to remove #2 from the motion. This was agreed to by the mover and the seconder.

Prayer was offered by Marion Best and Stan MacKay.

**Motion as Amended**

*Direct that United Church of Canada policy in respect to the conditions necessary for peace:*

- 3) Continue to call for rejection of all forms of violence and incitement of violence and hatred by all parties in the conflict.
- 4) Continue to identify the end of the occupation as necessary for peace in the region by:
  - continuing to name the occupation as a major contributor to the injustice that underlies the violence of the region;
  - identifying the end of all settlement construction by Israel as a necessary step in entering into good faith negotiations toward ending the occupation;
  - calling on Israel to dismantle settlements within the occupied territories;
  - calling on Israel to dismantle the separation barrier in all sections where it crosses over the Green Line;
  - identifying equitable access to water as a critical factor in a just settlement of the conflict;
  - urging the Canadian government to provide leadership among nations advocating for the end of the occupation.
- 5) Affirm that non-violent resistance to the occupation is justified and should be supported by all who seek an end to the occupation.
- 6) As a prerequisite to peace, acknowledge with deep regret the past policy of calling on Palestinians to acknowledge Israel as a Jewish state.
- 7) Affirm the importance of a just resolution of the rights of refugees throughout the world and the Palestinian Right of Return by continuing to uphold the legal rights of all refugees to return to their home, affirm that in the situation of Israel/Palestine this right extends to both Jewish and Palestinian peoples, and support a negotiated settlement to the Right of Return for Palestinian refugees that maintains the demographic integrity of Israel.
- 8) Address the critical role that some forms of Christian theology have played in legitimizing the occupation by:
  - a. challenging Christian beliefs that theologically justify the occupation and Israel’s possession of a greater Israel that includes the West Bank, East Jerusalem and Gaza;
  - b. requesting that the Theology and Inter-Church Inter-Faith Committee explore the implications of theologies and beliefs that support the occupation.

*Direct that United Church policy in respect to action to be taken:*

- 9) Call on United Church members to take concrete actions to support the end of the occupation by:

- a. directing the Executive of the General Council to give high priority to establishing a church-wide campaign of education and economic action directed against one or more settlement products that can be identified as produced in or related to the settlements or the occupied territories;
  - b. identifying the goal of the campaign as building awareness of United Church members of the illegal settlements' unjust continuation of the occupation and its impact on the lives of Palestinians and Israelis;
  - c. supporting the campaign through accompanying resources such as this working group report, the *Kairos Palestine* document, and others that are clearly directed toward an end to the occupation;
  - d. directing the Executive of the General Council to explore the wisdom of divesting in companies that are profiting from or supporting the occupation;
  - e. encouraging members of the United Church to avoid any and all products produced in the settlements;
  - f. requesting that the Canadian government ensure that all products produced in the settlements be labelled clearly and differently from products of Israel;
  - g. requesting that the Canadian government ensure that products produced in the settlements not be given preferential treatment under the Canada–Israel Free Trade Agreement;
  - h. inviting the participation of other Canadian churches in the campaign.
- 10) Identify the importance of trust-building programs between Palestinians and Israelis by:
- a. encouraging stronger connections between United Church programs and organizations that build understanding between Palestinians and Israelis;
  - b. exploring and supporting initiatives for increasing connections in Canada between Palestinian Canadians and Jewish Canadians.
- 11) Emphasize the importance for all Christians, and in particular members of the United Church, of visiting and engaging directly with Palestinian Christians by:
- a. encouraging United Church people to respond to the call from Palestinian Christians to come and see the Holy Land through their eyes, encouraging support of Palestinian-based tourism, and providing materials to United Church members for supporting ethical travel in the Middle East;
  - b. encouraging positive economic action in support of the Palestinian economy and making available to United Church members information on programs and services like the Alternative Tourism Group and the Olive Tree Campaign;
  - c. continuing to support the Ecumenical Accompaniment Program for Palestine and Israel and encouraging United Church members to participate.
- 12) The United Church of Canada expresses a hope and commitment to be able to contribute to justice, even in a small way, that leads to peace in Israel/Palestine. An even more compelling hope is that we might contribute to dignity for all peoples in the region and respect for the particular calling of the land of Israel/Palestine.

General Council proposes that the 41st General Council directs that The United Church of Canada policy in respect to the conditions for peace in the region include:

- a. Naming that the ongoing aggression and incitement to violence towards the state of Israel and its people is an important contributor to the injustice that underlies the violence in the region.
- b. Denounce the ongoing aggression and incitement to violence towards the state of Israel and its people by many and diverse parties, individuals and governments in the region and around the world.
- c. Denounces all questions of Israel's right to exist or that seek to undermine its legitimacy as a state.
- d. In order to do this justice, peace and human dignity work, call on United Church members to continue to deepen and strengthen their relationships with the Jewish community and with the help of the 2003 resource Bearing Faithful Witness. And continue to deepen and strengthen their relationships with the Islamic community and with the help of the "That We May Know Each Other" 2006.

13) The United Church of Canada also denounces the ongoing violence towards and promotion of hatred for residents of the occupied territories by some settlers and others.

This ongoing violence and hatred causes great harm to our ecumenical partners in Israel and Palestine who have asked us and others for support at this time.

**Carried**

**Motion: Andrea Harrison/Wilson Gonese**

**GC 41 2012 - 018**

2. Direct the United Church policies and actions, in relation to Israel and Palestine, reflect the content of the report;

**Motion: Leigh Sinclair/Graham Brownmiller**

**GC 41 2012 - 019**

To table this motion definitely.

**Carried**

## **THURSDAY, AUGUST 16, 2012**

### **Worship**

Members of Youth Forum Dexter Fennell, Nathalie Robson, Maureen Adegbidi, and Finn Leahy led worship.

### **Voting for Moderator**

Paul Stott reviewed the process for voting for Moderator.

A video, prepared by the Children and Young Teens, was shown to reintroduce the nominees for Moderator.

The Moderator, Mardi Tindal, led prayer before the first ballot.

Commissioners voted and the polls closed for the first ballot.

### **Celebration of Global Partners**

Omega Bula celebrated the gifts of the newly formed Partners Council. The Partners Council promises accountability and solidarity as we all work together to live into relationships with God's justice and love. It is a challenge to work in partnership with people beyond our faith, learning to see our differences as gifts of God's grace illustrating the depth and breadth of God's work in the world. Members of the Partners Council asked for General Council's solidarity and support.

### **Youth Forum**

Members of the Youth Forum shared about the work they have been doing throughout the week. They gathered as youth from across the country to explore their identity as church, their roles as youth in the church, and to consider the future of the church. They noted that they are not the future of the church but are a part of the church now. Each delegate worked in one of three streams, which focused on seeking justice, loving kindness, and walking humbly.

### **Open Space**

The Moderator invited all Commissioners, corresponding members and Youth Forum to take part in Open Space discussion – an opportunity for conversation beyond proposals, motions, and amendments.

The Moderator introduced the facilitators of the open space: Michelle Cooper, Donna Clark, and Marquis Bureau.

The facilitators introduced the theme for this process: "God has created and is creating: What movement is God creating in us?" They explained the process and the opportunity to pause, to let go of difficult conversations, and to talk about creative ideas with energy and passion. The participants engaged in three times for discussion on a variety of topics which they offered for the conversations.

Throughout the day, additional ballots for Moderator took place.

**Voting for Moderator**

The General Secretary announced the names on the second ballot for Moderator:

- Rev. Dr. Ross Bartlett
- Rev. Arlen John Bonnar
- Rev. Gary V. Clark
- Rev. Jeff Cook
- Rev. Dr. Orville James
- Mr. Moses Kanhai
- Rev. John Lawson
- Rev. Gary J. Paterson
- Rev. Paul Reed
- Rev. Dr. Tom Sherwood
- Rev. Dr. John H. Young

After prayer, Commissioners voted on the second ballot and returned to Open Space.

The General Secretary announced the names on the third ballot for Moderator:

- Rev. Dr. Ross Bartlett
- Rev. Dr. Orville James
- Mr. Moses Kanhai
- Rev. John Lawson
- Rev. Gary J. Paterson
- Rev. Dr. John H. Young

After prayer, Commissioners voted on the third ballot and returned to Open Space.

The General Secretary announced the names on the fourth ballot for Moderator:

- Mr. Moses Kanhai
- Rev. John Lawson
- Rev. Gary J. Paterson
- Rev. Dr. John H. Young

After prayer, Commissioners voted on the fourth ballot and returned to Open Space.

The General Secretary announced the names on the fifth ballot for Moderator:

- Rev. John Lawson
- Rev. Gary J. Paterson
- Rev. Dr. John H. Young

After prayer, Commissioners voted on the fifth ballot.

**Open Space**

The facilitators of the Open Space brought everyone back into an open circle and asked, after engaging in their discussions, “What movement is God creating in you?” Each person reflected on the inspiration they will be taking back home to honour the movement of the Spirit in them.

Each person was invited, in the circle, to say in one or two words or to be silent as they shared how they felt about Open Space and/or General Council.

### **Voting for Moderator**

The General Secretary announced the names on the sixth ballot for Moderator:

- Rev. Gary J. Paterson
- Rev. Dr. John H. Young

After prayer, Commissioners voted on the sixth ballot and Commissioners returned to the circle.

The Moderator expressed gratitude for the leadership of the Open Space facilitators.

### **Worship**

The youth led worship with a time of reflection offered by Anne Hines.

### **Moderator**

Nora Sanders welcomed the new Moderator of The United Church of Canada, the Rev. Dr. Gary Paterson.

### **Motion: John Young/all the Moderator nominees**

**GC 41 2012 - 020**

That the vote for Moderator be made unanimous.

**Carried**

### **Motion: Harry Brown/Rick Balson**

**GC 41 2012 - 021**

That all the ballots for moderator be destroyed.

**Carried**

The Moderator Elect addressed the General Council, sharing his vision of how we all do the work of the body of Christ.

## **FRIDAY, AUGUST 17, 2012**

### **Worship**

David Kai and Mariko-Bown Kai led worship.

The Moderator asked those present to pause for silence and reflection on all the concerns outside of the room which they are aware of, including South Africans who are suffering today.

### **Commission Updates**

Charlotte Griffen and Larry Doyle, co-chairs of the Purple Commission, thanked all who helped with the work of the Purple Commission. They reviewed the decisions and work of their Commission. They noted that the Commission worked more effectively, did less wordsmithing, had more healthy discussions, and made more informed decisions once they got through all the descriptions that were included in the proposals. They asked that, in the future, proposals say what issue they are addressing, what is to happen to address this issue, and to keep the descriptions as part of the background information.

David Giuliano led in prayer of thanks for the work of the Purple Commission.

Ivan Gregan and Bev Kostichuk, co-chairs of the Green Commission, thanked all who helped with the work of the Green Commission and then reviewed their decisions and work.

Marion Pardy led in prayer of thanks for those who led and participated in the Green Commission.

Florence Sanna and Doug Martindale, co-chairs of the Orange Commission, thanked all who helped with the work of the Commission. They reviewed the work of the Orange Commission and highlighted some of the discussions.

Stan McKay led a prayer of thanksgiving for the work of the Orange Commission.

### **Global and Ecumenical Partners**

The global and ecumenical partners thanked the General Council for the honour and privilege of walking together at this meeting of the General Council. By being present they give a voice to all the people they represent. They asked The United Church of Canada to continue to do justice, speak up, and fear not. The partners pledged to take Christ to where the people are.

### **Truth and Reconciliation Commission**

Alvin Dixon, chair of the Committee on Indigenous Justice and Residential Schools, reviewed the report of the committee, including the request to the Executive during the triennium to expand their mandate and to change the name of the committee.

Dr. Cindy Blackstock spoke about her work with child and family services for over 20 years. She gave thanks to Peter Henderson Brocks, the first Chief Medical Officer in Canada to acknowledge that the deaths of one in two Aboriginal children could be prevented. He continued to fight until his death to right the inequalities shown to First Nations children. She also told about the gross inequities that are still happening today in health care and education. Work is

being done on “Jordan’s Principle” to stop discrimination. Cindy invited three children who accompanied her to share about school children across Canada who are writing letters asking the government to continue Shannen’s dream and provide a legacy of safe school and education for all children.

### **Friend in Court**

Stéphane Vermette made announcements and shared the greetings from the United Church of Christ in the Philippines.

### **Celebration of Theological Colleges and Retreat Centres**

Representatives from the Theological Colleges and Retreat Centres across Canada brought greetings through a video presentation. John Young brought personal greetings on behalf of the schools and introduced the 10 schools: Atlantic School of Theology, United Theological College, Queen’s University School of Religion, Emmanuel College, University of Winnipeg, Centre for Christian Studies, Sandy-Saulteaux Spiritual Centre, St. Andrew’s College, St. Stephen’s College, and the Vancouver School of Theology. The representatives invited more discussion and information sharing over lunch.

### **Worship**

Omega Bula and Bruce Gregersen presided at worship, with Marilia Schuller bringing a message as a pop-up prophet. Marilia compared the environmental crisis in the world to the scripture reading from Joel.

### **GCE16 – REF GCSE 2012-05-23-240 – Effective Leadership and Healthy Pastoral Relationships**

Tracy Murton provided the background and an update on the proposal. After discussion and questions for clarification, there was time given for table group discussions.

### **Richard Hollingsworth/Scott Gale**

That the motion be dealt with ad seriatum.

### **Motion: Arlyce Schiebout/Leigh Sinclair**

**GC 41 2012 - 022**

1. That the 41st General Council 2012 direct the Executive of the General Council to develop and test a variety of simplified pastoral relations as well as oversight and discipline policies and report back to the General Council on a regular basis that are:
  - a. flexible to contextual and regional differences;
  - b. supported within overall financial capacity;
  - c. reflective of, but not limited to, a model that:
    - i. the Pastoral Charge and the Presbytery be accountable for the discernment and articulation of mission and ministry leadership needs, and the support and nurture of pastoral relationships and ministry personnel;
    - ii. the Conference be accountable for the pastoral relations processes related to placement, oversight and discipline of ministry personnel; and
    - iii. the courts resource pastoral relations as well as oversight and discipline policies with trained paid accountable staff; and

**Motion to Amend: Teresa Burnett-Cole/Keith Simmonds**

Remove “c” from motion.

**Defeated**

**Motion to Amend: Tom Holmes/Margaret Atkinson**

1. That the 41st General Council 2012 direct the Executive of the General Council to develop and test a variety of simplified pastoral relations as well as oversight and discipline policies and report back to the General Council on a regular basis ~~that are:~~
  - a. ~~flexible to contextual and regional differences;~~
  - b. ~~supported within overall financial capacity;~~
  - c. ~~reflective of, but not limited to, a model that:~~
    - i. ~~the Pastoral Charge and the Presbytery be accountable for the discernment and articulation of mission and ministry leadership needs, and the support and nurture of pastoral relationships and ministry personnel;~~
    - ii. ~~the Conference be accountable for the pastoral relations processes related to placement, oversight and discipline of ministry personnel; and~~
    - iii. ~~the courts resource pastoral relations as well as oversight and discipline policies with trained paid accountable staff; and~~

**Defeated**

**Original Motion – Carried****Motion: Arlyce Schiebout/Leigh Sinclair**

**GC 41 2012 - 023**

2. That the Executive of the General Council be authorized to implement pastoral relations as well as oversight and discipline policy changes that do not require a Remit and that are consistent with and responsive to the ongoing work of the “Comprehensive Review of How The United Church of Canada Envisions and Lives Out Its Identity.”

**Motion to Amend: John Young/Greg Smith-Young**

Add – require any Remit or bylaw changes and

**Carried**

**Motion as Amended**

2. That the Executive of the General Council be authorized to implement pastoral relations as well as oversight and discipline policy changes that do not require any Remit or bylaw changes and that are consistent with and responsive to the ongoing work of the “Comprehensive Review of How The United Church of Canada Envisions and Lives Out Its Identity.”

**Carried**

**Motion: John Hurst/Arlyce Schiebout**

**GC 41 2012 - 024**

3. that the General Secretary, General Council be directed to monitor all costs associated with this proposal and provide regular reports on such costs to the Executive of the General Council.

**Carried**

**GS3 – The Working Group on Israel/Palestine Policy**

The motion deferred on Wednesday was lifted.

**Motion: Ted Harrison/Wilson Gonese**

**GC 41 2012 - 025**

2) Direct that United Church policies and actions, in relation to Israel and Palestine, reflect the content of the report.

**Motion to postpone definitely – Joan Smith/Bill Rogers**

**Defeated**

**Motion to Amend: Robert Hayes/Adam Brown**

To direct that United Church policies and actions in relation to Israel and Palestine, reflect our ongoing commitment to a just and lasting peace in such a way that The United Church of Canada remains neutral and open to dialogue with all sides of the conflict: and that said policies and actions are understood; and any economic actions would be the decisions of our United Church individual members and not directed or encouraged by General Council

The Moderator ruled the last part of the motion out of order. Her ruling was challenged.

The Very Rev. Peter Short, assumed the chair.

The Moderator, Mardi Tindal, explained her ruling noting that in the decision making process on Wednesday the General Council voted and carried motion GC 41 2012 - 017, which included taking economic actions. The Moderator saw no inconsistency with the first part of the amendment, but from that point onward, the Commissioners would be voting against something that was already approved.

The Very Rev. Peter Short asked the Commissioners to vote on whether or not to sustain the Moderator's ruling. The vote was defeated and therefore the amendment in its entirety was ruled out of order.

**Motion to Amend: Gerald Hobbs/Emily Duggan**

2) Direct that United Church policies and actions, in relation to Israel and Palestine, reflect the contents of the report as these have been affirmed in the motion numbers 3 through 13.

**Carried**

**Motion to Amend: Steve Lowden/Adam Brown**

2) Direct that United Church policies and actions, in relation to Israel and Palestine, reflect the contents of the report as these have been affirmed in the motion numbers 3 through 13, and recommend the report and its policies to its members for study, prayerful discernment and personal action.

**Carried**

**Motion as amended – Carried with Abstentions (Adam Brown, Ed Bardock)**

**The Final Motion as Amended and Carried Read:****Title: GS3 – The Working Group on Israel/Palestine Policy****Originating Body: General Secretary**

The Working Group on Israel/Palestine Policy

**Financial Implications if known:****Staffing Implications if known:****Source of Funding if known:****That the 41st General Council 2012:**

- 1) receive the report of The Working Group on Israel/Palestine Policy;
- 2) direct that United Church policies and actions, in relation to Israel and Palestine, reflect the content of the report as these have been affirmed in the motions number 3 through 13 and recommend the report and its policies to its members for study, prayerful discernment and personal action.

*Direct that United Church of Canada policy in respect to the conditions necessary for peace:*

- 3) Continue to call for rejection of all forms of violence and of incitements of violence and hatred by all parties in the conflict.
- 4) Continue to identify the end of the occupation as necessary for peace in the region by:
  - a. continuing to name the occupation as a major contributor to the injustice that underlies the violence of the region;
  - b. identifying the end of all settlement construction by Israel as a necessary step in entering into good faith negotiations toward ending the occupation;
  - c. calling on Israel to dismantle settlements within the occupied territories;
  - d. calling on Israel to dismantle the separation barrier in all sections where it crosses over the Green Line;
  - e. identifying equitable access to water as a critical factor in a just settlement of the conflict;
  - f. urging the Canadian government to provide leadership among nations advocating for the end of the occupation.
- 5) Affirm that non-violent resistance to the occupation is justified and should be supported by all who seek an end to the occupation.
- 6) Acknowledge with deep regret the past policy of calling on Palestinians to acknowledge Israel as a Jewish state as a prerequisite to peace.
- 7) Affirm the importance of a just resolution of the rights of refugees throughout the world and the Palestinian Right of Return by continuing to uphold the legal rights of all refugees to return to their home, affirm that in the situation of

**Israel/Palestine this right extends to both Jewish and Palestinian peoples, and support a negotiated settlement to the Right of Return for Palestinian refugees that maintains the demographic integrity of Israel.**

- 8) Address the critical role that some forms of Christian theology have played in legitimizing the occupation by:**
- a. challenging Christian beliefs that theologically justify the occupation and Israel's possession of a greater Israel that includes the West Bank, East Jerusalem and Gaza;**
  - b. requesting that the Theology and Inter-Church Inter-Faith Committee explore the implications of theologies and beliefs that support the occupation.**

*Direct that United Church policy in respect to action to be taken:*

- 9) Call on United Church members to take concrete actions to support the end of the occupation by:**
- a. directing the Executive of the General Council to give high priority to establishing a church-wide campaign of education and economic action directed against one or more settlement products that can be identified as produced in or related to the settlements or the occupied territories;**
  - b. identifying the goal of the campaign as building awareness of United Church members of the illegal settlements' unjust continuation of the occupation and its impact on the lives of Palestinians and Israelis;**
  - c. supporting the campaign through accompanying resources such as this working group report, the *Kairos Palestine* document, and others that are clearly directed toward an end to the occupation;**
  - d. directing the Executive of the General Council to explore the wisdom of divesting in companies that are profiting from or supporting the occupation;**
  - e. encouraging members of the United Church to avoid any and all products produced in the settlements;**
  - f. requesting that the Canadian government ensure that all products produced in the settlements be labelled clearly and differently from products of Israel;**
  - g. requesting that the Canadian government ensure that products produced in the settlements not be given preferential treatment under the Canada–Israel Free Trade Agreement;**
  - h. inviting the participation of other Canadian churches in the campaign.**
- 10) Identify the importance of trust-building programs between Palestinians and Israelis by:**
- a. encouraging stronger connections between United Church programs and organizations that build understanding between Palestinians and Israelis;**
  - b. exploring and supporting initiatives for increasing connections in Canada between Palestinian Canadians and Jewish Canadians.**

**11) Emphasize the importance for all Christians, and in particular members of the United Church, of visiting and engaging directly with Palestinian Christians by:**

- a. encouraging United Church people to respond to the call from Palestinian Christians to come and see the Holy Land through their eyes, encouraging support of Palestinian-based tourism, and providing materials to United Church members for supporting ethical travel in the Middle East;**
- b. encouraging positive economic action in support of the Palestinian economy and making available to United Church members information on programs and services like the Alternative Tourism Group and the Olive Tree Campaign;**
- c. continuing to support the Ecumenical Accompaniment Program for Palestine and Israel and encouraging United Church members to participate.**

**12) The United Church of Canada expresses a hope and commitment to be able to contribute to justice, even in a small way, that leads to peace in Israel/Palestine. An even more compelling hope is that we might contribute to dignity for all peoples in the region and respect for the particular calling of the land of Israel/Palestine.**

**General Council proposes that the 41st General Council directs that The United Church of Canada policy in respect to the conditions for peace in the region include:**

- a. Naming that the ongoing aggression and incitement to violence towards the state of Israel and its people is an important contributor to the injustice that underlies the violence in the region.**
- b. Denounce the ongoing aggression and incitement to violence towards the state of Israel and its people by many and diverse parties, individuals and governments in the region and around the world**
- c. Denounces all questions of Israel's right to exist or that seek to undermine its legitimacy as a state.**
- d. In order to do this justice, peace and human dignity work, call on United Church members to continue to deepen and strengthen their relationships with the Jewish community and with the help of the 2003 resource Bearing Faithful Witness. And continue to deepen and strengthen their relationships with the Islamic community and with the help of the "That We May Know Each Other" 2006.**

**13) The United Church of Canada also denounces the ongoing violence towards and promotion of hatred for residents of the occupied territories by some settlers and others.**

**This ongoing violence and hatred causes great harm to our ecumenical partners in Israel and Palestine who have asked us and others for support at this time.**

The Moderator, Mardi Tindal, resumed the chair.

**Worship**

Ann Naylor, Adrian Jacobs, and French Ministries led worship, with Rob Fennel as the pop-up prophet.

The General Council celebrated the new Aboriginal Ministries Council and Circle and their actions regarding the United Church Crest and Basis of Union with a banquet dinner. The Moderator Elect, Gary Paterson, read the following covenant acknowledging the actions of the General Council:

To declare that the Basis of Union will hereafter be read within the context of the words added to the Introduction, Declarations and Formation parts of *The Manual* that remind us of the place of the Indigenous Church within the story of the formation of The United Church of Canada;

To proclaim symbolically, through the revised Crest, that all peoples are equally welcome in The United Church of Canada; and

To affirm our commitment to walking together, following Christ on a path toward right relations.

and it was signed by the Moderator and Ray Jones, Chair of the Aboriginal Ministries Council.

**Worship**

The Aboriginal Ministries Council offered the closing evening worship of celebration.

**SATURDAY, AUGUST 18, 2012****Worship**

Stéphane Vermette led morning worship.

**Children and Young Teens**

Amy Crawford thanked staff who worked with Children and Young Teens. The children told what they had done during General Council. They presented a banner that they had made, reflecting their learnings to the General Council.

**Consent Motion**

**Motion: Paul Stott/Warren Vollmer**

**GC 41 2012 - 026**

**BQ2 – Affirming Ministry Status for General Council and Its Executive**

That the 41st General Council 2012

direct the General Secretary, General Council to lead the Executive of General Council and the General Council Staff in engaging in the “Affirming Ministry” study Program.

1. direct the General Secretary, General Council bring a report and recommendation to the 42nd General Council 2015.

That the 41st General Council take no action on the following proposals:

- LON1 – Responding to the Palestinian Call for Solidarity
- BC2 – Modifying The United Church of Canada’s Recognition of Israel as a Jewish State
- BC6 – Affirming the General Council Israel/Palestine Report
- HAM7 – Accept the Kairos Palestine 2009 Document and to Act on Its Call to the Churches of the World
- HAM5 – Proposal on the Palestine/Israel Dispute
- M&O3 – Support of the Working Group on Israel/Palestine Report
- HAM6 – Amend United Church Recognition of Israel from “Jewish state” to “state”
- MNWO4 – Accepting the Kairos Palestine 2009 Document and Acting on Call to the Churches of the World
- BC4 – Boycott Divestment and Sanctions as Solidarity Action Toward a Just Peace in Israel/Palestine

**Carried**

Jacob Black-Lock rose on a point of personal privilege. He noted the frustration felt by many in the way that business was dealt with at this meeting of the General Council. A lot of time was spent wordsmithing rather than discussing feelings and values. He called upon the leaders at General Council and the Business Committee to give real consideration to doing more to assist General Council to do the business in a better way. He also asked for better inter-church communication so that the work that General Council does truly reflects and expresses the values of The United Church of Canada. He noted that meetings should be hopeful, uplifting, and express values and faithfulness.

Christine Greenaway, on behalf of the three Overseas Personnel Commissioners, “acknowledged with gratitude Omega Bula’s service of leadership in global and ecumenical church relations during her 19 years with The United Church of Canada. Her contributions to partnerships worldwide and to global ecumenical organizations are highly regarded and greatly appreciated.

As Omega prepares to retire in November, we are pleased to place our message of appreciation on the record.”

Elizabeth Macdonald rose to place a motion before the General Council. This motion was ruled out of order because it was not received by the deadline for new business.

The Moderator read the greetings from the Evangelical Lutheran Church in Canada. The note offered their congratulations on the election of Rev. Dr. Gary Paterson as the 41st Moderator of the United Church.

### **Table Groups Closure Time**

Table groups closed their time together in a time of discussion that ended with a prayer for one another.

Stéphane Vermette gave an overview of who the 868 people at General Council were. Those present included 353 Commissioners, 49 Commissioners under thirty, 8 former Moderators, 93 Youth, 8 Children and Program Leaders, 42 staff, 275 volunteers, and 3 generations of women from the same family. The people of the 41st General Council are the people of The United Church of Canada.

### **Moderator’s Advisory Committee**

The Moderator, Mardi Tindal, thanked The United Church of Canada for their prayers and the many gifts she received.

Loreen Naylor introduced the members of the Moderator’s Advisory Committee and highlighted their Accountability Report. She talked about the work of the Moderator to see the abundance of the world, the urgency to prepare for God’s creation and right relations. A video gave an overview of Moderator Mardi Tindal’s work during the triennium, which focused on themes of soul, community and creation.

### **Invitation to the 42nd General Council 2015**

Delegates from Newfoundland and Labrador Conference were invited to address the General Council. A co-chair of Local Arrangements, Linda Stonehouse, reviewed the facilities at Memorial University. Youth Commissioner Oliver Dingwell extended an invitation to all to the 42nd General Council 2015 at Memorial University in Corner Brook, Newfoundland.

### **Closing Procedural Motions**

**Motion: Nora Sanders/Paul Reed**

**GC 41 2012 - 027**

### **Receiving Reports and Discharging the Commissions**

That the 41st General Council 2012 enter the minutes from the three Commissions in the Record of Proceedings; and

That the 41st General Council 2012 discharge Commissions Orange, Green, and Purple 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*.

**Referral of Business from the 41st General Council**

That all unfinished business from the 41st General Council be referred to the Executive of the General Council:

- GCE12 – Intercultural Ministries: Living into Transformation – [ROP pp. 312, 524–33]
- HAM 1 – Inclusion of the Evangelical United Church Brethren Church Symbol in the United Church of Canada Crest – [ROP pp. 314–15]
- Proposal GCE14 – The Doctrine of Discovery – [ROP pp. 278–80]
- TICIF3 – Regional Team Models – [ROP p. 294]

**Preparation for the 42nd General Council 2015**

That the Executive of the General Council ensure that arrangements are made for the 42nd General Council 2015; 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 41st General Council 2012 between the meetings of this 41st General Council 2012 and that of the 42nd General Council 2015 and that this digest be included in the documentation for the 42nd General Council 2015.

**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 41st meeting of the General Council be adjourned at the close of the Service of Installation on Saturday, August 18, 2012.

**The Closing Procedural Motions – Carried (unanimously).**

The Moderator closed the meeting with prayer. The 41st General Council shared in closing worship which included the installation of the new Moderator, Gary Paterson

**GREEN COMMISSION  
Azrieli Theatre Room AT 301  
Tuesday, August 14, 2012**

**Present:** For the list of members of the Green Commission see page 133.

The co-chairs welcomed the Commissioners and expressed appreciation for the important work to be done on behalf of the church. The Commission began its work at 1:30 pm.

The Commission Team was introduced:

Co-chairs – Ivan Gregan and Bev Kostichuk

Minute Secretary – Shirley Welch

Conference Executive Secretary Supporting Co-chairs and Minute Secretary – Bill Doyle

Projectionist – Philip Isard

Conference Executive Secretary Supporting the Projectionist – Lynn Maki

Reference and Counsel – Graham Brownmiller and Alan Boyd

**Opening Motions:**

**Bounds of the Court**

**Motion: Teresa Burnett-Cole/Elizabeth Stevenson**

That the bounds of the Green Commission be the Azrieli Theatre Room AT 301, at Carleton University, Ottawa, Ontario.

**Administrative/Volunteer Staff**

The projectionist for this meeting of the Green Commission will be Philip Isard and the minute secretary for this meeting will be Shirley Welch.

**Carried**

**Worship:** Rick Balson and Cathy Hamilton led the opening worship.

**Agenda**

**Motion: Mary Jane Hobden/Beth Bourke**

That the agenda as presented be accepted and approved by the Green Commission as its agenda, on the understanding that the agenda may be changed, as necessary by the action of the Commission or the recommendation of the Business Committee.

**Carried**

**Consent (Green 1)**

The proposed Consent Agenda was presented. Items GCE9, SK2, HAM8 were lifted from the Consent Agenda. As such, the only item which was adopted by consent was:

**MNWO6 – Reinstatement of Katimavik Funding**

**Motion: Warren Vollmer/Tyler Powell**

**GC41 2012 - 030**

That the 41st General Council 2012 declare its support for the reinstatement of \$14 million of federal funding for Katimavik and direct the General Secretary, General Council to communicate

this action to the Minister of Canadian Heritage, the Minister of Finance, the Leader of the Official Opposition and the Prime Minister of Canada.

**Carried**

The Commission next moved to the three proposals that were pulled from the consent docket.

**GCE9 – REF GS66 2012 – Quorum**

**Motion: Steven Longmore/Ian Schweitzer**

**GC41 2012 - 031**

That the 41st General Council 2012 delete the definition of “Quorum” from By-Law 001 and relocate the substantive provisions for quorum to relevant sections of the by-laws, as follows:

~~001 “Quorum” Except where a higher number or specific composition is provided in these By-laws, “Quorum” means:~~

- ~~(a) in any meeting of a Pastoral Charge, Congregation, Session, Committee of Stewards, Official Board, Church Board or Church Council, of those entitled to vote, the lesser of twenty (20) persons and one-third (1/3);~~
- ~~(b) in any meeting of a Presbytery, either of the following requirements as adopted for the Pastoral Year by motion of the Presbytery:
 
  - ~~(i) 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~~
  - ~~(ii) 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 or Designated Lay Ministers, and at least one-third (1/3) shall be lay members on the roll of Presbytery except those appointed as Designated Lay Ministers;~~~~
- ~~(c) in any meeting of a Conference, or the General Council, 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 or Designated Lay Ministers, and at least one-third (1/3) shall be lay persons except those appointed as Designated Lay Ministers; and~~
- ~~(d) in any other meeting, including a meeting of the Executive or the Sub-Executive of a Presbytery, a Conference, or the General Council, of those entitled to vote, the lesser of twenty (20) persons and one-third (1/3).~~

~~Corresponding members shall not be counted in determining whether a quorum be present.~~

General

004.1 Quorum. In any meeting of a court or committee, there shall be a quorum present of those entitled to vote. Except where another number or a specific composition is provided in these By-Laws, a quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.

Congregation

112.1 Quorum. In any meeting of the Pastoral Charge or Congregation, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.

### Session

144. Quorum. In any meeting of the Session, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. A quorum for the Session shall also require the attendance of one of the following:

- (a) a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
- (b) a Designated Lay Minister who has been recognized by a Presbytery and appointed to the Pastoral Charge;
- (c) the Pastoral Charge Supervisor; or
- (d) an appointee of the Presbytery.

### Committee of Stewards

160.1 Quorum. In any meeting of the Committee of Stewards, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.

### Official Board

182.1 Quorum. In any meeting of the Official Board, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. A Quorum for the Official Board shall also require the attendance of one of the following:

- (a) a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
- (b) a Designated Lay Minister who has been recognized by a Presbytery and appointed to the Pastoral Charge;
- (c) the Pastoral Charge Supervisor; or
- (d) an appointee of the Presbytery.

### Church Board

201.1 Quorum. In any meeting of the Church Board, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. A Quorum for the Church Board shall also require the attendance of one of the following:

- (a) a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
- (b) a Designated Lay Minister who has been recognized by a Presbytery and appointed to the Pastoral Charge;
- (c) the Pastoral Charge Supervisor; or
- (d) an appointee of the Presbytery.

### Church Council

218.1 Quorum. In any meeting of the Church Council, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to

vote, whichever is less. A Quorum for the Church Council shall also require the attendance of one of the following:

- (a) a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
- (b) a Designated Lay Minister who has been recognized by a Presbytery and appointed to the Pastoral Charge;
- (c) the Pastoral Charge Supervisor; or
- (d) an appointee of the Presbytery.

### Presbytery

304 Quorum. In any meeting of a Presbytery, one of the two following options for quorum is required as adopted for the Pastoral Year by motion of the Presbytery:

- (a) (i) 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  
(ii) 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) not less than one-fifth (1/5) of those entitled to vote, of whom:
  - (i) at least one-third (1/3) shall be members of the Order of Ministry or Designated Lay Ministers, and
  - (ii) at least one-third (1/3) shall be lay members on the roll of Presbytery except those appointed as Designated Lay Ministers.

Existing paragraph 304 to be renumbered as 305.

### Presbytery Executive

322 Executive.

- (a) there shall be an Executive in order to continue the work of the Presbytery between regular meetings.
- (b) The Executive shall consist of at least five (5) persons, of whom at least one (1) shall be a lay person other than a Designated Lay Minister, and at least one (1) shall be a member of the Order of Ministry or a Designated Lay Minister. If the Executive consists of more than five (5) persons, the proportion of lay members shall be maintained.
- (c) In any meeting of the Presbytery Executive, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.
- (d) The Executive has all of the duties and powers of the Presbytery unless the Presbytery otherwise determines.
- (e) When the Executive acts for the Presbytery between regular meetings, its actions shall be reported to the Presbytery for information and for record in the minutes.

### Presbytery Sub-Executive

373 Sub-Executive. Unless the Presbytery otherwise determines, the Executive may appoint a Sub-Executive with such of its duties and powers, exercisable between meetings of the Executive, as the Executive shall determine. In any meeting of the Presbytery Sub-Executive, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. The actions of the Sub-Executive shall be reported through the Executive to the Presbytery for information and for record in the minutes.

### Presbytery Commission

374 Commission. The Presbytery or its Executive may act by Commission. In any meeting of a Commission, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. The Commission shall report its decision to the appointing body in keeping with its terms of reference for record in the minutes. Such decision is not debatable.

### Conference

403 Quorum. In any meeting of the Conference, the following quorum shall be required:

- (a) not less than one-fifth (1/5) of those entitled to vote;
- (b) members of the Order of Ministry and Designated Lay Ministers, who shall number at least 1/3 of those present;
- (c) lay members except for Designated Lay Ministers, who shall number at least 1/3 of those present; and
- (d) members from at least two (2) Presbyteries.

### Conference Executive

426 Executive.

- (a) there shall be an Executive in order to continue the work of the Conference between regular meetings;
- (b) in any meeting of the Conference Executive, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less;
- (c) The Executive shall have such duties and powers as the Conference may determine;
- (d) When the Executive acts for the Conference between its regular meetings, the actions shall be reported to the Conference for information and for record in the minutes; and
- (e) The powers of the Executive do not extend to the items expressly excluded in subsections 423(a) and 430(a).

### Conference Sub-Executive

436.1 Sub-Executive. Unless the Conference otherwise determines, the Executive may appoint a Sub-Executive with such of its duties and powers, exercisable between meetings of the Executive, as the Executive shall determine. In any meeting of the Conference Sub-Executive, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. The actions of the Sub-Executive shall be reported through the Executive to the Conference for information and for record in the minutes.

### Conference Commission

437 Commission. The Conference or its Executive may act by Commission. In any meeting of a Commission, the following quorum shall be required: the lesser of twenty (20) persons or one-third (1/3) of those entitled to vote. The Commission shall report its decision to the appointing body in keeping with its terms of reference for record in the minutes. Such decision is not debatable. The powers of such Commission do not extend to the items expressly excluded in subsections 423(a) and 430(a).

General Council

500.1 Quorum. In any meeting of the General Council, the following quorum shall be required:

- (a) not less than one-fifth (1/5) of those entitled to vote;
- (b) members of the order of ministry and Designated lay Ministers, who shall number at least 1/3 of those present; and
- (c) lay members except for Designated Lay Ministers, who shall number at least 1/3 of those present.

Executive of the General Council

520.1 Quorum. In any meeting of the Executive of the General Council, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.

Sub-Executive of the General Council

526 Sub-Executive. At the triennial meeting of the General Council, after the appointment of the Executive of the General Council, the Executive shall appoint a Sub-Executive. In any meeting of the Sub-Executive of the General Council, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.

The Sub-Executive shall have such of the duties and powers of the Executive, exercisable between meetings of the Executive, as the Executive shall determine. The powers of the Sub-Executive do not extend to the items expressly excluded in subsection 506(b) and section 602. The actions of the Sub-Executive shall be reported through the Executive to the General Council for information and for record in the minutes.

General Council Commission

527 Commission. The General Council or its Executive may act by Commission. In any meeting of a Commission, the quorum shall be the lesser of twenty (20) persons or one-third (1/3) of those entitled to vote. The Commission shall report its decision to the appointing body in keeping with its terms of reference for record in the minutes. Such decision is not debatable.

**Motion: Warren Vollmer/Daniel Reed****GC41 2012 - 031(a)**

That GCE9 be referred to the Executive of the General Council.

**Defeated****Motion Warren Vollmer/Tyler Powell****GC41 2012 - 031(b)**

That the 41st General Council 2012 adopt GCE9 as originally presented.

**Carried****SK2 – Including Persons Living with Mental Health Issues****Motion: Teresa Burnett-Cole/Ian Schweitzer****GC41 2012 - 032**

That the 41st General Council 2012 direct the General Secretary, General Council to

- 1) request the federal Department of Health and the provincial and territorial ministries of health to increase funding to provide adequate mental health services for children, youth and adults;

- 2) request the provincial and territorial ministries of education and local school boards to include education on mental health issues and inclusiveness of students living with mental health issues as part of the curriculum; and
- 3) compile a bibliography of resources about mental health including those that are readily available on the Internet. In addition, that educational resources specifically for Congregations and those in positions of leadership be developed to enable churches to be compassionate, inclusive, and welcoming toward those living with mental health issues.

**Carried**

### **HAM8 – From Policy to Action**

**Motion: Warren Vollmer/ Keith Simmonds**

**GC41 2012 - 033**

That the 41st General Council 2012 direct the General Secretary, General Council to:

- 1) produce appropriate study material (such as for Lent or Advent or through *Mandate* magazine) that addresses the issue of poverty, homelessness and economic disparity in this country;
- 2) equip local Congregations and Pastoral Charges to actively engage in working toward creating changes that will help address the increasing needs of the most impoverished citizens in all parts of our country; and
- 3) to ask all to act through their elected representatives and appropriate agencies to address the need of our most vulnerable citizens.

**Carried**

The court agreed that the discussion process for proposals would be confined to five minutes for questions for clarification, then move to parliamentary procedure.

### **BC5 – Justice in Environmental Assessment Hearings**

**Motion: Lloyd Bruce/Gary Paterson**

**GC41 2012 - 034**

That the 41st General Council 2012 direct the General Secretary, General Council to issue a statement of concern that all current and future assessment hearings under both the National Energy Board and the Canadian Environmental Assessment Agency

- 1) exhibit a commitment to justice and compassion towards aboriginal neighbours affected by the proposed project;
- 2) ensure that the terms of reference encompass understanding of aboriginal cultures including their spirituality and relation to the land; and
- 3) ensure that the protection of the environment be weighted and valued as much as financial gain.

**Amendment: Ian Schwitzer/Marie-Claude Manga**

**GC41 2012 - 034(a)**

That the words in point 3: “be weighted and valued as much” be replaced with the words “be given far more consideration than”.

**Carried**

**Motion as Amended**

**GC41 2012 - 034(b)**

That the 41st General Council 2012 direct the General Secretary, General Council to issue a statement of concern that all current and future assessment hearings under both the National Energy Board and the Canadian Environmental Assessment Agency

- 1) exhibit a commitment to justice and compassion towards aboriginal neighbours affected by the proposed project;
- 2) ensure that the terms of reference encompass understanding of aboriginal cultures including their spirituality and relation to the land; and
- 3) ensure that the protection of the environment be given far more consideration than financial gain.

**Carried**

The court took a short refreshment break.

**ANCC1 – Northern Gateway Pipeline**

**Motion: Graham Brownmiller/Christopher Ferguson**

**GC41 2012 - 035**

That the 41st General Council (2012):

- 1) Publicly support the Native Ministries Council of British Columbia Conference in categorically rejecting construction of the proposed Enbridge Northern Gateway Pipeline; and
- 2) Direct the General Secretary, General Council to communicate this decision to all the courts of the church, to the Governments of Canada, Alberta and British Columbia, to Enbridge, and to all Canadians via media release to major media outlets.

**Amendment: Bill Calder/Ian Janke**

**GC41 2012 - 035(a)**

That the words in point 1: “proposed Enbridge Northern Gateway Pipeline” be replaced with the words “Enbridge Northern Gateway Pipeline as currently proposed”.

The proposed amendment was ruled out of order as it would change the intent of the proposal.

**Original Motion – Carried**

**MTU1 – Funding for Ministry Personnel Spiritual Growth and Direction**

**The Proposal read as follows:**

That the 41st General Council 2012 direct the Executive of the General Council to take steps to ensure that funding be provided for gatherings of ministry personnel for the purpose of spiritual growth and direction, in the same way as it is provided for Continuing Education.

Clarification was offered by Joan Smith of Manitou Conference that the proposal does not reflect the intention of the Conference. It was suggested that the proposal and the next one (BC1) be referred to the Reference and Council to work on and bring back in the evening session.

**BC1 – Added Compensation for Ministry Personnel for Spiritual Direction**

**The Proposal read as follows:**

That the 41st General Council 2012 instruct the Executive of the General Council to direct Congregations to add a minimum of \$400 to the compensation package for ministry personnel for the purpose of assisting ministry personnel to obtain regular spiritual direction (or some equivalent).

**Motion to Refer: Chris Ferguson/Mead Baldwin****GC41 2012 - 036**

To refer proposals MTU1 and BC1 to Reference and Council to prepare an alternate proposal for consideration by the Court following the dinner break.

**Carried****HAM2 – Our Buildings, Our Future – Beyond Bricks and Mortar****The Proposal read as follows:**

That the 41st General Council 2012 direct the Executive of the General Council to:

create or support the creation of a working group that combines the professional expertise of engineers, architects and building professionals who would provide their services with payment to cover their expenses (travel, food, accommodation and steno support) to assist local Congregations whose church buildings need/want upgrades to comply with current codes for energy conservation, accessibility and audio-visual systems to assist those with visual and hearing impairment.

The working group may begin as a “United Church only” entity but that it should be allowed to develop into an ecumenical project thus offering more opportunities for Christian outreach as well as offering engineers, architects and other building professionals, as well as corporate donors and material suppliers, a broader base of goodwill outreach.

**Motion to Refer: Paul Browning/Hugh Johnson****GC41 2012 - 037**

That proposal HAM2 be referred to the Executive of the General Council, and that the following suggestion accompany the referred proposal – “that priority be given to Native Ministries real property”.

**Carried****MNWO2 – Gossip****Motion: Rose Ann Vita/Susanne Vanderlugt****GC41 2012 - 038**

That the 41st General Council 2012

- 1) take a stand against the spreading of gossip in the same manner that it has taken a stand against gambling and other evils of society; and
- 2) direct the General Secretary, General Council to:
  - 1) encourage Congregations to seek ways to raise awareness of the harmful aspects of gossip; and
  - 2) encourage Congregations to open discussion regarding how to differentiate between gossip and a caring pastoral conversation.

**Amendment: Tyler Powell/Piotr Strzelecki****GC41 2012 - 038(a)**

That the words “gambling and” be struck from point 1.

**Carried****Motion: Gerald Hobbs/ Hugh Johnson****GC41 2012 - 038(b)**

That MNWO2 be referred to the General Secretary, General Council.

**Defeated**

**Amendment: Ian Janke/Ian Schweitzer****GC41 2012 - 038(c)**

That the word “malicious” be inserted before “gossip” in point 1.

**Defeated****Motion as Amended****GC41 2012 - 038(d)**

That the 41st General Council 2012

- 1) take a stand against the spreading of gossip in the same manner that it has taken a stand against other evils of society; and
- 2) direct the General Secretary, General Council to:
  - 1) encourage Congregations to seek ways to raise awareness of the harmful aspects of gossip; and
  - 2) encourage Congregations to open discussion regarding how to differentiate between gossip and a caring pastoral conversation.

**Carried**

Bill Doyle offered grace before dinner. The court reconvened at 7:15 p.m.

The court returned to the matter of the referred proposals MTU1 and BC1 and heard the report of Reference and Council. The resulting Proposal was entitled Composite Green 2.

**Composite Green 2****Motion: Graham Brownmiller/Tyler Powell****GC41 2012 - 039**

That the 41st General Council 2012 decide as policy:

- to recognize the importance of regular spiritual direction (or some equivalent) and spiritual growth for Ministry Personnel similar to how we recognize the importance of Continuing Education;
- to change the Salary and Allowance Schedule to include four hundred dollars (\$400) in addition to the Continuing Education Allowance so that Ministry Personnel may obtain regular spiritual direction;
- to direct the General Secretary, General Council to encourage the Presbyteries/Districts to create at least annual gatherings of Ministry Personnel for spiritual growth;
- and that no action be taken on MTU1 and BC1

**Amendment: Jim Jackson/Robert Buchanan****GC41 2012 - 039(a)**

That point two be deleted.

**Carried****Amendment: Paul Browning/Glenda McMillian****GC41 2012 - 039(b)**

That the words “at least annual” be replaced by the word “regular”.

**Carried****Motion as Amended:****GC41 2012 - 039(c)**

The 41st General Council 2012 decide as policy:

- to recognize the importance of regular spiritual direction (or some equivalent) and spiritual growth for Ministry Personnel similar to how we recognize the importance of Continuing Education;

- to direct the General Secretary, General Council to encourage the Presbyteries/Districts to create regular gatherings of Ministry Personnel for spiritual growth;
- and that no action be taken on MTU1 and BC1

**Carried**

**MAR4 – Review of Centralized Pastoral Charge Payroll Program**

**Motion: Keith Simmonds/Cathy Collins-Barker**

**GC41 2012 - 040**

That the 41st General Council 2012 direct the General Secretary, General Council, to conduct a thorough review of the centralized Pastoral Charge payroll system within the next triennium to determine costs and benefits (financial and otherwise) experienced by employees and Pastoral Charges and communicate the results of that review to the entire church.

**Defeated**

**Amendment: Jim Kenney/Adam Brown**

**GC41 2012 - 040(a)**

That the word “conduct” be replaced by the word “ensure”.

**Defeated**

**Amendment: Lloyd Bruce/Guy Matthews**

**GC41 2012 - 040(b)**

That the words “and the General Council Office” be inserted after the words “Pastoral Charges”.

**Defeated**

A vote took place on the motion to adopt the proposal as originally presented.

**Defeated**

**GC41 2012 - 040(c)**

**Cathy Hamilton/Patricia Whitton**

**GC41 2012 - 040(d)**

That MAR4 be received for information and that no further action be taken.

**Carried**

**GCE2h – REF GS55h 2011– Terms of Reference for M&P Committees**

**Motion: Jim Jackson/Teresa Burnett-Cole**

**GC41 2012 - 041**

That the 41st General Council 2012 adopt the policy that each Pastoral Charge be given the flexibility to establish the membership and meeting requirements for its Ministry and Personnel Committee as long as the responsibilities of that committee under the current by-laws are fulfilled.

**Carried**

**GCE2k – REF GS55k 2011 – Chair of Meetings of Congregational Trustees**

**Motion: Warren Vollmer/Sarah Piper**

**GC41 2012 - 042**

That the 41st General Council 2012 approve the policy that the trustees present at a meeting of a Congregational Board of Trustees have the right to appoint a chair for the meeting in the absence of the settled or appointed member of the Order of Ministry, recognized Designated Lay Minister, pastoral charge supervisor or any appointed deputy.

**Carried**

**GCE2m – REF GS55m 2011 Notification Re: Discontinued Lay Ministry Appointment List**  
**Motion: Jim Jackson/Daniel Reed** **GC41 2012 - 043**

That the 41st General Council 2012 approve the deletion of section 368(b) from the by-laws.

Carried

The court agreed to extend the Commission meeting to 9:30 p.m.

**GCE2s – REF GS55t 2011 – Police Record Checks**

**Motion: Cathy Hamilton/Robert Buchanan**

**GC41 2012 - 044**

That the 41st General Council 2012 direct that

- 1) a policy be developed on the United Church's duty of care and the importance of police records checks;
- 2) the draft policy be submitted to the 42nd General Council 2015 for consideration; and
- 3) the procedural requirements for police records checks be removed from the by-laws and made available in a resource document from the General Council office.

Carried

**GCE2u – REF GS56c 2012 – Distribution of Funds by Disbanding Congregations**

**Originating Body: The Executive of the General Council**

**Motion: Diane Blanchard/barb janes**

**GC41 2012 - 045**

That the 41st General Council 2012 adopt a policy that a disbanding Congregation must use its assets for the mission of the Congregation or the wider United Church, and only with the approval of the Presbytery.

Carried

**GCE2ab – REF GS56j 2012 – Licensed Lay Worship Leaders**

**Motion: Alan Boyd/David Root**

**GC41 2012 - 046**

That the 41st General Council 2012 direct that:

- 1) a draft policy be developed as to the purpose and role of Licensed Lay Worship Leaders for inclusion in the by-laws;
- 2) the draft policy be submitted for consideration by the 42nd General Council 2015;
- 3) the process for becoming a Licensed Lay Worship Leader be deleted from the by-laws and moved to a resource document available from the General Council office; and
- 4) the General Secretary, General Council ensure that this work is initiated.

Carried

**GCE2ac – REF GS56k 2012 – Settlement for Pastoral Charges Not in Compliance with Pastoral Relations**

**Motion: Hugh Johnson/Ryan McNally**

**GC41 2012 - 047**

That the 41st General Council 2012 adopt the policy that the Conference Settlement Committee not be required to settle a member of the Order of Ministry to a pastoral charge that:

- 1) has not enrolled in the pastoral charge payroll service;
- 2) is enrolled in the pastoral charge payroll service but is in arrears of payment; or
- 3) is in arrears in group insurance contributions.

It was moved by Rose Ann Vita that the words “and or benefits” be inserted after the word “payment” in point 2. However, because there was no seconder to the amendment no further action could be taken.

### **Original Motion – Carried**

#### **GCE2af – REF GS56q 2012 – Grounds for a 363 Review**

**Motion: Paul Browning/Elizabeth Stevenson**

**GC41 2012 - 048**

That the 41st General Council 2012 approve the deletion from the by-laws of the second ground on which the Presbytery may conduct a review of the ministry personnel: “the failure of Ministry Personnel to maintain the peace and welfare of the church”.

**Amendment: Daniel Reed/Angela Forbes**

**GC41 2012 - 048(a)**

That the wording be changed by striking the words “peace and”.

**Defeated**

### **Original Motion – Carried**

The Order of the Day was reached. The court agreed to extend the order of the day to 10:30 p.m.

#### **BQ1 – Assistance with Charity Returns**

That the 41st General Council 2012 direct the General Secretary, General Council to examine how the General Council office might ease the burden of completing the annual Charities Returns, for Congregations and Pastoral Charges of The United Church of Canada.

**Motion: Patricia Whitton/Hugh Johnson**

**GC41 2012 - 049**

That BQ1 be received for information and that no further action be taken.

**Carried**

#### **LON3 – Proposal to Address Systemic Inequality in Clergy Compensation**

**Motion: Marie-Claude Manga/Daniel Reed**

**GC41 2012 - 050**

That the 41st General Council 2012 direct the Executive of the General Council to

- 1) refocus on the reality of the gender wage gap;
- 2) look at intersecting issues for:
  - a) racially identified ministry personnel;
  - b) lesbian, gay, bi-sexual, transgendered, two-spirited and questioning ministry personnel;
  - c) differently-abled ministry personnel;
  - d) ministry personnel who speak English as a second language; and
  - e) ministry personnel who face systemic forms of discrimination such as ageism; and
- 3) discern practical measures to continue to address systemic inequality (i.e., education of ordinands, commissionands, Ministry and Personnel committees, Pastoral Relations Committees, etc.), provide staffing support from Conference Personnel Ministers (or equivalent) for clergy negotiating a call, etc.; and establish clear guidelines on clergy compensation packages including optional benefits that might be negotiated.

**Carried**

**MTU2 – Program of Debt/Loan Repayment for Ordered Ministry Personnel**

That the 41st General Council 2012:

- 1) recognize that the ordered minister has incurred significant prepaid legitimate costs necessary to function in their capacity, on behalf of the Church by the time of ordination/commissioning; and
- 2) direct the General Secretary, General Council to develop a program of repayment of the debt/loans for newly ordained/commissioned ministry personnel.

**Motion: Adam Brown/Warren Vollmer**

**GC41 2012 - 051**

That MTU2 be referred to the Executive of the General Council for further study.

**Carried**

**GCE8 – REF GS65 2012 – Termination of Pastoral Relationship with or without Cause**

**Motion: Teresa Burnett-Cole/Graham Brownmiller**

**GC41 2012 - 052**

That the 41st General Council 2012

- 1) revise section 046.1 of the By-laws as follows:
 

046.1 Pastoral Charge Decision to Request Ending of Pastoral Relationship. A Pastoral Charge may, by decision of a meeting of the Pastoral Charge, request ending of a pastoral relationship. The meeting shall be called and convened in accordance with sections 047, 048, and 049. The decision shall be made by a majority vote of those in full membership who are present and voting. The decision shall propose an effective date at least ninety (90) days following the date of the meeting. The decision may propose an earlier effective date, subject to the approval of the Presbytery. The secretary of the meeting shall immediately give notice of the decision to: each Ministry Personnel in pastoral relationship with the Pastoral Charge; all employees of the Pastoral Charge; and the Secretary of the Presbytery. The Presbytery shall make a decision on the Pastoral Charge's request to end the pastoral relationship; and
- 2) delete section 045 from the by-laws.

**Carried**

**BQ3 – Prophecy and Empire**

That the 41st General Council 2012

- 1) recognise the emergence of new social movements, which specifically challenge the neo liberal Empire;
- 2) direct the Executive of the General Council to mobilise the people of The United Church of Canada (at every level) to embody prophetic and liberating values; and
- 3) direct the General Secretary, General Council to call upon The United Church of Canada's ecumenical and other partners to mobilise in a similar fashion.

**Motion: Paul Browning/Brad Trecartin**

**GC41 2012 - 053**

That BQ3 be received for information.

**Defeated**

**Motion: Warren Vollmer/Mariko Bown-Kai**

**GC41 2012 - 053(a)**

That the 41st General Council 2012 adopt BQ3.

**Carried**

The co-chairs asked what the will of the court was for the last four motions. It was agreed to finish the work assigned to the Commission.

**GCE2ag – REF GS56r 2012 – Members of Joint Search Committee**

**Motion: Lloyd Bruce/Jim Jackson**

**GC41 2012 - 054**

That the 41st General Council 2012 approve the policy that the Pastoral Charge be given the flexibility to elect the people it considers most suitable for its joint search committee, whether full members, members or adherents.

**Carried**

**GCE2ah – REF GS56s 2012 – Warrant to Covenant**

**Motion: Alan Boyd/Elizabeth Stevenson**

**GC41 2012 - 055**

That the 41st General Council 2012 approve the deletion of the term “warrant to covenant” from the by-laws.

**Carried**

**GCE2ao – REF GS56ab 2012 – Presbytery Calling Congregational Meetings**

**Motion: Jim Jackson/Lloyd Bruce**

**GC41 2012 - 056**

That the 41st General Council 2012 adopt the policy that when the Presbytery calls a meeting of the Pastoral Charge, Congregation, Official Board, Church Board or Church Council, the notice of the meeting be read by the pastoral charge supervisor or, if there is no pastoral charge supervisor, another member of the Presbytery other than the ministry personnel settled or appointed to the Pastoral Charge.

**Carried**

**GCE2as – REF GS56la 2012 – Appointing a New General Secretary**

**Motion: Mark Marshall/Jim Marshall**

**GC41 2012 - 057**

That the 41st General Council 2012 adopt the policy that the Executive of the General Council be empowered to appoint a General Secretary.

**Amendment Adam Brown/Beth Johnston**

**GC41 2012 - 057(a)**

That the phrase “and that the choice be affirmed by the next General Council” be added at the end of the proposal.

**Defeated**

**Original Motion – Carried**

The stewards were thanked for their work. Appreciation was shown with applause.

**Motion to adjourn Brenda Kersell/Joan MacLeod**

that the Green Commission adjourn.

**Carried**

Rick Balson sent the Commission forth with words of commissioning.

The Commission adjourned at 10:35 p.m.

**ORANGE COMMISSION  
Azrieli Theatre Room AT 101  
Tuesday, August 14, 2012**

**Present:** For the list of members of the Orange Commission see pages 133–34.

The co-chairs, Doug Martindale and Florence Sanna, welcomed the Commissioners to the Orange Commission and introduced the Commission Team.

**Procedural Motions**

**Motion: Karen Hilfman Millson/Susan Cameron**

**GC41 2012 - 058**

**Bounds of the Court**

That the bounds of the Orange Commission be the Azrieli Theatre Room AT 101, at Carleton University, Ottawa, Ontario.

**Carried**

**Motion: Karen Hilfman Millson/Susan Cameron**

**GC41 2012 - 059**

**Administrative/Volunteer Staff**

That the projectionist for this meeting of the Orange Commission be Jean Wilson and the minute secretary for this meeting be Joan MacGillivray.

**Agenda**

That the agenda as circulated be accepted and approved by the Orange Commission as its agenda, on the understanding that the agenda may be changed, as necessary by the action of the Commission or the recommendation of the Business Committee.

**Carried**

Denis Ashby led in prayer.

**Consent (Orange 2)**

**Motion: Cyndi Price/Wilson Gonese**

**GC41 2012 - 060**

That the 41st General Council 2012 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:

**MTU3 – Full Member Status for Conference-Elected Alternate Executive of the General Council representatives**

That the 41st General Council 2012 direct the Executive of the General Council to ensure that Conference-elected alternates to the General Council Executive be afforded full member status, when called upon by Conferences to attend meetings of the Executive of the General Council.

**TOR4 – Election of General Council Commissioners – President-Elect/Leading Elder**

That the 41st General Council 2012 authorize a remit to change Basis of Union 8.3.1 by adding the words “President or” and “Leading Elder or” to read “the President or President-Elect or the

Leading Elder or Leading Elder-Elect of each Conference, who shall be *ex officio* Commissioners”.

~~**TOR5 – Election of General Council Commissioners Designated Lay Ministers Section 423(a) of The Manual (2010)**~~

~~**ANW1 – The Granting of the Right to Administer Sacraments to All Diaconal Ministers at the Time of Their Commissioning**~~

**MNWO5 – Sacraments Elders**

That the 41st General Council 2012 remove the restriction on the number of Sacraments Elders per pastoral charge and direct the General Secretary, General Council to implement.

**GCE3 – REF GS60 2012 – Definition of “Sexual Abuse”**

That the 41st General Council 2012 approve the relocation of the definition of “Sexual Abuse” from Section 001 to Section 073(a) of the By-laws, with the existing paragraphs of Section 073 to be re-lettered accordingly.

**GCE4 – REF GS61 2012 – Definition of “Party”**

That the 41st General Council 2012 approve the deletion of “Party” from Section 001 of the by-laws and add a new paragraph to Section 075 of the by-laws as follows:

075 (e) The Formal Hearing Committee shall determine the parties to the Formal Hearing. In the case of a complaint, those parties shall be the complainant and respondent and may include another party or parties at the discretion of the Formal Hearing Committee

[existing paragraph 075(e) and subsequent paragraphs to be re-lettered accordingly]

**The Consent Motion Orange 2 – Carried.**

**BC3 – Expand the Structure and Scope of the United Church Interfaith Partner Relations**

~~**GCE2as – REFGS561a 2012 Appointing a New General Secretary**~~

Salama Helinka, a guest, addressed the Commission on what is already being done including work with Islamic and Muslim organizations.

**Motion: Ted Harrison/Lori Beth Sheffield-Bowles**

**GC41 2012 - 061**

That the 41st General Council 2012 direct the General Secretary, General Council to broaden and diversify both formal and informal interfaith partnerships and relationships to:

- 1) pursue strengthened dialogue and action with Islamic and Jewish organizations willing to work in accord with the United Church in relation to Israel/Palestine, both in Canada and worldwide; and

**Motion to Amend: Sally Boyle/Don Uhryniw**

**GC41 2012 - 061(a)**

That the 41st General Council 2012 direct the General Secretary, General Council to broaden and diversify both formal and informal interfaith partnerships and relationships to:

- 1) pursue strengthened dialogue and action with Islamic organizations willing to work in accord with the United Church's ~~evolving policies~~ in relation to Israel/Palestine, both in Canada and worldwide; and
- 2) pursue strengthened dialogue and action with Jewish organizations willing to work in accord with the United Church's ~~evolving policies~~ in relation to Israel/Palestine, both in Canada and worldwide.

**Carried**

The Commission continued further discussion around this proposal. As a result of the additional discussion, the following action was taken.

**Motion: Karen Hilfman Millson/Breanna Redden-Kelly** **GC41 2012 - 061(b)**  
To receive Proposal BC3 – Expand the Structure and Scope of the United Church Interfaith Partner Relations for information and take no action.

**Carried****TOR6 – Election of General Council Commissioners Change of Eligibility**

**Motion: Darrell Reine/Jennifer Canning** **GC41 2012 - 062**

That the 41st General Council 2012

1. approve that candidates and students who are serving in other than their home Conference as Ministry Personnel at the time of election and at the time of the convening of the General Council be eligible for election as Commissioners by the Conference in which they are serving; and
2. that the General Secretary, General Council be directed to make the necessary changes.

**Carried****ANW2 – Child Poverty Needs to Be the Concern of Everyone**

**Motion: Edison Bardock/Sally Boyle** **GC41 2012 - 063**

That the 41st General Council 2012 direct the Executive of the General Council to develop strategies to enable all members and adherents of The United Church of Canada to take action in collaboration with all levels of government, the business community and the community of non-profit organizations and partners to address child poverty in Canada.

**Carried****MNWO3 – Review of Harassment Prevention Policies**

**Motion: Scott Gale/Brenda Nesbitt** **GC41 2012 - 064**

That the 41st General Council 2012 direct the Executive of the General Council to review and amend as necessary all policies, procedures and guidelines with regard to Harassment and Workplace Violence as identified in 3.4 of the *Human Resources Policy Manual* of The United Church of Canada and in *Sexual Abuse Prevention and Response Policy and Procedures (April 2011)* and the recording and reporting mechanisms associated with them to ensure consistent equitable treatment and appropriate confidentiality for the complainant and the respondent through all the courts of the church.

**Motion: Lynn Godfrey/Bill Rogers****GC412012 - 064(a)**

To take no action on MNWO3 Review of Harassment Prevention Policies

**Carried****HAM4 – Pension Plan Changes**

Charlie Black, chair of the Pension Board, reviewed the challenges and Alan Hall gave the context of the proposal.

**Motion: Don Graney/Lorraine Hill****GC41 2012 - 065**

To refer HAM 4 to the Executive of the General Council.

**Defeated****Motion: Karen Medland/Ruth Wright****GC41 2012 - 065(a)**

That the 41st General Council 2012 direct the Executive of the General Council to:

- 1) phase in over a multi-year time frame the dramatic increase in contributions from both Pastoral Charges and Active Pension Plan members that had been planned for 01 January 2013; and

**Motion: Brian Cornelius/Edison Bardock****GC41 2012 - 065(b)**

To take no action on #1

**Carried****Motion: Karen Medland/Ruth Wright****GC41 2012 - 065(c)**

That the 41st General Council 2012 direct the Executive of the General Council to:

- 2) facilitate the organization of all members of the Pension Plan in order that they routinely elect from amongst themselves a Permanent Members' Advisory Committee to be heard by the Pension Board and the Executive of the General Council prior to any change in the Pension Plan.

**Motion: Edison Bardock/Tom Holmes****GC41 2012 - 065(d)**

To take no action on #2

**Carried****HAM9 – Pension Contributions**

Alan Hall reviewed the costs related to maintaining the pension plan.

**Motion: Leslie MacDonald/Ralph Wushke****GC41 2012 - 066**

That no action be taken on HAM 9 Pension Contributions.

**Defeated****Motion: Shanna Bernier/Lori Beth Sheffield-Bowles****GC41 2012 - 066(a)**

That the 41st General Council 2012 directs the Executive of the General Council to explore the establishment of a policy requiring Pastoral Charges served by retired supply ministers to contribute ~~the employer portion~~ an administrative charge to the United Church Pension Plan.

**Carried**

**Orange 1 – MAR3 M&O4**

Catherine Anderson was given permission by the Business Committee to speak on this proposal.

Orange 1 was introduced and discussed and Reference in Council was requested to assist the court with new wording. The reworded proposal was presented as Orange 3.

**Orange 3****Motion: Don Uhryniw/Andrew Fletcher-Cook****GC41 2012 - 067**

That the 41st General Council 2012 expresses a deep concern that Goldcorp Inc. continues to fail to meet The United Church of Canada Social and Environmental Screening Criteria (2006) that states: *The Church will avoid investing in any company that 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, or in fines, civil penalties, or civil suits related to the company's activities*
- *has ignored or failed to take into account the needs, interests, and rights of aboriginal communities affected by its operations or planned operations or*
- *has been implicated, through its international operations, in the violation of human rights.*

As such, the 41st General Council 2012 directs the General Secretary, General Council to create and publish a statement that appropriately expresses these concerns and requests all courts of the church and the investment bodies (Pension Board, Foundations, etc.) for which they have oversight to examine their investment policies and take action, which may include divestment, management engagement or other actions that may be deemed appropriate.

and take no action on Orange 1, M&O4 and MAR3.

**Carried**

**M&O1 – From Province to Province: The Beaconsfield Initiative January 1–12, 2012; Strengthening Partnerships and Studying the Impact of Canadian Mining Interests in the Philippines**

Patricia Lisson and Guy Lin Beaudoin, Commissioners from another Commission, addressed the Commission and shared a few points.

**Motion: Arlen Bonnar/Angelika Piché****GC41 2012 - 068**

That the 41st General Council 2012, in order to continue the work of the Beaconsfield Initiative in the Cordillera region in the Philippines, direct the Executive of the General Council and General Secretary, General Council to:

1. call for the following,
  - a) the end of the vilification and human rights violations of people and people's organizations.;
  - b) the immediate release of the 347 political prisoners;
  - c) the end of illegal arrest and imprisonment of people;
  - d) the end of abuse, violence, and sex crimes against women in indigenous communities as practiced by the military; and

- e) the protection of the ancestral lands and resources from destructive large scale mining and all projects affecting indigenous communities; and
2. take the following actions:
- a) develop a properly worded petition, with 25 accompanied signatures (to be developed in consultation with the Beaconsfield Initiative), to be distributed to all of its congregations and ministry sites, which will be hand delivered to every member of Parliament demanding the regulation of Canadian mining companies and their practices abroad. In addition, to invite Kairos and all our national Church partners and NGO's to join in this campaign, to be completed by December 1, 2012;
  - b) encourage our membership and lobby the Canadian government to boycott and divest from any companies who use and employ private militias or security forces, trained and equipped by the Armed Forces of the Philippines. And encourage Kairos and other Church partners to do the same; and
  - c) increase funding and support for the National Council of Churches of the Philippines, United Church of Christ in the Philippines, Regional Ecumenical Council of the Cordillera, Cordillera Peoples Alliance and the Cordillera Human Rights Alliance, who have been long term partners, allowing them to expand their capacity to report on human rights violations, extra judicial killings, enforced disappearances, violence against women and children, the treatment of indigenous populations, the militarization of communities and monitor Canadian Mining applications and interests.

**Carried**

**SK4 – Reverse the Decision to Make 67 the Minimum Age for Application for Old Age Security and Guaranteed Income Supplement Benefits**

**Motion:**

**GC41 2012 - 069**

That the 41st General Council 2012 call upon the Government of Canada to reverse their decision to make age 67 the minimum age for application for Old Age Security (OAS) and Guaranteed Income Supplement (GIS) benefits and direct the General Secretary, General Council to communicate this stance.

**Carried**

**TOR5 – Election of General Council Commissioners Designated Lay Ministers Section 423(a)i of *The Manual (2010)***

**Motion: Linda Parsons/Pat Edmonds**

**GC41 2012 - 070**

That the 41st General Council 2012 authorize a remit to change Basis of Union 7.6.8 by deleting the words “with the proportion of each being determined by their numbers”.

**Carried**

**ANW1 – The Granting of the Right to Administer Sacraments to All Diaconal Ministers at the Time of their Commissioning**

The co-chair shared some of the comments received from Commissioners not in the Orange Commission.

**Motion: Sally Boyle/Edison Bardock****GC41 2012 - 071**

That the 41st General Council 2012 refer ANW1 “The Granting of the Right to Administer Sacraments to all Diaconal Ministers at the Time of their Commissioning” to the Executive of the General Council.

**Carried****HAM3 – Full-Time Employment**

The Proposal read:

That the 41st General Council 2012 recommend to Presbyteries through their ‘Oversight of Pastoral Charges’ (Section 330-337 in *The Manual 2010*) to encourage, to the best of its ability, full time employment for paid accountable ministers within its bounds.

**Motion: Mary Jo Tracy/Erin Todd****GC41 2012 - 072**

That the 41st General Council 2012 refer HAM 3 “Full time Employment” to the Executive of the General Council.

**Carried****GCE5 – REF GS62 2012 – Appeals and “Directly Affected Parties”****Motion: Ted Harrison/Jordan Cantwell****GC41 2012 - 073**

That the 41st General Council 2012 amend the current section 076(n) of the by-laws as follows:

076 (n) Preliminary decisions. Before any appeal may be heard, the Appeal Committee or, in the case of an appeal to the Judicial Committee of the General Council, its Executive, shall review the written statements referred to in subsections (h) and (j) above, and shall make the following decisions:

- i. a decision whether the appellant is directly affected by the decision so as to give the appellant standing to appeal as referred to in subsection (b); and
- ii. if the decision in i. above is affirmative, a decision either to refuse to hear the appeal because it does not meet the grounds for an appeal or to proceed to hear the appeal.

Notice of such decision shall be given in writing to the Parties concerned and, in the case of a decision to refuse to hear the appeal, shall include the reasons for such decision. Such decisions are not subject to appeal.

**Carried****GCE13 – REF PCPMM18 2012 – Associate Relationships with Migrant Church Communities****Motion: Yvonne Wright/Amber Ing****GC41 2012 - 074**

That the 41st General Council 2012

1. approve the following policy and definitions to be added to *The Manual*:

*Associate Relationship*: identifies the framework of the covenanted relationship by Mutual Agreement/Understanding between the General Council of The United Church of Canada and a denomination, external to Canada, associated with the World Methodist Council, the World Communion of Reformed Churches or a partner denomination through the global partnership program of The United Church of Canada.

*Associate Membership*: identifies a covenanted relationship between The United Church of Canada and a migrant community congregation or ministry under the “*Associated Relationship*” category, seeking to be in relationship with The United Church of Canada. Associate Membership status may also, in exceptional circumstances, be established with individual migrant congregations. Policies and Guidelines for establishing Associate Membership agreements will be determined from time to time by the Executive of General Council.

*Ministry Personnel (Associate Relationship)* identifies individuals who are in formal ministry leadership in Associate Relationship congregations or ministries. This recognition will be separate from formal processes of admission; will include full membership in the presbytery in which the Associate Congregation is located; be dependent upon assignment as ministry personnel of the Associate Congregation or ministry, and other terms as from time to time adopted by the Executive of the General Council.

2. Authorize a Category 2 Remit.

**Carried**

The co-chairs expressed thanks to everyone for their help and the court expressed their appreciation for the work of co-chairs.

The Commission was adjourned.

**PURPLE COMMISSION**  
**Azrieli Theatre Room AT 302**  
**Tuesday, August 14, 2012**

**Present:** For a list of members of the Purple Commission see page 134.

The co-chairs welcomed Commissioners and expressed appreciation for the important work to be done on behalf of the church.

The Commission Team was introduced:

Co-chairs – Charlotte Griffith and Larry Doyle

Minute Secretary – Susan Fortner

Conference Executive Secretary Supporting Co-chairs and Minute Secretary – David Hewitt

Projectionist – Larry Richardson

Conference Executive Secretary Supporting the Projectionist – Faith March-MacCuish

Reference and Counsel – Cindy Desilets and Greg Smith Young

**Procedural Motions**

**Motion: Arlyce Schiebout/Robin Wilkie**

**GC41 2012 - 075**

**Bounds of the Court**

That the bounds of the Purple Commission be the Azrieli Theatre Room AT 302, at Carleton University, Ottawa, Ontario.

**Carried**

**Motion: Karen Kowal/Catherine Stewart Savage**

**GC41 2012 - 076**

**Administrative/Volunteer Staff**

That the projectionist for this meeting of the Purple Commission be Larry Richardson and the minute secretary for this meeting be Susan Fortner.

**Carried**

**Worship:** The Rev. Philip Kennedy (Maritime Conference) opened with prayer.

**Motion: Oliver Dingwell/ Elise Feltrin**

**GC41 2012 - 077**

**Adoption of Agenda**

That the agenda as presented be accepted and approved by the Purple Commission as its agenda, on the understanding that the agenda may be changed, as necessary by the action of the Commission or the recommendation of the Business Committee.

**Carried**

**Consent (Purple 1)**

**Motion: John Hurst/Brandon Mee**

**GC41 2012 - 078**

That the 41st General Council 2012 approve taking the actions requested in the following proposals and direct the Executive of the General Council either:

To take such action on Proposals;

Where action is required by another body or officer, to oversee the implementation of such action:

**MAR5 – Plain Language Handbook for the Sale of Property**

That the 41st General Council 2012 direct the General Secretary, General Council, to develop a comprehensive plain language handbook to assist Trustees and Pastoral Charges with the sale of buildings and other assets.

**MAR2 – Copyright Procedures for Worship Resources**

That the 41st General Council 2012 direct the General Secretary, General Council, to explore the creation of a single interface between congregations and copyright holders.

**The Consent Motion (Purple 1) – Carried.****GCE10 – REF GS68 2012 – Administration of Sacrament of Baptism in Emergencies****Motion: Steven Lowden/Dave Moors****GC41 2012 - 079**

That the 41st General Council 2012 adopt the policy that the Sacrament of Baptism may be administered to both children and adults in an emergency situation where it is not possible to obtain the prior consent of the Session (or equivalent).

**Carried****LON2 – Responsibility to Protect****Motion: John Brown/Art Buck****GC41 2012 - 080**

That the 41st General Council 2012 direct the Executive of the General Council to rescind its support for the second component of the policy and doctrine “Responsibility to Protect” (<http://www.united-church.ca/peace/disarmament/protect>) and that General Council itself reject the entire doctrine.

**Motion: Carolyn Woodall/RossBartlett****GC41 2012 – 080(a)**

That the 41st General Council 2012 refer the Proposal “Responsibility to Protect” to the General Secretary, General Council.

**Carried****GCE7 – REF GS64 2012 – General Council Review of Judicial Committee Decision:****Grounds****Motion: Guy Lin Beaudoin/Debbie Poirier****GC41 2012 - 081**

That the 41st General Council 2012 approve the following grounds for General Council reviews of Judicial Committee decisions, and direct that they be added to the by-laws:

Grounds for Review: The grounds for a review of a decision of the Judicial Committee are:

- i. the failure of the Judicial Committee to consider the matter as completely as practicable;
- ii. that the decision was not in accordance with the rules of natural justice;
- iii. that the decision was not reasonably able to be reached on the evidence;
- iv. that the decision was not in accordance with the Polity of the United Church; or
- v. the availability of evidence that could not reasonably have been adduced and that might be relevant.

**Carried**

**GCE6 – REF GS63 2012 – General Council Review of Judicial Committee Decisions:  
Options for Action**

**Motion: Steven Lowden/Virginia Coleman**

**GC41 2012 - 082**

That the 41st General Council 2012:

1. affirm the policy that the General Council may review but not rehear a decision of the Judicial Committee;
2. approve the deletion of the words “reverse” and “modify” in section 546 of the by-laws;
3. establish the policy that the General Council may suspend a decision of the Judicial Committee if the General Council decides to send the decision back to the Judicial Committee for further hearing; and
4. direct that the by-laws be amended accordingly.

**Carried**

**SK1– Acknowledgement of the Hardship of Rural Churches and Reinstatement of the Former Congregational Accountable Ministry Policy Allowing Congregational Accountable Ministers (CAMs) to Work up to 13.75 Hours**

The original proposal read as follows:

That the 41st General Council 2012 acknowledge the hardship that rural churches are going through and direct the Executive of the General Council to reinstate the former Congregational Accountable Ministry policy and allow Congregational Accountable Ministers (CAMs) to work up to 13.75 hours per week.

**Motion: Jane Doull/Ann Harbridge**

**GC412012 - 083**

That the 41st General Council 2012 acknowledge the hardship that rural churches are going through, and take no action on the second part of this proposal.

**Carried**

**GCE11 – REF PCMEPS30 2012 – Report of the Interim Ministry Steering Group**

**Motion: Donald Glennie/Art Buck**

**GC41 2012 - 084**

That the 41st General Council 2012 approve the interim ministry policy proposal by motion GCE11 – REF PCMEPS30 2012 – Report of the Interim Ministry Steering Group.

**Carried**

**HAM10 – Sabbaticals for Persons Involved in Interim Ministry**

The original proposal read as follows:

That the 41st General Council 2012 ask the Executive of the General Council to:

1. reconsider the decision to limit Sabbatical Funding for Interim Ministers to only those serving in an Interim Ministry position defined as "appointed by Presbytery to work toward specific goals identified by the Presbytery and the Pastoral Charge";
2. expand the definition to include Interim Ministers who are employed by a Presbytery or a body other than a Presbytery in designated Interim positions that includes specific goals identified by the Presbytery and the employing body.
3. that the General Council directs the Executive of the General Council to develop policy to describe and authorize such situations as Interim Ministries that would be eligible to be included in the "time served" calculations for Sabbatical Funding.

**Motion: Shannon McCarthy/Ruth Lumax****GC41 2012 - 085**

That the 41st General Council take no action and refer those concerned to *The Manual* “2013”.

**Carried****TOR1 – Conference Interviews for Interim Ministers, Section 465.1 of *The Manual* (2010)**

The original proposal read as follows:

That the 41st General Council 2012 remove from the procedures for designation of Interim Ministers, Section 465.1 (b) iv and v from *The Manual*, so that Interim Ministry Committees do not have to interview Interim Ministers after their first Interim Ministry appointment and after each subsequent Interim Ministry appointment.

**Motion: Ross Bartlett/Sybil Wilson****GC41 2012 - 086**

That the 41st General Council 2012 take no action and that those concerned be referred to *The Manual* “2013”.

**Carried****TOR2 – United Church Response to the Tar Sands Impact on Indigenous Rights****Motion: Jeffrey Rock/Jeff Mailloux****GC41 2012 - 087**

That the 41st General Council 2012 direct the General Secretary, General Council to call on the Government of Canada and the leaders of Canadian political parties and also initiate an individual communication campaign across The United Church of Canada in support of this call, to:

1. uphold the right of Indigenous Peoples to remain entitled to free, prior and informed consent regarding development projects which affect their lands, waters, traditional territories and resources in accordance with Article 32 of the United Nations’ Declaration on the Rights of Indigenous Peoples; and
2. hold independent studies on the cumulative impacts of in situ bituminous sands development on health, water and ecosystems.

**Amendment: Linda Scherzinger/Jane Doull****GC41 2012 - 087(a)**

That the additional language “and address those environmental and health impacts” be added to point 2.

**Carried****The amended motion reads as follows:**

That the 41st General Council 2012 direct the General Secretary, General Council to call on the Government of Canada and the leaders of Canadian political parties and also initiate an individual communication campaign across The United Church of Canada in support of this call, to:

1. uphold the right of Indigenous Peoples to remain entitled to free, prior and informed consent regarding development projects which affect their lands, waters, traditional territories and resources in accordance with Article 32 of the United Nations’ Declaration on the Rights of Indigenous Peoples; and
2. hold independent studies on the cumulative impacts of in situ bituminous sands development on health, water and ecosystems and address those environmental and health impacts.

**TOR3 – United Church Response to Canada’s Contribution to Climate Change****Motion: Jeffrey Rock/David Fines****GC41 2012 - 088**

That the 41st General Council 2012 direct the General Secretary, General Council to urge the Government of Canada and initiate an individual communication campaign across The United Church of Canada to:

1. institute an immediate moratorium on the expansion of *in situ* bituminous sands developments ;
2. honour its commitment to phase out fossil fuel subsidies;
3. create a progressive carbon tax that would generate revenue from corporations with *in situ* bituminous sands operations and other large emitters, and the taxes used for investment in energy conservation and sustainable energy.

**Motion: Richard Hollingsworth/Carolyn Woodall**

That this motion be dealt with ad seriatum.

**Motion: Jeffrey Rock/David Fines****GC41 2012 – 088(a)**

That the 41st General Council 2012 direct the General Secretary, General Council to urge the Government of Canada and initiate an individual communication campaign across The United Church of Canada to:

1. institute an immediate moratorium on the expansion of *in situ* bituminous sands developments;

**Carried****Motion: Jeffrey Rock/David Fines****GC41 2012 – 088(b)**

2. honour its commitment to phase out fossil fuel subsidies;

**Carried****Motion: Jeffrey Rock/David Fines****GC41 2012 – 088(c)**

3. create a progressive carbon tax that would generate revenue from corporations with *in situ* bituminous sands operations and other large emitters, and the taxes used for investment in energy conservation and sustainable energy.

**Carried****M&O5 – Paying Attention to the Global Ocean – Reporting to the 41<sup>st</sup> General Council, August 2012****Motion:****GC41 2012 - 089****That the 41st General Council 2012**

1. recommend to the Executive General Secretary of the General Council for implementation or study the following:
  - a) take actions over the next 3 years to focus on the global ocean, in the lead-up to a particular focus on the global ocean at GC42 in Newfoundland;
  - b) take actions to encourage appreciation of our interconnectedness with the global ocean, and to foster healing of the global ocean, through the power of the Holy Spirit, in thoughts, words and actions based in love, joy and peace;

- c) engagement in activities to impact regional, national & international agendas regarding the global ocean; and
- d) ~~take the following specific actions:~~
- ~~i. — develop a prayerful study guide for the book *Seasick: the Global Ocean in Crisis*, by Alanna Mitchell;~~
  - ~~ii. — work with UCC Conferences, Presbyteries and Retreat Centres to enable speaking engagements/ workshops with Alanna Mitchell and other presenters or local spokespeople, regarding our oceans, in regions across the country, including the three coasts, and at GC42;~~
  - ~~iii. — promote and develop worship resources for the *Season of Creation*, that focus on or include the global ocean, and that offer words and rituals by which we may offer our apologies and our thanks, our blessings and our communion with the ocean;~~
  - ~~iv. — develop a daily devotional resource, for the *Season of Creation*, of ‘one-minute prayers’ for various aspects of life and well-being of the ocean;~~
  - ~~v. — develop an ‘ocean resource’ for children / Sunday School;~~
  - ~~vi. — request submissions of ocean songs, poetry, drama, visual images, film clips and ocean stories to be selected and integrated into GC42, and into resources for publication and use;~~
  - ~~vii. — develop a curriculum, like that of “Healing Pathway”\*, that would facilitate people in being able to transmit healing love to Creation as a whole, and to the various particular aspects of Creation that come to our attention (such as when we prayed and sang for the ocean waters surrounding the Fukushima Daiichi nuclear reactors);~~
  - ~~viii. — invite a sharing of actions and stories by individuals, congregations, Presbyteries and Conferences, recognizing we have coastlines and communities on the Pacific, Arctic and Atlantic Oceans;~~
  - ~~ix. — request our National Church to include Ocean concerns in its advocacy regarding climatic change, sensitize politicians, and request a number of measures to protect the oceans; and~~
  - ~~x. — request our Church, through its Congregations, Presbyteries, Conferences, Global Partners, and Community Ministries to participate actively in coalitions and network dedicated to the protection of ocean, eco-justice and climatic changes concerns, and engaging in alternate ways of living respecting God’s creation; and~~
- ~~2. — recommend that the Moderator integrate “care of ocean” concerns in his/her leadership activities (workshops, educational, spiritual and theological activities, local and international) and share progress~~

**Amendment: Ian Harrison/Jeff Mailloux**

**GC41 2012 - 089(a)**

That the words “through the power of the Holy Spirit, in thoughts, words and actions based in love, joy and peace” be removed.

**Carried**

**Amendment: Michael Shewburg/Margie Patterson****GC41 2012 - 089(b)**

That paragraph two be removed in its entirety.

**Carried**

Having further considered the original proposal M&amp;O5 the following motion was presented.

**Amended Motion: David Moors/John Hurst****GC41 2012 - 089(c)**

That the 41st General Council 2012:

(b) recommend to the General Secretary, General Council for implementation or study the following:

- a) take actions over the next 3 years to focus on the global ocean, in the lead-up to a possible focus on the global ocean at GC42 in Newfoundland;
- b) take actions to encourage appreciation of our interconnectedness with the global ocean, and to foster healing of the global ocean,;
- c) engagement in activities to impact regional, national & international agendas regarding the global ocean;

**Carried**

The evening session began with a greeting by the chair.

**M&O2 – Noah or Belshazzar – The United Church of Canada and Global Warming: Dare We Risk a Challenge Deferred?**

The Proposal read as follows:

That the 41st General Council 2012:

1. strongly reaffirm Resolution M&O 1, “The United Church of Canada and Global Warming – The Unavoidable Challenge”, adopted at the 40th General Council, Kelowna, 2009;
2. note with dismay that the scientific evidence of global warming and its impact on the earth, the oceans, and all inhabitants of creation is even more unequivocal than in 2009, and that the need to act is more urgent and growing;
3. deplore the failure of government, in Canada and elsewhere, to tackle global warming and its immediate and long term effects on the world, especially the poor and most vulnerable, with the requisite commitment, resources, vigour, and imagination;
4. underline the immediate requirement to put an economic price on carbon, and to implement effective measures now so as to reduce the anthropogenic impact on Earth, with a view to keeping net global planetary warming at or below 2°C above the mid 18th century level;
5. express appreciation to the Moderator, staff and others in the Church who have set out a vision and worked alone and in partnership on behalf of Creation, within Canada and internationally;
6. call the Church as institution, its leaders, the General Council Executive, and the Church’s Courts, bodies and congregants, to assume their respective responsibilities to take more urgent and intentional action on the lines set out in M&O 1, and such other steps as would bring about a paradigm shift within the Church and within

- Canada, as an integral part of the work of responding over the medium and long term to the Report on the State of the Church;
7. regret the absence of a timely Progress Report with Recommendations, as requested in M&O 1, which would help GC41 to assess the Church's response, and to develop specific recommendations for further work as needed;
  8. direct these to the Executive of the General Council for implementation or study;
  9. request the Executive of General Council, , to develop an updated program of action on global warming and the crisis of creation, including the oceans, to be Carried out by the Church during the triennium 2012-2015, and which would among other things, draw upon the elements in the Appendix to M&O 1, including those in paragraph 9; and
  10. request the Moderator, the General Secretary and the Executive of the General Council to provide by March 1, 2015 a detailed United Church progress report to the 42nd General Council 2015, and the whole United Church, with further recommendations as needed.
  11. Directs the General Secretary to develop, as a priority, an updated program of action for the church on Global warming and the crisis of creation, and to prepare a report on the church's progress, including recommendations for further work for presentation to the 42nd General Council.

**Motion: Jeffrey Rock/Carolyn Woodall****GC41 2012 - 090**

To postpone definitely to the final proposal of this evening.

**Carried****Motion: Donald Glennie/John Hurst****GC41 2012 - 090(a)**

With respect to M&O2, that the 41st General Council 2012 directs the General Secretary, General Council to develop, as a priority, an updated program of action for the church on Global warming and the crisis of creation, and to prepare a report on the church's progress, including recommendations for further work for presentation to the 42nd General Council.

**Carried****MNWO1 – Appointment of a Licensed Lay Worship Leader****Motion:****GC41 2012 - 091**

That the 41st General Council 2012 direct that the current appointment policy be changed, and that this be directed to the Executive of the General Council for action.

**Motion: Jeffrey Rock / Jean Macdonald:****GC41 2012 - 091(a)**

To refer to the General Secretary, General Council.

**Defeated****Amendment: Debbie Poirier / Elise Feltrin:****GC41 2012 - 091(b)**

To provide the option in exceptional economic or geographical circumstances for a longer term relationship with a licensed lay worship leader for pulpit supply ministry at the discretion of each presbytery.

**RULED OUT OF ORDER – THE ORIGINAL LANGUAGE IS RESTORED.**

**Motion: Robin Wilke/Ken Delisle****GC41 2012 - 091(c)**

That the 41st General Council 2012 direct the current appointment policy be changed to provide the option of an appointment of a Licensed Lay Worship Leader for pulpit supply ministry, and that this be directed to the Executive of the General Council for action.

**Defeated****SK3 – Ordination/Commissioning Dependent upon Settlement or Call Only****Motion: John Hurst/Donald Glennie****GC41 2012 - 092**

That the 41st General Council 2012 direct that the transfer / settlement / first call process of The United Church of Canada be redefined so that the only two alternatives available to Ordinands or Commissionands be ‘Settlement’ or ‘Call’ and direct the decision to the General Secretary, General Council for action.

**Carried****MAR1 – Clarification of 363(C) During Maternity/Parental Leave****Motion: Ross Bartlett/Richard Hollingsworth****GC41 2012 - 093**

That the 41st General Council 2012 amend section 363 (c) of *The Manual of The United Church of Canada* and any related policy documents to direct presbyteries/districts that:

- 1) reviews may not be conducted while the ministry personnel in question is on approved maternity/parental leave; and
- 2) reviews, if commenced before approved maternity/parental leave begins must be suspended.

Such reviews can only be commenced or recommenced after the ministry personnel completes the approved maternity/parental leave.

**Carried**

**Benediction:** The Benediction was offered by Patricia Lisson and Gary Lin.

**Adjournment**

### Actions of the 41st General Council 2012

Source	Proposal Title	Body	Proposal Page	Motion Number	Decision	Follow-up
LON2	Responsibility to Protect	Commons Consent, Purple	237	GC41 2012 - 080	Carried as reworded	GS
GCE2 REF GS56 2012	Simplification of Church Processes	Plenary	239	GC41 2012 - 009	Carried as amended.	GS
GCE2a REF GS55a 2011	Rules for Keeping Minutes	Commons Consent	241	GC41 2012 - 010	Carried	GS
GCE2b REF GS55b 2011	Decisions by Congregations and Pastoral Charges	Commons Consent	241	GC 41 2012 - 010	Carried	GS
GCE2c REF GS55c 2011	Composition of Committees and Other Bodies	Commons Consent	242	GC41 2012 - 010	Carried	GS
GCE2d REF GS55d 2011	Delivery Time Periods for Notices	Commons Consent	243	GC41 2012 - 010	Carried	GS
GCE2e REF GS55ge 2011	Calculating Time Periods for Notices	Commons Consent	244	GC41 2012 - 010	Carried	GS
GCE2f REF GS55f 2011	Admitting Newly Elected Members to Session	Commons Consent	244	GC41 2012 - 010	Carried	GS
GCE2g REF GS55g 2011	Pastoral Charge Committees: Faith Formation & Education, Manse, Nominations & Stewardship	Commons Consent	245	GC41 2012 - 010	Carried	GS
GCE2h REF GS55h 2011	Terms of Reference for M&P Committees	Commons Consent, Green	245	GC41 2012 - 041	Adopted	GS
GCE2i REF GS55i 2011	Audits for Financial Statements	Commons Consent	246	GC41 2012 - 010	Carried	GS
GCE2j REF GS55j 2011	Terms of Office for Chair of Pastoral Charge	Commons Consent	247	GC41 2012 - 010	Carried	GS
GCE2k REF GS55k 2011	Chair of Meetings of Congregational Trustees	Commons Consent, Green	247	GC41 2012 - 042	Adopted	GS
GCE2l REF GS55l 2011	Presbytery Roll	Commons Consent	248	GC41 2012 - 010	Carried	GS
GCE2m REF GS55m 2011	Notification Re: Discontinued Lay Ministry Appointment List	Commons Consent, Green	248	GC41 2012 - 043	Carried	GS
GCE2n REF GS55n 2011	Covenanting Service	Commons Consent	249	GC41 2012 - 010	Carried	GS

<b>Source</b>	<b>Proposal Title</b>	<b>Body</b>	<b>Proposal Page</b>	<b>Motion Number</b>	<b>Decision</b>	<b>Follow-up</b>
GCE2o REF GS55p 2011	Adjourning Special Meetings of Presbytery & Conference	Commons Consent	250	GC41 2012 - 010	Carried	GS
GCE2p REF GS55q 2011	Honouring Deceased Members of Conference	Commons Consent	250	GC41 2012 - 010	Carried	GS
GCE2q REF GS55r 2011	Responsibilities of the General Secretary	Commons Consent	251	GC41 2012 - 010	Carried	GS
GCE2r REF GS55s 2011	General Council Meeting Procedures	Commons Consent	252	GC41 2012 - 010	Carried	GS
GCE2s REF GS55t 2011	Police Record Checks	Commons Consent, Green	252	GC41 2012 - 044	Carried	GCE
GCE2t REF GS6a 2012	Historic Congregation Roll	Commons Consent	253	GC41 2012 - 010	Carried	GS
GCE2u REF GS56c 2012	Distribution of Funds by Disbanding Congregations	Commons Consent, Green	254	GC41 2012 - 045	Carried	GS
GCE2v REF GS56d 2012	Two Treasurers for Each Pastoral Charge	Commons Consent	255	GC41 2012 - 010	Carried	GS
GCE2w REF GS56c 2012	Representation from Men's & Women's Organizations on Official Board or Church Council Simplification Processes	Commons Consent	255	GC41 2012 - 010	Carried	GS
GCE2x REF GS56f 2012	Pastoral Charge Responsibility for Support to Seniors	Commons Consent	256	GC41 2012 - 010	Carried	GS
GCE2y REF GS56g 2012	Congregational Designated Ministers	Commons Consent	257	GC41 2012 - 010	Carried	GCE
GCE2z REF GS56h 2012	Members of the Order of Ministry in Leadership in Other Faith Traditions	Commons Consent	257	GC41 2012 - 010	Carried	GS
GCE2aa REF GS56i 2012	When Presbytery Chairs Take Office	Commons Consent	258	GC41 2012 - 010	Carried	GS
GCE2ab REF GS56j 2012	Licensed Lay Worship Leaders	Commons Consent, Green	259	GC41 2012 - 046	Carried	GCE
GCE2ac REF GS56k 2012	Settlement for Pastoral Charges Not in Compliance with Pastoral Relations	Commons Consent, Green	260	GC41 2012 - 047	Carried	GS

<b>Source</b>	<b>Proposal Title</b>	<b>Body</b>	<b>Proposal Page</b>	<b>Motion Number</b>	<b>Decision</b>	<b>Follow-up</b>
GCE2ad REF GS56m 2012	Membership of the Executive of General Council – Chairperson of the General Council Business Committee	Commons Consent	261	GC41 2012 - 010	Carried	GS
GCE2ae REF GS56p 2012	Documents and Notices Sent by Courier	Commons Consent	261	GC41 2012 - 010	Carried	GS
GCE2af REF GS56q 2012	Grounds for a 363 Review	Commons Consent, Green	262	GC41 2012 - 048	Carried	GS
GCE2ag REF GS56r 2012	Members of Joint Search Committee	Commons Consent Green	263	GC41 2012 - 054	Carried	GS
GCE2ah REF GS56s 2012	Warrant to Covenant	Commons Consent, Green	263	GC41 2012 - 055	Carried	GS
GCE2ai REF GS56v 2012	Vacancies in Session, Church Board and Church Council	Commons Consent	264	GC41 2012 - 010	Carried	GS
GCE2aj REF GS56w 2012	Recognition of Designated Lay Ministers	Commons Consent	265	GC41 2012 - 010	Carried	GS
GCE2ak REF GS56x 2012	Staff as Lay Members of Presbytery	Commons Consent	266	GC41 2012 - 010	Carried	GS
GCE2al REF GS56y 2012	Presbytery Representation from Presbytery Accountable Ministries	Commons Consent	267	GC41 2012 - 010	Carried	GS
GCE2am REF GS56z 2012	Transfer & Settlement – Presbytery Recognized Ministries or Presbytery Accountable Ministries	Commons Consent	268	GC41 2012 - 010	Carried	GS
GCE2an REF GS56aa 2012	Election of Commissioners by Overseas Personnel	Commons Consent	269	GC41 2012 - 010	Carried	GS
CE2ao REF GS56ab 2012	Presbytery Calling Congregational Meetings	Commons Consent Green	270	GC41 2012 - 056	Carried	GS
GCE2ap REF GS56 ac 2012	Sending Documents by Email	Commons Consent	270	GC41 2012 - 010	Carried	GS
GCE2aq REF GS56ad 2012	Oversight of Retired Members of the Order of Ministry	Commons Consent	271	GC41 2012 - 010	Carried	GS
GCE2ar REF GS56ae 2012	Members of the Order of Ministry Under Appointment Exercising Functions of Appointment	Commons Consent	272	GC41 2012 - 010	Carried	GS

Source	Proposal Title	Body	Proposal Page	Motion Number	Decision	Follow-up
GCE2as REF GS56la 2012	Appointing a New General Secretary	Commons Consent Green	273	GC41 2012 - 057	Carried	GS
GCE2at REF GS56b 2012	Audited Financial Statements for Pastoral Charge	Commons Consent	273	GC41 2012 - 010	Carried	GS
GS1	Ratifying and Enacting Remits Authorized by the 40th General Council 2009	Commons	274	GC41 2012 - 004 and GC41 2012 - 005	Carried	GS
GCE1 REF GCE58 2012	The Basis of Union and Crest	Commons	276	GC41 2012 - 006 and 007	1a, 2 Carried 1b, 2 Carried	GS
GCE14 REF GCE60 2012	Doctrine of Discovery	Commons	278	GC41 2012 - 027	Refer to GCE	
GCE15 REF GCE59 2012	Comprehensive Review of How the United Church of Canada Lives Faithfully in God's World	Commons	281	GC41 2012 - 008	Carried as amended	GCE
TICIF1	Statement on Ministry	Commons	282	GC41 2012 - 012	Carried as amended	GS
TICIF2	Local Ordination	Commons	290	GC41 2012 - 013	Carried as amended	GS
TICIF3	Regional Team Models	Commons	294	GC41 2012 - 027	Refer to GCE	
TICIF4	Ecclesiology Report	Commons	294	GC41 2012 - 014 and 015	Carried as amended	GS
GCE16 REF GCSE 2012- 05-23-240	Effective Leadership and Healthy Relationships	Commons	296	GC41 2012 - 022, 023, 024	Seriatim #1 - Carried #2 - Carried as amended #3 - amended Carried	GS
GS3	The Working Group on Israel/Palestine Policy	Commons	297	GC41 2012 - 011 Received Report - 017, 018, 019, 025	#1 - Carried #2 - Carried as amended # 3-end Carried as amended	GS/GCE

Source	Proposal Title	Body	Proposal Page	Motion Number	Decision	Follow-up
LON1	Responding to the Palestinian Call for Solidarity	Commons	300	GC41 2012 - 026	Consent, Commons Take no action	
BC2	Modifying The United Church of Canada's Recognition of Israel as a Jewish State	Commons	301	GC41 2012 - 026	Consent, Commons Take no action	
BC6	Affirming the General Council Israel/Palestine Report	Commons	302	GC41 2012 - 026	Consent, Commons Take no action	
HAM7	Accept the Kairos Palestine 2009 Document and to Act on Its Call to the Churches of the World	Commons	303	GC41 2012 - 026	Consent, Commons Take no action	
HAM5	Proposal on the Palestine/Israel Dispute	Commons	305	GC41 2012 - 026	Consent, Commons Take no action	
M&O3	Support of Recommendations of "Report of the Working Group on Israel/Palestine Policy, reporting to the 41st General Council, August 2012"	Commons	305	GC41 2012 - 026	Consent, Commons Take no action	
HAM6	Amend United Church Recognition of Israel from "Jewish state" to "state"	Commons	308	GC41 2012 - 026	Consent, Commons Take no action	
MNWO4	Accepting the Kairos Palestine 2009 Document and Acting on Call to the Churches of the World	Commons	309	GC41 2012 - 026	Consent, Commons Take no action	
BC4	Boycott Divestment and Sanctions as Solidarity Action Toward a Just Peace in Israel/Palestine	Commons	311	GC41 2012 - 026	Consent, Commons Take no action	
GCE12 REF PCPMM17 2012	Intercultural Ministries: Living into Transformation	Commons	312	GC40 2012 - 027	Refer to GCE	

<b>Source</b>	<b>Proposal Title</b>	<b>Body</b>	<b>Proposal Page</b>	<b>Motion Number</b>	<b>Decision</b>	<b>Follow-up</b>
HAM1	Inclusion of the Evangelical United Brethren Church Symbol in The United Church of Canada Crest	Commons	314	GC40 2012 - 027	Refer to GCE	
BQ2	Affirming Ministry Status for General Council and Its Executive	Commons	315	GC41 2012 - 026	Consent, Commons Carried as amended	GS
GCE10 REF GS68 2012	Administration of Sacrament of Baptism in Emergencies	Purple	316	GC 41 2012 - 079	Carried	GS
GCE7 REF GS64 2012	General Council Review of Judicial Committee Decision: Grounds	Purple	317	GC41 2012 - 081	Carried	GS
GCE6 REF GS63 2012	General Council Review of Judicial Committee Decision: Options for Action	Purple	318	GC41 2012 - 082	Carried	GS
SK1	Acknowledgement of the Hardship of Rural Churches and Reinstatement of the Former Congregational Accountable Ministry Policy Allowing Congregational Accountable Ministers (CAMs) to Work up to 13.75 hours	Purple	319	GC41 2012 - 083	Carried as reworded – Acknowledge Hardship and Take no Action	
MAR5	Plain Language Handbook for the Sale of Property	Purple	320	GC41 2012 - 078	Carried	GS
GCE11 REF PCMEPS30 2012	Report of the Interim Ministry Steering Group	Purple	321	GC41 2012 - 084	Carried	GS
MAR2	Copyright Procedures for Worship Resources	Purple	323	GC 41 2012 - 078	Carried	GS
MNWO1	Appointment of a Licensed Lay Worship Leader	Purple	325	GC41 2012 - 091	Defeated as reworded	
MAR1	Clarification of 363(c) During Maternity/ Parental Leave	Purple	325	GC41 2012 - 093	Carried	GS

Source	Proposal Title	Body	Proposal Page	Motion Number	Decision	Follow-up
SK3	Ordination/ Commissioning Dependent upon Settlement or Call Only	Purple	326	GC41 2012 - 092	Carried	GS
TOR1	Conference Interviews for Interim Ministers, Section 465.1 of <i>The Manual</i> (2010)	Purple	328	GC41 2012 - 086	Carried as reworded	
HAM10	Sabbaticals for Persons Involved in Interim Ministry	Purple	329	GC41 2012 - 085	Carried as reworded	
M&O2	Noah or Belshazzar – The United Church of Canada and Global Warming: Dare We Risk a Challenge Deferred?	Purple	330	GC41 2012 - 090	Carried as reworded	GS
TOR2	United Church Response to the Tar Sands Impact on Indigenous Rights	Purple	332	GC41 2012 - 087	Carried as reworded	GS
M&O5	Paying Attention to the Global Ocean – Reporting to the 41st General Council, August 2012	Purple	333	GC41 2012 - 089	Carried as reworded	GS
TOR3	United Church Response to Canada’s Contribution to Climate Change	Purple	336	GC41 2012 - 088	Carried as reworded	GS
MTU3	Full Member Status for Conference-Elected Alternate Executive of General Council Representatives	Orange	338	GC41 2012 - 060	Carried	GCE
TOR4	Election of General Council Commissioners – President-Elect/Leading Elder	Orange	339	GC41 2012 - 060	Carried	GS
TOR5	Election of General Council Commissioners Designated Lay Ministers Section 423(a)i of <i>The Manual</i> (2010)	Orange	340	GC 41 2012 - 070	Carried	GS
TOR6	Election of General Council Commissioners Change of Eligibility	Orange	340	GC41 2012 - 062	Carried	GS

<b>Source</b>	<b>Proposal Title</b>	<b>Body</b>	<b>Proposal Page</b>	<b>Motion Number</b>	<b>Decision</b>	<b>Follow-up</b>
ANW1	The Granting of the Right to Administer Sacraments to All Diaconal Ministers at the Time of Their Commissioning	Orange	341	GC41 2012 - 071	Refer to GCE, Carried.	GCE
MNWO5	Sacraments Elders	Orange	342	GC41 2012 - 060	Carried	GS
SK4	Reverse the Decision to Make 67 the Minimum Age for Application for Old Age Security and Guaranteed Income Supplement Benefits	Orange	343	GC41 2012 - 069	Carried	GS
HAM3	Full-Time Employment	Orange	344	GC41 2012 - 072	Refer to GCE, Carried	GCE
HAM4	Pension Plan Changes	Orange	345	GC41 2012 - 065	Part 1 & 2 No Action, Carried	Carried. Take no Action
HAM9	Pension Contributions	Orange	347	GC41 2012 - 066	Carried as reworded	GCE
Orange 1 (MAR3, M&04)	Re Goldcorp Inc. – became Orange 3	Orange	348	GC41 2012 - 067	Take no Action	
Orange 3	Pension Concerns re Goldcorp	Orange	348	GC41 2012 - 067	Carried	GS
MAR3	United Church of Canada Pension Board Divestment form Goldcorp	Orange	349	GC41 2012 - 067	No Action, Carried.	
M&O4	Living with Dignity on Earth as Members of the Same Body: A Proposal that The United Church of Canada Pension Fund Dispose of Shares It Holds in the Mining Company Goldcorp Inc.	Orange	352	GC41 2012 - 067	No Action, Carried.	

Source	Proposal Title	Body	Proposal Page	Motion Number	Decision	Follow-up
M&O1	From Province to Province: The Beaconsville Initiative January 1–12, 2012: Strengthening Partnerships and Studying the Impact of Canadian Mining Interests in the Philippines	Orange	355	GC41 2012 - 068	Carried.	GCE – GS
ANW2	Child Poverty Needs to Be the Concern of Everyone	Orange	356	GC41 2012 - 063	Carried	GCE
MNWO3	Review of Harassment Prevention Policies	Orange	357	GC41 2012 - 064	No Action, Carried.	
GCE3 REF GS60 2012	Definition of “Sexual Abuse”	Orange	359	GC41 2012 - 060	Carried	GS
GCE4 REF GS61 2012	Definition of “Party”	Orange	360	GC41 2012-060	Carried	GS
GCE5 REF GS62 2012	Appeals and “Directly Affected Parties”	Orange	360	GC41 2012 - 073	Carried	GS
GCE13 REF PCPMM18 2012	Associate Relationships with Migrant Churches	Orange	362	GC41 2012 - 074	Carried as reworded.	GS
BC3	Expand the Structure and Scope of the United Church Interfaith Partner Relations	Orange	365	GC41 2012 - 061	Received and took no action. Carried	
Green	Composite Green 2 – Developed after consideration of MTU1 and BC1	Green	366	GC41 2012 - 039	Carried as amended.	GS
MTU1	Funding for Ministry Personnel Spiritual Growth and Direction	Green	366	GC41 2012 - 036, 039	Took no action	See Composite Green 2
BC1	Added Compensation for Ministry Personnel for Spiritual Direction	Green	367	GC41 2012 - 036, 039	No Action, Carried.	See Composite Green 2
HAM2	Our Buildings, Our Future – Beyond Bricks and Mortar	Green	368	GC41 2012 - 037	Carried	GS
SK2	Including Persons Living with Mental Health Issues	Green	369	GC41 2012 - 032	Carried	GS

<b>Source</b>	<b>Proposal Title</b>	<b>Body</b>	<b>Proposal Page</b>	<b>Motion Number</b>	<b>Decision</b>	<b>Follow-up</b>
HAM8	From Policy to Action	Green	370	GC41 2012 - 033	Carried	GS I
BQ3	Prophecy and Empire	Green	372	GC41 2012 - 053	Carried as reworded.	GS/GCE
MNWO6	Reinstatement of Katimavik Funding	Green	374	GC41 2012- 030	Received and took no action. Carried	GS
MNWO2	Gossip	Green	375	GC41 2012 - 038	Took no action	GS
BC5	Justice in Environmental Assessment Hearings	Green	376	GC41 2012 - 034	Adopted with minor change	GS
BQ1	Assistance with Charity Returns	Green	376	GC41 2012 - 049	Received & took no action	
LON3	Proposal to Address Systematic Inequality in Clergy Compensation	Green	377	GC41 2012 - 050	Adopted with minor change	GCE
MTU2	Program of Debt/Loan Repayment for Ordered Ministry Personnel	Green	378	GC41 2012 - 051	Referred to GCE for further study	GCE
GCE8 REF GS65 2012	Termination of Pastoral Relationship with or without Cause	Green	379	GC41 2012 - 052	Carried	Manual Committee
GCE9 REF GS66 2012	Quorum	Green	380	GC41 2012 - 031	Adopted with minor change	GS – Manual Committee
ANCC1	Northern Gateway Pipeline	Green	385	GC41 2012 - 035	Adopted with minor change	GS – PMM
MAR 4	Review of Centralized Pastoral Charge Payroll Program	Green	388	GC41 2012 - 040	Received for information and took no action	

## **BUSINESS OF THE 41ST GENERAL COUNCIL 2012**

### **Proposals to the 41st General Council 2012**

**Title:** PLENARY 1 – Plenary Consent

**That the 41st General Council 2012:**

1. 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:

GCE17 Nominations Report – Executive of the General Council  
GCE18 Nominations Committee Report and Appointments  
GS2 Conference Records; and

2. Take no action on LON2 Responsibility to Protect.

**Title:** GCE17 – Nominations Report – Executive of the General Council  
**Originating Body:** The Executive of the General Council, Nominations Committee  
**Financial Implications if known:** no change  
**Staffing Implications if known:** no change  
**Source of Funding if known:**

**The Nominations Committee proposes that:**

the 41st General Council 2012 appoint the following members to serve as the 41st Executive of the General Council from the rise of the 41st General Council (August 2012) until the convening of the 42nd General Council (August 2015)

**Moderator**

- *To be elected by General Council*

**Immediate Past Moderator**

- Mardi Tindal

**General Secretary, General Council**

- Nora Sanders

**Conference Representatives as elected by Conferences**

- Florence Sanna – Newfoundland and Labrador
- Claude Hender – Newfoundland and Labrador
- Ivan Gregan – Maritime
- Pauline Walker – Maritime
- Charlotte Griffith – Montreal and Ottawa
- Andrea Harrison – Montreal and Ottawa

- **John H. Young – Bay of Quinte**
- **Norma Thompson – Bay of Quinte**
- **Lynella Reid-James – Toronto**
- **Michael Shewburg – Toronto**
- **Thom Davies – Hamilton**
- **Steve Lowden – Hamilton**
- **Charles McMillan – London**
- **Doug Wright – London**
- **Bill Rogers – Manitou**
- **Erin Todd – Manitou**
- **barb janes – Manitoba and Northwestern Ontario**
- **Anna Stewart – Manitoba and Northwestern Ontario**
- **Bev Kostichuk – Saskatchewan**
- **Laura Fohse – Saskatchewan**
- **Armand Houle – Alberta and North West**
- **Jess Cobb – Alberta and North West**
- **Alvin Dixon – British Columbia**
- **Graham Brownmiller – British Columbia**
- **Donna Kennedy – All Native Circle Conference**
- ***To be named* – All Native Circle Conference**

**Chairperson of the General Council Planning Committee**

- **TBD**

**Chairperson of the Theology and Inter-Church Inter-Faith Committee**

- **William Steadman**

**Chairpersons of Permanent Committees**

- **Tracy Murton – Ministry and Employment Policies and Services**
- **Mary Royal – Programs for Mission and Ministry**
- **Brian Cornelius – Finance**
- **Shirley Cleave – Governance and Agenda**

**Aboriginal Ministries Council**

- **Ray Jones**
- **Jim White**
- **John Thompson**
- **Martha Pedoniquotte**
- **Grant Qeskekapow**
- **Susan Gabriel**

**Members at Large**

- **Colin Phillips, youth/young adult**

- **Kellie McComb**
- **Adam Brown, youth/young adult**
- **Adam Hanley**

**Francophone Constituency**

- **Nicole Beaudry**
- **Marie Claude Manga**

**Ethnic Ministries Constituency**

- **John Kim**
- **Vilvan Gunasingham**

**Representative to the Central Committee of the World Council of Churches**

- **Carmen Lansdowne (until 2013)**

**Background:**

The members proposed for appointment to the Executive of the General Council have been named through the nominations processes of the Executive or of the Conference.

**Title: GCE18 – Nominations Committee Report and Appointments**

**Originating Body:** The Executive of the General Council, Nominations Committee

**Financial Implications if known:** no change

**Staffing Implications if known:** no change

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012:**

- 1. receive the Report of the Nominations Committee:**
- 2. appoint or reappoint the recommended members with terms as stated:**
- 3. extend appreciation to the members who have completed their terms of appointment.**

**Background:**

The members proposed for appointment to 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.

**Title: GS2 – Conference Records**  
**Originating Body: General Secretary, General Council**  
**Financial Implications if known:**  
**Staffing Implications if known:**  
**Source of Funding if known:**

**The General Secretary, General Council proposes that:**

**the 41st General Council 2012 approve the following process to meet the General Council's responsibility for review of Conference records for the triennium 2009-2012:**

- 1) Review of Format: The General Secretary will arrange for review of the records by General Council staff to ensure the proper format has been followed for the records in compliance with section 092 of The Manual. The General Secretary will address any concerns resulting from this review directly with the appropriate Executive Secretary or Speaker and report to the Executive of the General Council on completion.**
- 2) Review of Content: The Executive of the General Council will appoint a task group to review the records to ensure all Conference proceedings have been recorded in accordance with The Manual. Upon completion of the review, the task group will relay any resulting concerns to the appropriate Conference and report to the Executive of the General Council with recommendations for any follow-up action necessary.**
- 3) Report of Review: The Executive of the General Council will report to the 42nd General Council 2015 on completion of both parts of the review.**

**Background:**

The General Council is responsible for reviewing the records of the Conferences. Under Section 091 of *The Manual*, the General Council must appoint a committee to review the records and to report back to the General Council with findings and any necessary recommendations. Records must be reviewed for two purposes:

- (i) *format*: to ensure the records have been maintained in accordance with the detailed instructions set out in Section 092 of *The Manual* [for example, all pages must be numbered, and must be initialled by the Secretary]; and
- (ii) *content*: to ensure all Conference proceedings have been in accordance with *The Manual*, with the Conference having acted within its authority and fulfilled its responsibilities.

Past practice has been for the General Council to appoint a committee of commissioners to review the records of each Conference (including Executive and Sub-Executive) for the previous triennium. The review takes place over the course of the meeting of the General Council, with the committee reporting its findings by the end of the meeting.

For the committee, reviewing these records is a huge time commitment that may affect their availability to participate fully in the plenary sessions of the General Council.

There is no requirement in *The Manual* that the review take place at the meeting of the General Council. In the spirit of simplification of church processes, the General Secretary is proposing an alternative process so that the actual review would take place after the General Council meeting.

**Title:** LON2 – Responsibility to Protect

**Originating Body:** Elizabeth MacDonald, member of Lambton Presbytery  
London Conference with non-concurrence

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**London Conference proposes that:**

**the 41st General Council 2012 direct the Executive of the General Council to rescind its support for the second component of the policy and doctrine “Responsibility to Protect” (<http://www.united-church.ca/peace/disarmament/protect>) and that General Council itself reject the entire doctrine.**

**Background:**

On November 15<sup>th</sup>-17<sup>th</sup> 2008 the Executive of the General Council passed a motion approving the policy of “Responsibility to Protect’s” second component – intervention by way of military action – war;

No council or assembly of The United Church of Canada at any level has been given the opportunity to vote on this second component;

The United Church of Canada at its 1994 General Council was the last time this policy has been debated in our highest court and the second component of R2P – military intervention – was rejected;

In 1994 the General Council rejected military intervention because “there is no evidence that military solutions would effect a cease-fire... and there was evidence any suppression of violence would only be temporary;

The fact that a Christian church would advocate war for any reason is obscene;

**Intermediate Court Action – Lambton Presbytery:**

**Moved, seconded and carried to transmit with non-concurrence.**

**Intermediate Court Action – London Conference:  
Moved, seconded and carried to transmit with non-concurrence.**

Without knowledge of the policies referred to in the proposal, the Court was unwilling to support the action but felt the topic should be raised.

**Title: PLENARY 2 – Manual Changes**

**That the 41st General Council 2012 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:**

<b>GCE2a</b>	<b>REF GS55a 2011 Rules for Keeping Minutes</b>
<b>GCE2b</b>	<b>REF GS55b 2011 Decisions by Congregations and Pastoral Charges</b>
<b>CGE2c</b>	<b>REF GS55c 2011 Composition of Committees and Other Bodies</b>
<b>CGE2d</b>	<b>REF GS55d 2011 Delivery Time Periods for Notices</b>
<b>GCE2e</b>	<b>REF GS55e 2011 Calculating Time Periods for Notices</b>
<b>GCE2f</b>	<b>REF GS55f 2011 Admitting Newly Elected Members to Session</b>
<b>GCE2g</b>	<b>REF GS55g 2011 Pastoral Charge Committees: Faith Formation &amp; Education, Manse, Nominations &amp; Stewardship</b>
<b>GCE2h</b>	<b>REF GS55h 2011 Terms of Reference for M&amp;P Committees</b>
<b>GCE2i</b>	<b>REF GS55i Audits for Financial Statements</b>
<b>GCE2j</b>	<b>REF GS55j 2011 Terms of Office for Chair of Pastoral Charge</b>
<b>GCE2k</b>	<b>REF GS55k 2011 Chair of Meetings of Congregational Trustees</b>
<b>GCE2l</b>	<b>REF GS55l 2011 Presbytery Roll</b>
<b>GCE2m</b>	<b>REF GS55m Notification Re: Discontinue Lay Ministry Appointment List</b>
<b>GCE2n</b>	<b>REF GS55n 2011 Covenanting Service</b>
<b>GCE2o</b>	<b>REF GS55p 2011 Adjourning Special Meetings of Presbytery &amp; Conference</b>
<b>GCE2p</b>	<b>REF GS55q 2011 Honouring Deceased Members of Conference</b>
<b>GCE2q</b>	<b>REF GS55r 2011 Responsibilities of the General Secretary</b>
<b>GCE2r</b>	<b>REF GS55s 2011 General Council Meeting Procedures</b>
<b>GCE2s</b>	<b>REF GS55t 2011 Police Record Checks</b>
<b>GCE2t</b>	<b>REF GS56a 2012 Historic Congregation Roll</b>
<b>GCE2u</b>	<b>REF GS56c 2012 Distribution of Funds by Disbanding Congregations</b>
<b>GCE2v</b>	<b>REF GS56d 2012 Two Treasurers for Each Pastoral Charge</b>
<b>GCE2w</b>	<b>REF GS56e 2012 Representation from Men's &amp; Women's Organizations on Official Board or Church Council Simplification Processes</b>
<b>GCE2x</b>	<b>REF GS56f 2012 Pastoral Charge Responsibility for Support to Seniors</b>
<b>GCE2y</b>	<b>REF GS56g 2012 Congregational Designated Ministers</b>

<b>GCE2z</b>	<b>REF GS56h 2012 Members of the Order of Ministry in Leadership in Other Faith Traditions</b>
<b>GCE2aa</b>	<b>REF GS56i 2012 When Presbytery Chairs Take Office</b>
<b>GCE2ab</b>	<b>REF GS56j 2012 Licensed Lay Worship Leaders</b>
<b>GCE2ac</b>	<b>REF GS56k 2012 Settlement for Pastoral Charges Not in Compliance with Pastoral Relations</b>
<b>GCE2ad</b>	<b>REF GS56m 2012 Membership of the Executive of General Council – Chairperson of the General Council Business Committee</b>
<b>GCE2ae</b>	<b>REF GS56p 2012 Documents and Notices Sent by Courier</b>
<b>GCE2af</b>	<b>REF GS56q 2012 Grounds for a 363 Review</b>
<b>GCE2ag</b>	<b>REF GS56r 2012 Members of Joint Search Committee</b>
<b>GCE2ah</b>	<b>REF GS56s 2012 Warrant to Covenant</b>
<b>GCE2ai</b>	<b>REF GS56v 2012 Vacancies in Session, Church Board and Church Council</b>
<b>GCE2aj</b>	<b>REF GS56w 2012 Recognition of Designated Lay Ministers</b>
<b>GCE2ak</b>	<b>REF GS56x 2012 Staff as lay Members of Presbytery</b>
<b>GCE2al</b>	<b>REF GS56y 2012 Presbytery Representation from Presbytery Accountable Ministries</b>
<b>GCE2am</b>	<b>REF GS56z 2012 Transfer &amp; Settlement – Presbytery Recognized Ministries or Presbytery Accountable Ministries</b>
<b>GCE2an</b>	<b>REF GS56aa 2012 Election of Commissioners by Overseas Personnel</b>
<b>GCE2ao</b>	<b>REF GS56ab 2012 Presbytery Calling Congregational Meetings</b>
<b>GCE2ap</b>	<b>REF GS56ac 2012 Sending Documents by Email</b>
<b>GCE2aq</b>	<b>REF GS56ad 2012 Oversight of Retired Members of the Order of Ministry</b>
<b>GCE2ar</b>	<b>REF GS56ae 2012 Members of the Order of Ministry Under Appointment Exercising Functions of Appointment</b>
<b>GCE2as</b>	<b>REF GS56la 2012 Appointing a New General Secretary</b>
<b>GCE2at</b>	<b>REF GS56b 2012 Audited Financial Statements for Pastoral Charge</b>

**Title:** GCE2 – REF GS56 2012 – Simplification of Church Processes

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that the 41st General Council 2012:**

- 1) approve the principles on which the proposed Manual by-laws are based:**
  - a) the by-laws must strike a balance between enough regulation for the church to function in a fair and orderly way, and enough flexibility so that courts**

**and people are free to carry out ministry in ways, both traditional and innovative, that meet local needs;**

- b) the by-laws must reflect that mission is the church's focus, and that our Polity exists only to support mission rather than as an end in itself; and**
  - c) the by-laws must serve the reader by providing the greatest possible clarity and accessibility to people of different backgrounds including people for whom English is not a first language; and**
- 2) approve the proposed by-laws in the form posted at <http://www.gc41.ca/background-material> as an updated re-drafting of the existing by-laws. This is the same form of the proposed by-laws as was endorsed by the Executive of the General Council.**

**Background:**

In May 2010, the Executive of the General Council mandated the simplification of church court processes in order to reduce significantly the complexity and size of The Manual and make it more user-friendly.

The General Secretary assigned a staff group to the project.

The staff group identified principles to guide the drafting of a new set of by-laws. These principles are based on the mandate from the Executive, the staff group's understanding of the context in which this project arose, and the consultations with church courts, committees, other groups and individuals. Based on these principles, the by-laws were rewritten in contemporary style and language.

There have been minor policy changes made in the proposed by-laws but all of these changes are subject to the approval of the 41<sup>st</sup> General Council. There are separate proposals for each of these minor policy changes for the General Council's consideration. Apart from these policy changes, the proposed by-laws are intended to be simply an updated version of the existing by-laws.

The Executive of the General Council endorsed the principles on which the draft by-laws were based and, subsequently, endorsed the proposed by-laws for the consideration of the General Council.

**Title: GCE2a – REF GS55a 2011 – Rules for Keeping Minutes**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012**

- 1) approve the deletion of the procedural rules for keeping minutes from section 092 of the by-laws; and**
- 2) direct the General Secretary, General Council to update these rules to contemporary language and relocate them in a resource of best practices for record-keeping to be made available from the General Council Office.**

**Background:**

Under section 092 of the by-laws, there are procedural rules for keeping minutes in the courts of the church. These rules were adopted by the 4<sup>th</sup> General Council 1930 and have not been significantly updated since that time.

As they are procedural rules rather than policy, they could be removed from the by-laws and made available from the General Council Office as an updated set of best practices for record-keeping.

**Title: GCE2b – REF GS55b 2011 – Decisions by Congregations and Pastoral Charges**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012**

- 1) adopt the policy that members of a congregation or pastoral charge 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 the congregation or pastoral charge; and**

- 2) that the same policy apply to adherents in the decisions in which they are permitted to participate.**

**Background:**

Under section 004 of the by-laws, the members of a court 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.

The members of congregations and pastoral charges also make decisions. In some cases, adherents are permitted to participate in these decisions.

These members and adherents would benefit from the same guidance on their decision-making as is given to members of courts in section 004.

**Title: GCE2c – REF GS55c 2011 – Composition of Committees and Other Bodies**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012**

- 1) approve the deletion of section 005 from the by-laws; and**
- 2) direct that a resource be prepared and made available to the courts of the church to guide them in recruiting elected members.**

**Background:**

Section 005 of the by-laws provides:

05 Members of Committees. The composition of all Committees, Executives, Commissions, Task Groups, or other bodies of or related to the United Church shall be as widely representative as appropriate and practicable, having regard also to the experience and skills required.

This section is problematic.

It requires that committees be “widely representative” but representative of whom? Is it the United Church, the body electing the committee, the constituency affected by the committee’s work, or some other body? This is not specified.

This requirement is also weakened by the words “as appropriate and practicable”. The committee is only required to be as representative “as appropriate and practicable” in order to get people who have the skills and experience for the task.

The net effect of this section is that appointing bodies have discretion to choose members that they think are best suited to the task. They already have that power without the need to state it. This section is redundant, unhelpful and should be deleted.

More guidance on committee recruitment could be provided in in the form of a resource available from the General Council office.

**Title: GCE2d – REF GS55d 2011 – Delivery Time Periods for Notices**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 amend the policy on delivery of a notice or other communication by fax so that a communication is considered received on the day that it is actually received at the place of receipt.**

**Background:**

Under section 003 of the by-laws, a notice or other communication delivered by fax must be delivered before 4:30 p.m. at the place of receipt or it will be considered to have been delivered on the next day.

This is a legalistic and sometimes confusing policy, particularly in a church that exists in several different time zones.

It would be simpler if a communication were considered received on the actual day that it was received, regardless of the time.

Time periods are generous enough that it should not be a problem if a communication is received after regular business hours and does not come to the attention of the recipient until the next business day.

**Title: GCE2e – REF GS55e 2011 – Calculating Time Periods for Notices****Originating Body:** The Executive of the General Council**Financial Implications if known:****Staffing Implications if known:****Source of Funding if known:****The Executive of the General Council proposes that:****the 41st General Council 2012 amend the policy on calculating the time period for giving or receiving a notice or other communication so that the only time not counted for notice purposes is the time between December 25 and January 1.****Background:**

Section 003 of the by-laws deals with time periods for delivering notices and other communications. The current policy is not to include Saturdays, Sundays, statutory holidays, and the period between December 25 and January 1 when calculating a notice period of seven days or less.

This is unnecessarily complicated and contributes to the confusion around calculating notice periods. Current notice periods are generous enough to accommodate Saturdays, Sundays and statutory holidays.

The only time period that should not be counted is the period between Christmas and New Year's as it is a longer period of seven days.

**Title: GCE2f – REF GS55f 2011 – Admitting Newly Elected Members to Session****Originating Body:** The Executive of the General Council**Financial Implications if known:****Staffing Implications if known:****Source of Funding if known:****The Executive of the General Council proposes that:****the 41st General Council**

- 1) approve the deletion of section 149 of the by-laws; and**
- 2) adopt the policy that the Session be given the flexibility to determine its own process for admitting newly-elected members to office.**

**Background:**

Under Section 149 of the by-laws, there is a detailed process prescribed for the admission of newly-elected members of Session to office. This process may not fit the local context of every congregation. It should be left to the discretion of the Session to decide how to admit its new members.

**Title: GCE2g – REF GS55g 2011 – Pastoral Charge Committees: Faith Formation & Education, Manse, Nominations & Stewardship**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that each Pastoral Charge be given the flexibility to decide how to meet the responsibilities assigned to the Faith Formation and Education, Manse, Stewardship, and Nominations Committees.**

**Background:**

Under the by-laws, a Pastoral Charge is required to have the following committees: Faith Formation and Education, Manse, Stewardship and Nominations. The responsibilities and, in some cases, the composition of these committees is set out in detail.

While these responsibilities must be fulfilled in each Pastoral Charge, there may be better alternatives to using a committee structure depending on the circumstances of the Pastoral Charge.

It should be left up to each Pastoral Charge to decide how to meet these committee responsibilities within that Pastoral Charge.

The Pastoral Charge's governance model would remain subject to the approval of the Presbytery.

**Title: GCE2h – REF GS55h 2011 – Terms of Reference for M&P Committees**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that each Pastoral Charge be given the flexibility to establish the membership and meeting requirements for its Ministry and Personnel Committee as long as the responsibilities of that committee under the current by-laws are fulfilled.**

**Background:**

Under section 244 of the by-laws, a pastoral charge is required to have a Ministry and Personnel Committee. The responsibilities, membership and meeting requirements for this committee are set out in detail in the by-laws.

While there must be a Ministry and Personnel Committee in each pastoral charge to fulfill these responsibilities, there may be better alternatives to the current membership and meeting requirements depending on the circumstances of the pastoral charge.

It should be left up to each pastoral charge to decide on the meeting and membership requirements for the Ministry and Personnel Committee of that pastoral charge.

The pastoral charge's governance model would remain subject to the approval of the presbytery.

**Title: GCE2i – REF GS55i 2011 – Audits for Financial Statements**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve**

- 1) the deletion of the defined term “audit” from the by-laws; and**
- 2) the substitution of the term “independent financial review”.**

**Background:**

The term “audit” is defined in section 001 of the by-laws.

It requires the audit to be conducted by a public accountant or an individual who is familiar with book-keeping and who understands the purpose of an independent examination of financial records.

Yet, the term “audit” is often misunderstood as requiring a public accountant to conduct it. This has created confusion for some pastoral charges.

The process required for an “audit” under *The Manual* is more accurately described as an “independent financial review” not an “audit”.

To avoid confusion in the future, the term “audit” should be deleted and the term “independent financial review” substituted.

**Title: GCE2j – REF GS55j 2011 – Terms of Office for Chair of Pastoral Charge**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the policy that the Chair of the Pastoral Charge or Congregation hold office**

- 1) until the next annual meeting of the Pastoral Charge or Congregation; or**
- 2) for a term set by the Pastoral Charge or Congregation.**

**Background:**

Under section 116 of the by-laws, the chair of the Pastoral Charge or Congregation holds office until next annual meeting.

Pastoral Charges and Congregations should be given the flexibility to appoint a chair for a two year period or some other period that best meets their particular needs.

The governance model of the Pastoral Charge would remain subject to the approval of the Presbytery.

**Title: GCE2k – REF GS55k 2011 – Chair of Meetings of Congregational Trustees**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the policy that the trustees present at a meeting of a Congregational Board of Trustees have the right to appoint a chair for the meeting in the absence of the settled or appointed member of the Order of Ministry, recognized Designated Lay Minister, pastoral charge supervisor or any appointed deputy.**

**Background:**

Under section 261 of the by-laws, the settled or appointed member of the Order of Ministry, recognized Designated Lay Minister or pastoral charge supervisor has the right to serve as chair of trustee meetings.

The minister/pastoral charge supervisor may (but is not required to) appoint a deputy chair.

The by-laws do not indicate who will serve as chair of the meetings if the minister/pastoral charge supervisor is absent and has not appointed a deputy.

In those circumstances, the trustees present at the meeting should be entitled to appoint a chair for the meeting. The by-laws should give the trustees specific authority to appoint the chair to avoid any question about the legality of a trustees' meeting held that way.

**Title: GCE2I – REF GS55I 2011 – Presbytery Roll**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the policy that the order of Pastoral Charges on the Presbytery roll be left to the discretion of the Presbytery.**

**Background:**

Under section 313 of the by-laws, Pastoral Charges must be listed in a certain order on the roll of the Presbytery.

This is a matter that should be left to the discretion of each Presbytery to determine for itself.

**Title: GCE2m – REF GS55m 2011 – Notification Re: Discontinued Lay Ministry Appointment List**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the deletion of section 368(b) from the by-laws.**

**Background:**

Under paragraph 368(b) of the by-laws, there are detailed requirements for giving notice to a person whose name has been placed on the Discontinued Lay Ministry Appointment List, including when, how and to whom the notice must be given as well as the content of the notice

There are no similar requirements for giving notice to a person whose name is placed on the Discontinued Service List (Voluntary) or Discontinued Service List (Disciplinary), which is arguably a more serious action.

There are resources available from the General Council office for the oversight and discipline processes that may result in these kinds of decisions. The resources indicate when, how and to whom notice must be given, and the content of the notice.

It is unnecessary to include these details in the by-laws and they should be deleted.

**Title:** GCE2n – REF GS55n 2011 – **Covenanting Service**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the policy that the Presbytery be given the flexibility to decide the form of covenanting service for a member of the Order of Ministry settled in a Pastoral Charge or specialized ministry.**

**Background:**

Sections 61 and 352 of the by-laws set out detailed requirements for a covenanting service for a member of the Order of Ministry settled in a pastoral charge or specialized ministry.

These detailed requirements are unnecessary. Presbyteries should be given the flexibility to decide how the covenanting service will take place within their local context.

**Title: GCE2o – REF GS55p 2011 – Adjourning Special Meetings of Presbytery & Conference**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the deletion of the requirement from the by-laws that an adjourned special meeting of a Presbytery or Conference must be held before the next regular meeting of that court.**

**Background:**

Under the by-laws, Presbyteries and Conferences may hold special meetings, and those meetings may be adjourned if necessary.

Under sections 301 and 401, the current policy is that an adjourned special meeting must be held before the next regular meeting of the court.

If, however, a special meeting cannot be adjourned to a date before the next regular meeting, the special business could be dealt with at the regular meeting. There may not be time to schedule an adjourned special meeting before the next regular meeting.

This provision is unnecessary and should be deleted.

**Title: GCE2p – REF GS55q 2011 – Honouring Deceased Members of Conference**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the policy that the Conference be given the flexibility to honour its deceased members as determined by that Conference.**

**Background:**

In Section 427(c) of the by-laws, the Conference has the duty of honouring its deceased members in specific prescribed ways.

It is important for the Conference to honour its deceased members but it should be left to the Conference's discretion to do that in the most appropriate way for that Conference.

**Title: GCE2q – REF GS55r 2011 – Responsibilities of the General Secretary****Originating Body:** The Executive of the General Council**Financial Implications if known:****Staffing Implications if known:****Source of Funding if known:****The Executive of the General Council proposes that:****the 41st General Council 2012**

- 1) approve the deletion of paragraphs 513 (a), (d), (e), (j) and (k) from the by-laws; and**
- 2) direct the Executive of the General Council to ensure the responsibilities set out in these paragraphs are included in the job description of the General Secretary.**

**Background:**

The General Secretary's responsibilities in Section 513 of the by-laws included many that relate to operational procedures in the General Council office:

- (a) [*the preparatory work for the meetings of the General Council, its Executive, and its Sub-Executive*] including the preparation of agendas, printed reports, and other documentation that facilitate deliberation on matters of policy;
- (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;
- (e) to call together regularly the General Council Officers 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; (2010)
- (j) to provide a newly elected Moderator with an orientation handbook and information about the budget for the work of the Moderator, and to convene the meeting referred to in subsection 511.1(c);
- (k) to have responsibility for the oversight of the routine work connected with the office of the Moderator;

These responsibilities relate to the General Secretary's administrative role in the General Council office rather than to the General Secretary's governance role as an officer of the General Council. These responsibilities should be deleted from the by-laws and included instead in the job description of the General Secretary.

**Title: GCE2r – REF GS55s 2011 – General Council Meeting Procedures**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the deletion of section 503 from the by-laws.**

**Background:**

In section 503 of the by-laws, there are detailed procedures for carrying out the business of the meeting of the General Council:

503 Committees. The General Council shall appoint at its first regular business session:

- (a) a Committee on the Roll, which shall report at as early a date as possible;
- (b) a Business Committee, which shall report from time to time on the business coming before the General Council, and suggest the order in which it shall be considered. This report, as adopted or amended by the General Council, becomes the business order of the day. Any business introduced from the floor may be referred to the Business Committee for a place on the agenda of the General Council. Notwithstanding the adoption of the report of the Business Committee, the General Council may fix “orders of the day” in case of business of special importance; and
- (c) such other Committees as will facilitate the deliberations of the General Council.

It should be left to each General Council to decide how it carries out its business, as long as it acts within its authority and fulfills its responsibilities under the by-laws.

The appropriate place for this material is in the opening motions on business procedures for each General Council.

**Title: GCE2s – REF GS55t 2011 – Police Record Checks**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 direct that**

- 1) a policy be developed on the United Church’s duty of care and the importance of police records checks;**

- 2) **the draft policy be submitted to the 42nd General Council 2015 for consideration; and**
- 3) **the procedural requirements for police records checks be removed from the by-laws and made available in a resource document from the General Council office.**

**Background:**

There is no general policy statement in the by-laws on the church's duty of care and the importance of police records checks.

The by-laws should include a brief policy statement on police records checks.

The current by-laws contain detailed procedural requirements, including the kind of police records check required, when it is required, and to whom it must be given. These requirements must be revised regularly in response to changes in the police records check system. As a result, the by-laws may not contain the most up to date information on police records check procedures.

The procedural requirements should be removed from the by-laws and made available instead in a resource document from the General Council office.

**Title: GCE2t – REF GS56a 2012 – Historic Congregation Roll**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that Congregations be required to maintain an historic roll to include all people who have ever been members, with the details of how they ceased to be members (death, transfer, removal from roll). This policy is to be in effect on a going-forward basis so that Congregations are not required to prepare an historic roll for past members.**

**Background:**

The by-laws require a Congregation to maintain a roll of current members. There is, however, no requirement for the Congregation to maintain an historic record of all people who have ever been admitted as full members and are no longer members.

By maintaining both kinds of rolls, a Congregation would have a comprehensive record of its membership, both past and present.

This requirement should be implemented on a going-forward basis so that Congregations would not have the onerous task of piecing together the historic details for past members.

**Title: GCE2u – REF GS56c 2012 – Distribution of Funds by Disbanding Congregations**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt a policy that a disbanding Congregation must use its assets for the mission of the Congregation or the wider United Church, and only with the approval of the Presbytery.**

**Background:**

When a Congregation disbands, there is no specific policy in the United Church to prevent it from giving its assets (land, buildings, money, investments and other assets) to an organization outside of the United Church as long as the Presbytery approves.

Under the civil law, a Congregation may only give its assets to another registered charity.

Also, when funds or other assets are given to a Congregation, there may be an express or implied condition that they are to be used for the mission of the Congregation as part of the wider United Church.

The Congregation complies with this condition if it gives its assets to some part of the United Church when it disbands.

The Congregation also complies with this condition by giving its assets to charities outside of the United Church if the Congregation has clearly named the support of the work of these outside charities as part of its ongoing mission.

But if the outside charities have not been part of the Congregation's ongoing mission, it is unfair to the original donors of the funds for the Congregation to give its assets to those charities when it disbands.

This proposal relates to assets that a Congregation gives away *before* it disbands. If there are any assets remaining after the Congregation disbands, the property automatically goes to the United Church for the purposes named by the Conference after consulting with the Presbytery.

**Title: GCE2v – REF GS56d 2012 – Two Treasurers for Each Pastoral Charge**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt a policy that Pastoral Charges be given the flexibility to have one treasurer for the Pastoral Charge rather than one for the Pastoral Charge and one for the Mission and Service Fund, as long as both funds are separately maintained.**

**Background:**

Under the by-laws, a Pastoral Charge must have two treasurers: one for the Pastoral Charge and another for the Mission and Service Fund.

This may create a hardship for small Congregations with limited human resources.

The reason for requiring two treasurers is to help ensure the Pastoral Charge's general funds are kept separate from the funds for the Mission and Service Fund.

This, however, could be accomplished through careful accounting procedures and oversight by the Pastoral Charge's governing body (Official Board, Church Board or Church Council).

**Title: GCE2w – REF GS56e 2012 – Representation from Men's & Women's Organizations on Official Board or Church Council Simplification Processes**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt a policy that a Pastoral Charge be given the flexibility to decide for itself whether to include representatives from the men's organization and the women's organization in the Pastoral Charge on its governing body (Official Board, Church Board, Church Council).**

**Background:**

Under the by-laws, the governing body (Official Board, Church Board or Church Council) of a Pastoral Charge must include a representative from each of the men's organization and the women's organization in the Pastoral Charge.

In some Pastoral Charges, it is important to include these representatives. In other Pastoral Charges, these organizations may not even exist.

It should be up to each Pastoral Charge to decide whether its governing body includes representatives from these organizations, based on local circumstances.

The composition of the Pastoral Charge's governing body would remain subject to the approval of the Presbytery.

**Title: GCE2x – REF GS56f 2012 – Pastoral Charge Responsibility for Support to Seniors**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that**

- 1) support of senior adults in the Pastoral Charge no longer be a mandatory responsibility of the Pastoral Charge governing body (Official Board, Church Board or Church Council); and**
- 2) Pastoral Charges be given the flexibility to decide their own mission focus, in consultation with the Presbytery.**

**Background:**

Under the by-laws, the responsibilities of the Pastoral Charge's governing body (Official Board, Church Board, Church Council) include ensuring support of senior adults in the Congregation or Pastoral Charge.

It seems inequitable to name one particular group in the Congregation or Pastoral Charge in this way, as opposed to children, adults under a disability etc.

It should be up to each Pastoral Charge to decide whether the support of seniors is part of its own mission focus. This decision would be made in consultation with the Presbytery.

**Title: GCE2y – REF GS56g 2012 – Congregational Designated Ministers**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council**

- 1) to develop a draft policy defining the purpose and role of Congregational Designated Ministers for inclusion in the by-laws; and**
- 2) to submit the draft policy for consideration by the 42nd General Council 2015.**

**Background:**

The by-laws contain criteria for the employment of Congregational Designated Ministers but do not contain any explanation of the purpose and role of Congregational Designated Ministers in the United Church.

There should be a policy statement in the by-laws setting out the purpose and role of Congregational Designated Ministers. All other policies and procedures relating to Congregational Designated Ministers, such as employment criteria, would be based on this policy.

**Title: GCE2z – REF GS56h 2012 – Members of the Order of Ministry in Leadership in Other Faith Traditions**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that when a member of the Order of Ministry becomes a religious leader of another faith tradition:**

- 1) the Presbytery be required to make a recommendation to the Conference that the member's name be placed on the Discontinued Service List (Voluntary); and**
- 2) the Conference be required to make a decision on the recommendation.**

**[Ordered ministers serving as overseas personnel would be exempt from this policy.]**

**Background:**

Under the by-laws, when a member of the Order of Ministry becomes a minister of another church, the Presbytery must make a recommendation to the Conference that the member's name be placed on the Discontinued Service List (Voluntary) and the Conference is responsible for making a decision on the recommendation.

[There is an exemption in this policy for ordered ministers who are serving as overseas personnel.]

The policy applies to members of the Order of Ministry who become “ministers of another church” but not to those who become religious leaders in a faith tradition other than a Christian denomination.

It would be equitable to extend the policy to apply where a member of the Order of Ministry becomes a religious leader in another faith tradition and not just a Christian denomination.

**Title: GCE2aa – REF GS56i 2012 – When Presbytery Chairs Take Office**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that the Presbytery be given the flexibility to determine the date on which its chair and other officers take office.**

**Background:**

Section 370(a) of the by-laws provides that the chair of the presbytery takes office at the rise of the Conference.

The actual practice in many presbyteries varies according to local circumstances. Some chairs take over in May, some in June, and some specifically at the rise of Conference (as required under the current by-laws).

The presbytery should be given the flexibility to adopt a date that works best in that presbytery for the chair and other officers to take office.

**Title: GCE2ab – REF GS56j 2012 – Licensed Lay Worship Leaders**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 direct that:**

- 1) a draft policy be developed as to the purpose and role of Licensed Lay Worship Leaders for inclusion in the by-laws;**
- 2) the draft policy be submitted for consideration by the 42nd General Council 2015;**
- 3) the process for becoming a Licensed Lay Worship Leader be deleted from the by-laws and moved to a resource document available from the General Council office; and**
- 4) the General Secretary, General Council ensure that this work is initiated.**

***Background:***

The by-laws contain the process for becoming a Licensed Lay Worship Leader but do not contain any explanation of the role and purpose of Licensed Lay Worship Leaders in the United Church.

There should be a policy statement in the by-laws setting out the purpose and role of Licensed Lay Worship Leaders. All other policies and procedures relating to Licensed Lay Worship Leaders, such as the process for becoming a Licensed Lay Worship Leader, would be based on this policy.

**Title: GCE2ac – REF GS56k 2012 – Settlement for Pastoral Charges Not in Compliance with Pastoral Relations**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that the Conference Settlement Committee not be required to settle a member of the Order of Ministry to a pastoral charge that:**

- 1) has not enrolled in the pastoral charge payroll service;**
- 2) is enrolled in the pastoral charge payroll service but is in arrears of payment; or**
- 3) is in arrears in group insurance contributions.**

**Background:**

Under section 444 of the by-laws, the Settlement Committee is not required to settle a member of the Order of Ministry to a pastoral charge that has failed to pay its assessment to the United Church pension fund or has not guaranteed the payment of the pension assessment in extending a call.

This is one way to ensure pastoral charges meet their obligations under the United Church pension plan.

The policy should be extended to cover other pastoral charge obligations for salary and benefits for ministry personnel:

- (a) enrollment in the pastoral charge payroll system;
- (b) making payments as required under the pastoral charge payroll system; or
- (c) making group insurance contributions as required under the group insurance plan.

This would help to ensure ministry personnel receive the salary and benefits to which they are entitled under applicable pastoral relations policies.

**Title: GCE2ad – REF GS56m 2012 – Membership of the Executive of General Council – Chairperson of the General Council Business Committee**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the deletion of the office of Chairperson of the General Council Business Committee from the membership of the Executive of the General Council.**

**Background:**

Under Section 521(c) of the by-laws, the Chairperson of the General Council Business Committee is a member of the Executive of the General Council.

The role of that Chairperson has been subsumed by the Chair of the Permanent Committee on Governance and Agenda so that section 521(c) is redundant and should be deleted.

**Title: GCE2ae – REF GS56p 2012 – Documents and Notices Sent by Courier**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that courier delivery be included as one of the ways for giving notices and other official communications to any person or court, as long as the courier recipient is required to sign to acknowledge receipt of the communication.**

**Background:**

For formal hearing and appeal processes and other official communications, there are specific ways in which documents must be given by one person or court to another. This is to ensure a person or court actually receives a document and that there is some means to verify receipt.

Under section 003 of the by-laws, documents may be given one of three ways: (1) personally (2) by fax or (3) by assured delivery (formerly called registered mail).

Fax machines are being used less and less frequently for document delivery. This leaves only two other options and it would be helpful to add another one.

E-mail may not yet have verification procedures that are adequate for hearing and appeal processes.

Delivery by a courier service would be an option as long as the recipient is required to sign to acknowledge receipt and the sender may obtain written verification of delivery.

**Title: GCE2af – REF GS56q 2012 – Grounds for a 363 Review**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the deletion from the by-laws of the second ground on which the Presbytery may conduct a review of the ministry personnel: “the failure of Ministry Personnel to maintain the peace and welfare of the church”.**

**Background:**

Under section 363 of the by-laws, there are three grounds on which a presbytery may conduct a review of ministry personnel:

- (i) effectiveness;
- (ii) failure to maintain the peace and welfare of the church;  
and
- (iii) refusal to recognize the authority of the presbytery.

The second ground is problematic. In some cases, the minister may be most effective if they disturb the peace of the status quo to encourage change and growth. The present wording suggests that this is never a good thing.

It may also imply that the minister is exclusively responsible for maintaining the peace and welfare of the church, which is untrue.

The first ground – “effectiveness” – is broad enough to cover any situation where there is concern about the minister maintaining the peace and welfare of the church either appropriately or inappropriately.

**Title: GCE2ag – REF GS56r 2012 – Members of Joint Search Committee**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the policy that the Pastoral Charge be given the flexibility to elect the people it considers most suitable for its joint search committee, whether full members, members or adherents.**

**Background:**

Under Section 054 of the by-laws, the representatives of the pastoral charge on the joint search committee must all be full members of the pastoral charge.

Many adherents participate in congregational life. The current policy bars them from serving on the joint search committee.

A congregation should have the flexibility to elect the people it considers most suitable for its joint search committees, whether full members, members or adherents.

**Title: GCE2ah – REF GS56s 2012 – Warrant to Covenant**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the deletion of the term “warrant to covenant” from the by-laws.**

**Background:**

The term “warrant to covenant” appears in only three places in the by-laws: sections 061(b), 061(c) and 452.

The meaning of this term is unclear as there is no definition of it in the by-laws. The term is not in common use and is unfamiliar to most people in the United Church.

It is not essential in any of the three places it is used and should be deleted.

**Title: GCE2ai – REF GS56v 2012 – Vacancies in Session, Church Board and Church Council**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012:**

- 1) approve the policy that the Session, Church Board or Church Council may fill vacancies in its membership until a meeting of the Pastoral Charge can be held for that purpose; and**
- 2) authorize a Category 2 Remit to test the will of the church regarding this change.**

**Background:**

Under 5.9.2 of the Basis of Union, the full members of the pastoral charge elect the members of the Session (other than the members of the Order of Ministry settled in that pastoral charge).

A pastoral charge may have a Church Board or Church Council governance model instead of a Session/Stewards/Official Board. The Church Board or Church Council consists of members elected by the congregation and ex officio members.

There may be vacancies from time to time in the elected membership of the Session, Church Board or Church Council.

Since a vacancy may only be filled by the full members of the congregation/pastoral charge, it will exist until a meeting of the congregation/pastoral charge can be held to fill it.

For better functioning between meetings of the congregation/pastoral charge, the Session, Church Board or Church Council should have the right to fill any vacancies in its own membership until a congregational or pastoral charge meeting may be held.

This change would require a remit.

**Title: GCE2aj – REF GS56w 2012 – Recognition of Designated Lay Ministers**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012:**

- 1) approve a change in the Basis of Union as to lay membership of the Presbytery from “Designated Lay Ministers who have been recognized by the Conference” to “Designated Lay Ministers who have been recognized by the Presbytery”, in order to be consistent with current policy on the recognition of Designated Lay Ministers;**
- 2) authorize a Category 1 Remit to test the will of the church regarding this change; and**
- 3) direct that, if approved, this change come into effect ninety days following publication of the Record of Proceedings of the 41st General Council 2012.**

**Background:**

Under the policy adopted by the 40<sup>th</sup> General Council 2009, the responsibility for recognizing Designated Lay Ministers was transferred from the Conference to the presbytery.

This change in policy did not require a remit and the by-laws have been revised to reflect the new policy.

6.2 of the Basis of Union sets out the list of lay members of the United Church who are members of the presbytery. The list includes “Designated Lay Ministers who have been recognized by the Conference” [6.2.4].

This section of the Basis should be changed so that it describes Designated Lay Ministers with terms that are consistent with the current policy, i.e., that Designated Lay Ministers are now recognized by the presbytery.

This change would require a remit.

*Note: a Category 1 remit must be authorized by a 2/3 majority vote of the General Council. It will come into effect on the date named by the General Council if the Executive of the General Council declares that 2/3 of the presbyteries have given their approval to it by that date.*

**Title: GCE2ak – REF GS56x 2012 – Staff as Lay Members of Presbytery**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012:**

- 1) approve a change in the Basis of Union by deleting the category of Presbytery membership for staff in administrative or program positions in the United Church; and**
- 2) authorize a Category 2 remit to test the will of the church regarding this change.**

**Background:**

The lay members of presbytery under 6.2.5 of the Basis of Union include staff in administrative or program positions in the United Church, if they are United Church members and have been appointed to their position by a court of the church.

Under human rights legislation, employees cannot be required to disclose whether they are United Church members unless church membership is a job requirement. Church membership is not a job requirement for most lay employees in the United Church so that the membership status of most staff is unknown. On that basis, it is not permissible to implement and enforce the policy in 6.2.5 of the Basis.

The rationale for the policy is also unclear. There is already opportunity for United Church staff to serve as lay members of the presbytery through election by their congregations or as members at large, if they are members of the United Church.

Presbytery membership should be revised to delete the category of membership for lay members appointed to administrative or program staff positions by a court of the church.

This change would require a remit.

**Title: GCE2al – REF GS56y 2012 – Presbytery Representation from Presbytery Accountable Ministries**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012:**

- 1) approve the policy that Presbytery membership include a representative from each Presbytery-accountable ministry in the Presbytery; and**
- 2) authorize a Category 2 Remit to test the will of the church regarding this change.**

**Background:**

The term “presbytery-accountable ministry” is a broad one. It refers to a non-congregational ministry accountable to the presbytery.

Under the Basis of Union, some presbytery-accountable ministries have the right to representation in the presbytery through presbytery membership. See 6.2.6 and 6.2.7, which give representation to missions, interdenominational missions, and outreach ministries.

Other presbytery-accountable ministries have the right to representation through corresponding membership. See 6.3.3, which includes representatives from camps and outdoor program as corresponding members.

Still other presbytery-accountable ministries are given no representation at all in the presbytery under the Basis of Union.

It seems unfair to distinguish among presbytery-accountable ministries in this way. Presbytery membership should be revised to include a representative from each presbytery-accountable ministry within the presbytery. This would also ensure presbytery representation for other forms of local ministry units that may emerge in the future.

This change would require a remit.

**Title: GCE2am – REF GS56z 2012 – Transfer & Settlement – Presbytery Recognized Ministries or Presbytery Accountable Ministries**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012:**

- 1) approve the policy that the Transfer Committee be given the authority to transfer Candidates to Conferences where they are best matched to presbytery-recognized ministries; and**
- 2) authorize a Category 2 Remit to test the will of the church regarding this change.**

**Background:**

There is a discrepancy in the Basis of Union.

Under 9.9, the Transfer Committee has authority to transfer Candidates to Conferences where they are best matched to presbytery-accountable ministries.

Under 9.6.2, the Settlement Committee has authority to settle members of the Order of Ministry [this would include candidates after commissioning or ordination] to presbytery-recognized ministries.

Both committees should have the same authority, either with presbytery-recognized ministries or presbytery-accountable ministries.

The term “presbytery-recognized ministry” is broader in scope than “presbytery-accountable ministry”. A presbytery-recognized ministry may have no accountability to the presbytery but is still recognized by the presbytery as a valid expression of Christian ministry.

The discrepancy in the Basis of Union could be resolved by extending the authority of the Transfer Committee to make settlements to presbytery-recognized ministries. That would make it consistent with the Settlement Committee’s authority.

The change would require a remit.

**Title: GCE2an – REF GS56aa 2012 – Election of Commissioners by Overseas Personnel**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012:**

- 1) approve the policy that overseas personnel appointed by the United Church be entitled to elect three commissioners to the General Council from among their number and those elected must be members of the Order of Ministry or lay members of the United Church; and**
- 2) authorize a Category 2 Remit to test the will of the church regarding this change.**

**Background:**

The formula for overseas personnel to elect commissioners to the General Council is set out in 8.4 of the Basis of Union.

This formula does not reflect current realities. It assumes the United Church has a much larger number of overseas personnel than currently and in the foreseeable future.

The formula allows one commissioner for every 18 overseas personnel, with a minimum of three. At the current time, there are approximately 25 overseas personnel serving the church.

It also provides for a balance between lay and ordered representation, which is not possible with three commissioners.

It also provides that overseas personnel on home assignment are eligible for election, and that there must be representation from each of the major geographic areas of work. With current numbers, it may not be possible to satisfy both of these conditions.

The formula should be updated and simplified by giving overseas personnel the responsibility of electing three commissioners to the General Council from among their number. These commissioners would have to be members of the Order of Ministry or lay members of the United Church but no other condition would be included.

This change would require a remit but would reduce the need for further revisions and remits if circumstances change again in the future.

**Title: GCE2ao – REF GS56ab 2012 – Presbytery Calling Congregational Meetings**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that when the Presbytery calls a meeting of the Pastoral Charge, Congregation, Official Board, Church Board or Church Council, the notice of the meeting be read by the pastoral charge supervisor or, if there is no pastoral charge supervisor, another member of the Presbytery other than the ministry personnel settled or appointed to the Pastoral Charge.**

**Background:**

Under Section 333(h) of the by-laws, the presbytery has the right to call a meeting of a pastoral charge, congregation, official board, church board or church council at any time.

The purpose of the meeting may be anything pertaining to the interests of any of these bodies. That could include the pastoral relationship or other matters concerning the ministry personnel settled in or appointed to the pastoral charge.

The notice of the meeting must be read to the congregation by the ministry personnel settled in or appointed to the pastoral charge, or by the pastoral charge supervisor (if there is one).

Since the meeting may be about the ministry personnel, it seems inappropriate to require the ministry personnel to read the notice of the meeting. If the meeting is called by the presbytery, another member of the presbytery could be required to read the notice of the meeting if there is no pastoral charge supervisor.

**Title: GCE2ap – REF GS56ac 2012 – Sending Documents by Email**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that notices and other official communications may be given by email to any person or court as long as:**

- 1) **the e-mail message includes the sender’s name, the sender’s e-mail address, the date and time of transmission, and the name and telephone number of a person to contact if there are transmission problems; and**
- 2) **the recipient confirms by email to the sender that the document has been received.**

**Background:**

For formal hearing and appeal processes and other official communications, there are specific ways in which documents must be given by one person or court to another. This is to ensure a person or court actually receives a document and that there is some means to verify receipt.

Under section 003 of the by-laws, documents may be given one of three ways: (i) personally, (ii) by fax, or (iii) by assured delivery (formerly called registered mail).

Email is becoming increasingly popular and is now an option for giving notices and delivering documents for many civil court processes. It would be convenient to add it as another option for delivery of documents for church court processes.

The kinds of safeguards for email delivery used in civil court processes would also work in the church context.

**Title: GCE2aq – REF GS56ad 2012 – Oversight of Retired Members of the Order of Ministry**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that retired members of the order of ministry remain under the oversight and discipline of the Presbytery.**

**Background:**

Under section 365.1 of the by-laws, retired members of the Order of Ministry remain under the oversight and discipline of the presbytery in their exercise of any function of ministry personnel.

This may mean that the presbytery only has authority to discipline retired members for actions that are within the members’ “exercise of any function of ministry personnel”.

Yet, retired members are entitled to continue to identify themselves as United Church ministers even when they are not performing any function of ministry personnel.

If a retired member is convicted of a criminal offence or takes some other unacceptable action, the presbytery may wish to initiate the process for placing the member's name on the Discontinued Service List (Disciplinary) so that they are no longer identified as a United Church minister.

Retired members of the order of ministry should remain under the oversight and discipline of the presbytery for as long as they continue to be members of the order of ministry in the United Church.

**Title:** GCE2ar – REF GS56ae 2012 – Members of the Order of Ministry Under Appointment Exercising Functions of Appointment

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that members of the Order of Ministry under appointment to a United Church ministry or other presbytery-recognized ministry be permitted to exercise the functions of ministry associated with their appointed position without the requirement that they be in a formal association with a Pastoral Charge.**

**Background:**

Under section 365 of The Manual, ministry personnel who are under appointment other than to a pastoral charge are not permitted to exercise any functions of ministry unless they are in a formal association with a pastoral charge.

This restriction would apply to members of the Order of Ministry who are under appointment as chaplains in hospitals and correctional facilities, and to those in staff positions in the General Council and Conference offices.

It may, however, be part of their job responsibilities to exercise the functions of ministry. For example, a prison chaplain may wish to administer communion, or a General Council staff person may be asked to lead worship at a church event. Currently, they may do so only if they are in a formal association with a pastoral charge.

**Title: GCE2as – REF GS56la 2012 – Appointing a New General Secretary**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that the Executive of the General Council be empowered to appoint a General Secretary.**

**Background:**

A General Secretary may die, resign or be unable to continue serving for some other reason.

Under the by-laws, the Executive of the General Council has no power to appoint a successor. Only the General Council may do so. That means there is only an opportunity for a new General Secretary to be appointed once every three years.

This is essentially a human resource matter. Meetings of the Executive provide an opportunity for a confidential and more thorough discussion of an applicant's suitability to serve as General Secretary than meetings of the General Council.

**Title: GCE2at – REF GS56b 2012 – Audited Financial Statements for Pastoral Charge**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that a Pastoral Charge be required to have prepared annually an independent financial review that includes all receipts and expenses relating to the Pastoral Charge.**

**Background:**

The by-laws require preparation of four separate audited financial statements, one from each of:

- the governing body of its receipts and expenses
- the pastoral charge treasurer for pastoral charge receipts and expenses
- the trustees
- the treasurer for the Mission and Service Fund

Pastoral charges need some flexibility here to accommodate their different sizes and circumstances. The only essential requirement should be that that all receipts and expenses relating to the pastoral charge be included in its financial statement.

It should be left up to each pastoral charge to decide how many separate financial statements are needed for that pastoral charge.

**Title: GS1 – Ratifying and Enacting Remits Authorized by the 40th General Council 2009**

**Originating Body:** General Secretary, General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The General Secretary, General Council proposes that:**

**The 41st General Council 2012:**

a) ratify the following Remits authorized by the 40th General Council 2009, all of which have been approved by a two-thirds majority of the presbyteries, and declared in effect by the Executive or Sub-Executive of the General Council:

- 1 Election of Lay Representatives to Presbytery
- 2 “Appointed,” “Chosen,” “Elected,” “Selected”
- 3 Transfer and Settlement to be Optional;

b) enact the following Remits authorized by the 40th General Council 2009, all of which have been approved by a majority of the presbyteries:

- 4 Frequency and Timing of Conference Meetings
- 5A Appointment of Designated Lay Ministers
- 5B Presbytery Membership of Designated Lay Ministers; and

c) enact the following Remits authorized by the 40th General Council 2009, all of which have been approved by a majority of the Presbyteries and Pastoral Charges:

- 6A Declaration of Church Doctrine [Articles of Faith and 1940 statement of Faith]
- 6B Declaration of Church Doctrine [Articles of Faith and “A New Creed”]
- 6C Declaration of Church Doctrine [Articles of Faith and “A Song of Faith”]

**Background:**

The following are the voting results for the remits authorized by the 40th General Council 2009:

<b>Remits to Presbyteries (85)</b>		<b>For</b>	<b>Against</b>
1	Election of Lay Representatives to Presbytery	75	01
2	“Appointed,” “Chosen,” “Elected,” “Selected”	72	03
3	Transfer and Settlement to be Optional	61	16
4	Frequency and Timing of Conference Meetings	67	02
5A	Appointment of Designated Lay Ministers	67	04
5B	Presbytery Membership of Designated Lay Ministers	64	06
<b>Remits to Presbyteries (85) and Pastoral Charges (2223)</b>			
6A	Declaration of Church Doctrine [Articles of Faith and 1940 statement of Faith]		
	Presbyteries	72	05
	Pastoral Charges	1,364	261
6B	Declaration of Church Doctrine [Articles of Faith and “A New Creed”]		
	Presbyteries	74	03
	Pastoral Charges	1,509	120
6C	Declaration of Church Doctrine [Articles of Faith and “A Song of Faith”]		
	Presbyteries	69	08
	Pastoral Charges	1,286	334

For Remits 1, 2 and 3, the Executive/Sub-Executive of the General Council declared that each of these remits had passed by a 2/3 majority of presbyteries by the specified return date. These remits are now in effect but are subject to ratification by the 41st General Council 2012.

Remits 4, 5A, 5B, 6A, 6B and 6C were all approved by a majority of the courts entitled to vote on them. These remits are not in effect as they are subject to enactment by the 41st General Council 2012.

**Title: GCE1 – REF GCE58 2012 – The Basis of Union and Crest**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012**

- 1) accept the Report from the Task Group on the Basis of Union and Crest; and**
- 2) forward it to the General Secretary, General Council for implementation.**

**Background:**

The 40th General Council (2009) approved a motion that acknowledges the presence and spirituality of Aboriginal people in The United Church of Canada as a significant component to the Basis of Union, and directed that Aboriginal people be invited to become signatories to the Basis of Union. It also directed that a new United Church crest be developed that acknowledges the presence and spirituality of Aboriginal people in the United Church.

The Task Group to Revise the Basis of Union and the United Church Crest was established by the Executive of the General Council to develop recommendations to realize these goals.

The task group was mandated to:

- initiate and oversee processes over the triennium to assist the church in understanding and acknowledging the presence and spirituality of Aboriginal people, and their historical context, in the United Church
- develop recommendations for amending the Basis of Union to acknowledge the presence and spirituality of Aboriginal people, and their historical context
- develop a process by which Aboriginal people will be invited to become signatories to the Basis of Union
- oversee the design of a new crest that acknowledges the presence and spirituality of Aboriginal people in the United Church, and the fact that the United Church is built on Aboriginal heritage and territory

The Task Group is made up of six members: three who self-identify as Aboriginal (First Nations, Métis, or Inuit) and three who self-identify as non-Aboriginal.

The members are: Ray Jones, Brian Goodings, Louise Loucareas, Gerald Hobbs, Michael Blair, Stan McKay and Jim Angus. Nora Sanders, General Secretary, and Maggie McLeod, Executive Minister, Aboriginal Ministries Circle are resource staff.

***The Work of the Task Group:***

The Task Group discerned early in the process that the nature of this work is not to rewrite history; rather to create opportunity to raise awareness for The United Church of Canada's need to grapple with a history of exclusion. The Task Group acknowledges that those who went before

us and created the original document, held integrity in what they attempted to do in their time. And so, The Task Group will recommend to General Council 41 fresh insights and understandings to the historical context at the time of union through a series of text insertions for placement into the Introduction, Declarations, and Formation sections of *The Manual*.

The proposed insertions:

- Recognize the limitations shaped by a form of Christianity rooted in European origins;
- Convey a growing awareness of how this may continue to hamper our embrace of diversity as a fundamental spiritual reality;
- Express a desire to open ourselves to this dimension of God’s call;
- Acknowledge how practices of The United Church of Canada resulted in the exclusion of Indigenous (and other) peoples from visioning, leadership, and decision-making;
- Offer a movement toward addressing the struggle and an invitation to covenant.

The Indigenous voice reminds the church of its commitment to becoming intercultural; and its invitation for the Aboriginal, Francophone, Ethnic and other minority constituencies to lead the way.

The recommended crest changes are as follows:

The Task Group recognizes that the oval shape of The United Church of Canada crest (outline of a fish), the “X” at the centre, the first letter of the Greek word for Christ, and the three symbols associated with the three communions—Congregational, Methodist, and Presbyterian that united to form The United Church of Canada in 1925 are important spiritual and historic reminders. With this in mind the Task Group recommendations to General Council 41 include the following changes to the United Church of Canada’s crest:

1. That the crest reflects the four colours of the Indigenous medicine wheel: yellow, black, red and white in acknowledgement that The United Church of Canada was founded and continues to exist on Indigenous land.
2. The Latin words *ut omnes unum sint* (***That all may be one.*** John 17:21) that surround the symbols on the crest be supplemented with Canada’s Aboriginal peoples understanding of this phrase “All my relations.” which encompasses Christ’s vision.

The Task Group presented to the Executive of the General Council in November, 2011 a new mock-up of The United Church of Canada crest that includes the Latin phrase **Ut Omnes Unum Sint** (That all may be one), and “**Akwe Nia’Tetewá:neren** (the Mohawk version of “All My Relations”).

The above recommendations will not require Remits.

**Title: GCE14 – REF GCE60 2012 – Doctrine of Discovery**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**The 41st General Council 2012:**

**1) adopt this statement:**

**That The United Church of Canada:**

- i) Expresses solidarity with the Indigenous Peoples of the world and supports the rights of Indigenous Peoples to live in and retain their traditional lands and territories, to maintain and enrich their cultures and to ensure that their traditions are strengthened and passed on for generations to come;**
- ii) Joins the World Council of Churches in denouncing the Doctrine of Discovery as fundamentally opposed to the gospel of Jesus Christ and as a violation of the inherent human rights that all individuals and peoples have received from God;**
- iii) Urges various governments in the world, including the government of Canada, to dismantle all legal structures and policies that are based on, or influenced by, the Doctrine of Discovery, to better empower and enable Indigenous Peoples to determine their own aspirations and issues of concern;**
- iv) Affirms its conviction and commitment that Indigenous Peoples be assisted in their struggle to involve themselves fully in creating and implementing solutions that recognize and respect the collective rights of Indigenous Peoples, and to exercise their right to self-determination and self-governance;**
- v) Requests the governments and states of the world, including the government of Canada, to ensure that their policies, regulations and laws that affect Indigenous Peoples comply with international conventions and, in particular, conform to the United Nations Declaration on the Rights of Indigenous Peoples and the International Labour Organization’s Convention 169;**
- vi) Encourages all its member congregations to:**
  - a. seek a greater understanding of the issues facing Indigenous Peoples,**

- b. **support Indigenous Peoples in their ongoing efforts to exercise their inherent sovereignty and fundamental human rights,**
  - c. **continue to raise awareness about the issues facing Indigenous Peoples, and**
  - d. **develop advocacy campaigns to support the rights, aspirations and needs of Indigenous Peoples;**
- vii) **Supports the continued development of theological reflections by Indigenous Peoples which promote Indigenous visions of full, good and abundant life and which strengthen their own spiritual and theological reflections;**
- viii) **Affirm the Royal Proclamation of 1763 as a legal precedent in Canada that upholds the rights of Indigenous Peoples in Canada.**
- 2) **commit the church to a process of discerning how its own values, actions, policies and structures continue to be informed by the Doctrine of Discovery; and**
- 3) **take steps to repudiate The Document of Discovery in word and action.**

**Background:**

In February 2012, the World Council of Churches Executive Committee denounced the “Doctrine of Discovery,” which has been used to subjugate and colonize Indigenous Peoples around the world. This doctrine has permitted the enslavement of Indigenous Peoples in the name of Christianity. The World Council of Churches’ statement declared that this doctrine is “completely opposed to the gospel of Jesus”.

The origin of the doctrine lies in the papal bulls issued by Pope Nicholas V in 1452, allowing the invasion and killing of the Indigenous Peoples. In the 14th century, some of the historical church documents such as *Dum Diversas* and *Romanus Pontifex* called for non-Christian people to be captured, vanquished and to have their possessions and property seized by the Christian monarchs.

The Royal Proclamation of 1763 is a legal precedent in Canada that upholds the rights of Indigenous Peoples in Canada. It was issued by King George III, after Great Britain acquired French Territory in North America at the end of the French and Indian War/Seven Years’ War to organize the new North American empire and to stabilize the relationship with the First Nations people by regulating trade, settlement and land purchases in the new frontier. In other words, The Royal Proclamation was a step in the Crown recognizing that the land occupied by First Nations located beyond the existing North American colonies were in some sense Indian Land. Title and access to these lands could only be granted by the Crown.

The World Council of Churches statement points out that the “current situation of Indigenous Peoples around the world is the result of a direct line of 'legal' precedents, originating with the Doctrine of Discovery and now codified and embedded in many of the contemporary national

laws and policies of the nation states that have emerged from the European colonial process.” The doctrine has been cited by courts in the United States, Australia, Canada and New Zealand.

The World Council of Churches statement rejects the idea that “Christians enjoy a moral and legal right to invade and seize lands and to dominate Indigenous Peoples.” It also supports the “rights of Indigenous Peoples to live in and retain their traditional lands and territories. And to maintain and enrich their cultures.”

On her recent visit to Yellowknife, our Moderator met with Francois Paulette, an Aboriginal Spiritual leader, and member of the United Nations Permanent Forum on Indigenous Issues. In their discussion he emphasized the importance of the World Council of Churches' denunciation of the Doctrine of Discovery.

As the “Doctrine of Discovery” will be the theme for the 11th session of the United Nations Permanent Forum on Indigenous Issues (UNPFII) this year, The World Council of Churches Executive Committee stressed the need to sensitize churches on this issue.

The Executive Committee statement urged the churches and ecumenical organizations to mobilize and participate in the UNPFII process.

Through this statement, The World Council of Churches reaffirms its commitment to the rights of the Indigenous Peoples, and asks each member church to “reflect upon its own national and church history,” and to seek a better understanding of the issues faced by Indigenous Peoples.

*LINKS:*

World Council of Churches

Statement on the Doctrine of Discovery

<http://www.oikoumene.org/en/resources/documents/executive-committee/bossey-february-2012/statement-on-the-doctrine-of-discovery-and-its-enduring-impact-on-indigenous-peoples.html>

Anglican Church of Canada

Motion to repudiate the Doctrine of Discovery

<http://archive.anglican.ca/gs2010/resolutions/a086/index.html>

Background information regarding the Doctrine of Discovery and Terra Nullius

<http://archive.anglican.ca/gs2001/rr/presentations/terranullius.html>

The Royal Proclamation

[http://firstpeoplesofcanada.com/fp\\_treaties/fp\\_treaties\\_brconquest\\_procl763.html](http://firstpeoplesofcanada.com/fp_treaties/fp_treaties_brconquest_procl763.html)

**Title: GCE15 – REF GCE59 2012 – Comprehensive Review of How The United Church of Canada Lives Faithfully in God’s World**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 direct that, after the 41st General Council 2012, the Executive of the General Council, not later than its first meeting of the triennium, appoint a task group of five to seven individuals, selected through the Nominations process, and supported by staff.**

**The overall task of this group is to examine the comprehensive vision and circumstances of The United Church of Canada and develop a report and recommendations for the 42nd General Council 2015 that will best enable the church to live faithfully in God’s world at this time in the church’s life.**

**The group will:**

- 1) attend to the sense of identity emerging from the 41st General Council 2012;**
- 2) articulate for themselves the vision which is found in the decisions made and work done in recent years and during the 41st General Council 2012 in order to inform their work;**
- 3) look at all significant aspects of the organization and operations of The United Church of Canada in all its courts, including attention to the interaction and connection of courts;**
- 4) draw on the information and analysis already gathered through Permanent Committees and staff led reviews;**
- 5) prepare alternate models of program, governance and staff structures as the basis for soliciting in-depth input from diverse voices across The United Church of Canada;**
- 6) develop a process for ensuring that future work brought by Permanent Committees or mandated by General Council will take into consideration the church’s ability to fund future work and considers how it fits with ongoing work;**
- 7) give interim reports and receive feedback from the Executive of the General Council at each meeting throughout the triennium.**

**Background:**

The proposed process offers an opportunity to lift up our Reformed tradition of being church with purpose in the current context without apologizing for circumstances. It is good modelling for ministries to live within one's means and given resources and to give thanks for this opportunity. The gospel is about transformation not stagnation and being open to God's presence at all times. Faithful interpretation of gospel is that we give thanks for the comfort/struggle to open ourselves to new life and opportunity in all the times of our lives and the life of the church. By faith we journey on. The seed, wheat and chaff illustrations are familiar to most people. And even the chaff is put to use.

In conducting this review, the General Council Executive and its executive would be modelling the same approach that is expected of congregations, when they use discernment around needs and resources and their integration as an ongoing tool in guiding mission strategies, through the Joint Needs Assessment process.

**Title:** TICIF1 – Statement on Ministry

**Originating Body:** The Theology and Inter-Church Inter-Faith Committee

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Theology and Inter-Church Inter-Faith Committee proposes that:**

**the 41st General Council 2012 approve the “Statement on Ministry in The United Church of Canada (2012)” and**

**direct the General Secretary, General Council to ensure that the policies and procedures of the church are consistent with the statement while ensuring flexibility in matters of pastoral and human relations policies.**

**Statement on Ministry in The United Church of Canada (2012)**

*The Ministry of All*

**The Church is a community of believers (*ecclesia*) called into existence by the presence of Jesus Christ and the call to continue Jesus’ ministry in the world. Through the Spirit, who enlivens and renews the church, all members<sup>1</sup> are empowered to share in Christ’s ministry, the work of the church. The church is about God’s mission in the world, living out the gospel message through action, that there will be shalom for God’s creatures and healing for God’s creation. Ministry serves God’s mission in the world.**

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<sup>1</sup> Members in this document is used in its broadest understanding as all who choose to identify and participate in the life of the community of faith.

The United Church of Canada since its beginning has upheld a central tenet of the Reformation, that the ministry of the church includes the ministry of all the baptized. (1<sup>st</sup> Peter 2:9) At various points in its history the church has affirmed that all its members are called to ministry as parts of Christ's body. The ministry of Jesus begins with a community of people. These diverse communities actively participate in God's mission as disciples of Christ's ongoing ministry which takes many forms. The ministry and discipleship of all is reflected in the conciliar structure of the United Church.

The ministry of all seeks to be:

- representational, reflecting the character of Jesus the Christ, who is among us as one who serves;
- relational, originating in God's covenant and modeling mutual acceptance and respect with all creation;
- collaborative, recognizing that the church's life is based in partnership;
- accountable, being exercised on behalf of and therefore with the authority of the faith community;
- prophetic, enabling communities formed by God's Word and Spirit to be living messengers for the reign of God and to resist the powers of evil;
- charismatic, discerning and faithfully using the gifts and charisms of the Spirit for the building up of the church.

The ministry of all takes place as the Spirit moves in known and unknown ways; bringing into the community of faith and sending into the world, the gifts of its people. "For the sake of the world," says *A Song of Faith*, "God calls all followers of Jesus to Christian ministry. To embody God's love in the world, the work of the church requires the ministry and discipleship of all believers."

### *Ministries of Leadership*

"In the church, some are called to specific ministries of leadership, both lay and ordered; some witness to the good news; some uphold the art of worship; some comfort the grieving and guide the wandering; some build up the community of wisdom; some stand with the oppressed and work for justice."<sup>2</sup>

While all members share in Christ's ministry, the church from its earliest days has recognized that God calls some to exercise specific gifts of leadership, both paid and voluntary. These ministries of leadership 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. All forms of leadership in the church are therefore accountable to the community of faith.

These various forms of leadership in the church can be expressed in the following ancient expressions given current meaning:

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<sup>2</sup> A song of Faith; 1 Corinthians 12

- enlivening worship and celebration of the sacraments (*leitourgia*);
- interpreting and passing on Christian 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*);
- building up the community of faith as the beloved community of God (*koinonia*).
- embodying the presence of Christ in the world (*marturia*).

Such ministries of leadership are all expressions of sharing the good news of Jesus Christ. Through these forms of ministry, leaders empower the community and its members to be representational, relational, collaborative, accountable, prophetic and charismatic in character.

The ministry of leadership, both paid and unpaid, is lived out in diverse ways. Some examples are youth ministry, leadership in worship, pastoral visiting, licensed lay worship leaders, community and outreach ministries and the use of new forms of electronic technology.

It is the responsibility of leaders to seek to be humble and authentic, to act with personal integrity and courage, and be passionate for God's love for creation. All leadership requires adequate preparation and a discipline of spiritual growth and life-long learning. Education and formation need to contribute to awareness of and sensitivity to the contexts of the ministry and the intercultural commitments of the church.

A particular form of a ministry of leadership in the church is found in the oversight responsibilities and authority given to the courts of the church, the Session, or its equivalent, the Presbytery, the Conference and the General Council. In Reformed and specifically in the United Church tradition, the episcopal role of the bishop is shared between the Presbytery and the Conference.

The decision making structures of the United Church are conciliar, meaning that each court has particular roles and authority. Because of our theology of the ministry of all, all courts of the church include both lay and ordered leadership.

### *Paid Accountable Ministries of Leadership*

While all members of the church share in Christ's ministry, the Church has from its earliest days recognized that God calls some from within the community through specific gifts to ordered expressions of ministry. The United Church recognizes one order of ministry in two expressions, ordained and diaconal. The church has also recognized the emergence of lay expressions of paid accountable ministry in local and time limited contexts. These include designated lay ministries recognized and accountable to the Presbytery and congregational designated ministries accountable to congregations.

Ordered and those designated lay ministries recognized by the Presbytery, are called to a distinct role of leadership within the church. Their leadership is authorized and exercised through their membership in a presbytery (or district). Through this membership, they are

called to exercise governance and leadership, shared with elected leaders, in the ministry of the church. Ordered ministers, and designated lay ministers while in paid accountable ministry positions, are 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, and the pastoral charge or presbytery recognized ministry, and God.

*Ordained and diaconal ministers* are ordered by the denomination and serve the mission and ministry of the United Church as a whole. Preparation for ordered ministry involves university level theological study and an extensive discernment and assessment process. Ordered Ministers maintain the historic connection of the United Church to the church catholic through the faithful witness to the apostolic tradition and the interpretation of a living faith. Ordered ministers carry the responsibility as communicators of the tradition enacted in word and sacrament, education and service. They 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.

They are ordained and commissioned to the ministry of The United Church of Canada within the Holy Catholic Church. Consistent with the historic traditions of the church, in the United Church ordination and commissioning take place through the laying on of hands and once enacted, are not re-enacted. Ordination and commissioning are liturgically enacted at a Conference level.

*Ordained ministers* serve in all aspects of ministry and are formally called to word, sacrament and pastoral care. This involves presiding in worship and sacrament, 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* serve in all aspects of ministry and are formally called to 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."<sup>3</sup>

By virtue of their training and recognition, ordered ministers are representatives of the whole United Church. Because of their distinct role of leadership their membership in the United Church resides in a Presbytery throughout their lives. As they are called to ministry and God's mission in the world, ordered ministers in Presbytery recognized ministries are maintained on the role of Presbytery or may be retained when engaged in other vocational or personal activities. Ordered ministers are entrusted to initiate new forms of ministry, including the possibility of non-stipendiary ministries authorized and accountable to or recognized by presbytery.

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<sup>3</sup> Quoted from the Statement of Vision of Diakonia of The United Church of Canada

***Designated lay ministers* are members of the church who exercise gifts for leadership in mission and ministry that respond to a need within a local congregation or community ministry. Their ministries are presbytery accountable and dependent on appointment. 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. Designated lay ministers function in various aspects of ministry leadership relating to their appointment and they are also members of 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 is liturgically enacted by the presbytery either in a presbytery meeting or in the local ministry.**

### ***The Future of Ministry***

**The church is about God’s mission in the world. Therefore the Holy Spirit continually calls the church to renew its understanding of ministry opening itself to new expressions that serve the needs of the present day.**

**In particular, existing paradigms of congregational identity are changing. People no longer maintain formerly expected patterns of participation. The United Church is challenged to re-image the nature of life in the church. As the church has begun to experiment with new expressions of community it will develop a greater variety of forms and models of ministry that will involve all of the people of the church. As the church carries God’s Word into the world in new ways, ministry will be characterized by more collaboration, networking and transparency as well as a variety of educational approaches.**

**Ministry will be transformed as the church itself is transformed.**

### **Background:**

The 40<sup>th</sup> General Council adopted the “Statement on Paid Accountable Ministry” and directed 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 to the 41<sup>st</sup> 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.” (GC40 2009-031)

On the advice of the General Secretary, the Executive of the General Council referred the task to the Theology and Inter-Church Inter-Faith Committee.

This revised Statement on Ministry (2012) provides a response to the direction of the 40<sup>th</sup> General Council. The Theology and Inter-Church Inter-Faith Committee proposes that it be approved for this time in the life of the church.

The revised 2012 Statement does not vary significantly in policy from the “Statement on Paid Accountable Ministry (2009)” approved by the 40<sup>th</sup> General Council with the exception of the use of the term “apostolic succession” as noted below. In consultation with the Permanent Committee on Ministry and Employment Policy and Services, the Theology and Inter-Church Inter-Faith Committee believes that approving this revised statement can provide a base for further ongoing conversations about the meaning and nature of ministry in the church, and for mutual recognition agreements with other denominations.

However, the Committee also believes that there are significant questions surrounding the various streams of ministry that do require further work in the church. With that in mind an additional proposal is offered by the Theology and Inter-Church Inter-Faith Committee to the 41<sup>st</sup> General Council.

### **Purpose and Use**

The Theology and Inter-Church Inter-Faith Committee understands the Statement on Ministry (2012) to be a theological expression of the meaning of ministry for The United Church of Canada. The desire is to offer a succinct and theologically articulate statement of the United Church’s understanding of ministry in this moment in time. The Statement is written in theological language and assumes a certain level of understanding of theological principles. In other words, it is not written as an introductory document for wide use, but rather as a document for offering theological clarity for processes of preparation and oversight of ministry and for conversations with ecumenical colleagues.

Because the statement is succinct it makes reference to points of belief that in themselves could require significant explanation. The Committee recognizes the weakness of summarizing potentially complex theological arguments in sentences, but believes that the purposes of this statement are served best by maintaining its current length.

The Theology and Inter-Church Inter-Faith Committee believes that The Statement on Ministry should be used as a resource to inform Pastoral Relations and Human Resources policies. While it provides theological direction it should not be used, for example, to limit access to such programs as long term disability for designated lay ministers.

### **Process and Changes in This Document**

The proposed Statement on Ministry (2012) is a revision of the Statement on Paid Accountable Ministry approved by the 40<sup>th</sup> General Council (2009). The 2009 Statement was developed by The Meaning of Ministry Task Group. The Task Group proposed the need for a succinct statement on ministry and offered the initial document, termed a Statement on Ministry. The GC40 approved the Task Group’s proposed statement with some critical amendments, renamed it as a Statement on Paid Accountable Ministry, and directed, as noted above, that further work be undertaken to include more effectively the ministry of all the people of God.

While GC40 approved the 2009 Statement, it did so with only a small majority and after significant debate. Questions from the floor centred primarily on issues related to Designated Lay Ministry with some additional questions such as the appropriateness of the inclusion of “apostolic succession” in a United Church document.

The Theology and Inter-Church Inter-Faith Committee was charged by the Executive of General Council to undertake the work of further revising the 2009 statement. It produced an initial revision that was shared for response across the church in 2010 and 2011. Responses to this initial revision suggested that a more encompassing rewrite of the Statement was required. The work of the Theology and Inter-Church Inter-Faith Committee was also enriched by a Symposium on the future of Ministry held jointly with the 2011 Annual Theology Conference of Queen’s School of Religion.

The 2012 Statement simplifies some language and reorders the text to make clear a flow in understanding of ministry from *The Ministry of All*, to the *Ministries of Leadership*, to *Paid Accountable Ministries of Leadership*. Some additional material has been added while attempting to ensure that the policy directions of 2009 remain intact.

A significant change is found in the change of language from *apostolic succession* to *apostolic tradition*. The Theology and Inter-Church Inter-Faith Committee generally supported the language of apostolic succession. It noted the discussions with the Anglican Church in the 1970’s that expressed agreement that apostolic succession has never meant in church history a direct factual lineage from the Apostle Peter through to bishops today. Instead, the Anglican Church has historically been much closer to the reformed understanding that apostolic succession is found in the community of faith’s commitment of faithfulness to the apostolic tradition. The Theology and Inter-Church Inter-Faith Committee also noted the central part Apostolic Succession has within the Baptism, Eucharist and Ministry Document (BEM 1982) of the World Council of Churches.

Nevertheless, the Committee felt that there was significant misunderstanding of the meaning of apostolic succession that could not be addressed in this statement and felt it best to change the language to “apostolic tradition.” The Committee does not believe that this substantially changes the meaning of the document.

The Theology and Inter-Church Inter-Faith Committee has also added a section at the end of the document on the Future of Ministry. The Committee has spent considerable time reflecting on the changing nature of the church. In an accompanying document to GC41, the Committee offers an initial reflection on ecclesiology and proposes the need for more extensive study in the church. Ministry and the church are inseparable, and will evolve together. The Committee therefore wishes to reinforce the understanding that this statement and its successors are provisional for a particular moment in time. They must always be works in progress, reflecting the changing nature of the church and its call to participate in God’s mission.

The Theology and Inter-Church Inter-Faith Committee continues to reflect on larger theological issues in ministry that intersect question on the nature of the church. Of particular interest to the Committee is the historic distinction between movement and institution. While highly simplified,

the Committee recognizes tensions within the church that are pushing for a more movement based orientation. In a sense these pushes represent a return to the core of the Methodist identity of the church. The church needs much greater flexibility in all aspects of its governance and life in order to be responsive to God's call for mission in this time. Lay ministry is one aspect of our Methodist heritage that has significant potential for transforming the church.

### **Designated Lay Ministry**

This 2012 Statement does not change the policy directions concerning Designated Lay Ministry expressed in the 2009 statement. However, the Theology and Inter-Church Inter-Faith Committee heard significant ongoing difficulties with the category of Designated Lay Ministry. The 2009 Statement had proposed an understanding of DLM based on a distinction between life time membership in Presbytery afforded to ordered ministry personnel and membership in Presbytery that was dependent on appointment for DLMs. This time limited nature of DLM status was consistent with the original design of Designated Lay Ministry and was based on an understanding of the nature of ordered ministry within reformed traditions.

This distinction of time limit, the primary one the 2009 Task Group could identify between *ordered* and *designated lay* ministries, was diminished by the amendments to the statement that allowed Presbyteries and DLM's together to discern ongoing membership. From this and other actions, it has become clear to the Theology and Inter-Church Inter-Faith Committee that this primary distinction between ordered and designated lay ministry is not workable in the church.

In addition there is considerable concern within the DLM community over the name itself, in both official languages, many indicating a preference to return to the language of Lay Pastoral Minister. For many DLM's their status would best be seen as a third stream of ordered ministry alongside ordained and diaconal ministries, all expressing a life time call to ministry leadership in the church.

Conversations between the Theology and Inter-Church Inter-Faith Committee and the Permanent Committee, Ministry and Employment Policy and Services suggest agreement that the current policies, structures and the theological definitions of Designated Lay Ministry are not working. Further work needs to be done. Nevertheless, both Committees have agreed that whatever changes might be proposed in respect to the DLM category need consultation throughout the church before being implemented.

Since the 2009 Statement has been approved, the current understanding of Designated Lay Ministry is the formal policy of the church. The proposal for study from the Theology and Inter-Church Inter-Faith Committee, if approved by the General Council, therefore will invite the church to consider an alternative, for consideration at GC42. This alternative model is found in the proposal entitled, "A Proposal for Local Ordination within The United Church of Canada."

**Title: TICIF2 – Local Ordination****Originating Body:** The Theology and Inter-Church Inter-Faith Committee**Financial Implications if known:****Staffing Implications if known:****Source of Funding if known:****The Theology and Inter-Church Inter-Faith Committee proposes that:****the 41st General Council 2012 direct the Theology and Inter-Church Inter-Faith Committee, in consultation with the Permanent Committee, Ministry and Employment Policy and Services, and other appropriate bodies, to engage the church in a study of the theological and functional implications of “local ordination” for designated lay ministers serving in pastoral ministry roles.****Background:**

The proposed Statement on Ministry in The United Church of Canada (2012) maintains the policies and directions concerning Designated Lay Ministry that have been in place in the church following the Ministry Together Report of the 37<sup>th</sup> General Council (2000). The Theology and Inter-Church Inter-Faith Committee, in undertaking its preparation of the 2012 Statement, has recognized significant ongoing difficulties with the category of Designated Lay Ministry. These concerns have been confirmed and shared by the Permanent Committee, Ministry and Employment Policies and Services.

The Meaning of Ministry Task Group, which proposed the 2009 Statement on Paid Accountable Ministry, struggled to articulate a theological distinction between ordered ministry and designated lay ministry. The Task Group noted in its report that most denominations have some expression of lay pastoral ministry. Most denominations make the distinction between lay and ordered ministries based on sacramental authority. The Task Group believed that the United Church could not make this distinction. With widespread authorization of Designated Lay Ministry for sacramental ministry, and the growing practice of sacrament elders, the United Church has moved far away from a sacramental authority as the defining characteristic of ordered ministry.

The Task Group proposed that the distinguishing characteristic between lay and ordered could be found in the life time accountability and responsibility to Presbytery for the exercise of ministry leadership for ordered ministers, versus the time limited relationship (dependent upon appointment) for lay ministers. The Task Group saw this proposal as consistent with the episcopal role of Presbytery and reflected the relationship of presbyters (in the early church) to the Bishop. The Task Group also proposed that ordered ministry personnel be understood as carrying accountability and responsibility into the whole church, while lay ministry represents primarily localized leadership. The symbolic representation of this was found in the direction that ordination and commission take place at Conference and be a life time ordinance while recognition of designated lay ministry takes place at Presbytery and be repeated for each appointment.

These assumptions have been challenged; by the action of General Council in authorizing Presbyteries to extend life time membership to lay ministers; through responses of many designated lay ministers who have rejected this understanding; and by some Conferences who have indicated an unwillingness to make distinctions between lay and ordered ministers in their celebration of ministry services.

Consultations with the church in the Statement on Ministry process have lifted up the issue of education for ministry that underlies distinctions between lay and ordained ministries. The course work for designated lay ministry involves three years of supervised training with six, ten day learning circles and three courses of educational instruction. A typical B.Th or M.Div. academic program involves thirty courses (six full time terms of study) and a full time eight month internship program, in addition to the required undergraduate study.

The Theology and Inter-Church Inter-Faith Committee has heard clearly from the church the value and importance of academically trained clergy. In a time of increasingly secularization and wide spread lack of theological and biblical knowledge within the church, it is critically important that education for ministry leadership be strong and rigorous.

It also recognizes that patterns of educational preparation need to continue to change, and learning styles and life experience need to be taken into account in determining educational qualifications for ministry.

Designated Lay Ministers involved in pastoral leadership have, as noted above, raised significant concerns about the definitions of the category. Most see themselves in a life time call and commitment to ministry leadership. Many commit themselves to ongoing learning and preparation for ministry. Most bring significant life experience and other forms of education. Most find the term, designated lay ministry, unhelpful, some for its connotations, others because it is too broad.

The Theology and Inter-Church Inter-Faith Committee has heard the argument that Designated Lay Ministers function in ways that are closer to the community. This argument implies an understanding of ordination (or commissioning) that assumes a separation or isolation from the people of the church. The “set apart” nature of ordering for ministry, in other words, stands in contrast to the “lay” identities of DLM’s. The Theology and Inter-Church Inter-Faith Committee believes this to be a misunderstanding of the nature of life time accountability. The United Church’s *Ethical Standards and Standards of Practice for Ministry Personnel* require anyone serving in paid accountable ministry to recognize appropriate boundaries. If Designated Lay Ministers see themselves in a life time commitment to paid accountable ministry, this implies a “set-apartness” that is indistinguishable from ordered ministry.

In summary the Theology and Inter-Church Inter-Faith Committee believes that the church’s understandings and practice of Designated Lay Ministry are unsustainable. It does not have the support of many of those whose ministry it defines. There is no clear theological articulation of its distinctiveness from ordered ministry. There is a confusion of the meaning of “lay” in the title. And the implications of the educational requirements have not been assessed for their effect on a church committed to an educated clergy.

The Committee is also clear however that ending designated lay ministry is not the answer. Many pastoral charges across the country depend on the capable and faithful leadership of designated lay ministers. Parts of the country are significantly dependent upon designated lay ministers for leadership in Presbytery. Experience in other denominations suggests that forms of lay ministry emerge in every setting. While professional academically trained clergy provide the majority of leadership in most Protestant churches, greater flexibility in ministry leadership can make an important and significant contribution to the transformation of the church.

The Theology and Inter-Church Inter-Faith Committee does believe that it is vitally important to honour the role and place of designated lay ministry in the life of the church in a way that has theological integrity and is functionally appropriate. At the same time the Committee wishes to lift up the importance of academic preparation and training for all who serve in paid accountable ministry particularly at this time in the history of the church.

### **A Proposal for Local Ordination**

The Theology and Inter-Church Inter-Faith Committee proposes that consideration be given to the ministry category of local ordination for those who are called to what has previously been known as “lay pastoral ministry.”

Local Ordination is a term that has meaning in some parts of the ecumenical community. It rests in the authority of a local bishop (or council) to ordain into ministry leadership individuals who are acknowledged within their community to have the appropriate charisms for ministry but who are not able, for any number of reasons, to follow traditional educational paths to ordination. Such individuals, for example in the Anglican Church, are licensed to ministry only within their diocese. Their status, in other words, is localized. But their functioning is equivalent to other ordained clergy

The church’s understanding of ordination and formal leadership in the church emerged in the 2<sup>nd</sup> and 3<sup>rd</sup> Centuries. The role of Bishop was to preserve the unity of the Body of Christ by bringing together in a common fellowship Christians within a certain area. *Presbyters* was the earliest term given to those who functioned and shared in leadership under the authority of a Bishop, but both functioned within and subject to a community. In the early church, all forms of ministry belonged to the community and ordination was always based in relationship to the community. In other words, all ordination was localized.

The study proposal would involve an exploration of the following considerations, and likely others as identified during the study process:

- A. Local Ordination as a replacement for Designated Lay Ministry for those serving in pastoral ministry. Individuals in preparation would be identified as candidates for local ordination. Completion of the three year study and preparation process currently in place for DLM, would lead to a service of local ordination, enacted by the Conference within the celebration of ministries service. Those so locally ordained would be afforded the full rights and responsibilities of an ordained minister within The United Church of Canada with the following restrictions.

Ministry personnel with local ordination would be limited to call within a home Conference. A transfer process to another conference would have to be undertaken (including interview board processes) in order to be eligible to accept a call in another Conference. Ministry personnel with local ordination would also not be included in mutual recognition agreements with other denominations.

- B. An individually developed educational plan for all candidates seeking local ordination, and an expectation that the candidate would normally continue in educational processes following ordination. On acceptance into the stream, individuals could be assessed for life experience and educational background. This assessment process would be designed to recognize and affirm life experience, education and preparation from other careers and experiences. The intention would be to develop an individual learning plan, over and above the three year program already in place for DLMs. Candidates for local ordination could continue to engage and work at the individual learning plan in order to qualify for unrestricted ordered status. This might be comparable to what used to be called the short course BD degree or perhaps a diploma in theology. The goal would be that all ministry personnel with local ordination be encouraged to engage in learning and preparation for their ongoing practice of ministry and to qualify for an unrestricted ordination status.
- C. An exploration of appropriate forms of supervision. The Theology and Inter-Church Inter-Faith Committee believes that supervision should be an integral expectation for all ministry personnel. In this sense supervision needs to be understood as part of an expected component of professional occupations. It represents a basic commitment to growth and competency in a chosen field of work where there is capacity to do harm. The Committee believes that supervision is an important means of accountability to the community of faith and to God. The study process would need to explore what forms of supervision would be appropriate for local ordination and whether this would differ for those in unrestricted ordered ministry. An additional area of exploration would be how processes of supervision are related to the educational processes.
- D. Further consideration would be given on whether the term Designated Lay Ministry might continue to be used for those in other forms of ministry, for example ministers of music, youth leaders, parish nurses, and so on, and whether the processes of assessment and study should stay the same as now required for Designated Lay Ministry.

The foregoing provides an introduction to the proposed exploration of local ordination. Much might change or be refined through further study and response from the church. With General Council approval the Theology and Inter-Church Inter-Faith Committee would intend to bring proposals concerning local ordination to the 42<sup>nd</sup> General Council 2015.

The Committee has heard strong affirmation from across the church for the importance of ministry formation and the need for careful development of professional leadership. Healthy, faithful and vibrant congregations require competent leadership well trained for the demands of our time. This proposal suggests that such leadership can and will emerge in many different ways and be nurtured and formed through a variety of educational processes. The goal remains to provide the best leadership possible to the congregations of The United Church of Canada.

**Title: TICIF3 – Regional Team Models**

**Originating Body:** The Theology and Inter-Church Inter-Faith Committee

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Theology and Inter-Church Inter-Faith Committee proposes that:**

**The 41st General Council 2012 direct the Executive of General Council to encourage the emergence of regional team models of congregational ministries by:**

- 1. gathering and sharing the experience of regional team models across the church;**
- 2. calling on Presbyteries to encourage and facilitate the development of regional team models within their bounds;**
- 3. identifying and addressing structural issues that would facilitate the emergence of regional team models; and**
- 4. examining the implications of and mitigating the negative effects of the growing number of part time ministries in the church.**

Please find the background information in the Theology and Inter-Church Inter-Faith Committee Regional Team Models Report on pages [ROP 623–27].

**Title: TICIF4 – Ecclesiology Report**

**Originating Body:** The Theology and Inter-Church Inter-Faith Committee

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Theology and Inter-Church Inter-Faith Committee proposes that:**

**The 41st General Council 2012:**

- 1. receive the report “A Church with Purpose: Towards an Ecclesiology for The United Church of Canada in the 21st Century” as a timely and contextual reflection of the lived and living ecclesiology of The United Church of Canada;**
- 2. receive the theological principles arising from this report as a response to the Executive of General Council request to the Theology and Inter-Church Inter-Faith Committee to engage the church in conversations to discern core values for The United Church of Canada;**

- 3. make use of the theological principles arising from this report in discerning future directions for the church;**
- 4. invite the Theology and Inter-Church Inter-Faith Committee to continue to reflect on ecclesiology as The United Church of Canada moves through the 21<sup>st</sup> century; and**
- 5. direct the General Secretary, General Council to make this report available to the church and to prepare study materials in consultation with the Theology and Inter-Church Inter-Faith Committee to enable its use in congregations and ministries of the church.**

### **Theological Principles**

Attending to the ethos and vision that has been expressed and lived out in our statements, policies and actions, and the stories they tell, can be a source of wisdom and guidance. The following theological principles emerge from the stories we have told as a church. Revealed in these principles are the core values that we hold as a church – values which shape our identity and the character of our relationships. We believe that they can help us to reflect on fundamental issues and make decisions in the next months, and as the church moves into the future:

- A church that holds scripture as foundational remembers the wealth of stories and teachings collected in scripture and in the continuing tradition.**
- A church that is called into being as the body of Christ recognizes that those who come to the church, come through the invitation of Christ, and must be welcomed with the radical hospitality of the reign of God.**
- A church seeking justice and resisting evil knows itself, confesses and repents its errors, serves with humility and acts with courage.**
- A church that lives with respect in creation asks how all of its decisions will affect the flourishing of creation.**
- A church that is part of God’s mission in the world asks how each of its decisions will promote or obstruct God’s mission.**
- A church seeking equity and justice honours the diverse experiences of those who we may have seen as “other,” but who are never other to God.**
- An intercultural church intentionally risks engagement with difference as a God-given gift, affirming the human dignity of all.**
- A church open to transformation through relationship with others is committed to dialogue.**

- **A church which values partnership and whole world ecumenism seeks out collaboration with people beyond our church in areas of common concern.**
- **A church living faithfully in the midst of empire makes its decisions with the full and informed participation of all those affected.**

**Title: GCE16 – REF GCSE 2012-05-23-240 – Effective Leadership and Healthy Pastoral Relationships**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

1. **the 41st General Council 2012 direct the Executive of the General Council to develop and test simplified pastoral relations as well as oversight and discipline policies that are:**
  - a. **flexible to contextual and regional differences;**
  - b. **supported within overall financial capacity;**
  - c. **reflective of, but not limited to, a model that:**
    - i. **the Pastoral Charge and the Presbytery be accountable for the discernment and articulation of mission and ministry leadership needs, and the support and nurture of pastoral relationships and ministry personnel;**
    - ii. **the Conference be accountable for the pastoral relations processes related to placement, oversight and discipline of ministry personnel; and**
    - iii. **the courts resource pastoral relations as well as oversight and discipline policies with trained paid accountable staff; and**
2. **the Executive of the General Council be authorized to implement pastoral relations as well as oversight and discipline policy changes that do not require a Remit and that are consistent with and responsive to the ongoing work of the “Comprehensive Review of How The United Church of Canada Envisions and Lives Out Its Identity.”**

**Title: GS3 – The Working Group on Israel/Palestine Policy**

**Originating Body:** General Secretary  
The Working Group on Israel/Palestine Policy

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The General Secretary, General Council proposes that:**

**the 41st General Council 2012:**

- 1) receive the report of The Working Group on Israel/Palestine Policy;**
- 2) direct that United Church policies and actions, in relation to Israel and Palestine, reflect the content of the report;**

*Direct that United Church of Canada policy in respect to the conditions necessary for peace:*

- 3) Continue to identify the end of the occupation as necessary for peace in the region by:**
  - a. continuing to name the occupation as the primary contributor to the injustice that underlies the violence of the region;**
  - b. identifying the end of all settlement construction by Israel as a necessary first step in entering into good faith negotiations toward ending the occupation;**
  - c. calling on Israel to dismantle settlements within the occupied territories;**
  - d. calling on Israel to dismantle the separation barrier in all sections where it crosses over the Green Line;**
  - e. identifying equitable access to water as a critical factor in a just settlement of the conflict;**
  - f. urging the Canadian government to provide leadership among nations advocating for the end of the occupation.**
- 4) Continue to call for a rejection of all forms of violence by all parties in the conflict.**
- 5) Affirm that non-violent resistance to the occupation is justified and should be supported by all who seek an end to the occupation.**

- 6) Acknowledge with deep regret the past policy of calling on Palestinians to acknowledge Israel as a Jewish state.**
- 7) Affirm the importance of a just resolution of the rights of refugees throughout the world and the Palestinian Right of Return by continuing to uphold the legal rights of all refugees to return to their home, affirm that in the situation of Israel/Palestine this right extends to both Jewish and Palestinian peoples, and support a negotiated settlement to the Right of Return for Palestinian refugees that maintains the demographic integrity of Israel.**
- 8) Address the critical role that some forms of Christian theology have played in legitimizing the occupation by:**
  - a. challenging Christian beliefs that theologically justify the occupation and Israel's possession of a greater Israel that includes the West Bank, East Jerusalem and Gaza;**
  - b. requesting that the Theology and Inter-Church Inter-Faith Committee explore the implications of theologies and beliefs that support the occupation.**

*Direct that United Church policy in respect to action to be taken:*

- 9) Call on United Church members to take concrete actions to support the end of the occupation by:**
  - a. encouraging members of the United Church to avoid any and all products produced in the settlements;**
  - b. directing the Executive of the General Council to give high priority to establishing a church-wide campaign of economic action directed against one or more settlement products that can be identified as produced in or related to the settlements or the occupied territories;**
  - c. identifying the goal of the campaign as building awareness of United Church members of the illegal settlements' unjust continuation of the occupation and its impact on the lives of Palestinians and Israelis;**
  - d. supporting the campaign through accompanying resources such as this working group report, the *Kairos Palestine* document, and others that are clearly directed toward an end to the occupation;**
  - e. directing the Executive of the General Council to explore the wisdom of divesting in companies that are profiting from or supporting the occupation;**
  - f. requesting that the Canadian government ensure that all products produced in the settlements be labelled clearly and differently from products of Israel;**



**Title:** LON1 – Responding to the Palestinian Call for Solidarity

**Originating Body:** Lambton Presbytery and Kent Presbytery

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**London Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council, to respond to and support the call for action in the documents, “A Moment of Truth: Kairos Palestine” and “The Bethlehem Call: Here We Stand – Stand With Us” by taking the following actions:**

- 1) direct that the Theology and Inter-Church Inter-Faith Committee develop theological statements that support non-violent actions against the Israeli government’s illegal occupation of Palestinian land;**
- 2) endorse and promote the boycott of products made by and divest from companies that participate in or profit from Israel’s occupation of the Palestinian territories, including facilities in the occupied territories and products that facilitate the occupation of the Palestinian Territories, including Canadian retailers who sell products from such companies;**
- 3) reject Christian Zionism as a theological justification of the occupation of Palestinian land by Israel;**
- 4) declare unequivocally that criticism of the policies of the Government of Israel is not anti-Semitic; and**
- 5) encourage and provide educational support to individuals to visit Palestine to see for themselves the situation in which Christian Palestinians and all Palestinians live.**

**Background:**

“Christian Palestinians, after prayer, reflection and an exchange of opinion, cry out from within the suffering in the country, under the Israeli occupation, with a cry of hope in the absence of all hope, a cry full of prayer and faith in a God ever vigilant, in God’s divine providence for all the inhabitants of this land.” (A Moment of Truth, p. 5)

We have heard this cry and want to respond. We believe The United Church of Canada is called to witness to its faith in God’s solidarity with the suffering with a stronger voice and deeds of political pressure. The reality in the life of Palestinians is one of Israeli occupation of Palestinian territories, resulting in loss of freedom, property, community and livelihood. The separation wall, erected on Palestinian territory, has separated towns, villages and families from one another. Settlements control resources of water and land. Military check points subject Palestinians to humiliation.

Therefore, Palestinian organizations, NGOs and certain religious institutions call on individuals, companies and states to engage in divestment and in an economic and commercial boycott of products and companies involved in and benefiting from the occupation. They understand it as peaceful resistance and advocacy proclaiming that their object is not revenge but liberation of all people in Israel and Palestine. The Bethlehem Call is an urgent plea to the Churches to end their silence and demand that churches take bold and courageous positions for justice against injustice.

### **Intermediate Court Action:**

**Motion** It was moved, seconded and carried that the proposal be transmitted with concurrence.

**Motion** It was moved and seconded to note additional support for this proposal is provided by the London Conference United Church Woman and the London Conference Social Justice Committee.

Member attended the microphone to request The United Church of Canada send copies of this proposal to the governments of Israel and the United States.

**Motion carried.**

**Title:** BC2 – Modifying The United Church of Canada’s Recognition of Israel as a Jewish State

**Originating Body:** Vancouver-Burrard Presbytery

**Financial Implications if known:** none

**Staffing Implications if known:**

**Source of Funding if known:**

**British Columbia Conference proposes that:**

**the 41st General Council 2012 recognize the right of the state of Israel to exist and directs the General Secretary, General Council to remove from all future United Church of Canada policy statements and communications any wording which recognizes Israel as a “Jewish state”.**

### **Background:**

Two General Council documents refer to “Israel’s right to exist as a Jewish state”. (2003 Path to Peace in Israel and Palestine and 2009 Implementation of Measures Towards Peace in the Middle East).

As Christians, as theologians, we understand the importance of words and the significance of language. What are the implications of talking about Israel as a Jewish state? 20% of Israeli

citizens are Palestinians, few of whom are Jewish. The Declaration of Independence of the State of Israel (from 1948) includes the statement that Israel “...will promote the development of the country for the benefit of all its inhabitants...” and that it “... will uphold the full social and political equality of all its citizens, without distinction of religion, race, or sex.”

Recently legally supported discrimination against non-Jewish citizens of Israel has increased. One instance is the Citizenship Law which forbids Palestinians from the West Bank from living in Israel with the spouses to whom they are married who are citizens of Israel. One example of this is the Khatib family in Acca. The mother of 2 young children has lost her right to legally live with her husband and children because she was born in the West Bank and has lost her right to live in Israel.

By taking these words (as a “Jewish state”) out of United Church official policy we signal to the Palestinian community in Israel, in the occupied territories and living in the rest of the world that the church supports their yearning for equal human rights within the state of Israel. We would not want to recognize Canada as a Christian state, nor would we have any reason to recognize particular countries as Muslim states, so there is no reason to recognize Israel as a Jewish state. In taking this action, The United Church of Canada affirms its support for Israel's right to exist as a state, in peace and security, within internationally recognized borders. We continue our desire for positive relationships with Jewish people in Canada, in Israel, and around the world. Other background information is available through Adalah: The Legal Center for Arab Minority Rights in Israel; and Human Rights Watch (see links below).

[http://www.adalah.org/upfiles/2011/Adalah\\_The\\_Inequality\\_Report\\_March\\_2011.pdf](http://www.adalah.org/upfiles/2011/Adalah_The_Inequality_Report_March_2011.pdf)

<http://www.hrw.org/en/news/2011/03/30/israel-new-laws-marginalize-palestinian-arab-citizens>

**Intermediate Court Action:**

**Presbytery Action:** Concurrence

**Conference Action:** Concurrence

**Comment:** The vote was very close, nearly 50/50

**Title:** BC6 – Affirming the General Council Israel/Palestine Report

**Originating Body:** Janice Young, Member of BC Conference

**Financial Implications if known:** None directly

**Staffing Implications if known:** None

**Source of Funding if known:** N/A

**British Columbia Conference proposes that:**

**the 41st General Council 2012 adopt the Report of the Working Group on Israel/Palestine Policy.**

**Background:**

British Columbia Conference affirms the Report of the Working Group on Israel/Palestine Policy specifically calling for an economic boycott focussed exclusively on settlement products.

**Title:** HAM7 – Accept the Kairos Palestine 2009 Document and to Act on Its Call to the Churches of the World

**Originating Body:** Hamilton Presbytery  
Hamilton Conference with non-concurrence

**Financial Implications if known:** Cost of Theology and Interfaith Committee work

**Staffing Implications if known:** Utilizes existing staff

**Source of Funding if known:** General Council

**Hamilton Conference proposes that:**

**the 41st General Council 2012:**

- 1. accept the Kairos Palestine 2009 document with gratitude for its affirmation of Christian faith, hope and love and with respect for the theological foundation of its presentation; and**
- 2. on the basis of its acceptance of the document, adopts the following:**

**The United Church of Canada:**

- a. repents of its past indifference to the continued plight of Palestinians living in land occupied by Israel and of its complicity in accepting the continued occupation of Palestinian land;**
- b. calls on all Christians to set aside those theological positions that support unjust political options with regard to the Palestinian people;**
- c. tasks its Theology Interchurch Interfaith Committee with the responsibility to engage with the United Church to develop theological positions for the Church in which justice with love is the standard by which the Church measures and determines (i) its relationships to those involved in conflict over land and (ii) the actions it takes within those relationships;**
- d. encourages and provides support to conferences, presbyteries, and congregations to enable individual members of The United Church of Canada to visit Palestine and see for themselves the situation in which Christian Palestinians and all Palestinians live;**

- e. **condemns all forms of racism, religious or ethnic, including anti-Semitism and Islamophobia, and opposes it in all its forms;**
- f. **reaffirms that the Israeli occupation of Palestinian land is illegal under the 4th Geneva Convention; and**
- g. **requires of all General Council units, and encourages Conferences, Presbyteries, Congregations and individual members to follow the call by our Christian brothers and sisters in Palestine to engage in divestment and in an economic and commercial boycott of everything produced by the occupation as nonviolent actions on our part toward ending the illegal occupation of Palestinian land.**

**Background:**

General Council has previously recognized, in 2003, 2006 and 2009 that the Israeli occupation of Palestinian land conquered during the 1967 War is illegal under the 4th Geneva Convention.

Section 1 of the Kairos Palestine document (“The reality on the ground”) describes how the Palestinian reality is one of Israeli occupation of Palestinian territories, deprivation of their freedoms and all that results from this situation, including the separation wall, the ravishing of the land by Israeli settlements and the restriction of movement.

Our Christian brothers and sisters in Palestine have called on us, through the Kairos Palestine document, to respond to their situation.

The leaders of all Christian denominations in Palestine have endorsed the approach to a just and peaceful settlement to the Israel/Palestine dispute as it has been expressed in the Kairos Palestine document.

It is the established policy of The United Church of Canada to be guided by the direction of our Christian partners as regards the mission of the church in their homelands.

**Intermediate Court Action:**

Hamilton Presbytery transmitted with concurrence.

Hamilton Conference transmitted without concurrence.

**Title: HAM5 – Proposal on the Palestine/Israel Dispute**

**Originating Body:** Faith Formation and Outreach committee, Halton Presbytery

**Financial Implications if known:**

**Staffing Implications if known:** Research on Boycott Divestment Sanctions to share with the church

**Source of Funding if known:**

**Hamilton Conference proposes that:**

**the 41st General Council 2012 act in solidarity with our Palestinian sisters and brothers by enacting a policy of boycott, sanctions, disinvestment on all goods and services emanating from the illegal Israeli settlements in the occupied Palestinian Territories.**

**Background:**

The policy of The United Church of Canada is that we are guided by the direction of our Christian partners with regard to the mission of the church in their homelands.

The leaders of the main Christian traditions in Israel/Palestine have endorsed the approach to a just and peaceful settlement to the Israel/Palestine dispute as it has been expressed in the Palestine Kairos Document, “A Moment of Truth”.

**Intermediate Court Action:**

Halton Presbytery transmitted with concurrence.

Hamilton Conference transmitted with concurrence.

**Title: M&O3 – Support of Recommendations of “Report of the Working Group on Israel/Palestine Policy, reporting to the 41st General Council, August 2012”**

**Originating Body:** Montreal & Ottawa Conference

**Funding Implications:** To be done by existing staff of General Council Partners in Mission Unit; plus resource production costs

**Staffing Implications:** To be carried out by existing staff and elected members of the General Council Partners in Mission Unit

**Volunteer Implications:** Participation in research, discussions and action.

**Source of Funding:** General Council’s Partners in Mission Unit budget

**The Montreal & Ottawa Conference proposes that:**

**the 41st General Council 2012**

**recommend that the General Secretary, General Council request the Partners in Mission Unit assume lead responsibility for implementing the action recommended by the Report of the Working Group on Israel/Palestine Policy**

- 1) of establishing a church-wide campaign of economic action directed against one or more settlement products, with accompanying resources;**
- 2) that this campaign and resources be made available to the church by April 2013.**

**Background:**

Pages 22–23, Report of the Working Group on Israel/Palestine Prepared for the 41st General Council, August 2012:

**“7. RECOMMENDATIONS**

The General Secretary, General Council proposes:

That the 41st General Council (2012) receive the Report of the Working Group on Israel/Palestine Policy, and direct that United Church policies and actions in relation to Israel and Palestine reflect the content of the report.

The General Secretary, General Council proposes that the 41st General Council (2012) direct that United Church of Canada policy:

In respect to the conditions necessary for peace:

1. Continue to identify the end of the occupation as necessary for peace in the region by:
  - a. continuing to name the occupation as the primary contributor to the injustice that underlies the violence of the region
  - b. identifying the end of all settlement construction by Israel as a necessary first step in entering into good faith negotiations toward ending the occupation
  - c. calling on Israel to dismantle settlements within the occupied territories
  - d. calling on Israel to dismantle the separation barrier in all sections where it crosses over the Green Line
  - e. identifying equitable access to water as a critical factor in a just settlement of the conflict
  - f. urging the Canadian government to provide leadership among nations advocating for the end of the occupation
2. Continue to call for a rejection of all forms of violence by all parties in the conflict.
3. Affirm that non-violent resistance to the occupation is justified and should be supported by all who seek an end to the occupation.
4. Acknowledge with deep regret the past policy of calling on Palestinians to acknowledge Israel as a Jewish state.
5. Affirm the importance of a just resolution of the rights of refugees throughout the world and the Palestinian Right of Return by continuing to uphold the legal rights of

all refugees to return to their home, affirm that in the situation of Israel/Palestine this right extends to both Jewish and Palestinian peoples, and support a negotiated settlement to the Right of Return for Palestinian refugees that maintains the demographic integrity of Israel.

6. Address the critical role that some forms of Christian theology have played in legitimizing the occupation by:
  - a. challenging Christian beliefs that theologically justify the occupation and Israel's possession of a greater Israel that includes the West Bank, East Jerusalem, and Gaza
  - b. requesting that the Theology and Inter-Church Inter-Faith Committee explore the implications of theologies and beliefs that support the occupation

In respect to actions to be taken by The United Church of Canada:

7. Call on United Church members to take concrete actions to support the end of the occupation by:
  - a. encouraging members of the United Church to avoid any and all products produced in the settlements
  - b. directing the Executive of the General Council to give high priority to establishing a church-wide campaign of economic action directed against one or more settlement products that can be identified as produced in or related to the settlements or the occupied territories
  - c. identifying the goal of the campaign as building awareness of United Church members of the illegal settlements' unjust continuation of the occupation and its impact on the lives of Palestinians and Israelis
  - d. supporting the campaign through accompanying resources such as this working group report, the *Kairos Palestine* document, and others that are clearly directed toward an end to the occupation
  - e. directing the Executive of the General Council to explore the wisdom of divesting in companies that are profiting from or supporting the occupation
  - f. requesting that the Canadian government ensure that all products produced in the settlements be labelled clearly and differently from products of Israel
  - g. requesting that the Canadian government ensure that products produced in the settlements not be given preferential treatment under the Canada–Israel Free Trade Agreement
  - h. inviting the participation of other Canadian churches in the campaign
8. Identify the importance of trust-building programs between Palestinians and Israelis by:
  - a. encouraging stronger connections between United Church programs and organizations that build understanding between Palestinians and Israelis
  - b. exploring and supporting initiatives for increasing connections in Canada between Palestinian Canadians and Jewish Canadians.

9. Emphasize the importance for all Christians, and in particular members of the United Church, of visiting and engaging directly with Palestinian Christians by:

- a. encouraging United Church people to respond to the call from Palestinian Christians to come and see the Holy Land through their eyes, encouraging support of Palestinian-based tourism, and providing materials to United Church members for supporting ethical travel in the Middle East
- b. encouraging positive economic action in support of the Palestinian economy and making available to United Church members information on programs and services like the Alternative Tourism Group and the Olive Tree Campaign
- c. continuing to support the Ecumenical Accompaniment Program for Palestine and Israel and encouraging United Church members to participate.”

### **Intermediate Court Action:**

The proposal *Support of Recommendations of “Report of the Working Group on Israel/Palestine Policy, reporting to the 41st General Council, august 2012”*, originated from the Justice, Global and Ecumenical Relations Committee, (Partners in Mission), and was submitted at the 2012 AGM of the Montreal and Ottawa Conference, to which the court concurred with proposal. However, the Proposal Committee put forward a motion not to transmit the proposal since the proposal commented on a report already on the agenda of the 41st General Council. This motion was defeated. The said motions were carried by a vote.

**Title:** HAM6 – Amend United Church Recognition of Israel from “Jewish state” to “state”

**Originating Body:** Hamilton Presbytery  
Hamilton Conference, without concurrence.

**Financial Implications if known:** None

**Staffing Implications if known:** Utilizes existing staff

**Source of Funding if known:** Not applicable

### **Hamilton Conference proposes that:**

**the 41st General Council 2012 recognize Israel as a state and urge all with whom Israel must be in negotiation for its permanent borders to recognize it as a state.**

### **Background:**

Our current policy, adopted at GC 2003, recognizes Israel as a Jewish State. Since we do not think of Canada as a Christian State, but as a state that exercises tolerance and extends charter rights to religions and cultures, it goes against our values to recognize any state in the world as a religious state or a cultural state. Such a position contradicts our core beliefs as people of faith, and sends a signal of bad faith across the land and around the world.

Policy Reference: “Paths to Peace in Israel and Palestine” (2003; 38<sup>th</sup> GC, 2003 Records of Proceeding page reference, p 100-101, 601-603 (according to the web page [www.united-church.ca/beliefs/policies/2003/p162](http://www.united-church.ca/beliefs/policies/2003/p162)):

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 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;

This proposal amends this resolution to read “state” instead of “Jewish state” and calls for the change to “state” in all United Church documents which use the expression “Jewish State.”

**Intermediate Court Action:**

Hamilton Presbytery transmitted with concurrence.

Hamilton Conference transmitted without concurrence.

**Title:** MNWO4 – Accepting the Kairos Palestine 2009 Document and Acting on Call to the Churches of the World

**Originating Body:** Conference of Manitoba and Northwestern Ontario

**Financial Implications if known:** Unknown cost of Theology and Interfaith Committee work.

**Staffing Implications if known:** Utilizes existing staff.

**Source of Funding if known:** General Council

**The Conference of Manitoba and Northwestern Ontario proposes that:**

**the 41st General Council 2012 accept the Kairos Palestine 2009 document with gratitude for its affirmation of Christian faith, hope, and love; and with respect for the theological foundation of its presentation; and**

- 1) **repent of its past indifference to the continued plight of Palestinians living in land occupied by Israel, and of its complicity in accepting the continued occupation of Palestinian land;**
- 2) **call on all Christians to set aside theological positions that support unjust political positions with regard to the Palestinian people;**
- 3) **task the Theology and Interfaith Committee to engage with the rest of the Church to develop theological positions in which “justice with love” is the standard by which we measure and determine our relationships with those involved in conflict over territory and the actions we take within those relationships;**
- 4) **encourage and enables Church members to visit Palestine to see for themselves the situation in which Christian Palestinians and all Palestinians live;**
- 5) **condemn and opposes all forms of racism – religious or ethnic – including anti-Semitism and Islamophobia;**
- 6) **reaffirm that the Israeli occupation of Palestinian land is illegal under the 4<sup>th</sup> Geneva Convention;**
- 7) **respond to the call by our Christian brothers and sisters in Palestine to engage in nonviolent actions toward ending the illegal occupation of Palestinian land**

- through divestment and economic and commercial boycott of everything produced by the occupation; and**
- 8) require all General Council units, and encourages conferences, presbyteries, congregations, and United Church members to follow this call.**

**Background:**

The General Council of The United Church of Canada has previously recognized (2003, 2006, 2009) that the Israeli occupation of Palestinian land conquered in the 1967 War is illegal under the 4th Geneva Convention; and

Section 1 of the *Kairos Palestine 2009* document describes the Palestinian reality as one of Israeli occupation of Palestinian territories, and of deprivation of Palestinians' freedoms, including the separation wall, the ravishing of the land by Israeli settlements, and the restriction of movement for Palestinians; and

Our Christian brothers and sisters in Palestine have called on us, through the *Palestine Kairos 2009* document, to respond to their situation; and

The leaders of all Christian denominations in Palestine have endorsed the approach of the *Palestine Kairos 2009* document to a just and peaceful settlement to the Israel/Palestine dispute; and

It is the established policy of The United Church of Canada to be guided by our Christian partners as we carry out our mission in their homelands,

Pam McLeod moved, seconded by Kirk Windsor that the Conference of Manitoba and Northwestern Ontario recommends that the 41<sup>st</sup> General Council (2012) accept the *Kairos Palestine 2009* document with gratitude for its affirmation of Christian faith, hope, and love; and with respect for the theological foundation of its presentation; and on the basis of its acceptance of the document, adopt these policies:

The United Church of Canada:

- Repents of its past indifference to the continued plight of Palestinians living in land occupied by Israel, and of its complicity in accepting the continued occupation of Palestinian land;
- Calls on all Christians to set aside theological positions that support unjust political positions with regard to the Palestinian people;
- Tasks the Theology and Interfaith Committee to engage with the rest of the Church to develop theological positions in which “justice with love” is the standard by which we measure and determine our relationships with those involved in conflict over territory and the actions we take within those relationships;
- Encourages and enables Church members to visit Palestine to see for themselves the situation in which Christian Palestinians and all Palestinians live;
- Condemns and opposes all forms of racism – religious or ethnic – including anti-Semitism and Islamophobia;

- Reaffirms that the Israeli occupation of Palestinian land is illegal under the 4<sup>th</sup> Geneva Convention;
- Responds to the call by our Christian brothers and sisters in Palestine to engage in nonviolent actions toward ending the illegal occupation of Palestinian land through divestment and economic and commercial boycott of everything produced by the occupation; and
- Requires all General Council units, and encourages conferences, presbyteries, congregations, and United Church members to follow this call.

**Title:** BC4 – Boycott Divestment and Sanctions as Solidarity Action Toward a Just Peace in Israel/Palestine

**Originating Body:** Comox-Nanaimo Presbytery, Faithful Public Witness Cluster  
British Columbia Conference with non-concurrence

**Financial Implications if known:** None directly

**Staffing Implications if known:** None

**Source of Funding if known:** N/A

**British Columbia Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council to:**

- 1) **initiate and implement a boycott and divestment strategy and plan of action in regard to Israel’s illegal occupation of Palestinian territories;**
- 2) **advocate for sanctions against Israeli and Canadian corporations and institutions complicit in the illegal occupation; and**
- 3) **encourage all courts, bodies and members of The United Church of Canada to apply such boycott and divestment strategies and to advocate for sanctions, until such time as the occupation of the Palestinian territories ends.**

**Background:**

“A Moment of Truth: Kairos Palestine” issued in December 2009 by Christians in Palestine calls upon Christian Churches around the world “to stand alongside the oppressed and to preserve the word of God as good news for all... not to offer a theological cover-up for the injustices we suffer, for the sin of the occupation imposed upon us... We call on you to say a word of truth and to take a position of truth with regard to Israel’s occupation of Palestinian land. As we have already said, we see boycott and divestment as tools of non-violence for justice, peace and security for all.” (A Moment of Truth: Kairos Palestine: Section 6).

Following a 12 day visit to Israel/Palestine in February 2011, The General Council Executive’s Working Group on Israel/Palestine Policy “decided to call for an economic boycott focussed

exclusively on settlement products.” (News Release: The United Church of Canada, “Report Calls for Dignity for All in Israel/Palestine).

It is important for resolutions from different parts of the United Church to go forward showing widespread support for this policy.

### **Intermediate Court Action**

**Presbytery:** Concurrence

**Conference:** Transmit with non-concurrence

**Comment:** The vote was very close, nearly 50/50. Some members were concerned that the boycott was too ‘broad’ which led to motion 2012-06 arising from the floor and passing with concurrence

**Title:** GCE12 – REF PCPMM17 2012 – Intercultural Ministries: Living into Transformation

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012**

- 1) receive the report of the Task Group on Intercultural Ministries, entitled “Intercultural Ministries: Living into Transformation”;
- 2) adopt this “Vision for Becoming an Intercultural Church,” and recommend this vision to General Council and its Executive, Conferences, presbyteries/districts, and pastoral charges – for study and reflection, and encourage all courts to integrate aspects of this vision into their mission and ministry; and
- 3) direct the Executive of General Council to establish accountability processes that would intentionally monitor and build on the intercultural vision, and report to the 42nd General Council 2015 about progress made on this intercultural commitment.

**Background:**

Vision for Becoming an Intercultural Church An intercultural church is one that is:

**welcoming.** It

- is open, accepting, joyful, and life-giving;
- trusts that God's Spirit opens all to new and different experiences, however challenging, painful, and uncomfortable at times;
- seeks to use inclusive and expansive language in worship and community life, and honours diverse language in policy statements and official declarations;
- maintains a commitment to mutuality, full participation, and radical welcoming as part of the church's mission and ministry.

**relational.** It

- affirms, honours, and treasures the God-given differences present in the context of its communities—recognizing that there are a variety of cultural expressions of faith;
- offers a positive vision of community as a whole, with critical engagement within and between cultural perspectives;
- recognizes reciprocal relationships among and between one another, and our responsibilities to live in right relationship with all of creation;
- strives to become a culturally diverse and multilingual community.

**adaptive.** It

- lives with God's grace enabling it to accept mistakes, and learns and grows from the past;
- opens itself to be vulnerable;
- continually affirms diverse cultural identities to avoid assimilation into dominant cultures;
- is not afraid to engage in transformation of heart, mind, structure, and policy—including continually adapting to change when change is called for.

**justice-seeking.** It

- steadfastly and authentically seeks to share resources, redress power imbalances, and challenge systemic injustices, while seeking full and equitable participation of all—both inside and outside of the church;
- faithfully addresses racism and White privilege;
- recognizes the churches' complicity in historic injustices and tries to do things differently;
- commits itself to becoming a globally minded, engaged, and justice-seeking community.

**intentional.** It

- seeks to be enriched by different cultural perspectives, and knows that what we hold in common does not deny difference;
- creates spaces for courageous conversations;

- proactively cultivates diverse leadership, particularly within cultural communities that have been historically minoritized and underrepresented;
- engages in self-examination, life-long learning, and reflection through ongoing prayer, education, training, consultation, monitoring, and evaluation of its intercultural engagement.

**missional.** It

- seeks to discern, acknowledge, and embody biblical and theological bases for becoming an intercultural church;
- affirms that the God of mission has a church in the world, and that we—in all our differences—are active participants in God’s mission.

**Title: HAM1 – Inclusion of The Evangelical United Brethren Church Symbol in The United Church of Canada Crest**

**Originating Body:** Bruce Presbytery

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Hamilton Conference proposes that:**

**the 41st General Council 2012 approve the addition of The Evangelical United Brethren Church symbol of hands shaking in front of the cross to our United Church Crest to remember the people and the gifts received with our union with the Canada Conference of the Evangelical United Brethren Church in 1968.**

**Background:**

The church crest tells the story of the founding denominations and has been changed to better represent our understanding of who we are over time as a united and a uniting church. In 1968, The Canada Conference brought into the United Church 58 congregations, 9,898 members, and 40 ministers. Among the physical assets it brought to the United Church were two fine camp sites at Silver Lake and Golden Lake, as well as more than 58 church buildings.

Many of our United Church congregations have benefitted from the rich traditions contributed by the Evangelical United Brethren. Although a majority of Evangelical United Brethren congregations were found in Southern Ontario, many of the individuals who began their faith journey in that tradition have carried a strong heritage including stewardship, adult Christian education and co-ed camping throughout United Church. These contributions continue to support and encourage the mission and ministry of The United Church of Canada.

With the design of The United Church of Canada crest being reconsidered in order to honour our First Nations brothers and sisters, this seems an appropriate time to consider this proposal. Weaving the two initiatives together makes better use of both financial and human resources.

**Intermediate Court Action:**

Bruce Presbytery transmitted with concurrence.  
Hamilton Conference transmitted with concurrence.

**Title:** BQ2 – Affirming Ministry Status for General Council and Its Executive

**Originating Body:** Bay of Quinte Conference with concurrence

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Bay of Quinte Conference proposes that:**

**the 41st General Council 2012**

- 1) direct the Executive of the General Council to enter into a study process with the objective of General Council and the Executive of General Council becoming an Affirming Ministry, as defined by Affirm United/S'affirmer Ensemble; and**
- 2) direct the General Secretary, General Council to implement the study and decision-making process.**

**Background:**

Since 1988, The United Church of Canada has been a leader in advocating for the inclusion of all sexual orientations and gender identities in the life and work of the Church. At General Council 38 (2003), the Church adopted a motion that called for the approval of equal marriage. At General Council 40 (2009), a motion was passed declaring 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, socioeconomic status or any other basis by which a person is devalued.

However, the Church has not declared publicly by a visible sign that it is an Affirming Ministry through the use of a rainbow sign on its offices or its web site. Nor does it have an intentional process for educating and orienting its elected bodies in an understanding of the issues related to sexual difference or broader issues of inclusion of difference.

Affirm United/S'affirmer Ensemble is a national organization of people in The United Church of Canada, formed in the 1980's whose membership is open to those who support their work regardless of sexual orientation or gender identity. It has a current mandate for education, action and support in relation to people of all sexual orientations and gender identities. Affirm United/S'affirmer Ensemble has had an Affirming Ministry program since 1992. In that program, a ministry (Congregation, Pastoral Charge, Presbytery, Conference or General Council) studies the issues related to sexual orientation and gender identity, using the current guidelines in the

resource *Open Hearts*. At the end of their process, ministries make a decision about whether to become an Affirming Ministry, making public their celebration of the involvement of people of all sexual orientations and gender identities in their life and work. As part of the process, the ministry develops a mission statement relevant to their ministry, develops an action plan and celebrates their decision to become Affirming in a worship service.

Given The United Church of Canada's strong support for people of differing sexual orientations and gender identities, it would be a logical next step to become an Affirming Ministry as have over 70 congregations, presbyteries and Conferences.

**Title: GCE10 – REF GS68 2012 – Administration of Sacrament of Baptism in Emergencies**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 adopt the policy that the Sacrament of Baptism may be administered to both children and adults in an emergency situation where it is not possible to obtain the prior consent of the Session (or equivalent).**

**Background:**

The by-laws currently provide that the Sacrament of Baptism may be administered in an emergency situation where it is not possible to obtain the prior consent of the Session or Church Board or Church Council.

Section 10(b) of the by-laws implies that only children may be baptized in such circumstances. However, there is no rationale for limiting Baptism to children at any time. The by-laws should clarify that the Sacrament of Baptism is available to any person in these circumstances.

**Title: GCE7 – REF GS64 2012 – General Council Review of Judicial Committee**

**Decision: Grounds**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the following grounds for General Council reviews of Judicial Committee decisions, and direct that they be added to the by-laws:**

**Grounds for Review. The grounds for a review of a decision of the Judicial Committee are:**

- i. the failure of the Judicial Committee to consider the matter as completely as practicable;**
- ii. that the decision was not in accordance with the rules of natural justice;**
- iii. that the decision was not reasonably able to be reached on the evidence;**
- iv. that the decision was not in accordance with the Polity of the United Church;**
- or**
- v. the availability of evidence that could not reasonably have been adduced and that might be relevant.**

**Background:**

Section 546 of the By-laws says:

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.  
(2010)

Any body conducting a review of a decision should have criteria for the review. In section 076(g) of the By-laws, there are grounds that must be met for an appeal of a decision by a court of the church or a ruling by the General Secretary. These grounds would also be appropriate for a General Council review of a Judicial Committee decision.

**Title: GCE6 – REF GS63 2012 – General Council Review of Judicial Committee  
Decisions: Options for Action**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012**

- 1) affirm the policy that the General Council may review but not rehear a decision of the Judicial Committee;**
- 2) approve the deletion of the words “reverse” and “modify” in section 546 of the by-laws;**
- 3) establish the policy that the General Council may suspend a decision of the Judicial Committee if the General Council decides to send the decision back to the Judicial Committee for further hearing; and**
- 4) direct that the by-laws be amended accordingly.**

**Background:**

Section 546 of the By-laws currently says:

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. (2010)

The phrase “but not reheard” confirms that the General Council conducts a review rather than an appeal hearing of a Judicial Committee decision.

When secular courts review a decision, they do not typically modify or reverse a decision. Instead, if they determine the decision is flawed, they send it back to the original body that made the decision for a re-hearing. The original body is in a better position to reconsider the evidence, correct any flaws identified in the review and make a new decision within the scope of its authority.

**Title: SK1 – Acknowledgement of the Hardship of Rural Churches and Reinstatement of the Former Congregational Accountable Ministry Policy Allowing Congregational Accountable Ministers (CAMs) to Work up to 13.75 Hours**

**Originating Body:** Rocanville United Pastoral Charge

**Financial Implications if known:** None

**Staffing Implications if known:** None

**Source of Funding if known:** N/A

**Saskatchewan Conference proposes that:**

**the 41st General Council 2012 acknowledge the hardship that rural churches are going through and direct the Executive of the General Council to reinstate the former Congregational Accountable Ministry policy and allow Congregational Accountable Ministers (CAMs) to work up to 13.75 hours per week.**

**Background:**

1. The Rocanville United Pastoral Charge employed one three-quarter time minister and two Congregational Accountable Ministers (CAMs) with 13.75 hours each to service three points in the Charge. A short time later the CAMs hours were cut back to 7.9 hours each. One of the CAMs resigned due to health issues.
2. At that time the Congregational Accountable Ministry position was terminated. The Rocanville United Pastoral Charge was left with one  $\frac{3}{4}$  time ordained minister and one CAM (grandfathered in) with 7.9 hrs to service three points.
3. The Pastoral Charge has hired pulpit supply. Members of their choirs and congregations have stepped up to the task of giving services that were prepared by the Minister and CAM. The minister and CAM have put in many extra unpaid hours of preparation to keep the three churches receiving Sunday services and pastoral care.
4. The remaining CAM has taught Sunday school for many years. She is teaching Bible Study, is very knowledgeable biblically, and is continually evolving in relation to self-directed studies and life experiences. She demonstrates excellent leadership ability.
5. Expressions of leadership appear in various forms of ministry such as CAMs. The congregations who are part of the Pastoral Charge recognize the abilities of people toward ministry in these forms. They advise that their faith allows them to be open to all forms of ministry & recognize the need to think outside the box.
6. The congregations are continually trying to help the ministry team achieve their church goals. U.C.W. ladies work very hard fundraising each year with not many members to do the work. Committees are continually trying different ideas to attract younger people to the congregations such as sending out invitations for special services, guest speakers, biblical videos, recognizing graduates, wiener roasts, and special lunches.

7. The Pastoral Charge is made up of elderly people and the congregation numbers are declining drastically. The analysis for the next 5 years is anticipating the closure of one or more of their churches.

This proposal has been approved by the congregations and the Board of the Rocanville United Pastoral Charge.

**Intermediate Court Action:**

Transmitted without concurrence by Twin Valleys Presbytery

Transmitted with concurrence by the Saskatchewan Conference

**Title: MAR5 – Plain Language Handbook for the Sale of Property**

**Originating Body:** Chignecto Presbytery

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Maritime Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council, to develop a comprehensive plain language handbook to assist Trustees and Pastoral Charges with the sale of buildings and other assets.**

**Background:**

It is the experience of Chignecto Presbytery that several issues were encountered in the sale of two churches that were not well addressed within the material available within the United Church courts. Clear and helpful information would have made the process much easier and far less stressful for the volunteers involved in these transactions.

**Intermediate Court Action:**

Cheryl MacDonald / Mary-Beth Moriarity moved that the 87<sup>th</sup> Annual Meeting of Maritime Conference concur with Proposal #6 entitled “Plain Language Handbook for the Sale of Property” and transmit to the 41<sup>st</sup> General Council of The United Church of Canada.

**MOTION CARRIED**

**Title: GCE11 – REF PCMEPS30 2012 – Report of the Interim Ministry Steering Group**

**Originating Body:** The Executive of the General Council with concurrence

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the interim ministry policy proposal carried by motion GCE GCE11 – REF PCMEPS30 2012 – Report of the Interim Ministry Steering Group.**

**Background:**

**Interim Ministry**

**Motion: Allan Buckingham/Cindy Désilets**

**2008-11-15-328**

That the Executive of the General Council

1. Recommend an addition 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. Recommend amending Section 077 of *The Manual 2007* to state that decisions made by presbytery/district about applications for designation cannot be appealed.

**Carried**

**Sabbatical for Interim Ministers**

**Motion: Allan Buckingham/Cindy Désilets**

**2008-11-15-329**

1. That the Executive of the General Council establishes the policy that active Interim Ministers are entitled to Sabbatical Leave with the following terms:
  - a) a person is eligible if sixty (60) months of service as an Interim Minister are acquired over a period of eight years or less;
  - b) the sabbatical is a maximum of three months in duration;
  - c) The focus of the study is to be approved by the Conference Interim Ministry Committee in which they have most recently served before submission to a working group of the Permanent Committee on Ministry and Employment Policies and Services.
  - d) the leave is taken at a time the Interim Minister is not in appointment to an interim ministry position so that an appointment is not interrupted;
  - e) a recipient of a sabbatical leave agree to remain in active ministry
2. That a national Interim Ministry Sabbatical Fund be established to cover salaries and benefits for ministers taking Sabbaticals under the following terms:
  - a) all pastoral charges who receive the services of an interim minister be required, as a condition of appointment, to provide a payment of the equivalent of two (2) weeks salary and benefits per year, or prorated for service of less than a year, to a national Interim Ministry Sabbatical Leave Fund, intended to be self-sustaining;

- b) a maximum of three (3) sabbatical leaves be granted in any calendar year from this fund, for the first five (5) years, to be reviewed after three (3) years;
  - c) applications be submitted by April 1 for a sabbatical in the coming church year, July 1 – June 30, for review by a working group after April 1;
  - d) in the event that more than three (3) applications are received, applicants who have not had sabbatical shall be given preference;
  - e) in the event that more than three (3) applications are received by April 1 for sabbaticals in the next church year, that priority for sabbatical be determined by seniority; that is, those with longest service in interim ministry will be considered first for sabbatical;
  - f) The program is administered on a national basis through a working group of Permanent Committee on Ministry and Employment Policies and Services.
3. Direct the General Secretary, General Council to identify \$75,000 as seed money to start the Interim Ministry Sabbatical Fund
  4. And that the Executive of the General Council affirm the Application of Sabbatical Beyond the Pastoral Charge as follows:

### **Presbytery Recognized**

Under this heading we have listed Camp/Retreat Manager (FT); outreach: street, missions; hospital chaplain; senior care homes; and presbytery ministry.

We are considering these positions under two categories: employed by presbytery and employed by a body other than presbytery.

Employed by Presbytery:

Presbytery would be responsible for providing sabbatical leaves to employees who are ministry personnel under the same conditions as applicable to congregations – costs would be the responsibility of presbytery

Employed by a body other than Presbytery:

In the case of a presbytery recognized ministry that is not operated by presbytery and the ministry personnel are not employed by presbytery, the church would recommend and urge the employing body to make a sabbatical program similar to that offered by the United Church to ministry personnel at the congregational level.

### **Retained on the Roll**

Included under this heading were Hospital and Prison Chaplains. We suggest the United Church has no obligation to provide a sabbatical program to ministry personnel in these positions. It would seem reasonable for the Church to recommend to the employing bodies that a sabbatical program, similar to that which is available to ministry personnel at the congregational level, be made available to such Chaplains.

### **Lay Under Appointment**

Included under this heading were Staff Associate and LPM. The definition of Designated Lay Ministers includes these positions, and they are deemed to be ministry personnel as defined in *The Manual*; thus, they have access to the sabbatical policy at the congregational level, and would have access at the presbytery level, if the suggestion made above re presbytery employees was adopted.

### **Overseas Personnel**

The working group concluded the benefits package for overseas personnel has an equivalent program to a sabbatical leave program; therefore, it is not necessary for this designation to receive further consideration by the working group.

**Carried**

**Title: MAR2 – Copyright Procedures for Worship Resources**

**Originating Body:** Wolfville Pastoral Charge, Valley Presbytery

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Maritime Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council, to explore the creation of a single interface between congregations and copyright holders.**

### **Background:**

The United Church of Canada is organized into 2,240 local Pastoral Charges and 3,255 individual congregations (Statistics as of December 31, 2009). The act of corporate worship is central to the life and health of all of these congregations and music is an essential component of each worship service. Congregations are continually searching for music resources which will enhance the experience of worship for a wide spectrum of ages, locations, events, themes and theological stances. Further, although hymn books are still commonly used, Congregations are using other ways to share music resources, such as via photocopies and video projection.

As an example, *More Voices* was prepared to “further enable faith communities to unite in relevant and uplifting congregational song” with “more of the theologically balanced, refreshing, and inspirational music that congregations want to sing”. In that it has been successful. Bruce Harding, Managing Editor for *More Voices* has reported to us that the book has sold well and that profits are split equally between Wood Lake Publications and The United Church of Canada. However, it was not possible to get a single license to cover the book because some of the larger copyright holders (commercial publishing houses) would not participate, preferring to administer their own copyrights.

While it is reported to us that LicenSing has been doing its best to sign up all independent artists, OneLicense and CCLI also hold some of the copyrights. Harding also reported to us that, in 2009, there was “a proposal before the courts of the church to try to pressure the licensing companies to come up with a single joint license for Canada”, but at that time he thought that there was little likelihood that it would happen.

Even though congregations may have copies of *More Voices* books, this does not exempt them from copyright charges related to photocopying and to video projection. Given that there is more and more use of video systems (if Valley Presbytery is any indication), each congregation is faced with identifying the artist (listed in *More Voices*), then finding out which of the licensing groups is looking after their copyright (which is not simple), tabulating for each license holder the artist whose work is performed, and reporting that annually. Buying three licenses for a year may be overkill, because of not knowing in advance which artist's work will be used during the year.

We have put aside money in our budget to cover anticipated license fees but, knowing that many other United Church of Canada congregations are faced with the same challenge, and suspecting that many other congregations are either avoiding or are unaware of this matter, we propose a solution that would ensure both legality for congregations and support for the artists whose work is used.

Maritime Conference has established a system for video usage by which our Pastoral Charge pays an annual amount to cover our use of all videos, whoever the artist. Given that General Council of the UCC carries so much more weight than individual congregations, we request that the 41<sup>st</sup> General Council direct the General Secretary to establish a similar interface through which all congregations may pay the appropriate fees to the licensing companies in support of the artists whose work appears in *More Voices*.

With such an interface in place, it might then be appropriate to include partners from other denominations and to establish a precedent that would be applicable to other worship resources.

**Action:**

The Church Council of the Wolfville Pastoral Charge voted in support of this proposal on January 25, 2012 and it was further supported by the Annual Meeting of the Wolfville Pastoral Charge on February 26.

WPC respectfully requests that Valley Presbytery and Maritime Conference transmit this Proposal to the 41<sup>st</sup> meeting of the General Council in Ottawa, August 2012.

**Valley Presbytery Action:**

The Valley Presbytery of the United Church of Canada voted in support of this proposal on Tuesday, March 20, 2012 and respectfully requests that Maritime Conference transmit this Proposal with our concurrence to the 41<sup>st</sup> meeting of the General Council in Ottawa, August 2012.

**Intermediate Court Action:**

Cheryl MacDonald / Mary-Beth Moriarity moved that the 87<sup>th</sup> Annual Meeting of Maritime Conference concur with Proposal #2 entitled "Copyright Procedures for Worship Resources" and transmit to the 41<sup>st</sup> General Council of The United Church of Canada.

**MOTION CARRIED**

**Title:** MNWO1 – Appointment of a Licensed Lay Worship Leader

**Originating Body:** Cambrian Presbytery, Manitoba

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Manitoba and Northwestern Ontario Conference proposes that:**

**the 41st General Council 2012 direct that the current appointment policy be changed to provide the option of an appointment of a Licensed Lay Worship Leader for pulpit supply ministry, and that this be directed to the Executive of the General Council for action.**

**Background:**

There are presbyteries which have some very small congregations with minimum financial resources and a stated need for regular Sunday worship.

There are presbyteries which have Licensed Lay Worship Leaders; Licensed Lay Worship Leaders do not qualify for Appointment under current UCC polity.

The appointment of a Licensed Lay Worship Leader to a congregation would create an additional option for securing qualified lay worship leadership.

Pam McLeod moved, seconded by Jeri Bjornson that the Conference of Manitoba and Northwestern Ontario propose to General Council a change in current Appointment policy to provide the option of an Appointment of a Licensed Lay Worship Leader for pulpit supply ministry.

**Title:** MAR1 – Clarification of 363(c) During Maternity/Parental Leave

**Originating Body:** Halifax Presbytery

**Financial Implications if known:** None

**Staffing Implications if known:** Some time spent adjusting policy documents

**Source of Funding if known:**

**Maritime Conference proposes that:**

**the 41st General Council 2012 amend section 363 (c) of *The Manual of The United Church of Canada* and any related policy documents to direct presbyteries/districts that:**

- 1) reviews may not be conducted while the ministry personnel in question is on approved maternity/parental leave; and

- 2) reviews, if commenced before approved maternity/parental leave begins must be suspended.**

**Such reviews can only be commenced or recommenced after the ministry personnel completes the approved maternity/parental leave.**

**Background:**

Under the Labour Codes of most (if not all) Provinces and Territories in Canada, it is illegal to commence disciplinary actions against an employee during an approved medical leave. In some jurisdictions it is clear that maternity (and/or) parental leave is considered a form of medical leave. This policy is not uniform and, even in the civil jurisdictions where it does apply, is not always known to Presbyteries/Districts undertaking reviews under section 363(c) of *The Manual*. While Presbyteries/Districts are accorded appropriate latitude in the manner of conducting such reviews, in some cases of maternity/parental leave these options have not been exercised. The result is that, if a review proceeds while the ministry personnel is on approved leave, she/he is (a) not able to fully participate in the review during the leave; and/or (b) returns from approved leave to respond to a review that is largely complete with the great potential of artificially constrained opportunity to affect the conclusion. Neither situation accords with natural justice or the church's commitment to honour the family contexts of its employees.

Given these differences in Labour Code standards, the potential lack of knowledge on the part of presbytery/district officers of maternity/parental leave status as medical leave, and the concerns for natural justice, this would be an appropriate restriction on the liberty of Presbytery/District in such cases.

**Intermediate Court Action:**

Cheryl MacDonald / Mary-Beth Moriarity moved that the 87<sup>th</sup> Annual Meeting of Maritime Conference concur with Proposal #1 entitled "Clarification of 363(c) during maternity/parental leave" and transmit to the 41<sup>st</sup> General Council of The United Church of Canada.

**MOTION CARRIED**

**Title:** SK3 – Ordination/Commissioning Dependent upon Settlement or Call Only  
**Originating Body:** Saskatchewan Conference Division of Ministry Personnel and Education  
**Financial Implications if known:** None  
**Staffing Implications if known:** None  
**Source of Funding if known:** N/A

**Saskatchewan Conference proposes that:**

**the 41st General Council 2012 direct that the transfer / settlement / first call process of The United Church of Canada be redefined so that the only two alternatives available to Ordinands or Commissionands be 'Settlement' or 'Call' and direct the decision to the General Secretary, General Council for action.**

**Background:**

1. God calls to us to be in community and the building of relationships in community requires time.
2. The United Church of Canada has understood a pastoral relationship, normally, to be at least three years in duration.
3. ‘Settlement’ and ‘Call’ are, by definition, without limit; and ‘Appointment’, by definition, is limited to one year (with the possibility of renewal).
4. The first call/settlement is a time for ministry formation for both ministers and ministry and this requires more time than an appointment would allow.
5. When a minister is settled, he/she is settled to a Pastoral Charge that has been affirmed, by the Presbytery, as a site welcoming and nurturing to new ministers.
6. Such a three-year minimum covenant provides time needed for the Pastoral Charge to build a relationship with a new person (and, in some cases, family) in the community, and, for the ordinand/commissionand, while developing relationships within the Pastoral Charge and community, to get practical experience and the time and space needed to develop skills and reflect upon events.
7. A healthy pastoral relationship of longer duration reduces the workload of the Presbytery and Pastoral Charge volunteers (who do not have to repeat the pastoral relations process so often), and provides the new minister the benefit of sustained collegial relationships with fellow presbyters and shared participation in the work and witness of the Presbytery.
8. A commitment to a pastoral relations covenant of at least three years makes moving and settling in expenses financially feasible for more Pastoral Charges by amortizing the cost.
9. Since the Ordinand/Commissionand has invested time, money and emotion in the years of study and internship, each Ordained/Diaconal minister deserves the substantial time, nurture, stability and security of income/employment that a short-term appointment may not provide.
10. Discerning and training a member of the Order of Ministry costs The United Church of Canada and the individual a considerable amount of time, money and human resources and a three-year commitment of each party would seem a minimal intention in the face of that outlay.

**Intermediate Court Action:**

Transmitted with concurrence by the Saskatchewan Conference Executive  
Transmitted with concurrence by the Saskatchewan Conference

**Title: TOR1 – Conference Interviews for Interim Ministers, Section 465.1 of *The Manual* (2010)**

**Originating Body:** Toronto Conference Interview Committee

**Financial Implications if known:** lessened travel costs

**Staffing Implications if known:** fewer interviews to coordinate

**Source of Funding if known:** n/a

**Toronto Conference proposes that:**

**the 41st General Council 2012 remove from the procedures for designation of Interim Ministers, Section 465.1 (b) iv and v from *The Manual*, so that Interim Ministry Committees do not have to interview Interim Ministers after their first Interim Ministry appointment and after each subsequent Interim Ministry appointment.**

**Background:**

Sections 465.1 (b) ii, iii, iv, v and vi of *The Manual* (2010) require the Interim Ministry Committee (IMC) to interview possible candidates for Interim Ministry prior to taking any training and after they have taken training to make a recommendation to Conference Executive for or against designation as an Interim Minister (IM). The IMC is then asked to interview IMs after their first interim ministry appointment and again after each subsequent interim ministry appointment. Moreover, IMs who wish to keep their designation must be interviewed by the IMC every five years.

The Toronto Conference Interview Committee believes that the interviews after the first and subsequent interim ministry appointments are really exit interviews and as such should be conducted by the Presbytery Pastoral Relations Committee.

We also believe that the repeated scrutiny of Interim Ministers by the Conference Interview Committee gives a false impression that they are not trusted to continue doing a good job. We believe the ongoing responsibility and accountability for IM lies more fully in the Presbytery. Removal of Sections 465.1 (b) iv and v from *The Manual* will allow flexibility for each Conference and Presbytery to do what seems best for it.

**Intermediate Court action:**

Transmitted with concurrence by the Toronto Conference annual meeting May 25-26, 2012.

**Title: HAM10 – Sabbaticals for Persons Involved in Interim Ministry**

**Originating Body:** Niagara Presbytery

**Financial Implications if known:** Funding from the already available Interim Ministry Sabbaticals Funds at General Council

**Staffing Implications if known:**

**Source of Funding if known:** Interim Ministry Sabbatical Leave Fund

**Hamilton Conference proposes that:**

**the 41st General Council 2012 ask the Executive of the General Council to:**

- 1. reconsider the decision to limit Sabbatical Funding for Interim Ministers to only those serving in an Interim Ministry position defined as “appointed by Presbytery to work toward specific goals identified by the Presbytery and the Pastoral Charge”;**
- 2. expand the definition to include Interim Ministers who are employed by a Presbytery or a body other than a Presbytery in designated Interim positions that includes specific goals identified by the Presbytery and the employing body.**
- 3. that the General Council directs the Executive of the General to develop policy to describe and authorize such situations as Interim Ministries that would be eligible to be included in the “time served” calculations for Sabbatical Funding.**

**Background:**

The United Church of Canada has policies that govern the availability of Sabbatical Leave Funding for Order of Ministry personnel.

Policies are also in place to allow for Sabbatical Funding for those who serve in judicatory positions, both at Conference/District and General Council.

There are also policies that allow for the availability of Sabbatical Leave for those Order of Ministry persons who serve an Interim Ministry in congregational situations.

It has come to the attention of the Interim Ministry Committee of Hamilton Conference that the definition in the Manual of The United Church of Canada of Interim Ministry is restrictive in that it considers only those who serve Interim Ministries in congregational settings as being eligible for Sabbatical leave.

This definition limits access to the Sabbatical funding that is in place to Interim Ministers to only those serving in congregational settings.

There are situations when an interim ministry may take place in another setting that is a Presbytery recognized ministry.

All Interim positions are stressful and the need for Sabbatical time following the intense time of helping congregations or organizations through the times of transition is very important to ensure the health and ability of the Interim Minister to continue in this demanding calling of Interim Ministry.

**Intermediate Court Action:** Hamilton Conference transmitted with concurrence.

**Title:** M&O2 – Noah or Belshazzar – The United Church of Canada and Global Warming: Dare We Risk a Challenge Deferred?

**Originating Body:** Montreal & Ottawa Conference

**Funding Implications:**

**Staffing Implications:**

**Source of Funding:**

**The Montreal & Ottawa Conference proposes that:**

**the 41st General Council 2012**

- 1. strongly reaffirm Resolution M&O1, “The United Church of Canada and Global Warming – The Unavoidable Challenge”, adopted at the 40th General Council, Kelowna, 2009;**
- 2. note with dismay that the scientific evidence of global warming and its impact on the earth, the oceans, and all inhabitants of creation is even more unequivocal than in 2009, and that the need to act is more urgent and growing;**
- 3. deplore the failure of government , in Canada and elsewhere, to tackle global warming and its immediate and long term effects on the world, especially the poor and most vulnerable, with the requisite commitment, resources, vigour, and imagination;**
- 4. underline the immediate requirement to put an economic price on carbon, and to implement effective measures now so as to reduce the anthropogenic impact on Earth, with a view to keeping net global planetary warming at or below 2°C above the mid 18th century level;**
- 5. express appreciation to the Moderator and others in the Church who have set out a vision and worked alone and in partnership on behalf of Creation, within Canada and internationally;**
- 6. call the Church as institution, its leaders, the General Council Executive, and the Church’s Courts, bodies and congregants, to assume their respective responsibilities to take more urgent and intentional action on the lines set out in**

- M&O1, and such other steps as would bring about a paradigm shift within the Church and within Canada, as an integral part of the work of responding over the medium and long term to the Report on the State of the Church;**
- 7. regret the absence of a timely Progress Report with Recommendations, as requested in M&O1, which would help GC41 to assess the Church's response, and to develop specific recommendations for further work as needed;**
  - 8. direct these to the Executive of the General Council for implementation or study;**
  - 9. request the Executive of General Council, as a matter of priority in 2012, to develop a program of action on global warming and the crisis of creation, including the oceans, to be carried out by the Church during the triennium 2012-2015, and which would inter alia draw upon the elements in the Appendix to M&O1, including those in paragraph 9; and**
  - 10. request the Moderator, the General Secretary and the Executive of the General Council to provide by March 1, 2015 a detailed United Church progress report to the 42nd General Council 2015, and the whole United Church, with further recommendations as needed.**

**Background:**

In *THE LEAP, How to Survive and Thrive in the Sustainable Economy*, Random House, 2011, Chris Turner (*The Geography of Hope*, 2007) details the stark choice, especially in Epilogue: *The Leap Not Taken*, pp. 325-346.

For a recent summary of the scientific case, see the Op-Ed article in the *New York Times* May 9, 2012 by James Hansen, Director of the NASA Goddard Institute for Space Studies and author of *Storms of My Grandchildren*. (<http://www.nytimes.com/2012/05/10/opinion/game-over-for-the-climate.html?emc=eta1>).

See inter alia: 2012 Spring Report of the Commissioner of the Environment and Sustainable Development, Scott Vaughan, Office of the Auditor General of Canada.

[http://www.oag-bvg.gc.ca/internet/English/parl\\_cesd\\_201205\\_e\\_36762.html](http://www.oag-bvg.gc.ca/internet/English/parl_cesd_201205_e_36762.html).

**Intermediate Court Action:**

The proposal *Noah or Belshazzar – The United Church of Canada and Global Warming: Dare We Risk a Challenge Deferred?* was presented at the 2012 AGM of the Montreal and Ottawa Conference. Montreal & Ottawa Conference passed a motion to concur with and transmit the said proposal. The said motion was carried by a vote.

**Title:** TOR2 – United Church Response to the Tar Sands Impact on Indigenous Rights

**Originating Body:** Toronto Conference

**Financial Implications if known:** None

**Staffing Implications if known:** None

**Source of Funding if known:** N/A

**Toronto Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council to call on the Government of Canada and the leaders of Canadian political parties and also initiate a letter writing campaign across The United Church of Canada to:**

- 1. uphold the right of Indigenous Peoples to remain entitled to free, prior and informed consent regarding development projects which affect their lands, waters, traditional territories and resources in accordance with Article 32 of the United Nations' Declaration on the Rights of Indigenous Peoples; and**
- 2. hold independent studies on the cumulative impacts of tar sands development on health, water and ecosystems.**

**Background:**

*(This Proposal contains the information from Proposals submitted by Bathurst Street United Church and Trinity-St. Paul's United Church of Toronto Southeast Presbytery.)*

We are called to live with respect in creation, to work in solidarity with our brothers and sisters and to work for justice: *He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.* (Micah 6:8)

First Nations Peoples are facing catastrophic health and environmental problems from the destruction of their lands and waters by tar sands operations. [1]

Oil companies engaged in tar sands operations are planning major expansions that will contribute both to climate change and further destruction of the affected First Nations' lands, communities and livelihoods.

One-half of Enbridge's Northern Gateway pipeline and tanker route would traverse the traditional territories of Indigenous peoples who oppose the pipeline, violating the principle of Free, Prior and Informed Consent as enshrined in the UN Declaration on the Rights of Indigenous Peoples. [2]

Indigenous Peoples, ecologists, and fishers are concerned about damage from the estimated annual traffic of 225 oil tankers navigating B.C.'s coastal archipelago. [3]

The Indigenous Environmental Network believes that First Nations Treaties 1,4,6,7,8, and 11 provide that the lands of First Nations cannot be compromised by uncontrolled development or threaten First Nations' culture and traditional way of life. [4]

The Government of Canada has already affirmed the UN Declaration on the Right of Indigenous People.

1 Indigenous Environmental Network: *Canadian Tar Sands: Impacts to US and Canadian Indigenous Communities:* [[www.ienearth.org/what-we-do/tar-sands](http://www.ienearth.org/what-we-do/tar-sands)].

2 Barbara Yaffe. “*Natives Aren’t Buying Northern Gateway Pipeline.*” Vancouver Sun. Feb. 16, 2011.

[http://friendsofwildsalmon.ca/news/article/natives\\_arent\\_buying\\_northern\\_gateway\\_pipeline](http://friendsofwildsalmon.ca/news/article/natives_arent_buying_northern_gateway_pipeline)

3 Tyler McCreary. “*Hundreds protest Enbridge Northern Gateway Pipeline in Kitimat, B.C.*” rabble.ca Sept.2, 2010. <http://rabble.ca/blogs/bloggers/tylermccreary/2010/09/hundreds-protest-enbridge-northern-gateway-pipeline-kitimat-bc>

4 Indigenous Environmental Network: *What are the Tar Sands?* [[www.ienearth.org/what-are-the-tar-sands](http://www.ienearth.org/what-are-the-tar-sands)]

5 Article 32 of UN Declaration on the Rights of Indigenous Peoples  
[http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

#### **Intermediate Court Action:**

Toronto Conference annual meeting passed this motion at its May 25-26, 2012 annual meeting.

**Title: M&O5 – Paying Attention to the Global Ocean – Reporting to the 41<sup>st</sup> General Council, August 2012**

**Originating Body:** Montreal & Ottawa Conference

**Funding Implications:** speaker fees & travel, print and online resources; curriculum development

**Staffing Implications:**

**Source of Funding:**

**The Montreal & Ottawa Conference proposes that:**

**the 41st General Council 2012**

- 1. recommend to the Executive of the General Council for implementation or study the following:**
  - a) take actions over the next 3 years to focus on the global ocean, in the lead-up to a particular focus on the global ocean at GC42 in Newfoundland;**
  - b) take actions to encourage appreciation of our interconnectedness with the global ocean, and to foster healing of the global ocean, through the power of the Holy Spirit, in thoughts, words and actions based in love, joy and peace;**
  - c) engagement in activities to impact regional, national & international agendas regarding the global ocean; and**

- d) take the following specific actions:**
- i. develop a prayerful study guide for the book *Seasick: the Global Ocean in Crisis*, by Alanna Mitchell;**
  - ii. work with UCC Conferences, Presbyteries and Retreat Centres to enable speaking engagements/ workshops with Alanna Mitchell and other presenters or local spokespeople, regarding our oceans, in regions across the country, including the three coasts, and at GC42;**
  - iii. promote and develop worship resources for the Season of Creation, that focus on or include the global ocean, and that offer words and rituals by which we may offer our apologies and our thanks, our blessings and our communion with the ocean;**
  - iv. develop a daily devotional resource, for the Season of Creation, of ‘one-minute prayers’ for various aspects of life and well-being of the ocean;**
  - v. develop an ‘ocean resource’ for children / Sunday School;**
  - vi. request submissions of ocean songs, poetry, drama, visual images, film clips and ocean stories to be selected and integrated into GC42, and into resources for publication and use;**
  - vii. develop a curriculum, like that of “Healing Pathway”\*, that would facilitate people in being able to transmit healing love to Creation as a whole, and to the various particular aspects of Creation that come to our attention (such as when we prayed and sang for the ocean waters surrounding the Fukushima Daiichi nuclear reactors);**
  - viii. invite a sharing of actions and stories by individuals, congregations, Presbyteries and Conferences, recognizing we have coastlines and communities on the Pacific, Arctic and Atlantic Oceans;**
  - ix. request our National Church to include Ocean concerns in its advocacy regarding climatic change, sensitize politicians, and request a number of measures to protect the oceans; and**
  - x. request our Church, through its Congregations, Presbyteries, Conferences, Global Partners, and Community Ministries to participate actively in coalitions and network dedicated to the protection of ocean, eco-justice and climatic changes concerns, and engaging in alternate ways of living respecting God’s creation; and**
- 2. recommend that the Moderator integrate “care of ocean” concerns in his/her leadership activities (workshops, educational, spiritual and theological activities, local and international) and share progress**

**Background:**

In April, a group of 20 people were privileged to spend two days with Alanna Mitchell and Joy Kennedy at Beaconsfield United Church, in the Montreal and Ottawa Conference. Alanna is a Canadian journalist, United Church member, and author of *Seasick: the Global Ocean in Crisis*, and Joy is the United Church Programme Coordinator—Poverty, Wealth and Ecological Justice. This was an extraordinary event of looking into the face of ‘the end of the world as we know it’, and of finding tremendous strength and optimism in community, dialogue, scripture, prayers and song.

Alanna Mitchell invited us to look at the global ocean. The ocean is changing dramatically, and changes can be linked with human activity, particularly emission of carbon dioxide into the atmosphere. We don’t usually think of this as affecting the ocean, but in fact, global warming is raising the temperature of the oceans, and CO2 emissions in the atmosphere become acid in the water. Increased temperature and acidity can alter the ocean dramatically. There are also growing areas of the ocean, with little or no dissolved oxygen, dead zones. Many of the species that have flourished in the ocean are dwindling or dying.

Verses by the Apostle Paul come to mind, “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ... If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it.” (1 Cor 12:12, 26)

The ocean appears to be suffering, and if it suffers, we too suffer, for we are all part of ‘one body’. The oxygen that fills our every second breath, comes from the ocean, from plankton! The ocean is the foundation of all life. Everything emerged from the sea, and yet, we have forgotten the sea. At the most, we (those of us who are land-locked in particular) tend to think only of the land on which we live, the air which we breath, and the water which we can drink, and we haven’t been very considerate or mindful in those areas either.

Joy Kennedy called upon us to “speak truth to power with love”.

“If we believe in our hearts that the planet Earth is just a resource bank, “natural capital”, there for all- powerful humans to exploit, excavate, extract, and dump, we will treat it that way and make a heavy footprint. If we believe in our hearts that we are a part of the sacred Creation, and depend on its wondrous gifts for life, and that human activity requires respect and responsibility, we will act differently. We will love and protect and serve our home, the *oikos*.”

[http://www.oikoumene.org/fileadmin/files/wcc-main/documents/p4/climate/renew\\_the\\_face\\_of\\_the\\_earth.pdf](http://www.oikoumene.org/fileadmin/files/wcc-main/documents/p4/climate/renew_the_face_of_the_earth.pdf)

If the ocean is suffering, and we respond with grief, we then share our grief with the ocean. If we respond with anger and condemnation, will this bring about the healing of our global ocean? If we respond with pride, claiming that it is our job to ‘save the ocean’, will we be open to the magnificence of God in the world. Whose planet is it anyway? Is it really ours to destroy or save, depending on our whim? Does God have any say in this? Who knows the mind of God?

“Then the LORD answered Job out of the whirlwind:

‘Who is this that darkens counsel by words without knowledge?’

‘Where were you when I laid the foundation of the earth? Tell me if you have understanding.’”  
(Job 38:1,2,4)

Perhaps we would exercise a little more humility and if we saw ourselves as one magnificent and miniscule passing phase of life on the planet.

In the meantime, in the present moment, we are alive, the global ocean is alive, and there are possibilities before us. Perhaps we might remember the LOVE that heals all, the JOY that animates all life, and the PEACE that passeth understanding. Then we, and the global ocean, would be healed.

*“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)*

**Intermediate Court Action:**

The proposal *Support of Recommendations of “Report of the Working Group on Israel/Palestine Policy, reporting to the 41st General Council, august 2012”*, originated from the Justice, Global and Ecumenical Relations Committee, (Partners in Mission), and was presented at the 2012 AGM of the Montreal and Ottawa Conference, to which the court passed a motion to concur and transmit the said proposal. The said motion was carried by a vote.

*[The Intermediate Court Action was submitted with errors and should read:*

*The proposal *Paying Attention to the Global Ocean – Reporting to the 41st General Council, August 2012*, originated from the Justice, Global and Ecumenical Relations Committee, (Partners in Mission), and was presented at the 2012 AGM of the Montreal and Ottawa Conference, to which the court passed a motion to concur and transmit the said proposal.]*

**Title: TOR3 – United Church Response to Canada’s Contribution to Climate Change**

**Originating Body:** Toronto Conference

**Financial Implications if known:** None

**Staffing Implications if known:** None

**Source of Funding if known:** N/A

**Toronto Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council to urge the Government of Canada and initiate a letter-writing campaign across The United Church of Canada to:**

- 1. institute an immediate moratorium on tar sands-and oil sands expansion;**
- 2. honour its commitment to phase out fossil fuel subsidies; and**

- 3. create a progressive carbon tax that would generate revenue from corporations with tar-sands and oil sands operations and other large emitters, and the taxes used for investment in energy conservation and sustainable energy.**

**Background:**

*(This Proposal contains the information from Proposals submitted by Bathurst Street United Church and Trinity-St. Paul's United Church of Toronto Southeast Presbytery.)*

We are called to live with respect in creation and to seek justice: “But my people have forgotten me, They burn offerings to a delusion, They have stumbled in their ways, in the ancient roads, and have gone into bypaths, not the highway, making their land a horror, a thing to be hissed at forever. All who pass by it are horrified and shake their heads.” Jeremiah 18: 15

The scientific consensus is that Earth is at the brink of a climate change that will make it uninhabitable for future life if carbon emissions are not curtailed.

NASA climatologist Dr. James Hansen has identified the Canadian tar sands as a prime source of carbon dioxide emissions that must be curbed, and that “fully exploiting the tar sands will make it impossible to stabilize the climate”. [1]

Construction of tar sands pipelines creates a situation in which tar sands production would need to be expanded beyond projects currently approved, further contributing to projected carbon emissions, negative impacts on land and biodiversity, and on the health, environment and rights of First Nations people. [2]

The extraction and upgrading of bitumen from the tar sands into synthetic fuel ready for refining emits 3.2 to 4.5 times more greenhouse gas than the production of conventional North American crude. [3]

Canada is violating Article 2 of the 1992 UN Framework Convention on Climate Change (in effect from 1994), which obligates Canada to work to “achieve ... stabilization of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous human-caused interference with the climate system”. [4]

The Government of Canada, despite committing to phasing out fossil fuel subsidies in 2009, has not moved to end the tax breaks to the fossil fuel sector – estimated at \$2 billion annually. [5]

An appropriate price put on carbon, such as a carbon tax, would penalize the use of fossil fuels and could generate revenue for sustainable energy. [6]

Our exporting of oil impedes the necessary development of sustainable and renewal energy.

**References:**

1. Leahy, Stephen. “Canada Spurns Kyoto in Favour of Tar Sands”. IPS. June 13, 2011.

2. Kairos report: *Fate of tar sands pipeline crucial for climate justice*.  
<http://www.kairoscanada.org/wp-content/uploads/2011/11/SUS-TS-11-09-FateTarSandsPipelinesCrucialClimateJustice.pdf>
3. Michelle Mech. *A Comprehensive Guide to the Alberta Oil Sands*. May 2011. p.6.  
[http://greenparty.ca/files/attachments/a\\_comprehensive\\_guide\\_to\\_the\\_alberta\\_oil\\_sands\\_-\\_may\\_2011.pdf](http://greenparty.ca/files/attachments/a_comprehensive_guide_to_the_alberta_oil_sands_-_may_2011.pdf)
4. UNFCCC: [http://unfccc.int/essential\\_background/convention/background/items/1349.php](http://unfccc.int/essential_background/convention/background/items/1349.php)
5. Demerse, Clare. “*Leaked Government document says Canada should end fossil fuel subsidies*”, May 26, 2010. <http://www.pembina.org/blog/339>
6. Canadian Centre for Policy Alternatives Monitor. “*Fix carbon tax by ending corporate tax breaks, using revenues for climate action and new tax credit: study*”, Feb. 23, 2011.  
<http://www.policyalternatives.ca/newsroom/news-releases/fix-carbon-tax>

### **Intermediate Court Action:**

Toronto Conference annual meeting passed this motion at its May 25-26, 2012 annual meeting.

**Title:** MTU3 – Full Member Status for Conference-Elected Alternate Executive of General Council Representatives

**Originating Body:** Manitou Conference

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

### **Manitou Conference proposes that:**

**the 41st General Council 2012 direct the Executive of the General Council to ensure that Conference-elected alternates to the General Council Executive be afforded full member status, when called upon by Conferences to attend meetings of the Executive of the General Council.**

### **Background:**

Within the past triennium, Conference-elected alternates to the General Council Executive have been afforded only corresponding member status. This proposal seeks to ensure that Conference alternates will be afforded full voting status at meetings of the General Council Executive.

Manual section 423 (b) requires Conference to name alternate members to the Executive of General Council; and

During the recent triennium the General Secretary has determined that Conference-elected Executive of General Council representatives will be afforded corresponding, non-voting status;

Therefore it is proposed that GC41 take action to ensure that Conference-elected alternates to the Executive of the General Council be afforded full member status, when called upon by Conference to attend meetings of the Executive of the General Council.

**Title: TOR4 – Election of General Council Commissioners – President-Elect/Leading Elder**

**Originating Body:** Toronto Conference Executive

**Financial Implications if known:** None

**Staffing Implications if known:** None

**Source of Funding if known:** N/A

**Toronto Conference proposes that:**

**the 41st General Council 2012 authorize a remit to change Basis of Union 8.3.1 by adding the words “President or” and “Leading Elder or” to read “the President or President-Elect or the Leading Elder or Leading Elder-Elect of each Conference, who shall be ex officio Commissioners”.**

**Background:**

The wording of this section of the Basis of Union inadvertently penalizes a Conference that does not have a President-Elect/Leading Elder-Elect at the time of the General Council meeting. E.g. Toronto Conference has a one-year term for President-Elect, a two-year term for President, followed by a one-year term as Past President. In 2012 at the time of the General Council meeting, Toronto Conference had no President-Elect. With the restrictive wording of Basis of Union 8.3.1, only the President-Elect is eligible to be a Commissioner; therefore, in 2012 Toronto Conference has lost one Commissioner. The proposed change would provide greater flexibility to Conferences with a variety of structures.

**Intermediate Court Action:**

Transmitted with concurrence by the Toronto Conference annual meeting May 25-26, 2012.

**Title: TOR5 – Election of General Council Commissioners Designated Lay Ministers  
Section 423(a)i of *The Manual* (2010)**

**Originating Body:** Toronto Conference Executive

**Financial Implications if known:** None

**Staffing Implications if known:** None

**Source of Funding if known:** N/A

**Toronto Conference proposes that:**

**the 41st General Council 2012 authorize a remit to change Basis of Union 7.6.8 by deleting the words “with the proportion of each being determined by their numbers”.**

**Background:**

The wording of Section 7.6.8 of the Basis of Union is unnecessarily restrictive, e.g. in Toronto Conference there are 10-15 Designated Lay Ministers (DLM) and several hundred Order of Ministry people. By focussing on the “proportion”, this means that the Conference can elect a maximum of one DLM as a Commissioner.

**Intermediate Court Action:**

Transmitted with concurrence by the Toronto Conference annual meeting May 25-26, 2012.

**Title: TOR6 – Election of General Council Commissioners Change of Eligibility**

**Originating Body:** Northern Waters Presbytery

**Financial Implications if known:** N/A

**Staffing Implications if known:** N/A

**Source of Funding if known:** N/A

**Toronto Conference proposes that:**

**the 41st General Council 2012**

- 1. approve that candidates and students who are serving in other than their home Conference as Ministry Personnel at the time of election and at the time of the convening of the General Council be eligible for election as Commissioners by the Conference in which they are serving; and**
- 2. that the General Secretary, General Council be directed to make the necessary changes.**

**Background:**

There are candidates and students who serve as Ministry Personnel in Conferences other than their home Conference. According to *The Manual*, they are not eligible to be elected as

Commissioners unless their membership at the time of election and at the time when the General Council is convened is in the nominating Conference.

Students and candidates who are appointed in a Conference other than their home Conference, may serve actively in the Presbytery and Conference to which they are appointed. They may also accept a call, and be settled in that Conference upon their ordination. These are committed members of the United Church who are not eligible to serve as Commissioners, because they may be members of one Conference while serving in another.

**Intermediate Court Action:**

Transmitted with concurrence by the Toronto Conference annual meeting May 25-26, 2012.

**Title:** ANW1 – The Granting of the Right to Administer Sacraments to All Diaconal Ministers at the Time of Their Commissioning

**Originating Body:** Oyen Pastoral Charge, Coronation Presbytery with concurrence

**Financial Implications if known:** None

**Staffing Implications if known:**

**Source of Funding if known:** N/A

**Alberta & Northwest Conference proposes that:**

**the 41st General Council 2012:**

- 1) **direct the Executive of General Council to review the current guidelines for the Commissioning of Diaconal Ministers and add the right to administer the sacraments as part of the responsibilities they undertake at their Commissioning; and**
- 2) **authorize a Category 3 Remit to be sent to presbyteries and pastoral charges to test the will of the church regarding this change.**

**Background:**

Within Ordered Ministry there are two streams of equal value in our denomination, and many Diaconal Ministers currently serve as the sole minister in Pastoral Charges. Even in shared ministry, much of the work of Diaconal Ministers in their ministry of Education, Service and Pastoral Care leads logically into a sharing of the sacraments of communion and baptism.

As part of their preparation for ministry, Diaconal Ministers study the theology and practise of the administration of the sacraments. The current practice where permission is required in some Presbyteries or Conferences for Diaconal Ministers to administer the sacraments is confusing to congregations who are under the impression that The United Church of Canada believes in and demonstrates equality in ministry; it also results in time consuming work at Congregational, Presbytery and Conference levels. As written in 1 Peter 4:10-12 from The Inclusive Bible: “As generous distributors of God’s manifold grace, put your gifts at the service of one another, each

in the measure you have received. The one who speaks should deliver God's message. The one who serves should do so with the strength provided by God, so that in all things God may be glorified through Jesus Christ, who has been given all glory and dominion throughout the ages. Amen."

Granting Diaconal Ministers the right to administer the sacraments at the time of their commissioning would eliminate inconsistency and confusion, and also uphold the valuing of all members of the Order of Ministry by The United Church of Canada.

**Intermediate Court Action:**

Transmitted with concurrence by Coronation Presbytery to Alberta & Northwest Conference.  
Transmitted with concurrence by Alberta and Northwest Conference to the 41<sup>st</sup> Meeting of the General Council.

**Title:** MNWO5 – Sacraments Elders

**Originating Body:** Northland Presbytery

**Financial Implications if known:** nil

**Staffing Implications if known:**

**Source of Funding if known:**

**The Conference of Manitoba Northwestern Ontario proposes that:**

**the 41st General Council 2012 remove the restriction on the number of Sacraments Elders per pastoral charge and direct the General Secretary, General Council to implement.**

**Background:**

The current policy of The United Church of Canada is that there be only one Sacraments Elder in a pastoral charge at one time;

We are a priesthood of all believers;

Many of the people taking on the ministry of Sacraments Elders travel or work and are not continuously in their congregations;

More than one order of ministry personnel offer sacraments within a pastoral charge;

Pam McLeod moved, seconded by Jeri Bjornson that the Conference of Manitoba and Northwestern Ontario propose to General Council that The United Church of Canada remove the restriction on the number of Sacraments Elders per pastoral charge.

**Title: SK4 – Reverse the Decision to Make 67 the Minimum Age for Application for Old Age Security and Guaranteed Income Supplement Benefits****Originating Body:** Saskatchewan Conference Local-Global Advocacy Committee**Financial Implications if known:** None**Staffing Implications if known:** None**Source of Funding if known:** N/A**The Saskatchewan Conference proposes that:****the 41st General Council 2012 call upon the Government of Canada to reverse their decision to make age 67 the minimum age for application for Old Age Security (OAS) and Guaranteed Income Supplement (GIS) benefits and direct the General Secretary, General Council to communicate this stance.****Background:**

On December 9, 2005, in a speech in Guelph, Stephen Harper said: “My government will fully preserve the Old Age Security (OAS), the Guaranteed Income Supplement (GIS), and the Canada Pension Plan (CPP), and all projected future increases to these programs” and this promise was repeated during the election in May, 2011, and again in the Economic and Fiscal Update in November, 2011.

Although the Prime Minister claims Canada can’t afford the OAS and CPP anymore, there is significant contrary evidence from the Global “Organization for Economic Cooperation and Development” (OECD) to independent actuarial experts and the government’s own financial advisors (including Canada’s Parliamentary Budget Officer), and there is a clear consensus that Canada’s Old Age Pension is already fundamentally sustainable and does NOT need changing – even with the imminent arrival of all those Baby Boomers. (1)

Currently the OAS payments cost 2.4% of our National Gross Domestic Product and when the Boomers max out in 2031, this % will climb to 3.2% and then begin dropping. (2)

While changing the age from 65 to 67 appears to be an attack on seniors, in reality it is an attack on anyone 54 and younger including those trying to get into the job market. This is because historically one of the significant reasons for a set retirement age has been to give room for younger people to move into positions that were being vacated by people retiring.

Statistical data released in March, 2012, shows that the jobless rate among Canadians age 15-24 is 14.7% which means that 27,000 more people in this age group are unemployed than at the same time in 2011 (this statistic only includes those jobless individuals who are receiving employment insurance). (3)

Note 1: For more information around OAS and CPP expert research:  
<http://www.theglobeandmail.com/news/politics/research-belies-pms-warning-about-oas/article2320279/>  
<http://www.ctv.ca/CTVNews/Canada/20120131/pooled-pension-plan-debate-cut-short-120131/>

Note 2: “Ralph Goodale’s Report, A commentary by the Member of Parliament for Wascana”, January 30, 2012

Note 3: “Canada’s Youth Face Job Crunch”, by Claire Penhorwood, CBC News, Posted March 26, 2012 <http://www.cbc.ca/news/canada/story/2012/03/19/f-canada-youth-unemployment.html>

**Intermediate Court Action:**

Transmitted with concurrence by the Saskatchewan Division of Mission

Transmitted with concurrence by the Saskatchewan Conference

**Title: HAM3 – Full-Time Employment**

**Originating Body:** Erie Presbytery

**Financial Implications if known:** Mileage costs for Presbytery Committee

**Staffing Implications if known:** Through existing Presbytery Committee

**Source of Funding if known:**

**Hamilton Conference proposes that:**

**the 41st General Council 2012 recommend to Presbyteries through their ‘Oversight of Pastoral Charges’ (Section 330-337 in *The Manual 2010*) to encourage, to the best of its ability, full time employment for paid accountable ministers within its bounds.**

**Background:**

With the average age of ordained and diaconal ministers 54 (See “New-generation ministers”, April 2012 Observer, p. 35), it is easy to see that the United Church of Canada will be facing a shortage of paid accountable ministers within 10 years. That same article interviewed 8 ministers under the age of 35 who were filled with hope for the future of the church. One such minister said, though, “... a part-time ministry wage is not enough to live on. ‘If you’re trying to encourage young leaders, you have to offer real jobs.’”

If we want to ensure the United Church has ministers for the future, we need to provide full-time employment opportunities for them. Not only does part time employment impose a severe hardship on ministry personnel (paying off student loans, raising a family, retiring on a part time pension), it also limits a church’s ability to reach out to the community God has called them to minister to.

As the United Church approaches its 100<sup>th</sup> anniversary in 2025, the church and the world in which we live is changing quickly. In the face of such change, churches need to think more creatively about how ministry can take place. Many churches are going to part time ministry (3/4 or 1/2 time) to solve financial issues. Such a move often puts a church in “survival” mode. The intent of this proposal is not only to provide full time employment for paid accountable ministers, but to also encourage the formation of multi-point charges or clusters, where fruitful

discussions of how local churches can come together to more effectively minister to the needs of the people in their communities in this day and age.

A recent Connex newsletter from the General Council Permanent Committee on Ministry and Employment Policies and Services (PC-MEPS) shared proposed changes in ministry compensation. There is no use in discussing ministry compensation without addressing the issue of part-time ministry. If the ministry compensation changes result in increased salaries, pastoral charges could shift their ministers to part-time to ensure no real change in compensation and budget numbers.

In Mark 1:16-20 Jesus says to Simon and Andrew, “Follow me and I will make you fish for people.” We are told that they, along with James and John, immediately left their nets and followed him. Jesus did not ask these fishers to fish half-time and share the Word of God half-time. The disciples dropped everything and followed Jesus into their time of ministry. Ministry is a vocation; a calling. People being paid for part-time ministry rarely work part-time hours. Weekly services of worship and Christian education materials still need to be prepared. What often amounts to full-time work for part-time pay is unjust.

It is our hope that through Presbytery’s ‘Oversight of Pastoral Charges’ (section 330-337 of 2010 Manual), creative conversations can begin among pastoral charges to create:

- 1) More full time, paid accountable ministry positions
- 2) ‘Clustering’ of pastoral charges to help them better obtain the skills and resources needed, to provide more effective ministry in the communities to which God is calling them

**Intermediate Court Action:**

Erie Presbytery transmitted with concurrence

Hamilton Conference transmitted with concurrence

**Title: HAM4 – Pension Plan Changes**

**Originating Body:** Erie Presbytery

**Financial Implications if known:** This would benefit the financial wellbeing of employees and employing units, while incurring no extra cost to the Church as these since could be recovered in the last year of the program in order to maintain the 1.4% accrual rate over the multi-year period.

Using existing communication media, i.e., Connex and Foresight, would add no substantial costs, while the ongoing costs of this new committee should not affect the General Council budget. There would be costs to support the initial group tasked to facilitate the organization.

**Staffing Implications if known:** Staff to calculate and maintain the phase in program are part of the existing Administration of the Plan.

General Council staff and volunteers from the affected constituency at National and Conference levels would spend some time facilitating the process. Once in place, the Advisory Committee should be operational independent of General Council staff

**Source of Funding if known:** Plan Members and Employing Units

Ultimately this is funded by Plan Members and Employing Units as it would be a cost of operating the Pension Plan.

**Hamilton Conference proposes that:**

**the 41st General Council 2012 direct the Executive of the General Council to:**

- 1) phase in over a multi-year time frame the dramatic increase in contributions from both Pastoral Charges and Active Pension Plan members that had been planned for 01 January 2013; and**
- 2) facilitate the organization of all members of the Pension Plan in order that they routinely elect from amongst themselves a Permanent Members' Advisory Committee to be heard by the Pension Board and the Executive of the General Council prior to any change in the Pension Plan.**

**Background:**

**There are significant changes to the United Church Pension Plan effective January 1, 2013.**

Employee contributions will increase fifty per cent from 4% to 6% and Employer contributions will increase almost thirty per cent from 7% to 9%. At the same time, accruals from that date have dropped twenty-one per cent from 1.7% to 1.4%.

Requiring such a dramatic change in both member net income and employer cost in just one year will further jeopardize the continued existence of sustainable pastoral relationships. Certainly, an adjustment is reasonable given the current economy. However, other Plans in Canada, such as the Ontario Teachers, have found it much fairer to introduce the higher cost over a longer period. **Equally important** is the 29% increase in contributions made by churches and other participating employers (from 7% to 9%). For an employee with pensionable earnings of \$45,000, the increased cost to pastoral charges and other participating employers amounts to \$900 per year per plan member. As this includes both ministry personnel and lay employees, the cost is huge for employing units with a larger staff.

Recent Pension legislation enables the formation of an association for pension plan members (retired and active) for the purpose of advising the Administrators of their Pension Plan. It would be most effective for this to be facilitated, in our case, by the plan Administrator which holds the current contact information of all members) Requesting meaningful input from Plan Members may have resulted in a fairer pension future. **For example**, after 35 years of Plan Membership, a person retiring prior to 2013 will retire on about 60% of pre-retirement earnings, while one joining the plan after 2012 will retire on 49% of pre-retirement earnings. This unbalanced pension income will take the next thirty-five years to return to equal pension for equal work. If Plan Members were consulted, there may have been agreement to a contribution rate that would

have preserved the 1.7% accrual rate and therefore the pension of sixty percent rather than less than fifty percent of pre-retirement earnings.

**Intermediate Court Action:**

Erie Presbytery transmitted with concurrence.

Hamilton Conference transmitted with concurrence.

**Title: HAM9 – Pension Contributions**

**Originating Body:** Niagara Presbytery

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Hamilton Conference proposes that:**

**the 41st General Council 2012 establish a policy requiring Pastoral Charges served by retired supply ministers to contribute the employer portion to the United Church Pension Plan.**

**Background:**

A majority of United Church clergy will be eligible to retire and draw their pensions before 2020;

And they are not being replaced, in sufficient numbers, by newly ordained or commissioned ministers, or ministers from other denominations;

And this situation is placing great strain on the United Church Pension Fund;

And new ministers will face increased contributions and reduced benefits;

And whereas many pastoral charges are being served by retired supply ministers neither of whom contribute to the Pension Fund;

And this creates inequity between charges that do contribute to the Pension Plan and those that do not make such contributions; thus further reducing the amount available for future needs;

**Intermediate Court Action:**

Niagara Presbytery transmitted with concurrence.

Hamilton Conference transmitted with concurrence.

**Title: ORANGE 1 – MAR3 M&O4**

**Originating Body: MAR3 and M&O4**

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The 41st General Council 2012 direct the Executive of the General Council (GCE), as Administrator of the Pension Plan:**

- 1. to instruct the United Church of Canada Pension Board (UCCPB) to divest of its shares in Goldcorp; and**
- 2. to make public that divestment; and**
- 3. that no action be taken on MAR3 and M&O4.**

**Title: ORANGE 3 – GC41 2012 - 067**

**That the 41st General Council 2012 expresses a deep concern that Goldcorp Inc. continues to fail to meet The United Church of Canada Social and Environmental Screening Criteria (2006) that states: *The Church will avoid investing in any company that 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, or in fines, civil penalties, or civil suits related to the company's activities***
- *has ignored or failed to take into account the needs, interests, and rights of aboriginal communities affected by its operations or planned operations or***
- *has been implicated, through its international operations, in the violation of human rights.***

**As such, the 41st General Council 2012 directs the General Secretary, General Council to create and publish a statement that appropriately expresses these concerns and requests all courts of the church and the investment bodies (Pension Board, Foundations, etc.) for which they have oversight to examine their investment policies and take action, which may include divestment, management engagement or other actions that may be deemed appropriate.**

**and take no action on Orange 1, M&O4 and MAR3.**

**Title: MAR3 – United Church of Canada Pension Board Divestment from Goldcorp**

**Originating Body:** Church in Action Committee, Maritime Conference

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Maritime Conference proposes that:**

**the 41st General Council 2012 direct the Executive of the General Council, as Administrator of the Pension Plan**

- 1) to instruct The United Church of Canada Pension Board (UCCPB) to divest itself of its shares in Goldcorp; and**
- 2) to make public that divestment.**

**Background:**

1. As we seek justice, love kindness and walk humbly with our God (Micah 6:8), together with our brothers and sisters in Christ in Central America, we bring this proposal forward as an urgent concern to be dealt with now. The United Church of Canada Pension Board continues to hold investments in Goldcorp that do not meet The United Church of Canada (UCC) ethical investment standards.
2. The United Church of Canada Pension Board has for many years used Jantzi Research Inc. (now Sustainalytics) to report on the environmental, social and governance performance of publicly traded corporations. In 2008 Jantzi Research recommended that Goldcorp be ineligible for Socially Responsible Investment (SRI) portfolios based on its environmental fines, and its failures to deal with community health concerns and consult with surrounding communities. After that recommendation, The United Church of Canada Pension Board continued to invest in Goldcorp and contracted the professional services of the Shareholder Association for Research and Education (SHARE) to engage with Goldcorp on its behalf. However, Goldcorp continues to fail to meet The United Church of Canada *Social and Environmental Screening Criteria* (2006) that states:

*The Church will avoid investing in any company that:*

- *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, or in fines, civil penalties, or civil suits related to the company's activities*
- *has ignored or failed to take into account the needs, interests, and rights of aboriginal communities affected by its operations or planned operations.*
- *has been implicated, through its international operations, in the violation of human rights.*

3. This issue was part of the subject of MAR19 (GC 2009). Work on responsible investing policy is underway including the appointment of the Working Group on Socially Responsible Investment and Resource Extraction. However, we are acutely aware of the ongoing suffering of our partners, including indigenous Mayan communities, related to the continuing environmental, social and health impacts of Goldcorp's open pit gold mining. Also Goldcorp put pressure on the Guatemalan government to ignore a request by the Inter American Human Rights Commission that operation of Goldcorp's Marlin Mine be suspended until further investigation of health concerns could be undertaken.

For years our Central American brothers and sisters in Christ in Honduras, El Salvador and Guatemala have urged The United Church of Canada Pension Board to publicly divest. In Sept. 2010 and again in May 2011, during visits to Canada, Bishop Ramazzini of the Catholic Diocese of San Marcos, a United Church partner, stated that, unless radical changes come about from engagement with Goldcorp on its human rights and environmental issues, the United Church's ethical responsibility would be to divest. The Pastoral Commission for Peace and Ecology of the Diocese of San Marcos recently presented findings indicating increased levels of contamination of the water, earth and air caused by the Marlin Mine. Given these statements, it is incumbent on us to divest.

4. The Executive of the General Council has stated that The United Church of Canada Pension Board and the Executive of the General Council are accountable for fiduciary and SRI obligations. However, there is no precedent defining what the balance is. The United Church of Canada Pension Board *Statement of Beliefs and Guiding Principles*<sup>1</sup> article 33. might be used to support a higher weighting toward fiduciary obligations: *33. Socially responsible investment procedures can be employed provided there is reasonable assurance that the best long term interest of the members is being served.*

However, the UCC has affirmed that respect for human dignity and the well-being of the planet serve the long-term interests of its members. Several policies and documents direct that maximizing economic return on investments must give way to economic justice, human rights, and environmental protection. These include:

- The UCC social policy *One Earth Community – Ethical Principles for Environment and Development* and *The Earth Charter* which combine in an Ethical Lens<sup>2</sup> that calls for United Church involvement in environment and development issues to:
  - i. reflect a responsibility to the Earth in its wholeness
  - ii. be founded on a just international order which is people-oriented, respects human rights, ensures the voice of the world's poor and is ecologically sound

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<sup>1</sup> adopted 2005 by the Executive of General Council, Administrator of the Plan

<sup>2</sup> *One Earth Community – Ethical Principles for Environment and Development* (GC 1992) and *The Earth Charter* (GC endorsed 2003) were amalgamated into an Ethical Lens, and applied to nuclear issues in United Church Submission 2 to the Nuclear Waste Management Organization, available at [www.united-church.ca/files/ecology/energy/nuclear\\_commentary.pdf](http://www.united-church.ca/files/ecology/energy/nuclear_commentary.pdf)

- iii. promote change of lifestyle from high material consumption to greater equity and sustainability
  - iv. promote humanity's understanding of its collective responsibility for environmental damage and repair, and that environmental damage must stop
  - v. protect the rights of future generations
  - vi. not threaten the sustaining capacity of the Earth
  - vii. respect and protect the biodiversity of the Earth
  - viii. not contribute to militarization but promote a culture of tolerance, non-violence and peace
  - ix. ensure meaningful participation of individuals and groups in the decision-making processes
  - x. assure opportunities for learning and access to knowledge
  - xi. be based on adequate environmental, social and cultural impact assessments
  - xii. hold authorities and corporations responsible for their actions domestically and internationally and ensure that Canada accepts its global responsibility to prevent environmental damage
- The Division of World Outreach document, *To Seek Justice & Resist Evil: Towards a Global Economy for All God's People*<sup>3</sup> and the UCC resource that followed from it in 2002, *Mission and Investing: A Guide for The United Church of Canada Congregations and Organizations* that challenge us "to see global economic injustice, to discern or judge what this means for our Christian faith, and to act in common mission for justice"
  - Resources that followed from *Living Faithfully in the Midst of Empire* (2006).
5. Goldcorp has not adopted the international standard of free, prior and informed consent (FPIC.) The U.N. Declaration on the Rights of Indigenous Peoples, adopted in 2007, enshrines the right of Indigenous Peoples to make decisions about the use of their lands and the resources within them. The FPIC standard is now part of Performance Standard #7 of the International Finance Corporation<sup>4</sup>.
  6. When investment in a sector is deemed necessary for fiduciary reasons, the best-of-sector choice, based on the top companies in an SRI evaluation of each company's record, supports divestment of Goldcorp shares.

### **Intermediate Court Action:**

Sean Handcock / Mary-Beth Moriarity moved that the 87<sup>th</sup> Annual Meeting of Maritime Conference concur with Proposal #3 entitled "United Church of Canada Pension Board Divestment from Goldcorp" and transmit to the 41<sup>st</sup> General Council of The United Church of Canada.

**MOTION CARRIED**

<sup>3</sup> The 37th General Council received this document in August 2000

<sup>4</sup> Available at: <http://www.ifc.org/ifcext/policyreview.nsf/Content/PerformanceStandard7>.

**Title: M&O4 – Living with Dignity on Earth as Members of the Same Body: A Proposal That The United Church of Canada Pension Fund Dispose of Shares It Holds in the Mining Company Goldcorp Inc.**

**Originating Body:** Montreal & Ottawa Conference with concurrence

**Funding Implications:**

**Staffing Implications:**

**Source of Funding:**

**The Montreal & Ottawa Conference proposes that:**

**the 41st General Council 2012 instruct the Executive of the General Council to mandate The United Church of Canada Pension Board to dispose of its shares in the Canadian mining company Goldcorp Inc.**

**Background:**

1. Living with dignity as members of the same body: “If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it.” I Cor. 12:26. “Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke ... and not to turn away from your own flesh and blood?” Isaiah 58:6,7b. “The earth is the Lord’s, and everything in it, the world, and all who live in it;” Psalm 24:1.

We have heard the calls and the suffering of our partners, especially those in Guatemala, as they witness the destruction of their lives and their land by gold mining practices of Goldcorp Inc. that are harmful to people and to the environment.

For years now, overseas employees and groups expressing solidarity on behalf of The United Church of Canada and Canada have seen first-hand the distress of the local Mayan population, the environmental damage, health threats, and a refusal to respect the democratically expressed will of local populations against these mining practices.

This proposal is being presented because The United Church of Canada Pension Fund continues to hold shares in the Canadian mining company Goldcorp Inc., which does not adhere to the socially responsible investment criteria of the United Church and “causes great suffering to the local Indigenous populations of Guatemala.” (40th General Council, Kelowna, B.C., August 2009)

In the suffering of the Mayan people and their land, we sense both the call of the Gospel of Jesus Christ and a duty of conscience stronger even than that of social responsibility.

Our Pension Fund is profiting from its investment in Goldcorp Inc., something we can no longer accept in good conscience. Our brothers and sisters are calling out to us and cannot understand why we, as a church, still support this Canadian mining company. We do not aspire to take justice into our own hands or to attain a kind of financial purity that often remains elusive; we can and should, however, take action when fundamental standards of respect for human rights and the integrity of creation are treated with scorn. This is the case with Goldcorp Inc. in Guatemala and elsewhere.

As a church, we should respond with integrity to the call of our Mayan brothers and sisters in the light of our faith in Jesus Christ.

2. Untying the cords of the yoke: The mining practices at Goldcorp's Marlin mine violate the rights of the local Mayan population and are destroying their land. The mining company:

- refuses to comply with a United Nations Declaration – signed by Canada – that requires the “free, prior and informed consent” of indigenous people before mining activities take place on their land;
- has decided to ignore the expressed will of 90% of the region's Mayan population who, by a legal and democratic vote in every local community, have indicated that they do not want a mine on their territory;
- has hired private “security” agents who, it is documented, have committed violent attacks and murder against the local leaders of communities offering peaceful opposition to the activities of Goldcorp Inc. that are destroying their land;
- has not protected the environment from the toxic effects of cyanide and other chemical products used in open-pit mining for gold, which has resulted in serious contamination of rivers and springs, something that has been repeatedly documented. Studies have shown an increase in disease directly related to these toxic chemicals, and this has been confirmed by longer-term studies on the population of Honduras living close to mines of Goldcorp Inc.

What more do we need to know? Can we continue to pretend to be deaf and “to turn away from our own flesh and blood” (Isaiah) or are we members of the same Body of Christ (I Cor. 12)

3. Do not turn away . . . :The United Church has already considered the issue of ethically responsible investing:

- In May 2011, the Montréal and Ottawa Conference called for a strengthening of the criteria governing ethically responsible investing and supported a resolution at GC40 calling for this, specifically encouraging the Pension Fund to lobby companies that violate human rights or damage the environment (MAR 19). Other conferences, including the Maritime Conference, share this view.
- A national committee is developing policies concerning ethically responsible investing.
- The Executive Committee has confirmed that the Pension Board is responsible to the church without having yet specified limits and conditions to the trust liabilities of the Pension Board.
- Documents have been produced in the past calling on ethically responsible investing: One Earth Community: Ethical Principles for environment and Development (GC 1992), To Seek Justice and Resist Evil: Towards a Global Economy for All God's People (and the accompanying resource material, 2002), Mission and Investing: A Guide for United Church of Canada Congregations and Organizations.

4. Members of the same Body . . . taking the next step: In conclusion, we must take action if we are to be coherent as a church, for:

- Over the last three years, serious human rights violations have continued (kidnappings, threats and murder), the health of local populations has deteriorated, and the land and water have been badly contaminated.
- Despite a plea from shareholders asking for ethically responsible mining practices, Goldcorp Inc. still does not meet the ethical investing standards of our church.
- Despite repeated efforts to obtain compliance with the ethical investing standards stipulated by various United Church organizations, the United Church Pension Fund continues to invest in Goldcorp Inc.
- Our partners in Guatemala – and elsewhere – have called on the United Church to act immediately by disposing of its holdings in Goldcorp Inc., if only as a Christian witness to our solidarity.

So that, as part of the same Body, we too might share their joy in seeing this yoke broken.

**Intermediate Court Action:** The proposal *Living with dignity on earth as Members of the Same Body*, was presented to the Laurentian Presbytery on April 21<sup>st</sup> 2012. At said meeting, Presbytery passed a motion to concur with and transmit the proposal to the Montreal and Ottawa Conference. The said motion was carried by vote. Montreal & Ottawa Conference AGM 2012 passed two motions re the proposal, first, a motion to concur with the proposal, and second, a motion to transmit the proposal to the 41<sup>st</sup> General Council with concurrence. The said motions were carried by a vote.

**Take note** that the Montreal & Ottawa Conference concurred with a similar proposal originating from the Justice, Global and Ecumenical Relations Committee, Montreal Presbytery, entitled *Acting on our Ethical Investment Policy: Divestment of United Church of Canada Pension Board shares in Goldcorp Inc.*, but did not transmit because the recommendation to General Council 41 was the same as the above proposal.

**Title: M&O1 – From Province to Province: The Beaconsfield Initiative January 1–12, 2012; Strengthening Partnerships and Studying the Impact of Canadian Mining Interests in the Philippines**

**Originating Body:** Montreal & Ottawa Conference

**Funding Implications:** Existing Funding and Special Appeal

**Staffing Implications:** Existing

**Source of Funding:** General Council Partners In Mission Budget and Special Appeal

**The Montreal & Ottawa Conference proposes that:**

**The 41st General Council 2012, in order to continue the work of the Beaconsfield Initiative in the Cordillera region in the Philippines, direct the Executive of the General Council and General Secretary, General Council to:**

- 1. call for the following,**
  - a) the end of the vilification and human rights violations of people and people's organizations.;**
  - b) the immediate release of the 347 political prisoners;**
  - c) the end of illegal arrest and imprisonment of people;**
  - d) the end of abuse, violence, and sex crimes against women in indigenous communities as practiced by the military; and**
  - e) the protection of the ancestral lands and resources from destructive large scale mining and all projects affecting indigenous communities; and**
- 2. take the following actions:**
  - a) develop a properly worded petition, with 25 accompanied signatures (to be developed in consultation with the Beaconsfield Initiative), to be distributed to all of its congregations and ministry sites, which will be hand delivered to every member of Parliament demanding the regulation of Canadian mining companies and their practices abroad. In addition, to invite Kairos and all our national Church partners and NGO's to join in this campaign, to be completed by December 1, 2012;**
  - b) encourage our membership and lobby the Canadian government to boycott and divest from any companies who use and employ private militias or security forces, trained and equipped by the Armed Forces of the Philippines. And encourage Kairos and other Church partners to do the same; and**
  - c) increase funding and support for the National Council of Churches of the Philippines, United Church of Christ in the Philippines, Regional Ecumenical Council of the Cordillera, Cordillera Peoples Alliance and the Cordillera**

**Human Rights Alliance, who have been long term partners, allowing them to expand their capacity to report on human rights violations, extra judicial killings, enforced disappearances, violence against women and children, the treatment of indigenous populations, the militarization of communities and monitor Canadian Mining applications and interests.**

**Background:**

The Beaconsfield Initiative was an exposure mission to the Cordillera Region in the Northern Philippines, with the purpose of establishing long term covenants with partners and church congregations in the Cordillera region and congregations and ministry sites in Canada. As well, to evaluate the impact of Canadian mining practices and interests in the Cordillera, specifically in Abra Province; to explore and document the effect on the lives of indigenous people; the militarization of the region; the extrajudicial killings and enforced disappearances; the resistance to mining explorations; the environmental destruction and human rights violations.

**Intermediate Court Action:**

The report *From Province to Province: The Beaconsfield Initiative January 1-12, 2012; Strengthening Partnerships and Studying the Impact of Canadian Mining Interests in the Philippines*, originated from the Beaconsfield Initiative, Beaconsfield United Church / Montreal Presbytery, and was presented to the Montreal Presbytery on Tuesday April 24<sup>th</sup> 2012. At said meeting the Executive of the Montreal Presbytery passed a motion to concur and transmit the report to the Montreal and Ottawa Conference. The motion was carried by vote. Montreal & Ottawa Conference AGM 2012 passed two motions re the recommendations found in the said report, first, a motion to concur with the recommendations, with the addition of one sentence for clarity following the initial paragraph: “To continue the work of the Beaconsfield Initiative in the Cordillera region in the Philippines, we ask the 41st General Council to direct the General Council Executive and General Secretary to take appropriate action on the following:”, and the second, a motion to transmit to the 41<sup>st</sup> General Council with concurrence. The said motions were carried by a vote.

**Title:** ANW2 – Child Poverty Needs to Be the Concern of Everyone

**Originating Body:** Child Well-being Initiative (CWBI) of the Alberta & Northwest Conference (ANWC) United Church Women (UCW)

**Financial Implications if known:** None

**Staffing Implications if known:** Unknown

**Source of Funding if known:** Unknown

**Alberta and Northwest Conference proposes that:**

**the 41st General Council 2012 direct the Executive of the General Council to develop strategies to enable all members and adherents of The United Church of Canada to take action in collaboration with all levels of government, the business community and the community of non-profit organizations and partners to address child poverty in Canada.**

**Background:**

In 1989, the House of Commons unanimously voted to “seek to achieve the goal of eliminating poverty among Canadian children by the millennium.” This goal has not been realized.

In 2006, the UCW proposal entitled “Let’s Make Child Poverty History” passed at General Council. Little improvement in this serious situation has been seen since that time. In 2009, Moderator Mardi Tindal was part of an interfaith delegation to Ottawa petitioning the government for a national poverty reduction strategy. This has not happened.

This past year, Canadians became acutely aware of the plight of aboriginal children living on reserves with deplorable housing conditions and a lack of clean, potable water. Evidence is growing worldwide of the value of comprehensive approaches to poverty reduction. In Canada, seven provincial governments are working on strategies to reduce poverty; Alberta is not one of them.

The General Council of The United Church of Canada should embrace the opportunity to encourage every Conference, Presbytery, Presbyterial and Congregation to advocate for:

- i) the development of long-term provincial and national strategies for reducing poverty while increasing social inclusion; and
- ii) the development of poverty reduction strategies where measurable targets, time frames, transparency, accountability and progress assessment measures are among elements given serious consideration.

**Intermediate Court Action:**

Transmitted with concurrence by the Alberta and Northwest Conference United Church Women to Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 41<sup>st</sup> Meeting of the General Council.

**Notes:** [www.childwellbeingalberta.org](http://www.childwellbeingalberta.org); [www.edmontonsocialplanning.ca](http://www.edmontonsocialplanning.ca);  
<http://www.campaign2000.ca/reportcards.html>

**Title:** MNWO3 – Review of Harassment Prevention Policies

**Originating Body:** Winnipeg Presbytery

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Conference of Manitoba and Northwestern Ontario proposes that:**

**the 41st General Council 2012 direct the Executive of the General Council to review and amend as necessary all policies, procedures and guidelines with regard to Harassment and Workplace Violence as identified in 3.4 of the *Human Resources Policy Manual* of The United Church of Canada and in *Sexual Abuse Prevention and***

***Response Policy and Procedures (April 2011) and the recording and reporting mechanisms associated with them to ensure equitable treatment and appropriate confidentiality for the complainant and the respondent***

**Background:**

PSALM 96:10 NIV

Say among the nations, “The Lord reigns.” The world is firmly established, it cannot be moved: he will judge the peoples with equity.

*Pam McLeod* moved, seconded by Kirk Windsor, that the Conference of Manitoba and Northwestern Ontario propose to the 41<sup>st</sup> General Council that all policies, procedures and guidelines with regards to Harassment and Workplace Violence as identified in 3.4 of the *Human Resources Policy Manual* of The United Church of Canada and in *Sexual Abuse Prevention and Response Policy and Procedures (April 2011)* and the recording and reporting mechanisms associated with them, be reviewed and amended as necessary to ensure equitable treatment and appropriate confidentiality for the complainant and the respondent.

CARRIED

This proposal is based on a review that has shown that when compared to other programs of this nature in the secular world it is lacking and appears to not treat all parties with equity. In addition to this there is no informal (although recorded and reported) dispute mechanism to deal with education of all members of the Church to prevent further issues. Many lay organizations have found that through education comes understanding of what can be harassment. Through this understanding comes a reduction of issues and misunderstandings. This ultimately leads to a better environment for everyone and a climate where differences can be discussed and solutions found.

One such mechanism was developed and used by the Department of National Defense. The department developed a program that relied on a system where there were “Harassment Complaint Advisors” whose role was to educate and provide an informal mechanism for dealing with harassment. This system was used to allow the two parties to meet and attempt to understand what the harassment issue was and find resolution. It had a high rate of resolution for this type of issue where there were misunderstandings. If at any time either side was uncomfortable the formal mechanism would kick in. All incidents were confidential but recorded and reported to a senior coordinator who reviewed the files. Complex issues or failure on the part of one of the parties to recognize the issue was referred to a structured process. Any issues that could have been of illegal activity were referred to the police. After implementation, there was a marked decrease of issues as education and disciplinary action where necessary created a better work environment for all. Most importantly the system was seen as fair and unbiased. Incidents from the previous year were reviewed and if appropriate training was amended to address any common issues.

The current system in place in the United Church does not place emphasis on education prior to an incident. In fact the only policy and procedure appears to deal with Sexual Abuse and nothing else. This can lead those in the Courts of the Church to use only this avenue. This particular

policy does not treat all parties with equity but tends to mark one party forever before an investigation is even complete. This does not support the “Innocent until proven guilty premise.” Also if it was a case of misunderstanding that could have been dealt with through education the opportunity is most likely lost as the accused will likely leave due to the publicity. This is most unfortunate as the Church has not only lost a member but also the opportunity to identify the root cause of the incident and work to prevent it from happening elsewhere. This is a shame because it leads to distrust of the membership in the system.

PSALM 98:9 NIV

Let them sing before the Lord, for he comes to judge the earth. He will judge the world in righteousness and the peoples with equity.

We pray that this proposal will be supported by the 41<sup>st</sup> General Council to bring about positive change to the entire process around Harassment and Workplace Violence. These changes will also make it fair and equitable for all involved.

Prayerfully Submitted  
For Council of Charleswood United Church

**Title: GCE3 – REF GS60 2012 – Definition of “Sexual Abuse”**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the relocation of the definition of “Sexual Abuse” from Section 001 to Section 073(a) of the By-laws, with the existing paragraphs of Section 073 to be re-lettered accordingly.**

**Background:**

In the By-laws, all policy related to complaints of “Sexual Abuse” is located under the section entitled “Resolution of Conflicts” [sections 065 to 077] and primarily in Section 073.

For ease of reference, it would be more helpful to have the definition of “Sexual Abuse” located in section 073 of the By-laws.

**Title: GCE4 – REF GS61 2012 – Definition of “Party”**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the deletion of “Party” from Section 001 of the by-laws and add a new paragraph to Section 075 of the by-laws as follows:**

**075 (e) The Formal Hearing Committee shall determine the parties to the Formal Hearing. In the case of a complaint, those parties shall be the complainant and respondent and may include another party or parties at the discretion of the Formal Hearing Committee**

**[existing paragraph 075(e) and subsequent paragraphs to be re-lettered accordingly]**

**Background:**

The definition of “Party” identifies the people and courts who are parties to a Formal Hearing. This is a substantive provision and should be located with the other provisions relating to Formal Hearings in Section 075.

In the definition, there is an attempt to identify all of the situations giving rise to a Formal Hearing, and the people and courts who are parties to a Formal Hearing in each of these situations. This is not an exhaustive list, and there could be other situations where additional people or courts should be made parties. It should be left to the discretion of each Formal Hearing Committee to name the people and courts who are parties to their Formal Hearing.

**Title: GCE5 – REF GS62 2012 – Appeals and “Directly Affected Parties”**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 amend the current section 076(n) of the by-laws as follows:**

**076 (n) Preliminary decisions. Before any appeal may be heard, the Appeal Committee or, in the case of an appeal to the Judicial Committee of the General**

**Council, its Executive, shall review the written statements referred to in subsections (h) and (j) above, and shall make the following decisions:**

- i. a decision whether the appellant is directly affected by the decision so as to give the appellant standing to appeal as referred to in subsection (b); and**
- ii. if the decision in i. above is affirmative, a decision either to refuse to hear the appeal because it does not meet the grounds for an appeal or to proceed to hear the appeal.**

**Notice of such decision shall be given in writing to the Parties concerned and, in the case of a decision to refuse to hear the appeal, shall include the reasons for such decision. Such decisions are not subject to appeal.**

### **Background**

Appeal Committees currently determine whether the documents prepared by the appellant and the respondent disclose “grounds for appeal” as set out in Subsection (g). The bylaws do not, however, provide explicitly who is entitled to participate in the appeal process.

The secular courts have an inherent jurisdiction to decide whether persons seeking to appear before them have sufficient interest in the matter so as to entitle them to participate in the proceedings. This power allows the court to ensure that parties to a proceeding have a legally recognized interest in the outcome. This power allows the court to protect the parties directly affected from frivolous proceedings.

Rather than rely on the presumption that Appeal Committees have a similar inherent power the proposed amendment makes it explicit that the Appeal Committee does have the power to determine who appears before it. The amendment also gives clear notice to persons who may contemplate participating in an appeal that they must be directly affected in order to do so.

**Title: GCE13 – REF PCPMM18 2012 – Associate Relationships with Migrant Church Communities****Originating Body:** The Executive of the General Council**Financial Implications if known:****Staffing Implications if known:****Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012 approve the following definitions to be added to *The Manual*:**

***Associate Relationship:* identifies the framework of the covenanted relationship by Mutual Agreement/Understanding between the General Council of The United Church of Canada and a denomination, external to Canada, associated with the World Methodist Council, the World Communion of Reformed Churches or a partner denomination through the global partnership program of The United Church of Canada.**

***Associate Membership:* identifies a covenanted relationship between The United Church of Canada and a migrant community congregation or ministry under the “*Associated Relationship*” category, seeking to be in relationship with The United Church of Canada. Associate Membership status may also, in exceptional circumstances, be established with individual migrant congregations. Policies and Guidelines for establishing Associate Membership agreements will be determined from time to time by the Executive of General Council.**

***Ministry Personnel (Associate Relationship)* identifies individuals who are in formal ministry leadership in Associate Relationship congregations or ministries. This recognition will be separate from formal processes of admission; will include full membership in the presbytery in which the Associate Congregation is located; be dependent upon assignment as ministry personnel of the Associate Congregation or ministry, and other terms as from time to time adopted by the Executive of the General Council.**

**Background:**

The Proposal “Associate Relationship with Migrant Church Communities” was developed by the Migrant Church Working Group of the Permanent Committee on Programs for Mission and Ministry. The working group also included representatives from the Permanent Committee, Ministry and Employment Policies and Services and the Theology and Inter-Church Inter-Faith Committee. The proposal comes with the support of all three bodies.

We believe that the Church’s passion to be involved in the transformation of the world is grounded in its relationship to God in Jesus Christ. We believe that God calls the Church: to do separately only what it cannot do with others; to care for itself in order to care for others; to set

basic human needs above institutional enrichment; to give and not to count the cost (from: *Mending the World* – 32<sup>nd</sup> General Council of The United Church of Canada)

Canada's demographic make-up is shifting and with it increasing numbers of migrant church communities are establishing themselves in Canada. Many of these congregations have a strong desire to root themselves in the Canadian context and at the same maintain close connections with their home denominations.

Some denominations have established clear policies of supporting and maintaining churches (missions) wherever in the world significant numbers of their people migrate. Some of these denominations maintain expectations that these migrant congregations will establish relationships with local denominations. This objective is in particular reflected in the Methodist world community and is expressed in a communion-wide agreement. Similar understandings exist among the reformed churches of the world.

An example of this has been the Ghana Methodist Church which supports and relates to Ghanaian Methodist Churches in Europe, the UK, Canada and the United States and establishes covenants of agreements with the Methodist church or its successor in each country. Such an agreement, establishing an "Associate Relationship" with the Ghanaian Methodist Congregation of Toronto Conference, has been negotiated with the Ghana Methodist Church, was approved by the Sub-Executive of General Council, and is the model for this proposal.

A *Covenant of Agreement* will normally form the basis of agreement between the United Church and the home Denomination of any migrant congregation seeking to be in an Associate Relationship. The Covenant will be negotiated through the General Council Office, will involve consultation with the Conferences in which potential Associate Congregations are located, and will be approved by the Executive of General Council. Guidelines for the negotiation of the covenant will be adopted by the Executive of General Council. While the Covenants of Agreement will be specific to each situation, it is assumed that they will likely include the following structure:

The Covenant will include a statement of theological affirmations identifying what we hold in common; an understanding of our common mission, and roles and responsibilities – including:

- a statement of commitment to freedom of worship consistent with culture and tradition,
- a commitment to transparency in financial practices and
- a commitment to fair employment practices consistent with Canadian legislation.

In addition the Covenant will need to address a number of significant structure and polity issues. The following points provide an introduction to the policies that Covenants will need to address. *These are offered here only as an indication of the issues that will need to be addressed as guidelines for covenants are developed.*

Possible content of a Covenant of Associate Relationship:

The Covenant of Agreement will affirm the participation of the Associate Congregation in the life of the Presbytery, including the appointment of voting delegates to the Presbytery and other courts of the church. Associate Congregations will not be eligible to vote in remits.

The Covenant will also affirm the freedom of style of worship and of governance of the Associate congregations. The Presbytery will seek to provide support, guidance and mentoring of the congregations consistent with the Covenant of Agreement and be willing to participate in disciplinary processes as requested by the home denomination.

Ministry Personnel, those who are formally appointed to ministry leadership in the Associate congregation by the home denomination, will be:

- recorded as Ministry Personnel (Associate Relationship) within the records of the United Church
- accorded full membership as Ministry Personnel within the Presbytery
- subject to the Pastoral Relations ethics and standards of The United Church of Canada,
- in a disciplinary review or judicial process, remain under the jurisdiction of the home denomination, recognizing that the Presbytery may need to participate as required..

Ministry Personnel (Associate Relationship) will be recognized by the Presbytery and welcomed into life and work of the Presbytery, its committees and be eligible to represent the Presbytery at other courts and levels of the church. The status of Associate Relationship for Ministry Personnel is dependent on the assignment to ministry leadership by the home denomination, and ends when the assignment concludes.

The congregation and or ministry seeking Associate Relationship under the terms of a *Covenant of Agreement* will apply to the Conference and/or Presbytery in which they are located. The Conference and/or Presbytery will discern the readiness of the congregation for Associate Relationship. Such congregations will be eligible to receive Mission Support grants and encouraged to participate in supporting the Mission and Service Fund. Ministry Personnel of Associate Congregations will be paid according to United Church salary scales through the national payroll plan. Participation in the Pension and Group Insurance Plan will be determined by policy requirements of the plan.

Members of an Associate Congregation will be recorded as members of The United Church of Canada, and be understood to hold dual membership with their home denominational community.

The appropriate General Council unit will maintain an overview of Associate Relationships, will provide support and advice on the functioning of the agreements, and will be the primary interlocutor between the Presbytery and /or Conference of the Associate Congregation and the home Denomination.

Associate Relationships with individual migrant congregations (without connection to a home denomination) will, in exceptional circumstances, be considered. The process of approval will rest with a Presbytery and/or Conference and will follow guidelines established by the Executive of General Council.

**Title: BC3 – Expand the Structure and Scope of the United Church Interfaith Partner Relations**

**Originating Body:** Comox-Nanaimo Presbytery, Faithful Public Witness Cluster

**Financial Implications if known:** None

**Staffing Implications if known:** None

**Source of Funding if known:** None

**British Columbia Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council to broaden and diversify both formal and informal interfaith partnerships and relationships to:**

- 1) pursue strengthened dialogue and action with Islamic organizations willing to work in accord with the United Church’s evolving policies in relation to Israel/Palestine, both in Canada and worldwide; and**
- 2) pursue strengthened dialogue and action with Jewish organizations willing to work in accord with the United Church’s evolving policies in relation to Israel/Palestine, both in Canada and worldwide.**

**Background:**

In Palestine, Arab Christians work with Muslims and where possible with Israeli Jews for peace and justice.

In Canada, we have a great deal of Islamaphobia and it is important that we not only speak out against this but also work with Islamic groups to counter it and to work with people of all faiths for peace and justice. It is important for the United Church to work with Jewish organizations such as Independent Jewish Voices which are committed to seeing justice for the people of Palestine. General Council 36 approved the statement “Mending the World” on Whole World Ecumenism as a “lens through which to assess United Church mission and ministry. The statement says “the Broader ecumenism is world-centred, placing emphasis on churches relating to the world beyond themselves, to persons involved in other religious traditions, ideologies and secular agencies. In this understanding of 'whole world ecumenism' the churches are called to make common cause with individuals and institutions of good will who are committed to compassion, peace and justice in the world.” (p. 3)

**Title: Composite GREEN 2**

**That the 41st General Council 2012 decide as policy:**

- **to recognize the importance of regular spiritual direction (or some equivalent) and spiritual growth for Ministry Personnel similar to how we recognize the importance of Continuing Education;**
- **to direct the General Secretary, General Council to encourage the Presbyteries/Districts to create regular gatherings of Ministry Personnel for spiritual growth;**
- **and that no action be taken on MTU1 and BC1**

**Title: MTU1 – Funding for Ministry Personnel Spiritual Growth and Direction**

**Originating Body:** Manitou Conference General Meeting (2011)

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Manitou Conference proposes that:**

**the 41st General Council 2012 direct the Executive of the General Council to take steps to ensure that funding be provided for gatherings of ministry personnel for the purpose of spiritual growth and direction, in the same way as it is provided for Continuing Education.**

**Background:**

The United Church provides funding for gatherings of ministry personnel in more isolated areas for continuing education, and

Funds are provided for ongoing interaction between ministry personnel,

We propose that the General Council take steps to ensure that funding be provided for gathering of ministry personnel for the purpose of spiritual growth and direction, in the same way as it is provided for continuing education.

**Title: BC1 – Added Compensation for Ministry Personnel for Spiritual Direction****Originating Body:** Spiritual Care Network, BC Conference**Financial Implications if known:** Ministers and congregations to share the cost. Congregations to have a minimum of \$400 available for Spiritual Direction. This would require consideration by the General Council Executive and appropriate changes made in directions to congregations regarding the compensation package.**Staffing Implications if known:** None**Source of Funding if known:** N/A**British Columbia Conference proposes that:****the 41st General Council 2012 instruct the Executive of the General Council to direct Congregations to add a minimum of \$400 to the compensation package for ministry personnel for the purpose of assisting ministry personnel to obtain regular spiritual direction (or some equivalent).****Background:**

In response to the General Council's report on Isolation in Ministry, the Spiritual Care Network of BC Conference has worked to support ministry personnel through the Presbyteries and has come to know the value and efficacy of spiritual direction to address important matters of a lack of trust, confidentiality, safety and an integrated care process for ministry personnel.

1. The Spiritual Care Network has discerned that spiritual direction is a desirable support for ministry personnel, to assist them to integrate their experience, their faith and their work in Congregations. This proposal assumes that if ministry personnel want this support they will have to put some personnel finances toward it. This is meant as encouragement for something that aids a minister's spiritual health.
2. Spiritual direction can help ministry personnel remain accountable to their call in a varied ministry, remain centered in their faith, able to tease out and meditate on the intricacies of their unique cultural setting with openness and confidence. One of the many benefits of access to spiritual direction is to have a safe place to discuss personal issues that will directly affect one's pastoral charge. This would help ministry personnel address, in a very safe way, some of the sensitive issues which the National Racial Justice training program named.
3. The benefits package for ministry personnel does not include spiritual direction. A minister's spiritual health directly impacts the minister's vocation and therefore the spiritual health of a congregation. Therefore this motion speaks to a way to help stabilize ministry personnel in their place of work by including spiritual direction in their compensation package.
4. Many Presbyteries would recommend spiritual direction as a regular practice for ministry personnel, especially if there were financial support for it. Ministry personnel need a safe place to integrate, reflect on and balance God's call for them and their congregation, their family life and personal health. We believe many would appreciate the message of encouragement behind this financial help, adding in the necessary personal amount to access regular spiritual direction.

5. Many ministry personnel cannot afford spiritual direction. They would be encouraged by this financial support to access spiritual direction and be willing to take joint responsibility for the cost.
6. Not only Congregations but also ministers need spiritual support.
7. With this commitment toward the spiritual care of ministry personnel we honour the importance of a minister's ongoing practice of deepening his/her relationship with God while caring for Congregations. "We do not live by bread alone."

**Title: HAM2 – Our Buildings, Our Future – Beyond Bricks and Mortar**

**Originating Body:** Underwood-Wesley Pastoral Charge

**Financial Implications if known:** Funds to pay staff salary for office support, supply and communications costs as well as education and outreach costs

**Staffing Implications if known:** Enough staffing to help widely dispersed project groups communicate to share and coordinate professional expertise

**Source of Funding if known:** Funds raised by local Congregations, National Church, Conference and/or Presbytery funds, possible corporate donations and applicable government grants

**Hamilton Conference proposes that:**

**the 41st General Council 2012 direct the Executive of the General Council to:**

**create or support the creation of a working group that combines the professional expertise of engineers, architects and building professionals who would provide their services with payment to cover their expenses (travel, food, accommodation and steno support) to assist local Congregations whose church buildings need/want upgrades to comply with current codes for energy conservation, accessibility and audio-visual systems to assist those with visual and hearing impairment.**

**The working group may begin as a "United Church only" entity but that it should be allowed to develop into an ecumenical project thus offering more opportunities for Christian outreach as well as offering engineers, architects and other building professionals, as well as corporate donors and material suppliers, a broader base of goodwill outreach.**

**Background:**

Through involvement with the Kamongigidamin project at Cape Croker, it has come to our attention that there is a need for the services of engineers and architects for many United Church properties on reserves. In addition, as many churches move to make their buildings accessible, these same services will be required. This proposal could help congregations address the issue of affordability and offer the opportunity for skilled individuals to share their gifts with the church.

**Intermediate Court Action:**

Bruce Presbytery transmitted with concurrence.

Hamilton Conference transmitted with concurrence.

**Title: SK2 – Including Persons Living with Mental Health Issues**

**Originating Body:** First United Church Youth, Melville, Saskatchewan

**Financial Implications if known:** Could be as little as funding of 20 hours to prepare simple materials or greater if more extensive follow up is planned

**Staffing Implications if known:** Could be as little as funding of 20 hours to prepare simple materials or greater if more extensive follow up is planned

**Sources of Funding if known:**

**Saskatchewan Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council to**

- 1) request the federal Department of Health and the provincial and territorial ministries of health to increase funding to provide adequate mental health services for children, youth and adults;**
- 2) request the provincial ministries of education and local school boards to include education on mental health issues and inclusiveness for students living with mental health issues as part of the curriculum; and**
- 3) compile a bibliography of resources about mental health including those that are readily available on the Internet. In addition that educational resources specifically for Congregations, and those in positions of leadership be developed to enable churches to be compassionate, inclusive, welcoming toward those living with mental issues.**

**Background:**

One Sunday morning, a high school student visited our church. He told us that he had recently been in a mental hospital for persons living with mental health issues and his manner showed that he was still living with issues. He was greeted at the entrance but then no one sat near him, neither then nor at the coffee hour. One of the members of the confirmation class arrived and seeing him alone, spoke to him, sat with him during the service, invited him to refreshment time and kept him company until he was ready to leave. We were surprised because usually the adults and youth in our congregation are very welcoming. When we talked about it at our youth meeting, we said we felt afraid, shy and unsure of what to say or do and we think that the adults probably felt the same way. We think that it was because of a lack of education about mental health, and of ways to be inclusive of those living with mental health issues. We have also experienced this at school where people with other illnesses have been treated kindly but people living with mental health issues are alone and isolated.

This is important because 1 in 5 people at some point in their lives will experience mental illness and 1 in 4 people will have someone close to them experience mental illness. Most of these people will not talk to anybody including their family about it and will be very alone. We want our church to be a place where people are not alone.

**Intermediate Court Action:**

Transmitted with concurrence by First United Church Council

Transmitted with concurrence by Good Spirit Presbytery

Transmitted with concurrence by Saskatchewan Conference

\*Note: At the time of formulating this petition the Canadian Mental Health Association was consulted regarding the most respectful terminology to use and the phrase “Persons living with mental health issues” was suggested. The terminology is evolving and may not be the same at the time when the petition is considered by other courts. The hope is that in its final form the terminology will be updated so as to remain respectful.

**Title:** HAMS – From Policy to Action

**Originating Body:** Advocates for Social Justice in Waterloo Presbytery

**Financial Implications if known:** Minimal

**Staffing Implications if known:** With current work

**Source of Funding if known:** For the most part this initiative can be covered through current budgets, in that we develop study and inspirational material for Lent, Advent and for *Mandate* magazine. If a special focus was sought that demanded specific expertise for a separate publication, the cost would be the cost of developing the resource and paying for contract staff.

**Hamilton Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council to:**

- 1) produce appropriate study material (such as for Lent or Advent or through *Mandate* magazine) that addresses the issue of poverty, homelessness and economic disparity in this country;**
- 2) equip local Congregations and Pastoral Charges to actively engage in working toward creating changes that will help address the increasing needs of the most impoverished citizens in all parts of our country; and**
- 3) ask that local Congregations, Presbyteries and Conferences be equipped to take action locally, regionally, provincially and federally through their elected representatives and appropriate agencies to address the need of our most vulnerable citizens.**

**Background:**

“Charity is not sufficient. It treats the wounds but it does not stop the blows that cause them.”  
—F. Ozanam

Poverty crosses all areas, religions and political spectrums. It affects individuals, families and communities all across Canada.

Canada has an increasing gap between those who have and those who have not. (Conference Board of Canada)

While poverty is a national issue, it is often best addressed locally. Homelessness is increasing at an alarming rate. Churches are already involved in the “charity” work. We need to become more active in the “justice/advocacy” work.

## Statistics:

- More than 3.5 million people or almost one in 10 Canadians is living in poverty. (Stats Canada)
- 851,014 people needed to access food banks in March of 2011. (Food Banks Canada Hunger Count)
- While there are no accurate national statistics, the estimated number of people experiencing homelessness in Canada is between 200,000 and 300,000, and growing.
- The fastest growing sector of people experiencing poverty is working age people who are bringing with them an alarming number of children. (Conference Board of Canada)

## Suggested areas of focus could be:

- Living wages/minimum wages
- Part time/full time employment
- Real cost of living
- Welfare and disability rates
- Barriers to social assistance
- Use of food banks
- Increasing gap between rich and poor
- Number of people experiencing homelessness
- Learning about the causes of homelessness
- Dispelling myths of poverty and homelessness
- True cost of poverty and homelessness in: monetary costs, human lives, shorter life expectancy, increased health care costs and increased judicial and policing costs.

## Theological Rationale:

The Bible clearly tells us that caring for one another is central to expressing our faith. Scripture has a clear bias towards the poor. In Deuteronomy 15 it says: “There will, however, be no one in need among you...do not be hard-hearted or tight-fisted toward your needy neighbor” (NRSV). And these words from Isaiah 58 “declare the consistent prophetic message: I’ll tell you what it really means to worship the Lord...Share your food with everyone who is hungry; share your home with the poor and homeless. Give clothes to those in need...”(CEV). Jesus continues in Luke 14: “...But when you give a banquet, invite the poor, the crippled, the lame, and the blind.

And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous” (NRSV). Our relationship with Christ is bound up in our treatment of others. In Matthew 25: “...for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me” (NRSV).

**Intermediate Court Action:**

Waterloo Presbytery transmitted with concurrence.  
Hamilton Conference transmitted with concurrence.

**Title: BQ3 – Prophecy and Empire**

**Originating Body:** Michiko Bown-Kai / Daniel Reed

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:** Mission and Service Fund

**Bay of Quinte Conference proposes that:**

**the 41st General Council 2012**

- 1) **recognise the emergence of new social movements, which specifically challenge the neo liberal Empire;**
- 2) **direct the Executive of the General Council to mobilise the people of The United Church of Canada (at every level) to embody prophetic and liberating values; and**
- 3) **direct the General Secretary, General Council to call upon The United Church of Canada’s ecumenical and other partners to mobilise in a similar fashion.**

**Background**

*Remaining silent in the face of our acknowledged complicity is not an option for a church such as ours who profess Jesus Christ as lord of our time and our history. (Empire, 26)*

- a. We call on all congregations to develop models for direct action that may enable their sustainable involvement in community building, demonstrations, and other aspects of social movements.
- b. Some specific elements that congregations might offer to mutually engaged social movements that are combating Empire:
  - i. Access to church halls for General Assemblies
  - ii. Sharing available resources in terms of space, presence, food, water and shelter
  - iii. Encouraging faith communities to create their own statements of solidarity.

- iv. Demonstrating this solidarity – preaching social justice, affirming the potential moral necessity of civil disobedience and supporting (as much as possible) their cause in pre-existing political spaces.
- v. Appearing as a church-body in public demonstrations (for example, using visual representations of The United Church of Canada (UCC) such as banners and signs).
- vi. Offering, as is desired, spiritual guidance, conflict resolutions, and counseling services.

In 2006, the church decided to join the World Council of Churches (WCC) and other ecumenical groups in viewing Empire as a spiritual and economic enemy. We appreciate Christ as the source of life-abundant, and recognise the neoliberal empire building as the opposite of this life. The consequences of actions taken by political, economic, military, and academic elite may all contribute to this, and it “crosses all boundaries, strips and reconstructs identities, subverts cultures, subordinates nation states and either marginalizes or co-opts religious communities” (Empire 5). This is also particularly relevant to developing right relations with native populations, as the neoliberal empire is a direct strike against indigenous communities and ways of life.

Historically, we’ve learned that participatory democracy and communal decision—making models are resilient and sustainable methods of challenging empire in accordance with the Christian faith. Christian ethics claims that perceiving suffering and merely “saying to them, ‘Depart in peace, be warmed and filled,’ but not giving them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead.” (James 15-17)

Recognizing that “we are called, at all levels of the church, to live into the complex questions and concerns of our time, in solidarity with ecumenical, interfaith and societal partners” (Empire, 27). This implies action.

In the implementation of this resolution, we caution against using participation in social movements as a traditional form of missiological outreach. Rather, our participation should be a process that transforms those already in our pews towards authentic embodiment of Christian values.

#### **PROPOSAL #004**

It was agreed that this proposal be broken into three different proposals. A copy of Proposals 004.1, 004.2, and 004.3 is attached to these minutes as Appendix E.

#### **Motion 88TH.12.36      Terry Deline/Bill Sheaves**

“That Proposal #004.1. and #004.2 be referred to the Bay of Quinte Conference Executive.”

—Carried

#### **Motion 88TH.12.37      Jonathan Marsellus/Emma Sands**

“That Proposal #004.3 be transmitted with concurrence.”

**Title: MNWO6 – Reinstatement of Katimavik Funding**

**Originating Body:** Meghan Chorney, Conference of Manitoba and Northwestern Ontario

**Financial Implications if known:** nil

**Staffing Implications if known:** nil

**Source of Funding if known:** nil

**Conference of Manitoba and Northwestern Ontario proposes that:**

**the 41st General Council 2012 declare its support for the reinstatement of \$14 million of federal funding for Katimavik and direct the General Secretary, General Council to communicate this action to the Minister of Canadian Heritage, the Minister of Finance, the Leader of the Official Opposition and the Prime Minister of Canada.**

**Background:**

Katimavik is an important volunteer program unlike other federal youth programs because of the larger number of participants, the greater length of placements, the wider range of activities; and it enriches the lives of our Nation's young people by providing them with opportunities for community engagement and learning an official second language;

Katimavik benefits youth, communities, no-profit and charity organizations and the Canadian economy with nearly 1,000,000 hours of volunteer work per year;

The recent Canadian Heritage summative evaluation of the Katimavik program made it clear that Katimavik's programs are not only relevant, important, and valuable, but also that the organization attains its targets and the programs tie in with government wide priorities and the department's strategic objectives;

Pam McLeod moved, seconded by Jim Jackson, that the Conference of Manitoba and Northwestern Ontario propose that the 41<sup>st</sup> General Council declare its support for the reinstatement of \$14 million of federal funding for Katimavik and communicate this action to the Minister of Canadian Heritage, the Minister of Finance, and the Prime Minister of Canada.

**Title:** MNWO2 – Gossip  
**Originating Body:** Assiniboine Presbytery  
**Financial Implications if known:**  
**Staffing Implications if known:**  
**Source of Funding if known:**

**The Conference of Manitoba and Northwestern Ontario proposes that:**  
**the 41st General Council 2012**

- 1. take a stand against the spreading of gossip in the same manner that it has taken a stand against gambling and other evils of society; and**
- 2. direct the General Secretary, General Council to:**
  - a) encourage Congregations to seek ways to raise awareness of the harmful aspects of gossip; and**
  - b) encourage Congregations to open discussion regarding how to differentiate between gossip and a caring pastoral conversation.**

**Background:**

There is a difference between “gossip” and a “caring conversation”, and that difference can become a fine line, easily crossed;

Gossip can cause people to lose their jobs and their good reputations, lead to broken friendships and split families, and can be used as a malicious weapon against an opponent; and can cause people to switch churches or in some instances to stop attending church altogether;

We are aware that the listening to and the spreading of gossip is unjust and contrary to the teachings of Christ;

Our church is dedicated to the pursuit of justice and has gained an enviable reputation for leadership, of which other denominations take note, as does the secular press;

The prophet Micah calls us through scripture to do justice, to love kindness and to walk humbly with God;

Pam McLeod move, seconded by Jim Jackson that the Conference of Manitoba and Northwestern Ontario propose to the 41<sup>st</sup> General Council 2012:

- 1) take a stand against the spreading of gossip in the same manner that it has taken a stand against gambling and other evils of society,
- 2) encourage congregations to seek ways to raise awareness of the harmful aspects of gossip,
- 3) encourage congregations to open discussion regarding how to differentiate between gossip and a caring pastoral conversation.

**Title: BC5 – Justice in Environmental Assessment Hearings**

**Originating Body:** Ross White, Member of BC Conference

**Financial Implications if known:** None directly

**Staffing Implications if known:** None

**Source of Funding if known:** N/A

**British Columbia Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council to issue a statement of concern that all current and future assessment hearings under both the National Energy Board and the Canadian Environmental Assessment Agency**

- 1) exhibit a commitment to justice and compassion towards aboriginal neighbours affected by the proposed project;**
- 2) ensure that the terms of reference encompass understanding of aboriginal cultures including their spirituality and relation to the land; and**
- 3) ensure that the protection of the environment be weighted and valued as much as financial gain.**

**Background:**

The proposal is prompted by the following considerations:

1. Recent budgetary decisions to streamline hearing processes may result in insufficient time to listen to First Nations concerns and their knowledge of place.
2. The new era of aboriginal relationships and reconciliation mandates ongoing efforts to protect native culture, spirituality and health.

**Title: BQ1 – Assistance with Charity Returns**

**Originating Body:** The Joint Session of Selby Pastoral Charge

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Bay of Quinte Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council to examine how the General Council office might ease the burden of completing the annual Charities Returns, for Congregations and Pastoral Charges of The United Church of Canada.**

**Background:**

In smaller congregations, it is increasingly difficult to find a person who feels capable of completing the increasingly complex Charities Return requirements. However, much of the information necessary for the Charities Return is contained in Annual Reports and the Annual Statistical report of the Pastoral Charge, which are sent to the General Council office. One idea, from the Pastoral Charge, was that one Charities Return could be completed for all Pastoral Charges. Even if this is not practical, it may be possible to ease the burden of the Charities Return through advocacy work, alone or with others. It was believed that the appropriate place for this advocacy work was with the General Council, as it could make contact with ecumenical partners across the country.

**Intermediate Court Action:**

At the May 17, 2012 meeting of the Belleville Presbytery Executive the following motion was passed:

MOTION: Moved by Ryan McNally/Gary Magarrell: “That the motion from the Selby-Empey Hill Pastoral Charge be forwarded to General Council with concurrence.” **Carried.**

**Title:** LON3 – Proposal to Address Systematic Inequality in Clergy Compensation

**Originating Body:** London Conference

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**London Conference proposes that:**

**the 41st General Council 2012 direct the Executive of the General Council to**

- 1) refocus on the reality of the gender wage gap;**
- 2) look at intersecting issues for:**
  - a) racially identified ministry personnel;**
  - b) lesbian, gay, bi-sexual, transgendered, two-spirited and questioning ministry personnel;**
  - c) differently-abled ministry personnel;**
  - d) ministry personnel who speak English as a second language; and**
  - e) ministry personnel who face systemic forms of discrimination such as ageism; and**

- 3) discern practical measures to continue to address systematic inequality (i.e., education of ordinands, commissionands, Ministry and Personnel committees, Pastoral Relations Committees, etc.), provide staffing support from Conference Personnel Ministers (or equivalent) for clergy negotiating a call, etc.; and establish clear guidelines on clergy compensation packages including optional benefits that might be negotiated.**

**Background:**

The reports on ministry compensation show a significant gender gap in clergy income and indicate that this gap is affected both by women's disproportionate part time work, and by a gendered difference in calls to congregations with the will and ability to pay more than the minimum pay scale;

Women in Canada still shoulder a greater part of the unpaid family obligations such as elder care, parenting and housekeeping, and families headed by single women are at greater risk, and low rates of earned income perpetuate poverty rates among elderly women;

Exhorting women to negotiate their way out of systemic discrimination and social restrictions is akin to blaming the victim for being victimized;

The implementation of a centralized payroll, and the current proposed compensation report have addressed many other concerns and a considerable amount of time and attention has been given to the financial considerations of clergy couples.

**Title: MTU2 – Program of Debt/Loan Repayment for Ordered Ministry Personnel**

**Originating Body:** Manitou Conference General Meeting (2011)

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**Manitou Conference proposes that:**

**the 41st General Council 2012:**

- 1) recognize that the ordered minister has incurred significant prepaid legitimate costs necessary to function in their capacity, on behalf of the Church by the time of ordination/commissioning; and**
- 2) direct the General Secretary, General Council to develop a program of repayment of the debt/loans for newly ordained/commissioned ministry personnel.**

**Title: GCE8 – REF GS65 2012 – Termination of Pastoral Relationship with or without Cause**

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

**The Executive of the General Council proposes that:**

**the 41st General Council 2012**

**1) revise section 046.1 of the By-laws as follows:**

**046.1 Pastoral Charge Decision to Request Ending of Pastoral Relationship. A Pastoral Charge may, by decision of a meeting of the Pastoral Charge, request ending of a pastoral relationship. The meeting shall be called and convened in accordance with sections 047, 048, and 049. The decision shall be made by a majority vote of those in full membership who are present and voting. The decision shall propose an effective date at least ninety (90) days following the date of the meeting. The decision may propose an earlier effective date, subject to the approval of the Presbytery. The secretary of the meeting shall immediately give notice of the decision to: each Ministry Personnel in pastoral relationship with the Pastoral Charge; all employees of the Pastoral Charge; and the Secretary of the Presbytery. The Presbytery shall make a decision on the Pastoral Charge’s request to end the pastoral relationship; and**

**2) delete section 045 from the by-laws.**

**Background:**

The terms “for cause” and “without cause” have specific legal meanings and they are used in that way in sections 045 and 046.1. This can give rise to confusion in pastoral relations matters because the common understanding of these terms is different from the specific legal meanings.

In any case, these terms are unnecessary and should be deleted from the By-laws. The By-laws are already sufficiently clear on the process to be followed by a pastoral charge to end a pastoral relationship, and on the process to be followed by the presbytery where the pastoral relationship may be ended as a matter of conflict resolution, oversight or discipline.

Section 045 of the By-laws contains a general statement about changing a pastoral relationship “for cause” only after processes of conflict resolution, oversight and discipline have been followed. This section is redundant and should be deleted. The By-laws [see sections 074, 076(k) iv. and 363(d) v.] already contain detailed substantive provisions on changing a pastoral relationship as a matter of conflict resolution, oversight or discipline.

**Title:** GCE9 – REF GS66 2012 – Quorum

**Originating Body:** The Executive of the General Council

**Financial Implications if known:**

**Staffing Implications if known:**

**Source of Funding if known:**

The Executive of the General Council proposes that:

the 41st General Council 2012 delete the definition of “Quorum” from By-Law 001 and relocate the substantive provisions for quorum to relevant sections of the by-laws, as follows:

~~001 “Quorum” Except where a higher number or specific composition is provided in these By-laws, “Quorum” means:~~

- ~~(a) in any meeting of a Pastoral Charge, Congregation, Session, Committee of Stewards, Official Board, Church Board or Church Council, of those entitled to vote, the lesser of twenty (20) persons and one-third (1/3);~~
- ~~(b) in any meeting of a Presbytery, either of the following requirements — as adopted for the Pastoral Year by motion of the Presbytery:
 
  - ~~(i) 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~~
  - ~~(ii) 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 or Designated Lay Ministers, and at least one-third (1/3) shall be lay members on the roll of Presbytery except those appointed as Designated Lay Ministers;~~~~
- ~~(c) in any meeting of a Conference, or the General Council, 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 or Designated Lay Ministers, and at least one-third (1/3) shall be lay persons except those appointed as Designated Lay Ministers; and~~
- ~~(d) in any other meeting, including a meeting of the Executive or the Sub-Executive of a Presbytery, a Conference, or the General Council, of those entitled to vote, the lesser of twenty (20) persons and one-third (1/3). Corresponding members shall not be counted in determining whether a quorum be present.~~

### General

**004.1 Quorum. In any meeting of a court or committee, there shall be a quorum present of those entitled to vote. Except where another number or a specific composition is provided in these By-Laws, a quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.**

### Congregation

**112.1 Quorum. In any meeting of the Pastoral Charge or Congregation, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.**

### Session

**144 Quorum. In any meeting of the Session, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. A quorum for the Session shall also require the attendance of:**

- (a) a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
- (b) a Designated Lay Minister who has been recognized by a Presbytery and appointed to the Pastoral Charge;
- (c) the Pastoral Charge Supervisor; or
- (d) an appointee of the Presbytery.

### Committee of Stewards

**160.1 Quorum. In any meeting of the Committee of Stewards, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.**

### Official Board

**182.1 Quorum. In any meeting of the Official Board, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. A Quorum for the Official Board shall also require the attendance of:**

- (a) a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
- (b) a Designated Lay Minister who has been recognized by a Presbytery and appointed to the Pastoral Charge;
- (c) the Pastoral Charge Supervisor; or
- (d) an appointee of the Presbytery.

### Church Board

**201.1 Quorum. In any meeting of the Church Board, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. A Quorum for the Church Board shall also require the attendance of:**

- (a) a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
- (b) a Designated Lay Minister who has been recognized by a Presbytery and appointed to the Pastoral Charge;
- (c) the Pastoral Charge Supervisor; or
- (d) an appointee of the Presbytery.

**Church Council**

**218.1 Quorum. In any meeting of the Church Council, there shall be a quorum present of those entitled to vote. A quorum shall be twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. A Quorum for the Church Council shall also require the attendance of:**

- (a) a member of the Order of Ministry who has been settled in or appointed to the Pastoral Charge;
- (b) a Designated Lay Minister who has been recognized by a Presbytery and appointed to the Pastoral Charge;
- (c) the Pastoral Charge Supervisor; or
- (d) an appointee of the Presbytery.

**Presbytery**

**304 Quorum. In any meeting of a Presbytery, one of the two following options for quorum is required as adopted for the Pastoral Year by motion of the Presbytery:**

- (a) (i) 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  
(ii) 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) not less than one-fifth (1/5) of those entitled to vote, of whom:
  - (i) at least one-third (1/3) shall be members of the Order of Ministry or Designated Lay Ministers, and
  - (ii) at least one-third (1/3) shall be lay members on the roll of Presbytery except those appointed as Designated Lay Ministers.

Existing paragraph 304 to be renumbered as 305.

**Presbytery Executive**

**322 Executive.**

- (a) there shall be an Executive in order to continue the work of the Presbytery between regular meetings.
- (b) The Executive shall consist of at least five (5) persons, of whom at least one (1) shall be a lay person other than a Designated Lay Minister, and at least one (1) shall be a member of the Order of Ministry or a Designated Lay Minister. If the Executive consists of more than five (5) persons, the proportion of lay members shall be maintained.
- (c) In any meeting of the Presbytery Executive, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.
- (d) The Executive has all of the duties and powers of the Presbytery unless the Presbytery otherwise determines.
- (e) When the Executive acts for the Presbytery between regular meetings, its actions shall be reported to the Presbytery for information and for record in the minutes.

**Presbytery Sub-Executive**

**373 Sub-Executive.** Unless the Presbytery otherwise determines, the Executive may appoint a Sub-Executive with such of its duties and powers, exercisable between meetings of the Executive, as the Executive shall determine. In any meeting of the Presbytery Sub-Executive, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. The actions of the Sub-Executive shall be reported through the Executive to the Presbytery for information and for record in the minutes.

**Presbytery Commission**

**374 Commission.** The Presbytery or its Executive may act by Commission. In any meeting of a Commission, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less. The Commission shall report its decision to the appointing body in keeping with its terms of reference for record in the minutes. Such decision is not debatable.

**Conference**

**403 Quorum.** In any meeting of the Conference, the following quorum shall be required:

- (a) not less than one-fifth (1/5) of those entitled to vote;
- (b) members of the Order of Ministry and Designated Lay Ministers, who shall number at least 1/3 of those present;
- (c) lay members except for Designated Lay Ministers, who shall number at least 1/3 of those present; and
- (d) members from at least two (2) Presbyteries.

**Conference Executive**

**426 Executive.**

- (a) there shall be an Executive in order to continue the work of the Conference between regular meetings;
- (b) in any meeting of the Conference Executive, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less;
- (c) The Executive shall have such duties and powers as the Conference may determine;
- (d) When the Executive acts for the Conference between its regular meetings, the actions shall be reported to the Conference for information and for record in the minutes; and
- (e) The powers of the Executive do not extend to the items expressly excluded in subsections 423(a) and 430(a).

**Conference Sub-Executive**

**436.1 Sub-Executive.** Unless the Conference otherwise determines, the Executive may appoint a Sub-Executive with such of its duties and powers, exercisable between meetings of the Executive, as the Executive shall determine. In any meeting of the Conference Sub-Executive, the following quorum shall be required: twenty

(20) persons or one-third (1/3) of those entitled to vote, whichever is less. The actions of the Sub-Executive shall be reported through the Executive to the Conference for information and for record in the minutes.

#### **Conference Commission**

**437 Commission.** The Conference or its Executive may act by Commission. In any meeting of a Commission, the following quorum shall be required: the lesser of twenty (20) persons or one-third (1/3) of those entitled to vote. The Commission shall report its decision to the appointing body in keeping with its terms of reference for record in the minutes. Such decision is not debatable. The powers of such Commission do not extend to the items expressly excluded in subsections 423(a) and 430(a).

#### **General Council**

**500.1 Quorum.** In any meeting of the General Council, the following quorum shall be required:

- (a) not less than one-fifth (1/5) of those entitled to vote;**
- (b) members of the order of ministry and Designated lay Ministers, who shall number at least 1/3 of those present; and**
- (c) lay members except for Designated Lay Ministers, who shall number at least 1/3 of those present.**

#### **Executive of the General Council**

**520.1 Quorum.** In any meeting of the Executive of the General Council, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.

#### **Sub-Executive of the General Council**

**526 Sub-Executive.** At the triennial meeting of the General Council, after the appointment of the Executive of the General Council, the Executive shall appoint a Sub-Executive. **In any meeting of the Sub-Executive of the General Council, the following quorum shall be required: twenty (20) persons or one-third (1/3) of those entitled to vote, whichever is less.**

The Sub-Executive shall have such of the duties and powers of the Executive, exercisable between meetings of the Executive, as the Executive shall determine. The powers of the Sub-Executive do not extend to the items expressly excluded in subsection 506(b) and section 602. The actions of the Sub-Executive shall be reported through the Executive to the General Council for information and for record in the minutes.

#### **General Council Commission**

**527 Commission.** The General Council or its Executive may act by Commission. In any meeting of a Commission, the quorum shall be the lesser of twenty (20) persons or one-third (1/3) of those entitled to vote. The Commission shall report its decision to the appointing body in keeping with its terms of reference for record in the minutes. Such decision is not debatable.

## **Background**

Quorum requirements at meetings must be met; however, the location of such requirements in the Definitions section of the By-laws was unhelpful.

By relocating the substantive provisions for quorum to the relevant By-laws greater clarity is achieved.

**Title:** ANCC1 – Northern Gateway Pipeline

**Originating Body:** All Native Circle Conference

**Financial Implications if known:** Cost of 10 days staff time

**Staffing Implications if known:** Drafting and sending a letter to government officials and Enbridge; drafting and distributing a media release. Preparing a brief study guide with worship resources for congregational use.

**Source of Funding if known:** Office of the Moderator and General Secretary, Indigenous Justice and Residential Schools Steering Committee, Aboriginal Ministries Council

## **The All Native Circle Conference proposes that**

### **The 41st General Council (2012):**

- 1. Publicly support the Native Ministries Council of British Columbia Conference in categorically rejecting construction of the proposed Enbridge Northern Gateway Pipeline; and**
- 2. Direct the Executive of General Council to communicate this decision to all the courts of the church, to the Governments of Canada, Alberta and British Columbia, to Enbridge, and to all Canadians via media release to major media outlets.**

## **Background:**

### **From BC Native Ministries Council**

British Columbia Native Ministries Council has spent considerable time visiting and speaking with church leaders, native elders, and congregation members on the specific issue of the Northern Gateway Pipeline and its current review by a Joint Review Panel mandated by the federal Minister of the Environment and the National Energy Board of Canada.

As First Nations members of The United Church of Canada, we are called upon to look after and honour all the gifts of the Creator, and to pass along these gifts in turn to our children. We are united in our belief that this project and others like it will do a disproportionate amount of direct harm to the life-sustaining air, food, and water that we all share on Earth.

- 1. Air:** This pipeline threatens the air we breathe. Everything that lives also breathes, and we share this resource as equals. What human beings put into the air effects the

atmosphere, and our Church recognizes the real threats of both air pollution and climate change in related issues such as acid rain and ozone depletion. From humanity as a whole down to individual actions we must deal with how hydrocarbon dependency will also affect global food and water sources, especially with respect to future stewardship.

2. **Food:** This pipeline threatens to poison the food we eat as peoples who live off the land. The plants, animals, and fish that come from these lands will share our suffering. As First Nations we hold feasts to honour our ancestors and to carry forward our traditions. Many know this ceremony as the Potlatch, but within Prince Rupert Presbytery alone there are almost a dozen different indigenous languages spoken, so we commonly use the word feast to describe this tradition. The spirits of our ancestors feast with us during these ceremonies, and enjoy the same foods that were familiar to them during their own lifetimes. This ritual must remain pure because it represents our connection to the past.
3. **Water:** This pipeline threatens to poison the water we drink and the sea where we cast our nets. This precious resource is the giver of life, but some sins do not wash away. Within Prince Rupert Presbytery the Turtle Point burial ground is contaminated by the shipwreck of The Queen of the North. This wreck and others like it on the coast of British Columbia foul the surrounding marine life with poisons, including hydrocarbons, that enter the food chain. First Nations communities continue to suffer from these costly mistakes and live in fear of even larger ones to come because the rivers, lakes, and the Pacific Ocean directly sustain us culturally and economically. Unique creatures such as the Spirit Bear take fish from the same waters as we do. Threatened species and endangered whales call these waters home. The salmon swim far up into the rivers of the interior, bringing food to last the people through the long winter. The eagles will still fly overhead and bear witness to our deeds. This way of life is, and forever has been, our present.

In every corner of this vast Presbytery the food allows us to feast and celebrate our culture and our heritage. The plants and animals that represent our stories, families, clans, and houses, are the sacred beings and forces at the foundation of our spirituality and traditions from time immemorial for as long as they continue to exist.

This is how we understand the bond between Heaven and Earth, ourselves and our Creator. Without air, food, and water together as one in our bodies, we can have no life, no culture, no language, and no religion. To diminish these in any way, is also to diminish our bond with the sacred and the divine.

We stand together united in our faith and we know our responsibilities. We are of many Nations, but we are all baptized by the same water, have broken bread with each other, and received our breath of life that is our covenant with our Creator and we celebrate this within The United Church of Canada.

**Adapted from the Kairos Website:**

<http://www.kairoscanada.org/sustainability/resource-extraction/gateway/>

The proposed Northern Gateway pipeline from Alberta to Kitimat, British Columbia, would run 1,172 kilometers and carry 525,000 barrels a day of diluted bitumen to the west coast for export by tankers mostly to Asian markets. A second pipeline would carry hundreds of thousands of barrels of condensate (used to dilute the bitumen) back to Alberta each day. It would allow for increased extraction of bitumen from the Alberta tar sands, resulting in a substantial increase in greenhouse gas emissions.

Gateway would traverse hundreds of streams and rivers where salmon spawn and cut through landscape prone to landslides and occasional earthquakes. The oil tankers would navigate narrow marine channels, including the Hecate Strait, one of the most difficult bodies of water in the world in terms of navigation.

A KAIROS policy statement calls for no further approvals for tar sands projects to help contain climate change and out of concern for Indigenous peoples whose rights to be self-determining, distinct peoples with an adequate land base, health and livelihoods are threatened by tar sands projects. These rights are central to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

Sixty-six First Nations in British Columbia came together in 2010 to declare their opposition to the proposed Enbridge Northern Gateway Pipeline and protect their lands, territories and watersheds, and ocean migration routes of Fraser River salmon. Since then, an additional 40 First Nations from BC, Alberta and the Northwest Territories have signed the document ([http://yinkadene.ca/index.php/resources/save\\_the\\_fraser\\_declaration2012/](http://yinkadene.ca/index.php/resources/save_the_fraser_declaration2012/)).

**Intermediate Court Action:**

At its February 2012 meeting, the national Aboriginal Ministries Council asked The United Church of Canada to speak out in solidarity with its Indigenous members in British Columbia who are opposing the pipeline.

In April 2012, the Native Ministries Council of British Columbia Conference, meeting in the community of Cape Mudge, Quadra Island, BC, reached clear consensus on its concerns about the Northern Gateway Pipeline, and the tanker traffic it will generate through the narrow coastal waters of northwestern British Columbia. This proposal comes out of that meeting.

Transmitted with concurrence by the All Native Circle Conference's Grand Council in July 2012, to be forwarded for action to the 41<sup>st</sup> General Council 2012.

**Title: MAR4 – Review of Centralized Pastoral Charge Payroll Program****Originating Body:** Halifax Presbytery**Financial Implications if known:****Staffing Implications if known:****Source of Funding if known:****Maritime Conference proposes that:**

**the 41st General Council 2012 direct the General Secretary, General Council, to conduct a thorough review of the centralized Pastoral Charge payroll system within the next triennium to determine costs and benefits (financial and otherwise) experienced by employees and Pastoral Charges and communicate the results of that review to the entire church.**

**Background:**

Since the implementation of the centralized payroll system there has not been a thorough review of the costs and benefits of the decision:

- Any change has both intended and unintended consequences and there has been no review of those consequences for this plan;
- The centralized payroll system has major impacts in a variety of areas of the United Church's life, including:
  - Pastoral relations (appointments/calls cannot be processed without an ADP employer identifier);
  - Some employees have moved from being paid bi-weekly to monthly in order to diminish pastoral charge costs;
  - There are concerns about where and how ADP processes and stores sensitive personal data;
  - Non-participating pastoral charges report difficulties in the processing of pension payments for their employees;
  - One of the presenting reasons for the implementation of the system was to resolve perceived injustices in the remuneration of staff;
- The only evidence existing is anecdotal which, generally, tends towards the negative

For all these reasons, a publicly disclosed comprehensive review of the costs and benefits of the centralized payroll system is timely. Further, we believe that there needs to be volunteer (lay and ministry personnel) presence on the review body, hence the request for a General Council (rather than a staff) review.

**Intermediate Court Action:**

Cheryl MacDonald / Mary-Beth Moriarity moved that the 87<sup>th</sup> Annual Meeting of Maritime Conference concur with Proposal #4 entitled "Review of Centralized Pastoral Charge Payroll Program" and transmit to the 41<sup>st</sup> General Council of The United Church of Canada.

**MOTION CARRIED**

## Reports to the 41st General Council 2012

### MODERATOR'S REPORT TO THE GENERAL COUNCIL

**Origin: Mardi Tindal, Moderator**

May 28, 2012

Jesus showed us that there is abundance—in community. When the disciples could not imagine enough for all, Jesus asked:

*“How many loaves have you? Go and see.”* (Mark 6: 30–42)

*“I came that they may have life and have it abundantly.”* (John 10:10)

Before being called to serve as Moderator I spoke to the 40<sup>th</sup> General Council about the paradox of scarcity and abundance. I have continued to explore this with you.

As my friend Parker Palmer explains, when we think something is scarce, our impulse is to act in ways that create scarcity—as did the disciples when they just wanted to send the crowd away to find their own food. But when we act with intention, *as if we believe* in the abundance of what seems scarce, we create the conditions that help generate abundance. And when we do this in community, the power is almost unbelievable. After asking “How many loaves have you? Go and see,” Jesus invited them to sit in groups on the green grass, and with blessing and breaking of loaves in community, the miracle was manifest.

At the rise of General Council in August 2009, I invited ever-deepening reflection on God’s healing of soul, community and creation, confident that when we look up from our preoccupations with institutional scarcity, we see God’s abundant love for the whole Church and the whole Earth.

During my service as your Moderator, I have seen miracles made manifest in response to Jesus. I have witnessed in you the abundance that is possible when we take God’s abundance more seriously than our worries; when we listen to Spirit, to one another, and to Creation. Inviting and participating together in God’s abundant healing of soul, community and creation has been the frame for my listening, writing and speaking.

Throughout my travels I have heard wrestling with this paradox of scarcity and abundance. Will we have enough generosity of Spirit to risk new ways of being church and new ways of being community? Will we have enough love and imagination to respond courageously to what the 40<sup>th</sup> General Council named as the unavoidable challenge of global warming, and called the Moderator and others to attend to with renewed and urgent reflection?

I delight in *The Manual’s* description of the Moderator’s responsibilities in, “quickening in the hearts of the people a sense of God as revealed in Christ, and heartening and strengthening the whole United Church.” Each of us has a sense of God as revealed in Christ, so the Moderator is to “quicken” this in your hearts, to be an agent of heartening and strengthening. What a privilege it has been to invite the stories of how you know the Spirit of the living God and how you reflect God’s healing. I have done my best to encourage you and to amplify our stories by which to encourage others.

I am grateful beyond words for your generosity and grace toward me, in so many places and varied encounters. Thousands of you have participated in ‘town hall’ meetings focused on ecological suffering and hope. I have stood and witnessed with you at Truth and Reconciliation events, participated in countless intercultural conversations, and delighted in responding to your other diverse, expressed needs during formal visits to every Conference. For example:

- being with youth and young adults at regional gatherings,
- facilitating clergy retreats,
- exploring the words of our faith in preparation for decision-making on Remit 6,
- addressing the questions on your heart, and offering you my own questions in return.

You have been most gracious as I have endeavoured to represent your hopes and concerns faithfully in ecumenical, inter-faith and societal forums and collaborations. We will, without doubt, continue to be a church known for our commitment to whole earth justice, in partnership with others of faith and good will.

It hasn’t surprised me that young adult and aboriginal leaders of our community, and our global and ecumenical partners are among the most articulate about the urgency of our participation in the healing of creation. But across ages, cultures, languages and varied points of view, you have provided your Moderator with the hospitality which you offer your communities. The gifts with which I leave this office include a new Gitxsan name, Stik’eekwxw gum Giigeenix, and symbols, stories and poetry of your witness to the abundance that is of God known in Christ.

Biblical scholar and theologian Walter Brueggemann highlights the importance of coming to terms with the paradox of scarcity and abundance.

“The conflict between the narratives of abundance and of scarcity is the defining problem confronting us... the story of abundance says that our lives will end in God, and that this well-being cannot be taken from us. In the words of St. Paul, neither life nor death nor angels nor principalities nor things - - nothing can separate us from God. What we know about our beginnings and our endings, then, creates a different kind of present tense for us. We can live according to an ethic whereby we are not driven, controlled, anxious, frantic or greedy, precisely because we are sufficiently at home and at peace to care about others as we have been cared for.”<sup>1</sup>

At this 41<sup>st</sup> General Council we will consider anew *who* we are, *how* we are called to be, and *what* we are called to do, with the powerful words of Micah 6:8. May we choose to contribute to the story of abundance, seeking justice, loving kindness and walking humbly with our God.

We will begin with the work of our souls, walking intentionally and humbly with our God. We will continue with the work of our community, loving with compassion and mercy. And the work of seeking and doing justice will be manifest throughout God’s creation.

Thank you for quickening in my heart a sense of God as revealed in Christ. Thank you for heartening and strengthening me. May we continue to hearten and strengthen one another, seeking justice, loving kindness, walking humbly with our God.

Mardi Tindal, 40<sup>th</sup> Moderator of The United Church of Canada

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<sup>1</sup>“The Liturgy of Abundance, The Myth of Scarcity,” Walter Brueggemann, *Christian Century*, March 24-31, 1999

**MODERATOR'S ADVISORY COMMITTEE FINAL ACCOUNTABILITY REPORT****Origin: 40th Moderator's Advisory Committee (MAC)**

It has been an honour and deep privilege to serve The United Church of Canada as members of the Moderator's Advisory Committee and walk the journey with our 40th Moderator, Mardi Tindal as she provided spiritual leadership to our Church over the past three years.

We began this journey in the fall of 2009 soon after Moderator Tindal was elected at the 40<sup>th</sup> General Council in Kelowna, British Columbia. Our committee comprised nine members from across Canada including three United Church of Canada staff. The committee members brought knowledge, experience, wisdom, enthusiasm and love to support and advise the Moderator in fulfilling her three year term of office.

Our time together included six in-person all day meetings at Church House in Toronto, four telephone conference call meetings, and one mid-term retreat at the Five Oaks Retreat Centre in Paris Ontario. Individual members provided ongoing advice, support and opportunity for reflection to assist the Moderator in reaching discernment on important issues. A sub-committee of the MAC was created during the term under the leadership of David Hallman drawing on the expertise of others in the church, to provide special advice and support to the Moderator related to her work on climate and ocean change and justice.

The Spirit is active in our midst when a Moderator is elected by the General Council of The United Church of Canada. Each Moderator provides leadership and inspiration to our church to lift us in understanding God's vision for our life together in community for a particular focus that is critical to the current time in our church, country and world.

The MAC supported the Moderator in developing and refining her vision and focus for her term under the title: "An Invitation to Participate in God's Abundant Healing of Soul, Community and Creation". This theme provided the overarching guide and basis for all of her varied and diverse activities during her term. Moderator Tindal continually encouraged the Church to see the abundance in life and to live in that abundance: "God's activity is always abundant, never scarce. Our hearts are stirred by gospel news that God's own child was born on earth so that we might know life in all its abundance". A theme video and brochure were developed, and have been used extensively as resource tools throughout the Church.

Through her writings, speeches, sermons, group facilitation, pastoral letters, YouTube messages, media interviews, and informal discussions, Moderator Tindal led us in understanding the connections between the healing and wholeness of our souls, the healing and establishment of right relationships within our community life, and the healing and care for God's creation, the whole Earth.

Moderator Mardi Tindal was a prophetic voice to the church, the broader secular community, and to government leaders in Canada and internationally on the urgency to care for God's creation. She represented our church at numerous national and international conferences and meetings on climate/ocean change and climate justice. Moderator Tindal was the single North American church leader to participate as a World Council of Churches delegate at the United

Nations Climate Change Conference (COP 15) in Copenhagen at the beginning of her term in 2009, and was joined by other Canadian Church and Faith Leaders' voices to speak and participate at the COP 17 in Durban South Africa in the last year of her term. She was deeply moved by the dialogue and lack of international decisiveness at the COP 15 conference and wrote an open letter to Canadians about the urgent need of our efforts to reduce greenhouse gas emissions and reduce the harmful impact on the Earth and its peoples, a letter that called upon all of us to participate in the work of hope. Over 300 United Church pastoral charges read the letter during worship services in January 2010, and she delivered it to all MPs and Senators as well. This letter was unique, as it brought a faith perspective to this issue and an eloquent call to action. Over her three year term, Moderator Tindal met personally with Senators, Members of Parliament, federal Party Leaders, and Cabinet Ministers as well as municipal and provincial government leaders who attended the Copenhagen talks.

Moderator Tindal provided personal leadership for her theme in churches and communities across Canada. She led 26 town hall meetings involving more than 2,000 people from coast to coast to coast to facilitate the sharing of experiences in local communities on ecological suffering and fears, but also on stories of hope and local leadership for the greening of our lives, meetings and buildings. She was a key leader in the launch of the Canadian Interfaith Call for Leadership and Action on Climate Change in October 2011.

Each Moderator is committed to visiting the 13 Conferences of The United Church of Canada and to listen to the needs/hopes of the church in each of the distinct areas of Canada. Moderator Tindal completed official Conference visits and more, and she was warmly welcomed and supported by local visit arrangement committees and Executive Secretaries, Speaker and staff of the Conference Offices. In addition to conference visits, the Moderator provided leadership and/or participated in numerous gatherings, retreats, celebrations, worship services, forums, workshops, and events in churches, colleges, and retreat centres, and with ecumenical/bodies across the country in response to 388 invitations. The Moderator has exhibited a deep passion and commitment to encouraging youth and youth leaders across our church.

Moderator Tindal was invited to speak on behalf of The United Church of Canada at the first and following national gatherings of Canada's Truth and Reconciliation Commission, and participated in meetings of The United Church of Canada Committee on Indigenous Justice and Residential Schools, and in numerous gatherings and dialogues with First Nations leaders and communities including the National Aboriginal Spiritual Gathering in 2011. She was honoured by being given a Gitksan name: Stik'eekwxw gum Giigeenix which means "Sister of the East."

The "Spirit Express" became the primary mode of travel by our Moderator as she travelled across our country. Train travel was a faithful way to reduce the carbon footprint of her travel to communities, while providing a meaningful symbol and opportunity for dialogue with groups who joined her on the train or who met her at train stations in numerous small communities or large cities. She also inspired many congregations and communities to offset her travel carbon footprint with their own creative initiatives and to establish green teams and initiate new greening projects and events in their local settings.

In addition to her participation in COP meetings in Copenhagen in 2009 and Durban South Africa in 2011, Moderator Mardi Tindal visited Haiti in April 2010 to bring spiritual and practical support to partner projects and churches following the devastating earthquake that ravaged that country and its people. She participated in the World Council of Churches Living Letters Program through a visit to the Philippines and while there visited our partners including the United Church of Christ in the Philippines, and she travelled with the General Council Working Group on the Middle East in visits to Israel and Palestine in 2011. Moderator Tindal was also invited by the Prime Minister of the Royal Government of Bhutan to participate as a spiritual leader in a “High Level Meeting on Happiness and Wellbeing: Defining a New Economic Paradigm” at the United Nations in April, 2012.

An important role of the Moderator is to chair meetings of the Executive of the General Council. Moderator Mardi Tindal chaired 6 Executive of the General Council meetings during her term, and moderated key Executive decision-making during this time including that of the relocation of the General Council offices of The United Church of Canada to a congregational property in downtown Toronto and represented by the report *Planning for a Future Grounded in Faith and Action*.

Our Moderator is a professional communicator. She was tireless in her commitment to communicate about her experiences, relationships with people during her visits, her observations, and her vision for the church. To date, she has written and posted 124 blogs, numerous Facebook messages, “tweets”, and op eds including three which were published in the *Toronto Star*, *Metro News* and the *Ottawa Citizen*. She wrote seven articles for *The United Church Observer*, two of which garnered Canadian and Associated Church Press awards. Moderator Mardi Tindal welcomed media engagement on behalf of The United Church of Canada. She was quoted in numerous national and regional newspapers, and spoke with eloquence, sensitivity and conviction in numerous interviews on local, national and international television and radio broadcasts, often on controversial topics resulting in significant positive impact for the image and credibility of our Church by the press and readers/listeners. In the spring of 2011, *Toronto Star* writer Stephen Scharper wrote, “Tindal... has been a compelling religious voice around climate change, noting that we are ‘ethically obliged’ to take responsibility for our human-created climate crises. For her, ecological issues are... also ‘fundamentally moral, ethical and theological concerns.’”

Moderator Mardi Tindal provided compassionate pastoral care for individuals and congregations across Canada and international partner churches through letters, calls and personal visits to respond with prayer and presence during urgent times of need. For example, she contacted 10 Japanese United church congregations in addition to overseas personnel and partners when the earthquake and tsunami devastated Japan.

A key initiative in the last year of our Moderator’s term was the national Moderator’s event, “Earth Day 2012: Soul, Community and Creation” – an Easter celebration of Earth Day. There were numerous events and activities for this day including a new Earth Day liturgy, an invitation to create a new sacred song, and fun Earth Day challenges appropriate for youth. On April 22, the Moderator and the Rev. David MacDonald, a United Church minister and former parliamentarian, co-hosted a live 60 minute interactive webcast – a national gathering of United

Church members and congregations on topics of soul, community and creation. The webcast engaged many people across the country and prompted lively “twitter” response. The Earth Day celebration also included the distribution of packets of flower seeds to all United Church congregations – a symbol of gratitude and care for God’s Creation. Congregations were encouraged to plant the flower seeds around the church and community. One child in a Nova Scotia congregation responded with great excitement that she would be able to recognize a United Church of Canada church by the Black-eyed Susan flowers growing outside. Another child exclaimed when asked who gave the church the flower seeds – it was the “Motherator”!

Indeed it is the children who often understand and reflect the gifts and blessings of people the best. When Mardi was elected Moderator in August, 2009, the children of the 40<sup>th</sup> General Council offered words of wisdom and advice to Mardi after spending some time with her: “Be the best Moderator, you can be and people will take you seriously” – “Think BIG” – “Lead boldly!” – “Smile Often!” – “Celebrate the Abundance!”.

Moderator Mardi Tindal has certainly listened to the advice of the children, and embodied their hope for a leader.

As the Moderator’s Advisory Committee, we are thankful to Erie Presbytery in Hamilton Conference for their wisdom and faithful insight to Mardi’s gifts in nominating Mardi as Moderator. We also extend deep appreciation to Mardi’s husband, Doug and to her family, Chris and Claire and Alex who shared her with the broader church and provided exceptional support and care for her during a very busy three year schedule.

The 40<sup>th</sup> General Council called the Moderator to attend to the unavoidable challenge of global warming with renewed and urgent reflection. Moderator Mardi Tindal has provided bold, creative, caring, eloquent, insightful and faithful spiritual leadership to our Church on this urgent issue, and on God’s call for all of us to live abundantly in community and in care of creation. The United Church of Canada has been blessed by her leadership. We celebrate and offer thanks to God for the gift of Moderator Mardi Tindal.

Loreen Naylor, Chair

Respectfully submitted on behalf of the Committee:

Mardi Tindal, Moderator  
The Very Rev. Peter Short (Former Moderator)  
Alvin Dixon (General Council Executive Representative)  
David Hallman (Member)  
Larissa Kanhai (Member)  
Nora Sanders (General Secretary)  
Mary-Frances Denis (Communication Officer)  
Susan Fortner (Administrative Assistant to the Moderator)  
The Rev. David MacDonald (Consultant Advisor to the Moderator)

## **EXECUTIVE OF THE GENERAL COUNCIL ACCOUNTABILITY REPORT**

### **Origin: Moderator and Chairs of Permanent Committees**

The Executive of the General Council met six times since the 40<sup>th</sup> General Council 2009, with regular meetings in the spring and autumn. The minutes of the Executive meetings have been posted throughout the triennium and are available on line at [\[www.united-church.ca/general-council/gc40\]](http://www.united-church.ca/general-council/gc40). This report will highlight key points from the Executive's work over the past three years.

In May, 2010, after consultation throughout the church, the General Secretary presented to the Executive a report entitled *Planning for a Future Grounded in Faith and Action*. Based on that report, the Executive gave directions aimed at encouraging and revitalizing ministries and simplifying processes, including:

- Identity and Connection as the focus for the work of the General Council Office;
- Development of a simpler, shorter Manual
- Creation of the Network for Ministry Development (now called *Edge*) to offer training and consultation on congregational change and new ministry development
- Creation of a New Ministries Fund seeded with \$1 million from United Church reserves to support new and innovative ministries
- Measures that give priority to recruitment, identification, and support of ministry personnel, and a diverse new generation of leadership
- Linking United Church communities with global and Canadian partners for shared engagement through the People in Partnership Program;
- A triennium budget with expenditure reductions of approximately \$9 million over three years, including reductions to the operating budget, staffing, mission support grants, global partner grants, and grants to theological schools and education centres;
- A new fundraising strategy including a legacy campaign;
- A high priority on communicating through new technologies and new media;
- Developing proposals to simplify pastoral relations processes and shift some or all responsibilities from the presbytery to the Conference.

These directions are represented in much of the work coming to the 41<sup>st</sup> General Council from the Executive.

### **Aboriginal Ministries Council**

The creation of the Aboriginal Ministries Council was approved at the 40<sup>th</sup> General Council 2009, so the first appointments were made and its work launched during this triennium. The priorities that were set out in *A Vision of New Beginnings* (November 2008) gave a beginning focus to the work. The Executive of the General Council was expanded to include six members from the Aboriginal Ministries Council. The staff group that supports the work of the Council is the Aboriginal Ministries Circle.

Some of the work undertaken by the Aboriginal Ministries Council includes:

- Developing the Council's terms of reference

- Collaborating with Mission through Finance and the All Native Circle Conference to build capacity for congregations that were interested in maintaining a charitable registration
- Directing a sub-committee to examine the broader vision of Eldership
- Facilitating the process to form the Sandy–Saulteaux Spiritual Centre, an Aboriginal theological school created through the amalgamation of the Dr. Jessie Saulteaux Resource Centre and the Francis Sandy Theological Centre
- Hosting the National Aboriginal Spiritual Gathering in Tsimshain Territory, Prince Rupert, BC, August 19-21, 2011. The council committed to hosting a national gathering every three years
- Leading the Executive to advocate against the Northern Gateway Pipeline and to disown the Doctrine of Discovery
- Giving voice to The United Church of Canada’s Aboriginal communities, and expressing their concerns about inclusion and advocacy
- Disbursing \$922,930 to 68 Healing Fund projects
- Supporting the Living into Right Relations Task Group and the Task Group on the Basis of Union and the United Church Crest

## **Governance and Agenda**

### *Simplification of Processes*

The Permanent Committee on Governance and Agenda shepherded the work of a staff team lead by Cynthia Gunn and Alan Hall, assigned to reduce the size and complexity of *The Manual*, and make it more user-friendly. The staff group reported on progress and plans to each committee meeting, and kept the Executive informed of their work and progress. The draft version of the revised *Manual* was shared with the Executive and then the wider church for feedback. A large number of proposals related to simplification of church processes and *The Manual* have been approved by the Executive for consideration and action at the 41<sup>st</sup> General Council 2012.

### *Polity*

The Permanent Committee is working with the General Secretary on the review of two polity issues: 1) the size of the General Council and its Executive, 2) and the larger issue of church membership.

## **Programs for Mission and Ministry**

The Permanent Committee on Programs for Mission and Ministry, and the staff who support it, have worked faithfully on priority programs and issues identified by the 40<sup>th</sup> General Council 2009 and the Executive.

The work of the group that oversees mission and ministry is plentiful and important; summarizing all their activities is a near-impossible task. Below is a *partial* listing of the work undertaken, and is not intended to reduce the value of those not listed:

- Reshaping the United Church’s global partnership program and principles
- Affirming principles and theological foundations for Canadian partnerships
- Adopting a comprehensive youth strategy
- Establishing the Partner Advisory Council

- Engaging United Church congregations, presbyteries and Conferences, youth groups and Sunday Schools through the Extra Measures program
- Convening the cross-unit Working Group on Socially Responsible Investment and Resource Extraction
- Implementing a broad consultation process and Food Policy Working Group on food issues
- Strengthening our work on climate change by implementing a new framework for Poverty, Wealth and Ecological Justice
- Building a portrait of the identity, values, and beliefs of the people of The United Church of Canada through the 2011 Identity Survey
- Responding to national and global emergencies with our partners including emergencies in Haiti, Slave Lake, Japan, and the Horn of Africa
- Consulting with the United Church’s francophone constituencies, broadening the context for French-language mission and ministry
- Establishing a fund and related programs for the development of new ministries in French
- Exploring homophobia and heterosexism in the church via the GLBTTI (Gay, Lesbian, Bisexual, Transgender, Two Spirit, Intersexed) National Consultation
- Launching and implementing new ministry development projects such as EDGE: A Network for New Ministry and the New Ministries Formation Fund
- Hosting events such as Behold!, Rendez-Vous, and More Than Franchises: A Fresh Brew
- Exploring relationships with migrant church communities
- Conducting extensive research and creating programs to support the United Church’s goal to become an intercultural church as well as its commitment to inclusion

## **Ministry and Employment Policies and Services**

### *Compensation Models*

After much discussion, and based on research conducted through the Permanent Committee Ministry and Employment Policies and Services, the Executive approved the development of a fairer and more equitable compensation model for all ministry personnel. This new model will:

- Include a comprehensive salary for ministry personnel
- Introduce separate salary schedules for credentialed ministry personnel (ordered and recognized) and those not yet credentialed
- Provide financial assistance to ministry personnel appointed or called to ministries in established “high cost, remote areas” when they encounter excessive financial costs associated with accessing distant emergency services or responding to family crises

It was decided not to introduce a special compensation for clergy couples in regards to the Income Tax Act’s provision of a clergy residence deduction.

These actions are in response to directions established by the 39th General Council 2006.

### *Pastoral Relations and Oversight and Discipline*

As part of its ongoing work for nearly a decade, the permanent committee continued to assess policies and practices related to pastoral relations and to oversight and discipline. This work included examining current practices and requirements and considering best practices in other

churches, professional and not-for-profit organizations. As well, several consultations were undertaken with pastoral relations leaders and with ministry personnel.

The data informed and helped to establish recommendations for extending the effectiveness of vocational leaders and improving the health of pastoral relationships within the United Church. This work is before the General Council for information. It accompanies a proposal to develop and test simplified pastoral relations and oversight and discipline policies that are flexible enough to be implemented in differing church polities, are supported within the church's overall financial capacity, and are resourced by trained, paid, accountable employees.

### *Policy Updates*

The Executive updated and approved the following:

- Interim ministry policy and procedures
- Admissions policy and procedures
- Disability policy and procedures
- Revised human resources policy and procedures
- Guidelines for counselling by ministry personnel
- Sexual abuse prevention and response policy and procedures of The United Church of Canada
- Support and Advocacy Fund terms of reference
- Transfer and settlement incentives
- Reports on Demographics of Ministry Personnel and Isolation in Ministry
- Parental and maternity leave policies for the pastoral relations system
- Interim reports on Denominational Support of Diaconal Ministry

### *Other Work*

The Executive authorized the initiation of a cost-recovery service charge for the 4% of pastoral charges and employers who are not enrolled with the payroll service. These pastoral charges require separate manual invoicing, collection, accounting and auditing systems. This cost is \$55 per payroll and will be effective when the invoicing tool has been finalized.

Aon Hewitt assumed responsibility for the administration of the United Church's pension and group insurance plans on July 1, 2011. There have been several challenges, including accommodating the pastoral charges not utilizing the payroll service. The transition has not been a smooth one. General Council Office employees continue to work closely with the Aon Hewitt team while the Pension Board and the Permanent Committee on Ministry and Employment Policies and Services monitor the progress.

The Pension Board approved a number of changes to improve the ongoing health and sustainability of the church's pension plan which will come into effect on January 1, 2013. Throughout the year it has continued to engage responsible investment practices in its stewardship of the resources entrusted to the Fund. This has included ongoing engagement with senior management at Goldcorp Inc.

The Candidacy Pathway model referred by the last General Council for trials is being tested in three Conferences and at one theological school.

## **Finance**

Financial resources are tools to accomplish our mission. The Permanent Committee on Finance's main job is to enable elected members understanding of finances to enhance their decision making. Thus, throughout this term, the Committee has used these principles to guide its work:

1. Brevity
2. Clarity
3. Focus on the future

The committee invests over 80% of its time on policy matters, principles, and projects while leaving operating items to staff. Increasingly, the committee and the Executive have focused on issues related to long term financial sustainability – not just for the General Council but the church as a whole.

Some important developments undertaken over the past three years include:

- Creating a philanthropy team that is integrated with The United Church of Canada Foundation to support stewardship and revenue generation efforts across the church, and offer a clearer, more compelling integrated message
- Establishing the Investment Committee which included recruiting experts to guide this function for church treasury funds. The United Church's foundation and pension plan have their own separate committees
- Re-invigorating our responsible investing engagement activities by partnering with SHARE in corporate engagement activity and more activist proxy voting
- Increasing capital funding and advisory service support to congregations which included loan guarantee opportunities, expanded loan support for green initiatives, and webinars
- Supporting and providing financial analysis to the Accommodations Working Group and subsequent planning in support of office relocation and reducing rental costs and our environmental footprint.

Operating expenses were maintained at target levels throughout the triennium; this required difficult and painful decisions around staffing and grant reductions. The church continues to use financial reserves and investment income to fund a current level of work that will not be sustainable going forward. *The State of the Church* report and the proposal for a comprehensive review reflect discernment by the church's elected and staff leaders.

For the next budget planning triennium (2014-2016), it is anticipated that the church will have depleted its available financial reserves and will need to have implemented substantive changes. The 2012 and 2013 operating plans reflect a "steady state" that will allow time for the needed review and discernment of our future.

We recommend that commissioners carefully evaluate both the short-term and long term affordability of each proposal being considered.

## ***Philanthropy***

The Philanthropy team developed and implemented an integrated revenue generation plan over the course of the triennium. The primary objective of the plan was to increase all donated revenue to the church by increasing stewardship as a vital part of the faith journey. In this way

the team directed their attention to support the total giving of over \$300 million annually across the church.

This focus centered on support to congregations and individuals in their stewardship activities while uplifting and clarifying the mission and service of the church. Supporting the theology and practice of congregational stewardship included providing meaningful resources, tools, and training for annual giving and for legacy/major gift stewardship.

Additional giving support was also provided through emergency giving and the new gift catalogue “Gifts with Vision.”

### ***General Council Office Relocation***

The Executive of the General Council initiated a search process to find a new location for the General Council Office after learning the current lease expires in January 2015. After much discussion and discernment, the Executive decided to move the General Council Offices to a downtown Toronto setting, in partnership with a United Church congregation. It is anticipated that the General Council Office will move to its new location at 300 Bloor Street West – in partnership with Bloor Street United – by 2018, depending on municipal approvals.

### **Theological Reflection**

The Executive’s work throughout the triennium was shaped by worship, prayer, and theological reflection. The Moderator called us to care for Soul, Community, and Creation; and decision making processes were Spirit centred.

Theological reflectors at the Executive meetings of this triennium included: the Very Reverend Bruce McLeod, Ray Jones, the Reverend Michael Blair, the Very Reverend David Giuliano, Cheryl Jourdain, the Reverend Pat Lawson-Paul, Carlos Ocampo, the Reverend Arlyce Schiebout, the Reverend Thom Davies, Betty Kelly, the Reverend John Lawson, and Professor Tom Reynolds.

The image from John 12:24-32 of the seed which falls into the earth and dies in order to bear fruit, was lifted up many times, and the report *Planning for a Future Guided by Faith and Action* noted that it was used in the first worship service after the United Church of Canada was formed in 1925. This passage continues to guide us as we seek to *embrace a future in which we will actively live out our faith in a changed and changing world.*”

## **NEWFOUNDLAND AND LABRADOR CONFERENCE ACCOUNTABILITY REPORT**

### **Origin: Newfoundland and Labrador Conference**

#### **The View from Here**

The view from here is connected of course with the view from there, which is to say our National Office and our General Council. Since I have taken the position of Executive Secretary, we have been hearing through General Council Executive that for the year 2013 our budgets will remain consistent. We have also been told that that is not so for the 2014 year. And so we know that change will be coming. As I have always heard from the sages in our midst, change is one of the only constants in life. And we only have to look at the church of today in comparison to the church of 1925 to attest to that reality. My grandfather would always comment when he encountered people who were stuck in what he called the *good old days*: “I don’t know what they mean when they say the *good old days*. Those days were hard.” Nostalgia warms our hearts and that is good but it can often keep us clinging to the past in unhealthy ways. We are called as people of God who have been given the privilege and the responsibility to be leaders in the church of today, to live faithfully our missions in creative ways within the means that we have. To that end, I don’t think that it is any surprise to the Newfoundland and Labrador Conference that changes will be needed within Conference, Districts and within our congregations. We too will all have to struggle with what that means to be the church and to live out our mission faithfully within a new reality. What gives hope are the people who are willing to say the church has a future and we want to be part of this new birthing. In our Conference, we are in the process of looking at new ways to be the church in our part of God’s world.

#### **Conference Initiatives and Action**

Our Conference Executive, out of a Conference-wide consultation in June 2011 in Gander, NL where all of the Executives (East District, West District and Conference) met, have come to the understanding that we will need to envision a new way of being the church in the Newfoundland and Labrador Conference and therefore has set up a Conference Working Group to look at how we live our mission as the church of Jesus Christ within the means and reality that we now have. So to that end, some committees have been and will be disbanded. Some committees have been combined to do the work that makes sense to do together. We have decided that this year will need to be a *Listening Year* where all courts of the church hear each other. We will work together to be part of this process so that we as a church may become stronger and clearer in our mission and less constrained by bureaucracy. I am also pleased that the Models of Ministry Task Group is now getting off the ground and the group has been completely staffed. This Task Group will also have, as I understand it, a *Listening Year* in which they hear from Pastoral Charges about what ministry models might fit their present reality and how, through God’s help, the mission of Jesus might be enabled in our context and by extension in the world. We also have a Task Group that will be looking at ways to finance our outreach ministries and chaplaincies.

#### **Staffing Changes**

In the past few years, we have seen many changes within staff leadership in our Conference. Rev. Bill Bartlett announced his resignation effective July 16, 2011, and I came into the position as Executive Secretary (Acting) on July 16, 2011. The Rev. Marion Davis joined us in September of 2011 to take the Personnel Minister position on a half-time basis. On January 10, 2012, I joined the staff as the Executive Secretary, and it has been said: “Now you can drop the

acting.” We then began the process of updating the Personnel Minister’s position description and having the search for our new Personnel Minister. The Rev. Heather Sanford will now be joining our Conference staff team on July 1, 2012 as our new Personnel Minister. We welcome Heather to the team. We also are saying goodbye to Rev. Marion Davis and thank her most sincerely for coming to us and for doing such a wonderful piece of work as Personnel Minister. We will miss her warm and vibrant personality. We have identified that there was a need to have a presence in the Conference of a Financial Development Officer and, after some conversation with the General Council, we have been granted a position for two days a week. The search for that position has been completed and Mr. Claude Flight is now our new Financial Development Officer. We have been able to celebrate with Ms. Rochelle Forward and Mr. Greg Forward in the birth of their daughter Claire. Rochelle was on Maternity Leave as she and Claire had a year together to continue to bond as a family. We welcomed Ms. Joan Hawkins to the staff team working out of the Grand Falls-Windsor Office filling the position for Rochelle’s leave. We welcomed Rochelle back to the office and at the same time we said good bye and thank you to Joan for her professionalism and beautiful spirit that complimented our staff team. Susan Critch received the difficult news this year that she is medically unable to work full time and has been reduced to part-time work. Susan has been helped by all in our Conference and her fellow staff. We have now updated that position description and are in the process of searching for a person to fill the half-time position to bring that position back up to full time. This year some of our staff members will be celebrating significant anniversaries: Rev. Roger Janes, 15-year anniversary; Ms. Alison Piercey, 15-year anniversary; Ms. Susan Critch, 5-year anniversary; Ms. Rochelle Forward, 5-year anniversary. I take this opportunity to thank all new staff for offering themselves for the work of the Conference and all current staff for their faithful dedication to the work of the church in the Newfoundland and Labrador Conference.

### **Future Directions**

These are hopeful and exiting times. It will also be, as my grandfather said, *hard times* as we begin to let go of the familiar and birth a new reality. To quote Margaret Wheatley, the author of *Turning to One Another*, she says in her book:

*“Human Conversation is the most ancient and easiest way to cultivate the conditions for change – personal change, community and organizational change, planetary change. If we can sit together and talk about what’s important to us, we begin to come alive. As wandering bands of nomads or cave dwellers, we have sat together and shared experiences. We’ve painted images on rock walls, recounted dreams and visions, told stories of the day, and generally felt comforted to be in the world together. When the world becomes fearsome, we came together. When the world called us to explore its edges, we journeyed together. Whatever we did, we did it together.”*

We have begun this year by talking and listening to one another about what it is we truly care about in the church and in the world. And we know that what we are to be as a church will, through God’s spirit, be revealed.

Respectfully submitted,  
Faith March-MacCuish, Executive Secretary

## **MARITIME CONFERENCE REPORT 2009–2012**

**Origin: Executive Secretary, David Hewitt**

### **The View from Here**

Maritime Conference consists of the Wesleyan Synod of Bermuda, Prince Edward Island, Nova Scotia, New Brunswick and the southern Gaspé coast of Quebec. 268 Pastoral Charges offer ministry in a full spectrum of communities ranging from rural remote to inner city. Over 80,000 members call the United Church “home.”

Anxiety is high as congregations of all shapes and sizes express concern about the viability of their mission and the sustainability of their existence. Earlier Conference initiatives through the “Ministry in Changing Times” program provided a language and a shared experience of reflecting on the changes that are upon us. However, it may be that we have come through a period of resisting change into a time of accepting that change is upon us – now the challenge that is before us is to move through change into a fresh expression of our historic and life-long call to faithful witness and ministry.

### **Conference Initiatives and Actions**

In 2010 the Conference restated our Core Values and Priorities as follows:

#### **CORE VALUES STATEMENT**

Guided by the Spirit, mindful of our roots,  
we are a community of faith, called to celebrate the Christian gospel  
by supporting congregations to practice:

- Inclusion
- Hospitality
- Justice-making
- Stewardship, and
- Life-long learning

to bring about transformation and renewal.

#### **MINISTRY PRIORITIES**

(2010–2015)

- To provide financially- and geographically-accessible leadership development programs and resources
- To support local ministries through congregations, the main mission unit of The United Church of Canada, and efforts which equip people to share their faith
- To practice radical hospitality
- To reach out in our communities to embrace the multigenerational and multi-faith mix of the whole people of God

As Presbyteries exercise their oversight responsibilities, especially at times of change in Pastoral Relations, opportunities arise to bring forward questions about viability and sustainability. More reflection is occurring during JNAC work to wrestle with these questions and the trend towards part-time ministry leadership as a response to declining resources appears to be slowing. Conference Staff have been intensively involved with two of our fourteen Presbyteries/Synod in

response to the request for consultative support in analyzing and developing recommendations for refreshed expressions of ministry. These processes are not yet complete, but appear to be leaning towards re-visioning full time ministry leadership in different ways, rather than attempting to carry forward existing models with part-time ministers.

Conference Staff has reflected on the leadership needed in these changing times and has begun development of a comprehensive program of leadership support and development called, “In Courage.”

Maintenance of the Conference Archives has been a consistent challenge within Maritime Conference, with the Archives regularly moving into new quarters, only to fill up within 5 years. The Archives was faced with the need for another move, and the question was moving forward at a relaxed pace, when an unsolicited offer to purchase the Conference Office property at 32 York Street, Sackville, NB, was received, and ultimately accepted. This put the Conference on a “fast track” towards the construction of a new Conference office, archives and meeting complex. The project cost will total approximately \$3.2 million and the Conference has embarked on a \$3 million fundraising campaign with professional guidance. <http://marconf.ca/category/building-project-2011/>. We are scheduled to move into our new facilities in the second week of July 2012.

### **Staffing Changes**

After 15 years of faithful service, Executive Secretary Catherine Gaw made known her desire to move out of the position and David Hewitt was appointed, taking office in January 2011. Archivist Judith Coldwell retired, and Sarah Wallace has taken up the challenge, starting in September 2011. Conference minister for Justice and Stewardship, Laura Hunter, is presently on sabbatical with the theme, “Mission as pathway for discernment and discipleship.”

### **Future Directions**

Former Moderator David Giuliano accepted the invitation to focus on the theme, “What’s Left” as he addressed the 2012 Conference Annual Meeting. David was inspired and inspiring as he explored with us God’s abundance that still exists for us even as we come through a period of challenge and change. We may not be what we once were, but does that mean that there’s nothing left? Indeed, we have and we are enough, and more! Resiliency, self determination and resource-fullness are our future directions.

### **Bermuda Apology**

Inspired by the United Church apology and the Government of Canada apology to First Nations, the Synod of the Wesleyan Methodist Church of Bermuda offered an apology in November 2011 for participation in practices and policies of racial segregation, and committed itself to renewed efforts towards right relationships. The full text of the apology can be found at: <http://marconf.ca/wp-content/uploads/2012/02/Bermuda-Synod-Apology1.pdf>

In Peace,  
David Hewitt, Executive Secretary

## **SYNODE MONTREAL & OTTAWA CONFERENCE ACCOUNTABILITY REPORT**

### **Origin: Synode Montreal & Ottawa Conference 2009-2012**

#### **The View from Here**

Montreal and Ottawa Conference covers a large geographical area. In the north, there is the territory of Nunavut and the great St. Lawrence serves as the southern boundary in Ontario and the border with the U.S.A. being the boundary in Québec. The Conference includes all of Quebec (with the exception of the Gaspé in the Maritime Conference and the Abitibi region in the Manitou Conference). In Ontario, the Conference includes the National Capital region, with the westmost boundary being just beyond the 416 highway.

This vast Conference is broken into five Presbyteries: Ottawa, Seaway-Valley, Montreal, Québec-Sherbrooke and Laurentien. Nunavut is connected with the Ottawa Presbytery. The first four are geographically based Presbyteries, but Laurentian Presbytery is composed of eight French-speaking congregations spread throughout the Conference area. We are blessed with congregations and ministries that operate in up to three different of our 13 languages. The Conference has offices in both Montreal and Ottawa and operates in both official languages. We also work very closely with the Unit for French Ministries whose office is housed in a downtown Montreal church and with the United Theological College in Montreal.

Our work and reporting is done based upon the Living Mission Statement developed in 2004.

Our Mission is in keeping with Jesus of Nazareth who declared:

*“The Spirit of the Lord has been given to me  
for the Lord has anointed me.  
The Lord has sent me to bring the good news to the poor  
to proclaim liberty to captives  
and to the blind new sight  
to set the downtrodden free  
to proclaim the Lord's year of favour.”*

Our Conference priorities and strategies to ‘live this mission’ are as follows:

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.
2. Provide leadership in supporting Presbytery efforts to ensure that 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
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.

4. Promote efforts/initiative/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.
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.
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.
7. Promote whole-life stewardship – Promouvoir le soutien de la vie dans ses diverses dimensions.
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.

### **Conference Initiatives and Actions**

Theme for 2010 was “Living in Right Relationships – Non Kwe Shon Ha – Vivre des Relations Justes”, and was expanded in 2011 to be “Living in Right Relationships with all the earth – Rononhón:tsakeró:nons – Vivre les relations justes avec toutes la terre”. With a greater emphasis in 2012 on youth and young adult ministry our focus has been, “Listening is the Language of Love – Écouter, c’est aimer – Niakotahónsate ne Naron’khátshera ne Kanoron’kwátshera”

Mandatory Racial Justice Training was taken seriously, such that a motion was passed whereby calls, appointments and settlements can only be processed for those who have taken the mandatory training and a team of volunteers conducted 8 regional workshops between April and November 2010, one in March 2011 and follow-ups with those requiring on-line training in May 2012 to ensure that all ministry personnel had the opportunity to participate.

While 17 proposals were forwarded to the 40<sup>th</sup> General Council 2009, there will be only 5 from M&O for the 41<sup>st</sup> General Council 2012 with a strong emphasis on social justice issues stemming from a concern for the people affected by mining in the Philippines, ethical investments in the Pension Fund, on-going concern for the situation in Palestine and Israel, concern for the global oceans and global warming.

### **Staffing Changes**

- October 31, 2009 Michele Brown retired after 10 years as Montreal office administrator, and was replaced half time by Stéphanie Côté-Marcoux.
- August 31, 2010 Rev. Debbie Aitken left her position as Conference Personnel Minister West.
- September 15, 2010 we launched an 8-hour per week new ‘virtual desk’ for YAYA with the position filled by Shanna Bernier for a one year contract, renewable.
- January 1, 2011 Rev. Whit Strong began as Conference Personnel Minister West, working from the Ottawa office.

- February 15, 2011 again brought changes to the office administrator in Montreal office as Joel Miller began as full time and Stéphanie completed her part time work on February 28.

### **Future Directions**

Exciting developments are happening with the launching of new French and Spanish ministry sites particularly around the greater Montreal area, using available buildings and resources, some funded by the New Ministries Fund, some by Montreal Presbytery and some through the Conference Trois Rivières French Ministry Fund.

Kanesatake United Church was awarded \$100,000 funding to do Mohawk language training. This project is a joint effort with two other Mohawk reservations, sharing the skills of the Elders but initiated by M&O and using live streaming technology and was launched in December 2011.

Technology continues to tempt us to find more efficient ways of operating to accomplish our ministry with less dollars and more impact, thus telephone and SKYPE conference calls are now more the norm than face-to-face gatherings. And the 2012 Annual Meeting was completely live-streamed which has brought a very appreciative audience to the surface, and a new level of excitement for what more is possible in the future.

Ottawa Presbytery had undergone a number of amalgamations and transitions, and has some exciting arts ministries in the works. Seaway Valley Presbytery is in the midst of looking at possible transitions and clusters of ministry to make better use of shrinking resources, and smaller congregations in a rural reality.

The focus on Youth and Young Adult Ministry is continuing to develop and we hope to expand the virtual desk position which has made great strides through social networking, and this is witnessed particularly by the increase of those involved at the annual general meeting.

Concern and interest in both supporting congregations and undertaking political action on behalf of The United Church of Christ in the Philippines and the National Council of Churches in the Philippines is on the rise following the visit of Father Rex Reyes to our 2011 AGM, and subsequent visits to the Philippines by me (November 2011), the Beaconsfield Initiative (January 2012) and Jamie Scott (March 2012) among others who had already experienced the atrocities being inflicted on fellow humans by the greed of the 'first' world. We hosted three visitors in April doing presentations in Ottawa and Montreal, and making powerful connections with politicians on Parliament Hill. This is only the beginning of important global ministry.

### **Recommendations**

1. Beaconsfield Initiative: Strengthening Church Partnerships and Studying the Impact of Canadian Mining Interests in the Philippines  
The Beaconsfield Initiative: Pour le renforcement des partenariats et l'étude de l'impact des opérations minières canadiennes aux Philippines

2. **LIVING WITH DIGNITY ON EARTH AS MEMBERS OF THE SAME BODY**  
A proposal that The United Church of Canada Pension Fund dispose of shares it holds in the mining company Goldcorp Inc.  
VIVRE AVEC DIGNITE SUR LA TERRE COMME MEMBRES D'UN MÊME CORPS  
Retirer les parts du fonds de pension de l'Eglise Unie du Canada des mines Goldcorps Inc.
3. Support of Recommendations of “Report of the Working Group on Israel/Palestine Policy, reporting to the 41<sup>st</sup> General Council, August 2012”  
Soutien aux recommandations du Rapport du Groupe de travail sur la politique concernant Israël/Palestine présenté lors du 41<sup>e</sup> Conseil général en août 2012.
4. Paying attention to the Global Ocean – Se soucier de l'Océan
5. The United Church of Canada and Global Warming: Dare We Risk a Challenge Deferred?

Respectfully submitted,  
Rosemary Lambie (Rev.), Executive-Secretary

## **BAY OF QUINTE CONFERENCE REPORT**

### **Origin: Bay of Quinte Conference**

#### **The View from Here**

The Bay of Quinte Conference follows the highway 401 corridor from Brockville in the east to Pickering in the west and from the beautiful shores of Lake Ontario in the south to the splendid scenery of Algonquin Park in the north. At the time of writing, we are made up of seven presbyteries but the decision made by Commission at our 2012 Annual Meeting will see a reconfiguration into 8 presbyteries by January 1, 2013. Each newly formed presbytery will come up with a new name and form of governance that is faithful to the Manual and unique to their location and demographic.

#### **Conference Initiatives and Actions**

This has been both a busy and exciting year in Bay of Quinte Conference. Our Structures and Boundaries Commission worked hard in an attempt to make our Conference more efficient and accessible. Each presbytery has established an Implementation Team and is hard at work on the creation of all 8 new presbyteries.

We have also been involved with the pilot project around Candidacy Pathways. To our joy and surprise, we have seen more than 70 individuals step forward and enter the discernment phase.

At our Annual Meeting, we established a Behavioural Covenant, approved a Missional budget for the upcoming year, developed a new Vision and Mission Statement and took the next step in becoming an Affirming Conference.

**Staff Changes**

This has been a year of staff changes within our Conference. The Rev. Dr. Bill Steadman completed his term as Interim Executive Secretary in January of 2012 and Rev. Dr. Bill Smith was appointed as the new Executive Secretary as of February 1, 2012. Two of our staff, the Rev. Victoria Fillier (Conference Personnel Minister – MEPS & Stewardship) and the Rev. Elaine Smith (Conference Personnel Minister – Pastoral Care) have completed their contracts and will be leaving us in June 2012. Victoria has been called to a congregation in Alberta-Northwest Conference and Elaine's grandchildren in British Columbia have called her to live a little closer! Searches are presently in place for individuals to fill these positions.

The Rev. Dr. Jackie Harper remains with us with responsibilities for Program and Youth and we are all supported by Judy Ormshaw (Office Co-ordinator) and Nicola Lupton (Information Technology and Finance) in the front office. At our Annual Meeting, we also approved a new ministry position with a focus around congregational renewal, transformation and development. This will hopefully be filled by early 2013.

**Future Directions**

We eagerly await the unfolding of our 8 new presbyteries and the new life that they will bring to our Conference. We seek to live into our Behavioural Covenant and anticipate that we will be a fully recognized Affirming Conference by the Annual Meeting of 2013. We watch and pray for the Ministry Pathway program with great interest and believe our participation in it and commitment to it will be a great gift to the wider church.

Respectfully Submitted,  
(Rev. Dr.) Bill Smith, Executive Secretary

**TORONTO CONFERENCE ACCOUNTABILITY REPORT****Origin: Toronto Conference****The View from Here**

An excerpt from the “context” statement in all 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 this triennium Toronto Conference has been living into the new structure that was implemented on July 1, 2009. The restructuring accomplished the following:

- Nine Presbyteries were reduced to four.
- A new assessment formula was implemented.
- All program work of the Conference devolved to the Presbyteries.
- Administrative work was concentrated in the central Conference office.
- Only two committees are part of the Conference, down from more than 20.
- The Conference Executive was reduced to 15 from 25-30.
- The Executive adopted a policy governance model.
- Staff resources are found primarily in the Presbyteries with three staff in the central Conference office.
- Each Presbytery has an office.
- General Council hosts the Conference/Presbytery IT, enabling access to all documents from any of the office sites.
- A new telephone system was been installed serving all offices.
- A single database was been installed for all Conference and Presbytery purposes
- Assets of the former Presbyteries and two Presbytery corporations were rearranged to provide funds for each Presbytery and the Conference through a new corporation known as the Presbyteries of Toronto Conference Corporation.

In late 2011/early 2012 Ian Fraser conducted a major review of the restructuring. He observed that overall the changes have been positive and should be continued. There have been stresses as Presbyteries adopted new structures, and greater clarity is needed around mission, priorities and role of staff. His recommendations were adopted by the Conference's annual meeting in May, 2012. Presbyteries, the Conference Executive and the Executive Secretary will engage these recommendations in the next three years.

Like other Conferences, Toronto Conference has been experimenting with how to recruit new people into ministry. An event in June, 2012 gathered over 40 people to discuss options for ministry.

### **Staffing Changes**

A total of 13 full-time equivalent staff serve the Conference and the four Presbyteries. One personnel minister, one personnel/program minister and one administrative assistant gave notice of a change, all three moving into pastoral ministry. Executive Secretary David Allen had a sabbatical in 2012; Peter Wyatt was acting executive secretary.

### **Future Directions**

After three years in their new structures, both Conference and its Presbyteries are finding their footing. They will continue to do work on nominations processes, mission discernment, and being the body of Christ.

Respectfully submitted,  
David Allen, Executive Secretary

## **HAMILTON CONFERENCE REPORT**

### **Origin: Hamilton Conference**

#### **The View from Here**

For the communities within Hamilton Conference the past triennium has continued as a time of profound contrast.

Communities such as St. Catharines, Hamilton, Cambridge, and Kitchener which have traditionally depended on manufacturing for their economic prosperity continue to experience high rates of unemployment and the social challenges which often accompany such high rates.

Waterloo, Halton, Milton, and Mississauga which rely more on “high tech” and service industries continue to experience high levels of growth.

The Ontario government’s “intensification” initiative is beginning to lead to a return to residential housing in the urban cores of some of our cities.

In rural areas within the Conference we continue to see a shift in population patterns and land use with an ongoing shift away from agricultural and an increase in residential development. This residential development includes both an increasing population of retirees and “bedroom communities” for those working in urban centres.

The Green Energy Plan in Ontario has led many of our congregations to take advantage of high feed in tariffs to install solar panels on their buildings. The wind energy part of this program continues to lead to tensions within some of our communities particularly within Bruce Presbytery. The recent decision by Bruce Nuclear to develop a storage site for spent fuel rods is leading to similar tensions within the communities within the Bruce.

Outstanding land claims, while no longer front page news, continue to be a matter of concern within Erie and Bruce Presbyteries.

#### **Conference Initiatives and Actions**

We have continued to work with Congregations and Presbyteries to support them as they seek new incarnations of church. Following is an outline of some of the initiatives undertaken in the past triennium.

- Resource development and workshop facilitation in the areas of accessibility and workplace safety.
- Conducted three regional workshops for Presbytery and Congregational leaders entitled “From the Dance Floor to the Balcony and Back Again”.
- Organized, in partnership with General Council staff, four workshops on Intercultural and Diverse Communities.
- Organized, in partnership with General Council staff, three oversubscribed workshops on multi-media and worship.
- Organized, in partnership with General Council staff, two oversubscribed workshops on Websites and social media.

- Conducted a workshop on advocacy for social justice.
- Settlement Committee conducted two regional workshops entitled “Business as Usual is Not an Option” which have generated much energy and excitement on the circuit model of ministry.
- Partnered financially with Halton Presbytery to hold the first annual Ministry in Motion conference.
- Partnered with Five Oaks in the creation and leading of Hand in Hand, a training program in Lay Pastoral Visitation and Care.
- Conducted two educational, inspirational events in conjunction with our Annual Meeting. The first, Loving Earth Back to Health: A Festival of Cosmic Creation with Bruce Sanguin, Alanna Mitchell, and Mark Hathaway. The second a full day of nineteen workshops on Spiritual Practices with the Moderator speaking on Spiritual Leadership.
- Have worked closely with Conference U.C.W. in planning the 60<sup>th</sup> Anniversary Celebrations to be held this summer.

### **Staffing Changes**

- Judith Johnson, Conference Minister for Congregational Support, retired in June of 2011 after eight years of creative and faithful ministry within Hamilton Conference.
- Kim Uyede-Kai joined the staff team as Conference Minister for Congregational Support on a one year contract which has just been renewed for another year.

### **Future Directions**

The Business as Usual is Not an Option workshops have generated tremendous energy and excitement within the Conference. We are spending time now in conversation with the Presbyteries to plan ways in which we can continue to move this energy and excitement forward.

We have begun a conversation with all our partners as to how to best support the ministry of Jesus Christ within Hamilton Conference. These conversations will include frequency of Conference gatherings, staff configuration and the need or not for a Conference office, how best to deploy Conference financial and staff resources, and the ways and means through which the Conference can support ministry within local communities.

Respectfully submitted  
Fred Monteith, Executive Secretary

## **LONDON CONFERENCE ACCOUNTABILITY REPORT**

### **Origin: London Conference**

#### **The View from Here**

Throughout both the northern and southern regions of London Conference, communities will start observing the bicentennial of the War of 1812 this fall. This war is credited with forging the Canadian identity. The identity of our area and of the United Church within it is changing. The loss of high paying employment in the manufacturing sector in the south and the resource sector in the north has had a significant impact. Jobs lost have not been replaced with ones that offer similar remuneration. Agribusiness continues to be key to the economy. However, changes in the practice of farming have contributed to the further depopulation of rural areas resulting in the loss of local schools and health care services. In some places, the church is the last remnant of a community and its closing marks the end of a chapter.

It is clear that the number of United Church congregations in both our rural and urban settings can no longer be sustained and that efforts to do so are resulting in two worrisome trends: a) the liquidation of trust funds and property (assets expected to gain value) to cover operating expenses and b) the appointment of part-time ministry personnel. This leaves Presbyteries with fewer volunteers available to assist with complex pastoral and property concerns. It is a challenge to maintain the sense of strength and hope that are the core of our faith and the cultural legacy of a conflict 200 years ago.

One of the other legacies of that conflict was the destruction of the community of Fairfield. Fairfield was an innovative partnership between First Nations and Moravian missionaries who fled from the U.S. to settle together on the banks of the Thames River. The village was burned during the war. For the past several decades a small museum, operated by The United Church, has paid tribute to the Fairfield story. Now that museum is becoming an avenue of conversation with the neighbouring First Nation, a chance for the past to bring new life to the present and to stir us towards right relations among God's people, elements of the new identity the United Church is seeking to forge throughout our Conference.

#### **Conference Initiatives and Action**

In 2010, London Conference adopted a proposal authorizing its Executive and Executive Secretary to reallocate resources and people in order to:

- 1) engage congregations in stewardship and social justice work beyond their pastoral charge;
- 2) support the proposed pastoral relations shift from Presbyteries to Conferences; and
- 3) partner with congregations so that our strong youth leadership may be given opportunities to be engaged with congregations.

In the fall of 2011, the Executive created three working groups to build and expand these initiatives: youth leadership, congregational transitions, and property matters.

The Conference continues to offer congregations a way to participate in the wider work of the church through our annual alternate gift-giving catalogue, raising roughly \$100,000 over and above regular gifts to United Church ministries.

**Staffing Changes**

By the time General Council 41 2012 meets, only two of the Conference staff will have served since GC40 2009: Matthew Stevens, Conference Minister for Stewardship, Justice and Right Relations and Pretima Kukadia, Administration and Support. Matthew continues to enrich the life of our Conference by deepening our contact with First Nations while challenging us to express our faith in the world. Pretima handles both our print and web communication. The retirement of long-time staff member, Bev Robinson, led to the creation of two new portfolios: Congregational Futures and Youth, Young Adults and Faith Formation. The former is staffed by Judith Gilliland who works both directly with congregations and with Presbyteries as they assist congregations in assessing viability, exploring ministry models, and moving through change. Betsy Exley supports the Youth and Young Adult network and programs and is developing the faith formation aspect of her role. With the retirement of Carole Hockey as our Administration/Finance staff person, the Conference welcomed Tanya Cameron to this role. Acting Executive Secretary, Heather MacLean, returned to her work in planned giving after almost three years of deeply valued leadership in a time of uncertainty. The conclusion of the Conference's employment with former Executive Secretary, David Woodall, in May 2011 led to a search and the appointment of Cheryl-Ann Stadelbauer-Sampa in February of 2012. With the retirement of Conference Personnel Minister Peter Kingsbury at the end of June, the Conference is experimenting with two new positions, one assigned to resource the personnel network and the other to provide pastoral support for ministry personnel. The latter, a half-time eighteen month appointment, is being filled by Elaine Graham. Following General Council, the Conference will search for a person to fill the full-time position.

**Future Directions**

The War of 1812 changed how Canadians viewed themselves. We are in a time of change in London Conference. Like the museum at Fairfield, our priorities are born from the conviction that the story and strengths of our past can provide new life as we commit to social justice work and right relations with God's people and to ministry of youth.

Respectfully submitted,  
Cheryl-Ann Stadelbauer-Sampa, Executive Secretary

**MANITOU CONFERENCE REPORT TO THE 41ST GENERAL COUNCIL****Origin: Manitou Conference****The View from Here**

Communities in our region are intimately linked to the mining and forestry industries. Historically, these sectors face dramatic ups and downs which deeply affect the fabric of our congregations. At present, mining and related development has rebounded positively. Hardship continues for many of our locations that rely on forestry.

**Conference Initiatives and Actions**

Conference priorities, which had included 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” transitioned at our 2011 General Meeting to the current commitment:

We believe that God’s radical hospitality calls Manitou Conference to:

- Journey into new ways of being church
- Understand and engage with our neighbours’ struggle for dignity and economic justice

A continuing desire within Conference is to better know our First Nation and Francophone neighbours.

Of ongoing importance is our right relations work with First Nations neighbours. We continue to recognize First Nation Traditional Territory wherever our courts meet.

Conference has benefited greatly from the leadership of our Right Relations Home Group and we are now turning our attention to what it might mean for us when their mandate comes to an end next year.

Conference Executive is exploring the establishment of a French Ministry presence and has determined that the initial focus will be within the city of Sudbury.

We are in the midst of education and reflection on what it might mean for Manitou to become an Affirming Conference.

Engagement in the Candidacy Pathways pilot has been good and we look forward to where this process may lead.

We were energized by the work of an enthusiastic local group as they put together our “pitch” for relocation of the General Council Office to North Bay. While disappointed by the decision of the Executive of General Council, Conference was proud of its proposal!

I want to offer a word of appreciation for the way in which our Executive of General Council representatives, Cindy Desilets and Bill Rogers, have ably represented Manitou Conference over the last triennium.

**Staffing Changes**

A new Conference Personnel Minister, Rev. Catherine Somerville, joined the staff team just after the last General Council.

We bid farewell to Office Coordinator, Jennifer Bentley and are happy to have welcomed Susan Whitehead to the position in April.

The Conference staff’s collective work is guided by three priorities:

- support to Ministry Personnel
- support to Presbyteries
- ensuring a mission focus for Manitou

**Future Directions**

In addition to continuing church closures, more and more of our congregations are exploring the possibility of shared ministry – some with new United Church partners and others that are more ecumenical in nature.

There was a high degree of engagement this past year with the “Effective Leadership and Healthy Pastoral Relationships” proposal. We appreciated both the consultation process and the responsiveness to feedback, reflected in the final report coming to General Council. Manitou Conference will welcome the opportunity to be involved in the piloting of any new direction that may come from GC41!

A new conference website was launched in May. We are pleased with the product and see it as a hopeful vehicle for communication across and within our networks.

Conference meets biennially. Our commissioners for the 41<sup>st</sup> General Council 2012 were elected a year ago.

At the recent “Neighbours Praising God” event, (held in the alternate year to the General Meeting) our theme: “It’s the End of the World as We Know It, And We Feel Fine!” reflected something of our optimism for the future. The gathering was much more intergenerational in nature and reflected the increased attention to ministry with youth and children in our Conference.

In these challenging times, it’s good to be The United Church of Canada – and to be seen as a relevant and significantly faithful presence of Christ.

Respectfully submitted,  
Will Kunder, Executive Secretary

**ALL NATIVE CIRCLE CONFERENCE REPORT 2009–2012****Origin: All Native Circle Conference**

The All Native Circle Conference (ANCC) spans the provinces of Alberta to Quebec with four Presbyteries and thirty-seven Pastoral Charges, or thirty-six First Nation communities and four Outreach Ministries.

**Organization**

All Native Circle Conference consists of an Executive that includes Leading and Past Leading Elders; Chairs of each of the three Councils; and two General Council Representatives. The Speaker and Conference staff provide management and administrative support to the Executive, Presbyteries, Councils and Pastoral Charges. Three Councils include: Council on Healing and Respect, with social justice and healing priorities; Council on Sharing, with property and financial priorities; and, Council on Learning, with ministry personnel priorities.

## Highlights

It is becoming more apparent that the work of ‘ministry’ in First Nation pastoral charges and communities is different from that in the non-aboriginal pastoral charge in many ways. Ministry Personnel in our pastoral charges are ‘front-line workers’ faced with many life challenges of our first nation peoples as a whole. Some of the challenges our ministry personnel work with include: poverty, addictions, violence, suicides and dealing with grief and loss on a large scale. The mind-set of ‘colonialism’ makes stewardship building a great difficulty when co-dependence is a side effect of this process. This challenge makes for great difficulty in working within its limited financial resources as a Conference. The challenge will become more immense over the next triennium.

However, despite the challenges faced by ministry personnel and community, the First Nation people have a spiritual belief that runs deep. Community comes together in times of grief and loss and the strength of the elders becomes evident. The hope lies in the elders passing on their wisdom to the youth. One of the priorities for All Native Circle Conference for the next triennium will be working in youth ministry. It is our intent to establish a Youth Council and a Youth Leadership Program as well as networking with other agencies working in youth ministry programs. ANCC has faced great difficulty in recruiting ministry personnel for its pastoral charges with the highest vacancies in isolated communities. With aging and retiring ministry personnel, a focus on capacity building of community to build stewards and to work towards self-sustaining ministry is the goal, working with the Aboriginal Ministries Circle.

The past triennium has seen the two aboriginal Theological Schools become one centre. Dr. Jessie Saulteaux Resource Centre and Francis Sandy Theological Centre have formed Sandy Saulteaux Spiritual Centre based in Beausejour Manitoba. Great Lakes Waterways Presbytery and its Pastoral Charges have faced a great loss in the closing of Francis Sandy Centre. Over the past three years, seven ministry students have graduated from our theological schools...four female and three male.

Conference Office staff has changed over the past three years in both the Conference Personnel Ministry and Council on Sharing Staff positions. Gloria Cook is currently working as Acting Speaker, to allow Cheryl Jourdain to take personal leave to the end of November 2012.

Grand Council is a circle forum of all pastoral charges within All Native Circle Conference. This event is parallel to the United Church Conferences’ annual meetings. However with limited resources ANCC’s communities have been able to meet only on bi-annual basis, primarily due to the vast geographic area of ANCC. Grand Council that was planned for 2011 was put on hold to 2012 due to financial challenges. The last Grand Council took place in Norway House, Manitoba (Keewatin Presbytery) in 2009. Grand Council 2012 is taking place in St. Albert (All Tribes Presbytery) in July 2012 and the agenda includes Presbytery/Councils business related to social justice, healing, ministry personnel & ministry, property and financial issues. Faith and spirituality is a common thread that runs through each agenda item. A separate youth event will take place concurrently with the business portion of Grand Council.

**Recommendations**

Because of the timing of Grand Council and General Council 41 proposal deadlines, proposals reflecting Grand Council 2012 decisions will be presented to General Council Executive in the Fall 2012/Spring 2013 and/or to General Council 42.

Respectfully submitted,  
Gloria Cook, Acting Speaker

**CONFERENCE OF MANITOBA AND NORTHWESTERN ONTARIO  
ACCOUNTABILITY 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 productive agriculture land in the west and 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 people of faith. The consistent uncertainty in the forest and mining industries along with the challenges of modern day agri-business has meant that the Church in the Conference has learned to be resilient and creative in its attempts to maintain a United Church presence in several of our communities.

The Conference has a goal to have ten individuals under the age of thirty in the discernment process by 2013. To that end, and with the blessings of General Council, we hosted a discernment weekend in 2011 for those who want to work for God. Twenty-two individuals (not all under the age of 30) attended the event to test their sense of call and explore the various options for ministry. Several of these folks are now involved in educational processes towards ministry, while others elected a longer discernment process, and some realized that ministry was not for them at this point of their journey. It was an exciting and refreshing weekend.

Our Conference takes seriously our ministry among youth and young adults. In fact, our staffing position in this area is the only mandated position in our Conference structure. Over the last few years we have moved away from saying the youth are our future to recognizing that they are among us in the present; offering valuable gifts and opportunities for the entire community. Twenty-seven folks from all areas of our Conference attended last year's Rendez-vous event in Toronto. More recently two individuals attended Alberta Northwest Conference's Annual Meeting in an attempt to nurture and strengthen youth relations beyond our borders.

As a Conference we have been intentional in encouraging our congregations and pastoral charges to be creative in their response to the changing church. One of our Presbyteries, Selkirk, has a committee and some staff resources to specifically think 'outside the box'. This has led to a wider discussion of all things church and has begun to shed some light on the darkness of scarcity and loss which is all too familiar for many of us. It has also led us to some concrete action around the use of technology for churches without regular ministry personnel. One of our congregations in Thunder Bay regularly live streams their services to another congregation who

has no paid accountable folk in their midst. Pastoral charges in Agassiz Presbytery and Northland Presbytery are also exploring these options. In the fall there will be a weekend event to assist congregations who wish to explore options around technology.

The next few months will see some staff changes. Linda Arklie, Administrative Assistant, has announced her intention to retire as of September 30, 2012. Linda has worked for the Conference for fifteen years; the last seven in her current position. While we wish Linda all the best and glad tidings in her retirement she will be greatly missed. Nancy Wilson, Winnipeg Presbytery staff person is returning to the pastorate in Bay of Quinte Conference. Rob Marriott, Communications staff person, recently resigned to assume fulltime employment with another organization. Godspeed to Linda, Nancy and Rob in all of their future endeavours.

In 2009 the Conference of Manitoba and Northwestern Ontario was declared an Affirming Conference. This occurred after much work and education in our Presbyteries, within our Executive and with staff. We are proud of this designation. It does not mean that we have fully arrived or presume to know everything GBLTT wise. It does mean and commit us to being more inclusive at every opportunity and intentional in our practices. It has also provided good leadership to our Presbyteries and pastoral charges who are considering the Affirming process. This past fall a Conference event called ‘Open Hearts’ was held to encourage and support congregations as they journey this path. Seventeen pastoral charges sent representatives to the event. One of our six Presbyteries, Cambrian, is an Affirming Presbytery. Three others have decided this past year to begin the process. We hope the conviction to look at the Affirming process spreads beyond our Conference boundaries.

Over the past year there is a growing realization in our communities of faith known as the United Church that opportunities for transformation and renewal must come from within and not from beyond us. We know that General Council, Conference and Presbyteries do not have any magical solutions and that very little from on high will save us. It will be in our local contexts and communities, listening to God’s nudging, that we might discover our mission and call to discipleship. This is hopeful!

Respectfully submitted,  
Bruce Faurschou, Executive Secretary

## **SASKATCHEWAN CONFERENCE REPORT**

### **Origin: Saskatchewan Conference**

#### **The View from Here**

Saskatchewan Conference is a place of contradictions. Several examples come to mind.

- While Saskatchewan is doing very well economically as a result of the oil and potash industries, the economic benefits vary widely from region to region and not surprisingly those benefits are not reflected in the financial situation of our pastoral charges.
- While rural depopulation continues and many rural pastoral charges are challenged by the declining number and energy level of their members, some of our rural presbyteries are strong as they are enhanced by collegiality and a hunger for education and mission.
- While vacancies increase and the number of ministry personnel decline, we are blessed by the many diaconal ministers and designated lay ministers who have chosen to call Saskatchewan Conference home and by the number of people who are willing to be trained and have assumed positions as licensed lay worship leaders and sacramental elders.
- While it feels like there has been a levelling in energy for mission work, there continues to be much positive work happening in many areas. This includes educational events, social justice ministry, outreach, chaplaincy in its various forms, intercultural ministry, and reconciliation and relationship building between First Nations peoples and settled peoples.

#### **Conference Initiatives and Action**

The rapid change which is characteristic of our world today seems to be magnified in our rural communities and our rural churches. This is forcing us to reassess the ways that we have traditionally done things and to consider how we can be the church in new and hopefully exciting ways.

Stewardship of our monetary and human resources is evident from the regular use of electronic methods of meeting. A response to the reduction in General Council grants to the Conferences has been a two and a half year consultative process of needs assessment and restructuring. The new Conference structure, which has come into effect with the rise of our 2012 annual meeting, has resulted in a reduction of program staff, a disappearance of the 3 Divisions, and a move of our mission work from committees to networks which we hope will rejuvenate much of this ministry as it reaches out in new directions. Attention is now being paid to the United Church properties from long disbanded congregations. These include church buildings, manses, cemeteries, and vacant land. Generally, the intention is to transfer the property so that it can somehow benefit the community where it is located. This also will reduce potential liability.

Saskatchewan Conference is also in what appears to be the final stages of discerning whether it will become an affirming ministry. The plan is for the decision to be made at our annual meeting in 2013.

#### **Staffing Changes**

As financial issues become more and more of the norm in the life of the church, staffing by contract, part-time staffing, and staffing changes will become more common. In this triennium there have been more changes than there have been in quite some period of time.

There was a turnover in one of the administrative staff positions in the fall of 2009. Al Driver left the employment of the Conference and we were joined by Rose Seifert. As well, Sandra Nourse left the position of program staff for youth and young adult ministry in June of 2010. Three other program staff will be leaving the staff team in June of this year. These are Brian Mitchell-Walker who has served the Conference in many different positions over the past 11 years, John Dickey, who started as program staff person responsible for mission support and stewardship education in September, of 2010, and Jeff Laforet who joined the staff as contract program staff person for youth and young adult ministry in the spring of 2011.

With the restructuring, only the youth and young adult ministry position will be filled. However, the Conference is in the process of hiring a half time archivist. Finding a person who is qualified to fill the position has been challenging. However, we are close to finalizing an arrangement with the Saskatchewan Archives Board which will result in us sharing an archivist with the Board. Because of Saskatchewan Archives Board budget limitations, at the outset this will only be a term position, but the hope is that the arrangement will ultimately become a permanent one.

### **Future Directions**

In many rural communities the curling rink and the hockey rink and the baseball field, which are the signs of life that we once knew, are disappearing. Churches are disappearing as well. More congregations are closing. The sharing of ministries with other denominations is becoming the norm. More pastoral charges are being served by the laity. As in other parts of the country, life is becoming more urbanized. In many situations, this is because of urban expansion into the countryside. In Saskatchewan, it is because of the depopulation of rural areas.

What the future of the church will be in this area of the prairies is open to conjecture. Saskatchewan Conference has avoided long planning and visioning for a long time. It cannot be ignored any longer.

Respectfully submitted,  
Bill Doyle, Executive Secretary

## **ALBERTA AND NORTHWEST CONFERENCE REPORT TO THE 41ST GENERAL COUNCIL**

### **The View from Here**

Alberta and Northwest Conference encompasses a large geography and four provincial/territorial jurisdictions: Alberta, north eastern 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.

We live in a highly mobile and affluent society and values in the United Church population reflect the values of the general population within Alberta and Northwest Conference. The average household income in this region in 2010 was \$117,000, compared to a Canadian average

of \$84,000. The strongest social values found in both the United Church and general populations in our region, according to Environics data are: Need to escape, religiosity and Canadian identity. In the general population those values are prioritized: 1) Need to Escape 2) Religiosity and 3) Canadian Identity. In the United Church population the same values are prioritized: 1) Religiosity 2) Need to Escape and 3) Canadian Identity. While regular attendance at worship is dropping in the United Church population, financial support of the church is increasing. The average givings per financially supporting household (FSH) in 2010 was \$1259.

There are demographic distinctions between the United Church population and the general population in our Conference. The profile of the general population is that of a younger, mobile, employed, affluent population which tends to be married with families. There are more young children at home, but also fewer immigrants, compared to the general population in Canada. While Christianity overwhelmingly remains the primary religious affiliation, “no religion” represents the choice of nearly one-quarter of the general population. Among Christian denominations, the United Church comes third after Roman Catholic and “no religion”. The profile of the United Church population is that of a more mature demographic with a median age of 55 (compared to the national United Church population average age of 65) with a high concentration of retired people. The United Church population is concentrated in Urban, Exurban and Small Town contexts. United Church affiliates tend to be people born in Canada (85.6% compared to the national average of 79%). Over 400,000 people in the general population of our Conference identify as United Church. The replacement value of United Church property in Alberta and Northwest Conference is just over \$419 million.

### **Future Directions**

Responding to advice from the Planning and Administration Committee and from the President’s Committee on the Future of the Conference, the Executive of Alberta and Northwest Conference, at its meeting in October 2010, determined to delay the 83<sup>rd</sup> Meeting of the Conference to 2012. The Executive directed the Executive Secretary “to initiate consultation that engages the Conference widely in a process to make the future work of the Conference faithful, vital and sustainable; including, but not limited to, the examination of Presbytery boundaries, Conference committees, staff complement and frequency of Conference Meetings”.

At its 83<sup>rd</sup> Meeting held May 31-June 3, 2012, the Conference adopted a “Mission in Transition” model for its operations, effective January 1, 2013. This model allows an opportunity to discern the United Church mission and vision in the Conference while remaining flexible in responding to changing levels of funding, including General Council funding, and the State of the Church, which is our current reality.

The Mission in Transition model reduces the Conference Staff Complement by eliminating four executive level program positions and maintains a core staff comprised of: Executive Secretary (1.0 FTE); Personnel Minister (1.0FTE); Office Coordinator (1.0 FTE); Administrative Assistant: Personnel (1.0FTE); Accountant (0.6FTE) and Archivist (0.6FTE).

The Mission Transition model establishes a Mission Transition Fund into which there will be an Annual contribution of \$75,000 – at least 30% of which will be designated for youth and young

adult ministries. The Youth and Young Adult Ministry Training Program ends in December 2012.

The Conference will meet to conduct the business of the Court every three years, with a major gathering of the Conference to take place mid-triennium for the purposes of education and inspiration.

Respectfully submitted,  
Rev. Lynn Maki, Executive Secretary

## **BRITISH COLUMBIA CONFERENCE REPORT**

**Origin: British Columbia Conference**

### **The View from Here**

“Spiritual but not religious” rules in BC, particularly in the urban areas. We continue to be the most secular corner of North America, with accompanying challenges of being the institutional church. As well as such a significant shift in spiritual commitment, we, of course, have experienced enormous demographic shifts, with immigration radically, literally, and wonderfully changing the face of our population. Further, as the cresting edge of the ‘grey tsunami’ is either unable to get to church any longer, not capable of volunteering as mightily as it once did, or has died and joined the generations of saints – leadership in the United Church in BC is scrambling to know how to be the church for this new population. Housing prices are driving an entire generation out of the urban centres, leaving us to wonder what happens when a place is gutted of a generation. While intellectually aware of ‘intercultural, emergent, aging’ models of ministry, many are finding that juggling all these things and integrating the new reality is exhausting as well as exhilarating. There is discouragement amidst the mighty efforts to respond.

*“But this [we] call to mind, and therefor [we] have hope: the steadfast love of God never ceases, God’s mercies never come to an end; they are new every morning; great is God’s faithfulness.”  
(Lamentations 3:21-22)*

And so we carry on, alert to where God is moving us, what God’s mission might be for us in the new time, trying everything we hear, hunch, and read about to be The United Church of Canada on the west coast of Canada.

### **Conference Initiatives and Action**

The mission of BC Conference Executive is:

Healthy congregations and ministries

Effective leadership

Faithful public witness

All our actions are directed towards fulfilling this mission.

Over a decade ago, faced with an inability to determine priorities and direction as resources were diminishing, we adopted a governance model that allows the Executive to focus on values, priorities and desired outcomes and frees staff up to accomplish those. We have a very clear ten-year financial plan that is allowing decisions to be made based on long term directions. It is not always easy to hold steady, as there are many competing needs and excellent ideas that cannot all be adopted. Several years ago the Conference undertook a multi-million dollar Camp Future Project; with proceeds from the sale of two camps the Project has invested heavily in capital redevelopment of two regional camps, created an endowment for ministry initiatives (the ProVision Fund) and is allowing for high quality camping ministry.

Our priority of effective leadership has sparked the “Sowing Promise, Growing Leaders” ministry program; a rich time of three stages over a year involving ordered leaders in the church, theme times with former Moderator Peter Short and other inspirational and informative speakers, mentors and valued times of conversation and support amongst participants.

Recently a Property Resource Team has been established which will assist congregations and Presbyteries wondering what to do with an abundance of property and no cash. So far this has been very well received as congregations consider the multiple layers of complexity regarding property use.

Conference has been working with First Nations peoples to prepare for the presence of the Truth and Reconciliation Commission (TRC) in Victoria. Conference members, including Alvin Dixon, are working together to plan how to be active and supportive of the work of the TRC.

At its most recent meeting the Executive determined that it needs to meet more often, in particular to discern what will be the marks of achieving our desired outcomes and therefore what specifically to support and how specifically to monitor and support the work of our Executive Secretary Doug Goodwin. The Executive will meet four times in the coming year, rather than our usual two – including travelling to a community outside of the Lower Mainland and a conference call.

### **Staffing Changes**

Scott Reynolds has been hired as receptionist. Terry Harrison has moved from Conference Minister for Victoria and staffing the Camp Futures work to serving as a member of the Property Resource Team. Irene Champagne is on long-term contract serving as Mobile Counsellor and David Nanton as CFO.

### **Future Directions**

Our future direction is to hold steady! To support congregations and Presbyteries as they undergo the massive upheaval of a new creation and to continue to offer program and staff support that enhance fulfilment of God’s mission for us.

Respectfully submitted,  
Rev. Debra Bowman, Past President

## **REPORT OF THE THEOLOGY AND INTER-CHURCH INTER-FAITH COMMITTEE**

### **Origin: Theology and Inter-Church Inter-Faith Committee**

By motion at General Council 40, 2009, the Theology and Inter-Church Inter-Faith Committee came into being as an amalgamation of the Theology and Faith Committee of General Council and the Inter-Church Inter-Faith Committee (located within the Justice, Global and Ecumenical Relations Unit). This committee facilitates the church to express its longing for God, its theological identity, and its commitment to whole world ecumenism.

The mandate of the committee is to:

- Encourage and facilitate theological reflection throughout the church
- Stimulate and facilitate the General Council and its Executive to engage in theological reflection on its purpose, priorities and plan
- Encourage and facilitate theological reflection with committees, task groups and programs of the General Council
- Study and examine faith statements, and make provision for the development of new statements
- Encourage and commission theological expressions for the use of the church
- Make provision for the review of and commenting on resources and education opportunities for theological engagement of ministry personnel and congregations
- Encourage the integration of interchurch and interfaith perspectives and relations into the work of the church, with attention to the theological implications of our interaction with people of diverse denominations and faiths
- 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
- Promote, support and report on United Church participation in interchurch and interfaith dialogues, forums, programs and events

The work of this committee is guided by the theological documents approved by the General Council. Its responsibility is to report to each meeting of the General Council, and annually or as required to the Executive of General Council.

### **Membership**

During the triennium the committee, consisting of six newly elected members and seven second-term members, met together at Church House in September 2010 and January 2012 and at Queen's School of Religion in October 2011. Working groups have undertaken their work via conference calls and face to face meetings.

### **Work of the Committee**

It is necessary to acknowledge the first triennium of this new committee and its mandate. This committee evolved during triennium 2006-2009 as the Theology and Faith Committee reviewed its mandate, which included the overlap and intersection of work with the Interchurch Interfaith Committee. Our experience has proven that it is worthwhile to simultaneously engage the perspectives of theology and interchurch and interfaith relations on the work set before us. We have come to see the direct implication of our theology of the nature and purpose of church

(ecclesiology) on the recognition of our ministry within our interchurch and interfaith relationships.

During this triennium initiatives undertaken by the former Theology and Faith Committee such as the symposia, and work mutually undertaken by the former Interchurch Interfaith Committee and Theology and Faith Committee on ecclesiology were continued in more depth. Working in groups the committee was able to explore and learn about emerging issues such as membership, and collaborate with other task groups in order to respond to assignments from General Council and the Executive of General Council. We were supported by Gail Allan, Program Coordinator InterChurch InterFaith, Bruce Gregersen, General Council Officer, Programs, and Sarah Bernath and Jamie Wilder.

### **From General Council 40**

The Theology and Faith Committee participated in the unit-wide Meaning of Ministry Task Group which produced a Statement on Ministry for the 40th General Council (2009). By small majority after significant debate GC40 approved the Task Group's proposed statement with some critical amendments, renamed it as a Statement on Paid Accountable Ministry, and directed, as below, that further work be undertaken to include more effectively the ministry of all the people of God.

### **Assignment from General Council 40, 2009-30:**

to develop with congregational consultation a statement on the ministry of the whole people of The United Church of Canada, and to report to the 41<sup>st</sup> General Council 2012, with the intention to add the statement to the approved Statement on Paid Accountable Ministry.

The Executive of General Council charged the new Theology and Inter-Church Inter-Faith Committee to undertake this work.

In order to complete this assignment, the working group on ministry:

- consulted with the wider church through a draft statement on ministry (2010), 150 responses
- hosted a symposium "The Future of Ministry in the United Church Canada" in cooperation with the Annual Theology Conference, Queen's School of Religion, October 2011, Kingston, ON
- consulted on several occasions with General Council Executive Permanent Committee, Ministry and Employment Services.

The committee offers for consideration the proposal titled "Statement on Ministry in The United Church of Canada (2012)."

Because of what the committee heard in these consultations regarding the evolution of the practice of ministry and education for leadership, we offer the following proposals for consideration:

- a proposal to engage the church in a study of the theological and functional implications of “local ordination” for designated lay ministers serving in pastoral ministry role.
- a proposal to direct the Executive of General Council to encourage the emergence of regional team models of congregational ministries.

### **From the Executive of General Council**

1) In November 2008, the Executive of General Council referred to the Theology and Faith Committee correspondence from Affirm United/S’affirmer ensemble:

to study the implications of a new line to *A New Creed*, specifically “to honour diversity in human form” (to follow “to live with respect in creation”) and report to GCE.

The committee met with representatives of Affirm United/S’affirmer ensemble to study theological and practical implications of adding a new line to *A New Creed*. Dialogue on various issues was informative for both groups and included the topic of theology of creation as inclusive of human diversity. Correspondence and a draft report were sent to Affirm United/S’affirmer ensemble in April 2010. Subsequently Affirm United/S’affirmer ensemble consulted with several different groups (French, Aboriginal and intercultural) with the general response that they felt that they were already included within *A New Creed* and did not see any reason to change the wording.

2) At the March 2009 meeting of the Executive of the General Council, the Task Group on Intercultural Ministries 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.

A beginning point for the committee was to consult with the wider church. Using the mail out package for the 85th Anniversary of The United Church of Canada the committee sought responses to the questions: “How do you as an individual, congregation, or ministry of the United Church experience being one body? In other words, what bonds us together as The United Church of Canada?”

At the same time, the committee discerned the need for an even more encompassing work on the ecclesiology of the United Church. As many decisions have been taken in our transitional times, and as the question of our church identity is one of the top priorities in the search for common ground and connexion, theological grounding is essential. The committee offers for consideration by General Council 41 2012 its full report titled “A Church with Purpose: Towards an Ecclesiology for The United Church of Canada in the 21st Century” and a proposal to receive the report and to direct action on use of theological principles found in the report.

### 3) Middle East Theological Working Group

Two members of the committee accompanied the Executive of General Council Working Group on Middle East Policy on a visit to the Middle East in February 2011, and produced a report to assist the Working Group. Of particular ongoing interest to the committee is theology of land.

### **Interchurch and Interfaith Relations**

The dialogue and relationships developed in our interchurch and interfaith relationships live out our belief that the Spirit of God is at work in many different faith communities, and demonstrate our work with people of faith on matters of justice, peace and human dignity. The committee participates in and has oversight in the following areas.

#### 1) United Church-Hindu Relations Today

One member of the committee and three named through the General Council Nominations are in the process of developing a resource and proposed policy statement on the relationship of The United Church of Canada to Hinduism in the Canadian context (resource modeled on two previous documents: “Bearing Faithful Witness” United Church –Jewish Relations Today and “That We May Know Each Other” United Church-Muslim Relations Today)

#### 2) Dialogues, programs and organizations

Through representatives elected through the General Council Nominations, as well as staff involvement, the United Church participates in national and global interchurch and interfaith dialogues, programs and organizations as part of our commitment to whole world ecumenism. During the past triennium this ecumenical engagement has involved more than 35 national elected members, as well as numerous United Church people who work in local and regional interchurch and interfaith projects, networks and organizations. The Committee has received reports from delegates and provided support for:

Anglican–United Church Dialogue

Roman Catholic–United Church Dialogue

Ecumenical Shared Ministries Task Group

Canadian Council of Churches (Governing Board, Commission on Faith and Witness, Commission on Justice and Peace, and 6 Reference Groups and Committees)

Canadian Centre for Ecumenism

Canadian Christian Jewish Consultation

National Muslim Christian Liaison Committee

Religions for Peace

North American Interfaith Network

World Council of Churches (Central Committee, Faith and Order Commission, Commission of the Churches on International Affairs, International Ecumenical Peace Convocation)

World Communion of Reformed Churches

Caribbean and North American Council of the World Communion of Reformed Churches

World Methodist Council

Parliament of the World's Religions

Significant additional interchurch and interfaith engagement is supported through the Partners in Mission Unit of the General Council.

## Symposia

In its continuing effort to engage the wider church in reflection on current issues, the committee held its second symposium titled “The Future of Ministry in The United Church of Canada” during the Annual Theology Conference 2011 in cooperation with Queen’s School of Religion. Interest in this timely topic generated over fifty submissions of which fourteen were chosen for presentation at the conference. Those not chosen for presentation at the conference were invited to submit their presentations in writing for use by the Committee.

Judging by the high attendance, quality of presentations, animation and breadth of discussion the committee will continue to pursue a timely topic for reflection by the church in this manner. Plans are underway to offer a third symposium in the coming triennium.

The common focus of the symposia is exploration of how power is understood and finds expression in the governance, leadership, structures and processes of the church and the theological discourse that surrounds all of these areas. What are the myths around power that are operative within the church? How is power being exercised? How might it be in a reformed church? Because church and society has been inseparably linked in United Church history, how does the church’s understanding and practice of power involve and engage the world?

As a framework for the symposia, the following areas of reflection were named:

1. Mission and Power. How does power function in the practice of Christian mission?
2. UCC 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. Interfaith Relations. How does the church move beyond theologies of exclusion for the sake of the healing of the world?
5. Right Relations with First Nations Peoples. How might the power (and understanding of 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. What theological insights on power can help us articulate faithful models of leadership today?
8. Ecological crisis. Is there a *kairos* moment in the threat of global ecological disaster that interconnects all aspects of reflections on power?

## What difference does this all make?

Discussion and decisions around the proposals that the committee is offering for consideration will have an impact on the life of the United Church. It is necessary to grapple with foundational questions on the nature and purpose of the United Church, and how it provides educated leadership for ministry across a national intercultural church within a multi-faith world. In our work during the triennium we have sought to discern the theological foundation on which our church can provide for its evolving ministry.

It is timely to undertake reflection on the nature and purpose of the United Church. Arising from our response to the document, “The Nature and Mission of the Church” (World Council of Churches), as well as from listening to other voices in discerning questions on our identity and connexion, we have been moved to reflect on our ecclesiology.

By affirmation of our Reformed tradition, we are “re-formed and always being re-formed, according to the Word of God.” We do our theological reflection in affirmation of a living God, “God, who has created and is creating” (A New Creed), and in a world and church that are evolving organisms with evolving structures. With the reports and the proposals the committee is bringing forward, we seek to make a contribution to these evolving structures for ministry in our time and for our church’s identity. We hope that these documents will provide the foundation for flexible theologically-grounded structures that can carry the church into its future.

Our belief in the transforming love of God in Christ always moves us beyond the moment to a new vision. Grounding ourselves in scripture and the Word, we find the story of the early church in its challenges of evolving society and their impact. Their story is our story. We hear the Word through the prophet Isaiah “behold I am doing a new thing, can you see it now?” And through the prophet Micah we hear the Word “do justice, show mercy, and walk humbly with your God.”

We also know that we are not the agents of our own reform. We believe that we are the recipients of the activity of the Holy Spirit.

“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.”  
(Theology and Faith Committee, Conciliarity and General Council Governance Structure, 2007)

### **Courtesies to Staff**

The committee wishes to extend generous appreciation for support and guidance to staff members, Gail Allan, Bruce Gregersen, Sarah Bernath and Jamie Wilder.

Respectfully submitted:

Arlyce Schiebout, Chairperson  
Aruna Alexander  
Jordan Cantwell  
Laurelle Callaghan  
James Christie  
Jill Curd  
Denise Davis-Taylor

Eloi Gunn  
Loraine MacKenzie-Shepherd  
Melody McKellar  
Barry Morris  
Angelika Piché  
Tracy Trothen

## TICIF ECCLESIOLOGY REPORT

**Origin: The Theology and Inter-Church Inter-Faith Committee**

### **A Church with Purpose: Towards an Ecclesiology for The United Church of Canada in the 21st Century**

“We sing of a church  
 seeking to continue the story of Jesus  
 by embodying Christ’s presence in the world.  
 We are called together by Christ  
 as a community of broken but hopeful believers,  
 loving what he loved,  
 living what he taught,  
 striving to be faithful servants of God  
 in our time and place.  
 Our ancestors in faith  
 bequeath to us experiences of their faithful living;  
 upon their lives our lives are built.  
 Our living of the gospel makes us a part of this communion of saints,  
 experiencing the fulfillment of God’s reign  
 even as we actively anticipate a new heaven and a new earth.

The church has not always lived up to its vision.  
 It requires the Spirit to reorient it,  
 helping it to live an emerging faith while honouring tradition,  
 challenging it to live by grace rather than entitlement,  
 for we are called to be a blessing to the earth.

We sing of God’s good news lived out,  
 a church with purpose:  
 faith nurtured and hearts comforted,  
 gifts shared for the good of all,  
 resistance 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 sing of God’s mission.” *A Song of Faith* 2006

These words from *A Song of Faith* represent the most recent articulation of the ecclesiology of The United Church of Canada. Ecclesiology can be defined as theological reflection on the nature and mission of the church – “a statement about where Christians are in the world, who

they sit with, and what they affirm and challenge.”<sup>1</sup> Ecclesiology is a practice through which “the church rethinks the meaning of its self-understanding as a community of Jesus Christ in every changing circumstance.”<sup>2</sup> Questions of ecclesiology often surface in times when the church and/or the society in which we minister are undergoing great change. Thus we are not alone in the struggle to understand and claim an identity and mission which is “timely and contextual.” Other denominations are asking these questions; they are also being addressed ecumenically through the Faith and Order Commission of the World Council of Churches.<sup>3</sup> As *A Song of Faith* reminds us: “The church has not always lived up to its vision. It requires the Spirit to reorient it.”

In 2009, when the World Council of Churches invited member churches to respond to a Faith and Order Study on the Nature and Mission of the Church, the Theology and Inter-Church Inter-Faith Committee told the WCC that “these discussions have helped us to identify a need for work within our denomination that will lead to a more clear articulation of our own ecclesiology.” In the months since this response was submitted, and especially as people in various courts and committees have engaged in preparation for the 41<sup>st</sup> General Council, the urgency of such an articulation has been reiterated from many directions.

In 2009, the Task Group on Intercultural Ministries requested that work be done on the “core values” of the church. The Task Group request came from an awareness that the changes required by the church to fully embrace an intercultural vision must be considered in the context of what aspects of the identity of the church were non-negotiable, in other words, were core commitments around which an intercultural identity must be constructed. The Executive of General Council requested that the Theology and Inter-Church Inter-Faith Committee undertake this work. The Committee recognized that it was closely related to the ongoing study of ecclesiology.

The Permanent Committee on Programs documents, “A Justice Seeking/ Justice Living Church,” and the Intercultural Task Group report “Intercultural Ministries: Living into Transformation” offer a vision of the church as an intercultural, mutually transformative, equitable, justice-seeking and justice-living community. To do so is in itself an ecclesiological statement, but it demands also a deeper analysis of the connections between ecclesiology and ethics.

The experiences of community ministries, and questions of how to be about collaboration with partners in civil society, brought issues of ecclesiology to the fore in the Canadian partnerships review. The meaning of ministry of the whole people of God and the particular challenges of defining and sustaining creative and effective ministry leadership for the future can only be answered in the light of our understanding of the nature and mission of the church. Each of these issues and numerous others present challenges and opportunities to name and claim the identity and mission of The United Church of Canada as one Christian denomination in God’s world.

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1 Chris Budden, *Following Jesus in Invaded Space: Doing Theology on Aboriginal Land* (Eugene, OR: Pickwick Publications, 2009), 133.

2 Letty M. Russell, “Ecclesiology,” in *Dictionary of Feminist Theologies*, ed. Letty M. Russell and J. Shannon Clarkson (Louisville: Westminster John Knox Press, 1996), 78-79.

3 Eg. *Called to Love and Praise: The Nature of the Christian Church in Methodist Experience and Practice*, Conference Statement of the British Methodist Church, 1999; World Council of Churches, *The Nature and Mission of the Church: A Stage on the Way to a Common Statement. Faith and Order Paper 198* (Geneva: World Council of Churches, 2005).

The United Church of Canada has great strengths: our faith, open to discipleship in Christ, rather than doctrinal rigidity; our pioneering work in “*whole world ecumenism*”, and our ecumenical and inter-religious relationships which have emerged from our embracing of that envelope-pushing vision; our material resources, still considerable; and our heritage, determined still to “seek justice and resist evil.” Nevertheless, in this century The United Church of Canada is facing new realities on every front.

We experience the world as increasingly plural. The motto of the 1910 Edinburgh Missionary Conference, “the world for Christ in our time” no longer reflects our understanding of the mission of the church. The religious reality of humanity is vibrant in myriad expressions, and the winds of the Spirit are sweeping cobwebs from every corner of the whole household of God. As a society we seek ways to build real respect and counter the barriers created by fear of those who are different. As a church we seek ways to open ourselves to transformation as truly intercultural communities also deeply engaged in interfaith dialogue and action.

Social commentators such as Reginald Bibby tell us that while religion continues as a force in Canada, the future for the “historic reformed churches” is uncertain.<sup>4</sup> Many who are young and alienated from a world of “political oppression, economic exploitation, and religious legitimization”<sup>5</sup> can find no relevance in organized faith communities, despite evidence of a search for spiritual nurture.

As we encounter these changes in the wider society, our interior life as a church is also in some turmoil. As membership and revenues fall and costs rise, we are challenged to maintain the integrated vision of stewardship represented by the Mission and Service Fund, and the struggle of diminished resources impacts every sphere of the church. In part, this funding crisis is linked to an apparent decrease in our sense of a common mission as a national denomination. At the same time, national courts and committees affirm the empowerment of congregations as the primary vehicle to engage in a mission and vision that is shared across the denomination. However, for many individuals and congregations, their primary identification is not with the national church, but with a locally engaged and funded mission and ministry, which may have only a peripheral relationship with the priorities, partnerships and policy decisions of the national denomination. The resulting disconnect leads to significant questions about what it means to claim membership in this national denomination: The United Church of Canada.

The challenges before us are also apparent in our structures and leadership. With fewer people to draw on, congregations, presbyteries and conferences struggle to find energy and commitment for the shared tasks of our conciliar structure. Courts of the church seem increasingly ill-informed as to their role, function and authority, and decisions appear to many to be made by default. Meetings which once offered a space for learning and community-building, as well as decision-making, have become shorter and less frequent. Questions are raised about the formation of future leadership (lay and ordered). What creative and empowering possibilities will be found for ministry in these changing contexts?

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4 Reginald Bibby, *Beyond the Gods and Back: Religion's Demise and Rise and Why it Matters* (Lethbridge, AB : Project Canada Books, 2011)

5 Marcus J. Borg and John Dominic Crossan, *The Last Week: The Day-By-Day Account of Jesus's Final Week in Jerusalem* (San Francisco : HarperSanFrancisco, 2006).

Some fear that The United Church of Canada is in danger of drifting into a church we do not recognize and do not wish to become. And yet, there is considerable evidence that there exists in parallel with these worrisome trends a strong core of people, experiences, attitudes, visions, and hope, with the potential to build a vibrant and faith-filled community into the future. In a variety of places – face to face or in social networks – people do gather to give expression to their understanding of what it means to be a church with purpose: Edge, More Franchises, Turn, Rendez-vous, Epiphany Explorations, Wonder Café, Behold!, Worship Matters, National Aboriginal Spiritual Gathering, Affirm United, Journeys of Black Peoples ... The recent identity survey shows the majority of respondents as long-term members with strong connection to the United Church, who are committed to offer time and resources to their local congregation, and to support the national and global work of the church.

It is the task of a study on ecclesiology to give shape to this potential, not by ignoring the dilemmas and fears, but by articulating key questions about what it means to be church in the present age; by pointing to resources in our heritage that can give guidance for the future; and by engaging with scripture, tradition and current scholarship to develop a theological grounding for the community of faith we are called to be for the sake of God's mission in our world today.

A challenge frequently offered The United Church of Canada is that we have no “theology.” Our response is that the United Church is not so much concerned with having a theology, but rather with doing theology.<sup>6</sup> Similarly, we are not persuaded that The United Church of Canada, in these early years of the twenty-first century requires a new ecclesiology, but rather to live the ecclesiology in which it was founded, is grounded and in which it continues to evolve. However, we are of one mind that it is important to articulate our ecclesiology in every generation. Idioms change. Circumstances evolve. People forget. Therefore, we offer this document as a tool for “memory, dreams and reflections.”<sup>7</sup> It is not intended as the final product of our work on ecclesiology.

Our starting point for this report has been The United Church's four “statements of faith.” Each statement articulates an ecclesiology for the generation from which it emerged and to which it spoke: The Basis of Union, 1925; Statement of Faith, 1940; A New Creed, 1969; and A Song of Faith, 2006.

We have discerned five themes arising from these statements of faith:

1. The church is not ours but God's through Christ.
2. The United Church of Canada is governed by scripture and secondly by contextually expressed doctrine.
3. The United Church of Canada is an expression of universal church.
4. All ecclesiology in The United Church of Canada is provisional.
5. The United Church of Canada seeks to act in solidarity with God's mission which is greater than the church and includes people of other faiths and no specific faith.

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6 See Michael Bourgeois, “Awash in Theology: Issues in Theology in The United Church of Canada” in *The United Church of Canada: A History* ed. Don Schweitzer (Waterloo: Wilfrid Laurier University Press, 2012).

7 Carl Jung, *Memories, Dreams, Reflections*, recorded and edited by Aniela Jaffé. (New York: Pantheon Books, 1973, Rev. ed.)

Attending to these themes, and guided by the principles of the “Wesleyan Quadrilateral,”<sup>8</sup> we have wrestled with Scripture, searched our history, recalled our tradition and employed our reason to weave several stories of who we are as a church: a narrative ecclesiology.

*Let us tell you about . . . us . . .*

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**Let us tell you a story about a church that is a community willing to follow Christ into the unknown and uncertain, no matter how afraid we are.**

### **The Biblical Story**

#### **Matthew 14: 22-33 Jesus walks on the water – with Peter.**

After feeding a great crowd with but 5 loaves and 2 fish, Jesus sends his disciples off on the seas of Galilee. Using his authority, he dismisses the crowd; retires to a mountaintop to pray and as dawn breaks, walks across the sea to his friends in their storm tossed boat. Afraid of this apparition, they cry out. Jesus answers and Peter asks for permission to join Jesus on the water. He joins Jesus, but faith deserts him and he is upheld from the depths only by the touch of Jesus’ hand. Peter and Jesus climb into the boat.

#### **Philippians 2:1-13 God incarnate.**

The first Christians were convinced that in Jesus they had met the God of Israel in the flesh – as one of them. Paul recounts an already established tradition in the shape of a hymn: that Jesus, one with God, has poured himself into a human vessel that we might be confident of God’s love for us, and reminds his readers that in the same way God is in us through Christ, working in us to achieve our redemption.

#### **John 18: 10-11 Jesus is arrested in the garden of Gethsemane.**

When the temple authorities and Syrian irregulars arrive to arrest Jesus, Peter draws a short sword and shears off the ear of Malchus, a servant of the High Priest. But Jesus heals Malchus’ wound and rebukes Peter, observing that if defence was the order of the day, God would have sent 12,000 angels to his rescue.

### **A church that tells these stories looks like:**

When Ken Gallinger, long-time minister, writer and broadcaster tells this story he reminds his listeners that the heady moment on the waves with Jesus was a promise of things to come, not a pattern for daily life. Peter and Jesus get back into the leaky, storm battered little fishing boat for, frail and imperfect as the boat was and as the Christian church is, yet still the church is one of the vessels God chooses to fulfill God’s mission, and our place is aboard.

The Very Reverend Bill Phipps was accused by the editorial board of the Ottawa Citizen in the autumn of 1997 of having denied the divinity of Christ. What the moderator professed, echoing Philippians, was that in Jesus, we see all of God that may be poured into a human being.

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<sup>8</sup> The Wesleyan Quadrilateral refers to John Wesley’s model for understanding religious authority, which affirms the interdependence of scripture, tradition, reason and experience for engaging in theological reflection.

The late Katharine Hockin, United Church missionary and theologian, when reminded of Jesus' arrest and how we are not meant to defend Jesus, but to follow him, observed that we are to follow Jesus into dialogue with the other and with the whole world.

*A Song of Faith* testifies to our understanding of Jesus as the one in whose “life, teaching, and self-offering, God empowers us to live in love.” Affirming that the Risen Christ is “present to us and the source of our hope,” we celebrate Jesus as the “transformation of our lives” and seek to be a church continuing his story and embodying Christ’s presence in the world.

A church that tells these stories does not hold Christology – the doctrine of Christ – to be a static description; but rather a living and vital relationship with the risen Christ. For it is through Christ that Christians have come to know the God of Israel, and to be a vessel put to the service of God’s mission, leaving safe harbours and venturing into the deep and uncharted waters of the future.

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**Let us tell you a story about a church unafraid of heartbreak, confession, humility and transformation.**

### **The Biblical Story**

#### **Mark 7:24-31, Matthew 15: 21-28**

A Syrophoenician (Canaanite) woman, a Gentile, a woman of another culture and another faith, approaches and challenges Jesus on the rules about social status inherent in his teaching. He listens, with grace and humility and in some translations, humour. He is transformed in that moment by that challenge and acts in God’s mission, not limited by the social structure of his time, to include the “other.” The woman leaves, there is no further mention of her, other than the report that she received God’s grace. The story is not about the woman – it does not matter if she says thank you or converts to his teachings – the story is about the challenge by the other and the transformation of all the participants through God’s grace.

#### **A church that tells this story looks like:**

Rev. Neil Wallace recalls a night during “the Oka Crisis” in the summer of 1990 when “a group of ministers from different denominations waited for clearance from the military to proceed to Oka, and cross the military and Native check-points to meet with the Warriors behind the barricades. From the beginning of the crisis, The United Church of Canada was present in both Kanasatake and Kanawake because our church has a congregation in each of these Native communities. Among those waiting on this particular night was the newly-elected Moderator, the Right Rev. Walter Farquharson. “I remember going through the different check-points and body searches and finally arriving at the Warrior command post. One of the Warrior leaders gave us some instructions about what we should do if army and Mohawks exchanged gunfire. How does one describe or process such a moment? In so many ways it seemed surreal. Yet, somewhere deep within me, I knew that this is where we needed to be as a church ... on the dangerous side of the barricade.”

In 1986, responding with rigorous honesty to the challenge of a group previously viewed as the “other”, the United Church was transformed and, operating in grace and humility, offered an

Apology to First Nations Peoples. The Apology was acknowledged but not accepted. In 1998 a further and more specific apology was offered with regard to the United Church's complicity with residential schools. This story is not about the First Nations People alone....it is about a church that was transformed and learned patience and the need for action in areas of social justice and not just words. This is the nature of our church.

In 2008 a General Council Task Group on Aboriginal/Non-Aboriginal Spiritualities produced a dialogue planning tool, *Circle and Cross* – a hands-on, meant-to-be-used tool for congregations and congregants of the United Church to explore their ability to deeply listen and be rigorously honest, humble and graceful in attempting to transform in response to the challenge of the “other.”

A church that tells this story continues to accept that ecclesiology is fluid and changing, expresses the universal Church and seeks transformation above and beyond acceptance or tolerance of the other. A church that looks like this is not bound by present-day status or convention. A church that tells this story sees sin as corporate as well as individual. Therefore, in the face of sin, believers must **act** as members of a whole community as well as individually. Sin is defined fundamentally as *a breaking of relationship with God and with one another*.

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**Let us tell you a story about a church honouring the plurality of creation, accepting it as gift, responding differently but faithfully.**

### **The Biblical Story**

#### **Ephesians 1:5-4:6**

A Christian intercultural congregation is being addressed. They are seeking new ways to be community together that honour their many differences. They bring with them their understanding and experiences of in-group, out-group dynamics, their values, their memories, their resistances. They hear they are adopted as God's children. They hear the Apostle Paul declaring them fellow citizens with all other believers and members of God's household.

Due to the socio-cultural situation in Ephesus, some members have lost their social connections and status. Paul reminds them that they are never lost in Christ. They are building in a new way, bringing their past and present wisdom. Together, in faith, hope and love they will build a “holy temple.”

#### **Galatians 3:27-28**

Yet another congregation is coping with diverse perspectives. Here the Spirit of Christ is given priority over their oppositional, in-group/out-group, powerful/powerless, dominant/subordinate understanding of relationships. Paul reminds them of their new situation as baptized persons who are called to live in deeper spiritual understanding with regard to human relations, patterns of interaction, attitudes and behaviour. The former ways are no longer acceptable. Theirs is now a shared world with a new moral vision.

**A church that tells these stories looks like:**

While working on a theological statement, members of the church's Ethnic Ministries Task Group told stories that included experiences of racism, cultural and religious imperialism, being excluded from leadership, property and resources, and pressure toward assimilation, segregation, and rejection. During the 1970's and '80's closer attention to the needs and struggles of ethnic minority congregations led to the development of the Ethnic Ministries Working Unit. "That All May Be One: Policy Statement on Anti-Racism" was presented to the 38th General Council in 2000. It named racism as a sin present in our society and in our church, and called the church to organize for diversity with resources and programs supporting work toward racial justice. The statement was offered as a "basis for the creation of a church where all are welcome, where all feel welcome, and where diversity is as natural as breathing."

The 39<sup>th</sup> General Council of The United Church of Canada (2006) committed itself to "becoming an intercultural church... 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." Seven touchstones developed by the Task Group on Intercultural Ministries inform the implementation of this affirmation.

Recognizing that *God makes all things new*, an intercultural church honours both the generational histories of Canadian immigration and the birth histories of individuals. The United Church accepts diverse Christian expressions and interpretations brought from "homeland" churches to Canada. Further, it remains pastorally sensitive to the fact that new Canadians sometimes experience "double colonization:" some have been victimized by colonizers in their country of origin and now live in a land that was also colonized. A church that hears this story shares their pain in solidarity and walks with them on the road to reconciliation and transformation.

Affirming *the ongoing inspiration of scripture*, an intercultural church uplifts an intercultural interpretation of scripture and its method. Remembering that we are created in the image of God, an intercultural church upholds *the inherent, God-created equality of all*. Mutual regard is embedded in the church's understanding of God's identity, character and intervening action. This church humbly remembers the words it spoke during the first apology to Aboriginal peoples in Canada – "we tried to make you in our image." Understanding Canadian intercultural histories, and United Church intercultural realities, it trains its leaders to think, interpret and act interculturally.

An intercultural church discovers *the living presence of Jesus of Nazareth among us*, while acknowledging his Jewish identity and cultural context. Through him all Christians begin their intercultural relationship. Affirming that *the Holy Spirit animates all of life*, this church builds a new table for communion in the Spirit. Culturally diverse Christians gathered around it are commissioned to bear witness in a pluralistic Canadian context. As at Pentecost, no one is required to give up their cultural identity or language; rather, individual identities are left in place but unified in a larger expression of humanity.

An intercultural church seeks to live as *a people gathered by the Spirit, together in grace and brokenness, giving witness to the hope that is in us*. It is diverse and interdependent, valuing the spiritual wisdom of all members and adherents. Honouring God's grace within them, the church leads its members beyond mere "tolerance" towards the grace of mutual "respect." It highlights global partnerships which expand our perceptions of created diversity through dialogue and action. *The realms of intercultural reality, both seen and unseen*, are manifested at God's table. Bread is broken. Our eyes are opened – Christ is with us!

A church shaped by these touchstones knows God's creating and transforming action as pluralistic and intercultural. Within the United Church's ethos of justice, what is good for human welfare will now be interpreted interculturally. This church is self-critical about history and the power dynamics among us, recognizing that difference in our society and church continues to mean inequities in wealth and power. The church challenges this injustice and works to build right relations that uphold the beauty and dignity of difference, which is cherished as a resource for learning, wisdom and transformation.

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**Let us tell you a story about a church mending the world together with other households of faith.**

### **The Biblical Story**

**Psalm 24:1** "The earth is the Lord's and all that is in it, the world and they who dwell therein." "We hold that the world is at the centre of God's concern...God works at the beginning and the ending of each day for the mending of creation." (*Mending the World*)

**Acts 17:26-27** God made from one every nation of humankind.... that they should seek God. In Athens, Paul encountered many people of a faith other than the one he professed. Instead of rejecting them, he intentionally engaged them by learning what their faith was about and offered a new perspective on the universal God, creator of all.

### **A church that tells these stories looks like:**

People of different faiths formed the Edmonton Interfaith Centre for Education and Action in 1995. United Church people came together with people from other faiths and denominations to form this centre. It has worked with the city of Edmonton to initiate ceremonies, events and actions to celebrate and bring together people of the different faith communities.

United Church people together with other Canadian faith leaders wrote a *Canadian Interfaith Call for Leadership and Action on Climate Change*. It was presented to the government of Canada prior to the 17th Conference of the Parties to the United Nations Framework Convention on Climate Change (COP17) in South Africa in December 2011.

In the Middle East the United Church has been working with Palestinian – both Muslim and Christian – and Jewish groups to promote peace through justice. Partners, including the Jerusalem Center for Women and Sabeel Ecumenical Liberation Theology Center, offer leadership in understanding the history and impact of the Occupation on all faith communities in

the region, and guidance for United Church members seeking to act in solidarity with people in the Middle East.

Since 1936 the United Church has been committed to living respectfully with people of different religions. In 1966 the Report of the Commission on World Mission stated that “God is creatively and redemptively at work in the religious life of all mankind (sic).” This denomination-shaping statement has led the United Church to an irrevocable commitment to interfaith dialogue and action. This commitment has been expressed in the documents: *Mending the World: An Ecumenical Vision for Healing and Reconciliation*; *Bearing Faithful Witness: Jewish–United Church Relations Today*; and *That We May Know Each Other: Muslim–United Church Relations Today*.

*Mending the World* affirms that the United Church participates in whole world ecumenism which “makes common cause with individuals and institutions of good will who are committed to compassion, peace and justice in the world.” Claiming both the integrity of its own identity and the importance of relationship with “the other” (who are also God’s own), the church is committed to grow in self-understanding through closer dialogue with, openness to and respect for other religions. The United Church is challenged to join with people of different faiths in exploring new ways of understanding each other for the sake of the well-being of our world.

In *Bearing Faithful Witness*, the United Church acknowledged a history of anti-Judaism in Christian biblical interpretation, theology and action and affirms the significance of Judaism as at once a religion, a people, and a covenant community. In *That We May Know Each Other*, the church acknowledged a history of hostility and misunderstanding between Christians and Muslims and recognized Islam as in essence a religion of peace, mercy, justice, and compassion. In both these documents members of the United Church are urged to join with neighbours of different faiths to seek justice and resist evil for the sake of mending the world.

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**Let us tell you a story about a church that participates in God’s mission as part of a global neighbourhood of justice-seeking friends.**

### **Biblical Story**

#### **Isaiah 58:6-9, Acts 2:44-45**

The prophet Isaiah reminds us that acts of justice done in partnership will bring about healing for all. The acts of praise God chooses for the sake of mending the world are to loose bonds of injustice, to break yokes of oppression, to bring liberation, and to share resources toward ending poverty, hunger and homelessness. The book of Acts records the efforts of the early church to live from this vision:

“All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need.”

#### **A church that tells these stories looks like:**

In June 2008, more than 60 representatives of The United Church of Canada, global partners from 15 countries, and sister churches and other organizations in Canada, gathered for a consultation on partnership for God’s mission in the world today. The context for their

deliberations was empire – the interconnected systems and forces of domination that oppress people and threaten all of creation. As participants shared stories of the impact of empire in their contexts, and responded to policy proposals coming from the United Church’s Justice, Global and Ecumenical Relations (now Partners in Mission) Unit, they also demonstrated the solidarity of partnership in the process of the meeting. Visits to sites of justice work in Toronto invited mutual sharing of experience and insight. During the meeting, participants reached out to partners in Zimbabwe, with a letter offering prayers for the resolution of the country’s political and economic crisis, after the arrest of several Student Christian Movement leaders. Reflecting on the resistance struggles of people around the world, Ajit Muricken of Vikas Adhyayan Kendra in India said: “When you think of the pain and suffering of others, take it as your own. We must stand in partnership with people who are in the field.”

For many years The United Church of Canada has affirmed participation in God’s mission in the world as “partnership.” While early expressions of mission focused primarily on the sending of personnel to serve social, medical, education and religious needs of people overseas, a more recent focus on sharing financial resources is now placed in the context of an emphasis on working *with* partners struggling for systemic justice and social transformation.

A 1988 statement spoke of partnership as “becoming involved with others in God’s mission for wholeness of life especially on behalf of the poor and powerless. “It affirmed that “partnership brings people together in community for mutual empowerment through the sharing of gifts, recognized as gifts freely given by God for the benefit of all, not possessions which some may control. We need the gifts our partners can share with us.” In 2008, after an in-depth review of partnership in the context of empire, the General Council Executive approved a “Statement and Affirmations on Global Partnership,” with 10 guiding principles. These included the affirmation that right relations are at the heart of God’s mission, that global partnerships are lived expressions of right relationships, and that God’s mission is meant to be undertaken in partnership. The principles also call for resistance to principalities and powers, humility and critical self-reflection, upholding both justice and charity, resource-sharing that reflects a commitment to shared power and a commitment to ecological justice. Partnership involves the whole church, as well as relationships with people of other faiths and beliefs.

Currently, the church is reviewing partnership in the Canadian context. The report from this review offers principles for the practice of partnership in Canada. These include the call to an incarnational ministry that involves the whole church. Such partnerships require a willingness to risk, and to confront with courage, principalities and powers. Imaging Jesus as a border-walker, the review pictures the church as a place of intersection where we are challenged to collaborate with diverse people and communities for the sake of justice, healing and wholeness.

A church that tells this story holds practices of right relation, partnership and mending the world as fundamental to its participation in God’s mission. This church is open to being challenged, inspired and transformed by partnerships with those in Canada and overseas who live closer to the margins of empire. It understands itself as part of an interdependent web of life-in-relation, valuing mutuality, accountability, advocacy, and the sharing of resources and information.

**Let us tell you a story about a church seeking to live in but not of the world of empire and to participate in an economy of grace.**

**Biblical Story**

**Romans 12:2** Be not of the world but in it...but be transformed by the renewing of your mind. In the midst of the Roman Empire early Christian communities, scattered, if not already underground, grasped the summons to steadfast faithfulness, and “faithful public witness.” No doubt, this was risk-filled, and as more than one guerrilla leader has cautioned, constant vigilance and constant mistrust of authorities was necessary. Kasemann notes that: “service of creation and conformity to the world are not same thing... To ask what pleases God ... stands dialectically opposed both to the idolizing of the world and to its despising, both to seeking the world and fleeing it.”<sup>9</sup> As the church engages with the world, it is also being transformed. Such a transformation is to “be enlarged in your vision and affections, so that you might better discern what the divine governance enables and requires you to be and to do, what are your appropriate relations to God.”<sup>10</sup>

**Mark 8: 1-10** Jesus is speaking to a crowd of 4000 gathered over mealtime. It becomes apparent that there is not enough food, 7 loaves and a few fishes. Miraculously, after the blessing the crowd is fed, with food to spare. A church that believes in the economy of grace recognises that in the grace of Jesus there was abundance, the 4000 fed each other, shared in their wealth, and all were satisfied.

**The church that tells these stories looks like:**

During the fall of 2011 people around the world raised a cry of resistance against the inequities of wealth and power that are the effects of empire today, as they were in Jesus’ time. For some Christians, participation in the Occupy movement was a way of living faithfully in the midst of empire. In Toronto, United Church members became part of a group of Occupy chaplains, and offered a weekly vigil that included communion, recalling these words by past Moderator David Giuliano on the radical grace of the sacraments: “When we celebrate communion we join in challenging an empire of exclusion. In the midst of a world that values some lives more than others, where some are hungry while others eat, where some have places of honour and others places of shame, we enact a table where all are cherished and fed. Communion is a Christian response to empire. We do it in remembrance of One who came practising a feast and world of open commensality.”<sup>11</sup>

The document “Living Faithfully in the Midst of Empire” (2006) calls upon us to examine our participation in the market economy and to act in revolutionary ways to counter its pervasive and insidious claim on power and substance in this world. The document draws on the 2001 statement, “To Seek Justice and Resist Evil”: Towards a Global Economy for All God’s People”

<sup>9</sup> Ernst Käsemann, *Commentary on Romans*, translated and edited by Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980), 331.

<sup>10</sup> James M. Gustafson, *Ethics from a Theocentric Perspective, Vol. 1: “Theology and Ethics”* (Chicago: University of Chicago Press, 1981), 327f.

<sup>11</sup> David Giuliano, “Declaring our Citizenship: Through Baptism and Communion We Model the Alternative Empire of God,” *Mandate*, Special Edition, May 2007, 17.

and comes out of the United Church's longstanding commitment to, and history of working for, social justice.

As a result of the Empire report, congregations have been invited into a "Covenant for Life in Creation." The covenant calls for participation in an economy of grace, celebrating abundance, mutuality, and equitable distribution of wealth. "We embrace God's reign of liberation and compassion [in] how we make decisions as a community, [in] how we share the gifts and resources we have been given, [in] how we share our faith among ourselves with adults children and youth, [in] how we live out God's good news in the world."

A church that is "in the world but not of the world" – a world co-opted by the market economy – is marginal and revolutionary. It is committed "to choose life and resist empire, to create sustainable alternatives for the common good, to form wholistic relationships and communities of joy and justice, to enact daring discipleship and mutuality on the sacred earth." A church willing to call from within and without the margins of empire follows Jesus' call to create radically faithful communities, especially in the market place.

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### **Let us tell you a story about a church reflecting on ecclesiology as part of a global family of churches**

In response to the World Council of Churches Study on the Nature and Mission of the Church, the Theology and Inter-Church Inter-Faith Committee wrote: "the church is Christ's body. It is one, holy, catholic, and apostolic community created by God. We are the church. On the other hand, we are continually called into being the church through particular actions. Typically we do theology contextually in the United Church, which means our understanding of church evolves out of our lived experience of it and it is always linked to purpose and action."

The stories we have told reflect and enlarge upon themes that have emerged in our statements of faith and bring out other ways of thinking about being church. In every age and often at points of apparent crisis in the existence of the church, theologians have offered insights that might provoke among Christians both recall of the stories and traditions of the Christian community, and discernment toward new ways of being church in the world. We offer just a sampling of that work as an invitation into a further process of interpreting our stories. Included are both voices that have shaped theology from the experience of the European tradition in the 20<sup>th</sup> century, as well as newer voices challenging us to a wider view of church through perspectives of those who have often spoken from the margins.

The theologies and understandings of the church presented by scholars will always reflect their own identities, cultural contexts and political interests.<sup>12</sup> As we read these voices of theological reflection, as we appreciate the images they evoke, we are encouraged to ask: *Do these theologies resonate with the church we see in local congregations, and in our regional and national structures? Is this a model of church that empowers us to continue our stories of seeking justice, resisting evil, and living with respect in creation? What guidance do these images of church offer for our practices of faith? Can these theologies help to bring the vision*

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12 Loraine MacKenzie Shepherd, "Church of the Margins: A Call to Solidarity," in *Intersecting Voices: Critical Theologies in a Land of Diversity*, ed. Don Schweitzer and Derek Simon (Ottawa: Novalis, St. Paul University, 2004), 138.

*from our stories into every dimension of our church life, from prayer, to advocacy, to governance?*

The need to articulate theology arises in the context of particular historical conditions. The devastations of World War II brought a search for a church that could still stand with the world.<sup>13</sup> This search led eventually to an emphasis on the church as community, with shared responsibility for theology. The communion of saints that offer themselves in ministry to the word of God recognizes the place of theology as “very concretely in the *community* not somewhere in empty space.” The implication is that a community that knows its task is to participate in God’s mission in the world will be “theologically interested” – a community also engaging in study and reflection, probing the relationship between faith and action.<sup>14</sup>

Other interpretations of ecclesiology have focussed on the actions of the Christian community. “The church is present wherever ‘the manifestation of the Spirit’ (I Cor. 12.7) takes place. ... Thus the whole being of the church is marked by participation in the history of God’s dealings with the world.”<sup>15</sup> Recalling the historical marks of the church – one, holy, apostolic, catholic – gives rise to a set of questions which are vital to ecclesiology for a church seeking to live faithfully in the midst of empire: “Is not the Christ proclaimed in the church the one who preaches the gospel to the poor? Is not the Christ of its Eucharist also the brother of the one who is persecuted outside the church? What form is to be taken by Christ in the church in a world of hostility? ... Is the situation in which the church finds itself in this society not bound to stamp it with the signs of poverty, suffering, liberation and partisanship?”<sup>16</sup>

In recent years contributions to theologies of Christian community (ecclesiology) have come from an increasingly diverse range of voices and experiences, including intercultural, interfaith and liberation perspectives. From these perspectives come new interpretations of the traditional marks of the church, as well as additional ways of naming the characteristics of a church living out God’s mission in the world today. Much recent theology lifts up women’s voices, reminding us of the role of women in nurturing, sustaining, teaching and leading the early church (and indeed also recalling the stories of women in Israel’s history). The work of feminist theology and ethics re-imagines Christian community using criteria of embodiment, moral agency, relationality and diversity.

From this perspective Christian community seeks to embody the love of God in care for concrete and particular bodies who are suffering and seeking justice. A theology of embodiment claims erotic energy as a creative resource for response to the world.<sup>17</sup> The gifts of embodiment will be celebrated in art, music, movement, food, honouring all sorts of bodies with diverse sexualities, abilities, gender and racial identities. Concrete acts of public responsibility—moving our bodies to sites of struggle in practices of solidarity—witness to Christian community embodied in and for the world.

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13 Karl Barth, *Against the Stream: Shorter Post-War Writings 1946-5*, trans. S. Godman, (London: SCM Press, 1954), 72.

14 Karl Barth, *Evangelical Theology*, trans. Grover Foley, (New York: Holt, Rinehart and Winston, 1963, [1st ed.]), 37, 41.

15 Jurgen Moltmann, *The Church in the Power of the Spirit*, trans. Margaret Kohl (Harper & Row, 1975), 65.

16 *Ibid.*, 342.

17 “The erotic connects us to the sacred. ... Fostering flourishing and right relationship is the enactment of grace, of eros.” Pamela Dickey Young, *Re-creating the Church: Communities of Eros* (Harrisburg, PA: Trinity Press International, 2000), 35, 85.

Moral agency means calling forth the gifts and participation of each person, recognizing their dignity and worth. However, moral agency is not simply *individual* freedom to decide and to act. People are formed in relationship and true freedom for Christians involves solidarity with the oppressed. Churches that have represented dominant social power are called to a ministry of “accountability and resistance” with those at the margins. Such ministry begins by discovering within our own diversities “insights into the complexity of privilege and marginalization.”<sup>18</sup> Often envisioned as a “discipleship of equals,” this model of church emphasizes practices of dialogue and service, particularly with the poor and oppressed. The church does not hold all truth but is open to the gifts and wisdom of each individual, culture, and context.<sup>19</sup>

A relational ecclesiology values mutuality and interdependence in all creation, and confirms that “human moral power flows *primarily* from deep communion between God, human creatures, and the broader community of life.”<sup>20</sup> God is named as power-in-relation and the Trinity as a model of relationality. This implies that the role of the church includes the moral formation of its members for living into right relations.<sup>21</sup> Individuals and community are supported to participate in networks and movements working for local and global justice. Restoring right relation is therefore key to understanding ministry and mission. This requires a willingness to deal with the risks and challenges of creating relationships across boundaries of difference, within and among communities.

Commitment to relationship across diversities presents the challenge of creating communities that expect and honour differences. At the same time, we need communities that are prepared to struggle with the ways that the differences among us are reflected in structures of domination and subordination. This means that community is not achieved simply by “including” everyone in an unchanging church, but involves grappling with the relations of power among us in a dynamic faith community. An intercultural church intentionally honours difference, works to transform relations that exclude, and is committed to learn from and be changed by those who have been seen as “other.” When difference is recognized as “necessary to truth and goodness”<sup>22</sup> differences become a resource of energy, alternative visions of reality, and ways of moving beyond binary thinking into models of multiplicity, mutuality and dialogue.

Societal structures create spaces of exclusion and marginalization. Ministries seeking to be open and intentionally engage with marginality are invited to honour the already-existing differences within their own community, while also acknowledging their own places of privilege and marginalization. Exploration of cultural and denominational history and its impact on others is also important. Finally, congregations are encouraged to articulate and claim the faith that moves them to become justice-seeking communities.<sup>23</sup>

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18 MacKenzie Shepherd, “Church of the Margins,” 142.

19 María Pilar Aquino, *Our Cry for Life: Feminist Theology from Latin America* (Maryknoll, Orbis, 1993), 169-170.

20 Cynthia D. Moe-Lobeda, *Healing a Broken World: Globalization and God* (Minneapolis, Fortress, 2002), 103.

21 See *ibid.*, 102-109; Ivone Gebara, *Longing for Running Water: Ecofeminism and Liberation* (Minneapolis: Fortress Press, 1999), 101-171; Young, *Re-creating the Church*, 125-135.

22 Gloria Albrecht, *The Character of Our Communities: Towards an Ethic of Liberation for the Church* (Nashville: Abingdon, 1995), 159.

23 MacKenzie Shepherd, “Church of the Margins,” 147-148.

As discussion of ecclesiology in The United Church of Canada continues, further reflection on the relationship of congregation and denomination in the mission and ministry of the church is needed. In the conciliar structure of the United Church, local, regional and national structures can be understood as “mediating structures,” supporting each other in a mission of social transformation. Through these structures, individuals and networks are empowered for ministry locally, and linked to national processes of policy formation, advocacy and building global networks.<sup>24</sup>

The following are some of the questions that invite further reflection on ecclesiology for The United Church of Canada in the 21<sup>st</sup> century.

*For the United Church today, what are the specific questions and issues presented by visions of church as embodied, empowering, relational and diverse?*

*What are the challenges to building communities that are theologically interested and active participants in God’s mission?*

*What are the dilemmas in structures, values, ministries, resources that must be addressed in continuing discussions of ecclesiology?*

*What sources in our history and tradition need to be taken into account, preserved or transformed? What next steps should be undertaken?*

*Can the ecclesiology emerging in the stories and reflections offered here provide guidance for the decisions before us at the present time?*

Re-imagining community calls regional and national structures as well as local congregations into new ways of living our ecclesiology. God calls us through Christ to create spaces of possibility where all people without distinction (Galatians 3) can join to give life to this radically inclusive vision. To do so invites thorough examination of the ways that church life continues to be constructed for exclusion by hierarchical theologies, binary thinking and relations of domination and subordination. Re-imagining urges us to explore theologies which support multiple ways of articulating faith and diverse ways of interpreting scripture and tradition. Commitment to partnership and solidarity includes both public witness and ecumenical practice that places a priority on locally embodied, globally connected commitments to justice and social transformation. We are invited to be a church of faith and struggle, hospitality and risk, and creative and critical renewal of tradition, reflecting the pluralistic and multi-textured contexts of our lives.

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### **Theological Principles**

Attending to the ethos and vision that has been expressed and lived out in our statements, policies and actions, and the stories they tell, can be a source of wisdom and guidance. The following theological principles emerge from the stories we have told as a church. Revealed in these principles are the core values that we hold as a church – values which shape our identity

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<sup>24</sup> Roger Hutchinson, “Foreword,” in Shirley Farlinger, *A Million for Peace: The Story of the Peacemaking Fund of The United Church of Canada* (Toronto, United Church Publishing House, 1995) ix-xiii.

and the character of our relationships. We believe that they can help us to reflect on fundamental issues and make decisions, in the next months and as the church moves into the future:

- A church that holds scripture as foundational remembers the wealth of stories and teachings collected in scripture and in the continuing tradition.
- A church that is called into being as the body of Christ recognizes that those who come to the church, come through the invitation of Christ, and must be welcomed with the radical hospitality of the reign of God.
- A church seeking justice and resisting evil knows itself, confesses and repents its errors, serves with humility and acts with courage.
- A church that lives with respect in creation asks how all of its decisions will affect the flourishing of creation.
- A church that is part of God’s mission in the world asks how each of its decisions will promote or obstruct God’s mission.
- A church seeking equity and justice honours the diverse experiences of those who we may have seen as “other,” but who are never other to God.
- An intercultural church intentionally risks engagement with difference as a God-given gift, affirming the human dignity of all.
- A church open to transformation through relationship with others is committed to dialogue.
- A church which values partnership and whole world ecumenism seeks out collaboration with people beyond our church in areas of common concern.
- A church living faithfully in the midst of empire makes its decisions with the full and informed participation of all those affected.

## ACCOUNTABILITY REPORT OF THE COMMITTEE ON INDIGENOUS JUSTICE AND RESIDENTIAL SCHOOLS

**Origin: Committee on Indigenous Justice and Residential Schools**

### **Mandate Expanded**

The Committee on Indigenous Justice and Residential Schools (formerly the Residential School Steering Committee) was established by the General Council Executive 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”. Recognizing that the residential school system did not take place in a vacuum and that a commitment to right relations must include justice-seeking in all areas of brokenness between Aboriginal and non-Aboriginal peoples, the General Council Executive changed the name and broadened the mandate of the Committee in 2010 by adding:

- b) assist the church to live out its apologies through theological reflection and through education and advocacy for Indigenous justice issues including but not limited to land, rights, treaties, the impacts of colonialism, and racism;
- c) work in partnership with the Aboriginal Ministries Council and collaborate with Kairos, ecumenical partners and Indigenous organizations;

In carrying out its mandate, the Committee strives to reflect a commitment to our Apologies of 1986 and 1998, and the Six Principles adopted by The Executive of the General Council in 2003.

### **Membership**

The current membership is:

- All Native Circle Conference: **Elaine Jacobs, Sue Evans**
- BC Native Ministries Council: **Alvin Dixon (Chair), Marie Dickens**
- Ont/Que Native congregations: **Mel King, George Montour**
- GCE representative: **Allan Sinclair**
- Honorary Elder: **Murray Whetung**
- General Secretary, General Council: **Nora Sanders**
- Executive Minister of the Aboriginal Ministries Council: **Maggie McLeod**
- Moderator (ex-officio): **Mardi Tindal**

Staff Support:

- General Council Officer: Residential Schools – **James Scott**
- Liaison Minister: Residential Schools – **Cecile Fausak**
- Special Advisor: Residential Schools Steering Committee – **David MacDonald**
- Program Coordinator: Indigenous Justice and Right Relations – **John Bird**
- Corresponding Members:
- Legal/Judicial Counsel – **Cynthia Gunn**
- Archivist – **Nichole Vonk**
- Communications Officer – **Mary-Frances Denis**

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.

The Committee meets twice a year, often in Toronto but periodically in community so members remain grounded by connecting with former students, and church and community members. In the past triennium, the Committee met in Winnipeg in conjunction with the first national Truth and Reconciliation Commission event in June 2010 and had a joint meeting with the Aboriginal Ministries Council in Winnipeg in March of 2011. We gratefully acknowledge the contributions of former members Geraldine Robertson, Bill Jamieson, Gerald Moneybird, and staff person Chad Beharriell and researcher Susan Roy.

### **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 become due if the fundraising campaign by the Catholic Entities exceeds \$20,000,000.

The federal government returned **\$1,010,600** of our initial obligation to the United Church under the “**in-kind services**” provisions of the Agreement for redirection, over 10 years, to new services or programs related to former students of residential schools and their families according to criteria identified in the Agreement. A United Church Healing and Reconciliation Service Evaluation Committee with representatives from the church, the Assembly of First Nations and the federal government approves allocations. To date the Committee has committed approximately **\$700,000** to support survivor travel to Truth and Reconciliation Commission national events, a three- year mobile counselor for four west coast communities, and projects to teach and disseminate the Mohawk language, and reprint 500 copies of the Cree Hymnbook.

2. **Abuse Claims:** The process for settling serious sexual and physical abuse claims under the Settlement Agreement is called the Independent Assessment Process (IAP). To date, the United Church has been named in approximately 2000 claims. While the United Church has fulfilled its financial obligations and the government pays 100% of all awards made by the independent adjudicators under the IAP, the Committee on Indigenous Justice and Residential Schools has trained witness/volunteers across the country to represent the church at ADR/IAP hearings. They bear witness to the stories and experiences of former students and 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.

3. **Truth and Reconciliation Commission:** The Truth and Reconciliation Commission of Canada was launched on July 1, 2009. Chair Murray Sinclair and Commissioners Wilton Littlechild and Marie Wilson oversee a mandate which includes national and community events, document collection, statement gathering and the establishment of a National Research Centre.

#### **a. National Events:**

Four national events have been held, in Winnipeg (June 2010), Inuvik (June 2011), Halifax (October 2011) and Saskatoon (June 2012). The remaining events will be in Quebec (Spring 2013), Vancouver (September 2013) and Alberta (spring 2014), and a closing event in Ottawa in 2014.

The United Church participates in the planning of these events through representation on the National Events Working Group and on each Regional Working Group. Conferences have been

active in encouraging their local congregations to learn about the legacy of residential schools and the Commission, to support the events through volunteers and fundraising, and to attend.

### **b. Community Events:**

The Truth and Reconciliation Commission has organized advance hearings in communities in the region around the national event to provide additional opportunities for former students to speak to the Commission. These are open, public events. A number of United Church members have attended these hearings and several have made presentations.

One of the largest community hearings took place in Port Alberni on Vancouver Island this past March. Between 600 and 800 people attended the two days of truth-sharing in the gymnasium of the Nuuchah-Nulth Tribal Council, on the original site of the Alberni Indian Residential School. The testimony was moving and deeply emotional. At one point, a woman whose words spoke of great sorrow and who had attended the Alberni School asked if the United Church representative would stand. When he did, she said that she forgave him and the United Church for what had happened to her. It was a moment of deep grace.

There have also been a number of community-initiated Truth and Reconciliation Commission events across the country. Recent events in Peterborough (May 2012) and Toronto (June 2012), organized by coalitions of local groups, included the “home groups” from our Living into Right Relations program.

### **c. Interim Report:**

On February 23, 2012, the Truth and Reconciliation Commission issued an Interim Report on its progress at the mid-point of the 5-year mandate. The report summarized the activities of the Commissioners and what they are hearing from former students and others on their experiences in residential schools. The 29-page Report concludes with 20 recommendations.

Of particular note are several recommendations directed to the Parties to the Settlement Agreement, including the churches. The Commission recommends:

- “that the Government of Canada and churches establish an ongoing cultural revival fund designed to fund projects that promote the traditional spiritual, cultural, and linguistic heritages of the Aboriginal peoples of Canada”.
- “that the Government of Canada and the churches produce all their relevant records to the Commission as quickly as possible”.
- “that governments, educational institutions and churches consult, design, announce, and publically unveil residential school commemorations before the completion of the Commission’s mandate”.

The Commission also recommends that the government’s 2008 Apology be individually sent to every former student and displayed on plaques in every secondary school in Canada. The Commission also flagged the shortfall in funding it anticipates in completing its mandate.

With the Interim Report, the Commission released, “They Came for the Children”, an historical summary of the residential school system. Both documents are available at [www.trc.ca](http://www.trc.ca)

**d. Document Collection:**

Under the Settlement Agreement, the United Church has agreed to provide all “relevant” documents in its possession to the Truth and Reconciliation Commission for eventual inclusion in the National Research Centre. Over the past three years, our Committee prepared by hiring researcher Susan Roy to identify all relevant records in our national and Conference archives. Contractors engaged by the Truth and Reconciliation Commission have been working in our Toronto and BC archives in recent months copying relevant documents and materials. However, the Truth and Reconciliation Commission has indicated that it does not have sufficient funds to complete this work and maintains that the Parties are responsible for copying or scanning and identifying all documents at their own expense.

**Indigenous Justice And Right Relations Program**

**a. Living into Right Relations:** The Living into Right Relations Task Group was established in 2008 to continue the work started at the national conference in Pinawa, Manitoba. Since that time, the work of the Task Group has been oriented toward two objectives: growing an organic network of Aboriginal and non-Aboriginal people working together toward right relations across Canada (home groups); and facilitating the engagement of United Church members (and other Canadians) in the Truth and Reconciliation Commission. Often this work has gone hand in hand.

Most home groups have engaged in some level of right relations work over the past three years, including replications of the Pinawa process, preparation for and participation in national Truth and Reconciliation Commission events (in Halifax, Saskatoon, and Winnipeg) and successful local Truth and Reconciliation Commission events (Bay of Quinte and Toronto) as well as educational presentations at Conference annual meetings and presbyteries. Other home groups have found it challenging to sustain momentum and engage at the local level.

In the past year, the Task Group felt that it would be helpful to deepen its own understanding of right relations and, at its most recent meeting, engaged a facilitator from the Canadian Institute for Conflict Resolution to help design a process for effective and respectful encounter across cultures and spiritualities that could be replicated around the country. Looking ahead, refining and replicating this process, continuing to support home groups, and drawing United Church of Canada folks in to the Truth and Reconciliation Commission process will be important foci of our work.

**b. Archive Project:** As contract researcher Susan Roy gathered 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 in preparation for the Truth and Reconciliation Commission, the Committee on Indigenous Justice and Residential Schools considered how this material might also be made available through a United Church website.

The website [www.thechildrenremembered.ca](http://www.thechildrenremembered.ca) was developed where information is provided on each of the schools the United Church ran including photographs and historical summaries.

**c. Red Deer Cemetery**

Over the past triennium, our Committee has been supporting the members of Sunnybrook United in Red Deer who actively worked on the recovery of the neglected burial site at the former

industrial school there. Collaborating with many First Nations people connected with the school, some from as far away as Manitoba, ceremonies were held in 2010 and 2011 on June 30<sup>th</sup>, to free the spirits of the children. Two more gatherings are set for 2012 and 2013.

Four grave headboards were transferred to the Red Deer City Museum. The **Remembering the Children Society** born out of this experience has published guidelines to help any group who might want to start a recovery project on a residential school cemetery and unmarked burials.

#### **d. Justice and Reconciliation Fund**

The Justice and Reconciliation Fund supports initiatives that foster engagement between Aboriginal and non-Aboriginal peoples and that advance the church's commitment to justice and right relations. Grants have been made to 26 projects over the past 3 years totalling \$209,000. Projects have included educational events on treaties, Elder and Youth gatherings, advocacy for fair treatment for hydro-affected Aboriginal communities in northern Manitoba, the Mother Earth Water Walk and an exploration of Aboriginal spirituality. The criteria and application process is at: [www.united-church.ca/aboriginal/relationships/fund](http://www.united-church.ca/aboriginal/relationships/fund).

#### **e. Returning to Spirit**

A program established to bring reconciliation and healing to the residential school experience is transforming lives, relationships and communities. "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. Each year, the Committee on Indigenous Justice and Residential Schools has sponsored 10 Aboriginal and 10 non-Aboriginal people to attend this program.

#### **f. Responding to the Attawapiskat Crisis**

Staff of the Committee on Indigenous Justice and Residential Schools worked with staff from the Aboriginal Ministries Council, Philanthropy, and Programs in Ministry and Mission to provide a \$10,000 one-time emergency gift (from the Anne Baker Trust Fund) to the Canadian Red Cross (the agency of first response in Attawapiskat) to alleviate emergency housing needs in the community. We also committed to establish a separate pool of monies within the Justice and Reconciliation Fund to respond to emergent needs of this nature within northern and isolated First Nations communities.

#### **g. Supporting Aboriginal Opposition to the Pipeline**

Recently, the Aboriginal Ministries Council asked the Committee on Indigenous Justice and Residential Schools to facilitate a statement from the national Church supporting BC First Nations groups in their opposition to the planned Northern Gateway Pipeline, which will run from the Alberta tar sands to the BC port of Kitimat, and to the passage of super tankers through difficult and ecologically sensitive coastal waters. The Committee is in active conversations with various bodies within the church on this issue.

## **REPORT FROM THE TASK GROUP ON THE BASIS OF UNION AND UNITED CHURCH CREST**

**Origin: General Secretary, General Council**

### **Background**

The 40<sup>th</sup> General Council (2009) approved motions (GC 40 2009-025 and GC 40 2009-026) that acknowledge the presence and spirituality of Aboriginal people in The United Church of Canada as a significant component to the Basis of Union, and directed that Aboriginal people be invited to become signatories to the Basis of Union. It also directed that a new United Church crest be developed that acknowledges the presence and spirituality of Aboriginal people in the United Church.

The Task Group to Revise the Basis of Union and the United Church Crest was established by the Executive of the General Council to develop recommendations to realize these goals.

The task group was mandated to:

- initiate and oversee processes over the triennium to assist the church in understanding and acknowledging the presence and spirituality of Aboriginal people, and their historical context, in the United Church
- develop recommendations for amending the Basis of Union to acknowledge the presence and spirituality of Aboriginal people, and their historical context
- develop a process by which Aboriginal people will be invited to become signatories to the Basis of Union
- oversee the design of a new crest that acknowledges the presence and spirituality of Aboriginal people in the United Church, and the fact that the United Church is built on Aboriginal heritage and territory

### **The Basis of Union**

The Task Group discerned early in the process that the nature of this work is not to rewrite history; rather to create opportunity to raise awareness for The United Church of Canada's need to grapple with a history of exclusion.

The Task Group acknowledges that those who went before us and created the original document, held integrity in what they attempted to do in their time. And so, The Task Group will offer to General Council 41 fresh insights and understandings to the historical context at the time of union through a series of text insertions for placement into the Introduction, Declarations, and Formation sections of *The Manual*.

The proposed insertions:

- Recognize the limitations shaped by a form of Christianity rooted in European origins;
- Convey a growing awareness of how this may continue to hamper our embrace of diversity as a fundamental spiritual reality;
- Express a desire to open ourselves to this dimension of God's call;
- Acknowledge how practices of The United Church of Canada resulted in the exclusion of Indigenous (and other) peoples from visioning, leadership, and decision-making;
- Offer a movement toward addressing the struggle and an invitation to covenant.

The Indigenous voice reminds the church of its commitment to becoming intercultural; and its invitation for the Aboriginal, Francophone, Ethnic and other minority constituencies to lead the way.

These insertions to the Introduction of the Basis of Union are as follows:

*Note to the Reader: the proposed insertions are indicated in bold type.*

### INTRODUCTION

The first edition of *The Manual* was issued in 1928, under the authority of the Second General Council (1926). Since then, *The Manual* has been a valuable resource for members and organized bodies of The United Church of Canada. Its purpose and use need to be clearly understood.

The need for a document such as *The Manual* is an acknowledgment of our human limitations, both individual and corporate, and of our desire to point to God's dominion in our interactions with others.

**“Limitations shaped by a form of Christianity rooted in European origins had a profoundly negative impact upon the Indigenous peoples of Canada. Growing awareness of this tragic history has also made us more conscious of the ways our contemporary practices may continue to hamper our embrace of diversity as a fundamental spiritual reality. Desire to open ourselves to this dimension of God's call has brought the 2012 General Council to expand our common Declarations within *The Manual*, and to include the Indigenous church within the story of the Formation of The United Church of Canada.”**

The purpose of law within the church is to order procedures and to provide for the consistent resolution of differences, and so to help to achieve order and justice. As an elaboration and extension of the Basis of Union, *The Manual* was intended to cover correct procedures for most foreseeable contingencies. The succeeding editions, which all share this purpose, thus embody the wisdom of those who have gone before.

*The Manual* is a living, working document that is regularly amended. Members of the United Church share a common belief that God's will for the church is continually being revealed, and that the church must therefore be “always reformed.” But this belief cannot always be translated promptly and adequately into changes in *The Manual*. Contingencies that had not been foreseen need to be addressed; agreement cannot always be achieved on the wisest way of dealing with a contingency. So *The Manual* continues to be a document of compromise, and therefore is not without ambiguity, some perhaps intentional.

*The Manual* is one of the means by which the United Church does its work and 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. *The Manual* likewise assists the majority in making necessary decisions and carrying out policies and plans.

Freedom and responsibility under law not only are part of the heritage of our conciliar church. They also place inescapable demands upon every member of the church.

## DECLARATIONS

from the Basis of Union:

1. The name of the Church formed by the union of the Presbyterian, Methodist, and Congregational Churches in Canada shall be “The United Church of Canada.”
2. It shall be the policy of the United Church to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a Church which may fittingly be described as national.

from *The United Church of Canada Act*, 14-15 George V, c. 100, s. 28:

3. Notwithstanding anything in this Act contained, it is hereby declared:

(a) That the said union of negotiating Churches (Preamble: The Presbyterian Church in Canada, The Methodist Church, and The Congregational Churches of Canada) has been formed by the free and independent action of the said Churches through their governing bodies and in accordance with their respective constitutions, and that this Act has been passed at the request of the said Churches in order to incorporate the United Church and to make necessary provision with respect to the property of the negotiating Churches and the other matters dealt with by this Act.

(b) That nothing in this Act contained shall be deemed to limit the independent and exclusive right and power of the United Church to legislate in all matters concerning its doctrine, worship, discipline and government, including therein the right and power from time to time to frame, adopt, alter, change, add to or modify its laws, subordinate standards and formulas, and to determine and declare the same or any of them, but subject to the conditions and safeguards in that behalf contained in the Basis of Union.

(c) That the United Church, by virtue of its independent and exclusive right and power to legislate in respect of the matters mentioned in the next preceding subsection, has the right to unite with any other Church or religious denomination without loss of its identity upon such terms as it may find to be consistent with the principles, doctrines and religious standards set forth in the Basis of Union, or any amendment thereof made by the General Council under the provisions of the Basis of Union.

DECLARATIONS from the Declaration of Faith:

The following Declaration of Faith, based upon ten years’ experience of the United Church, was adopted by the Executive and approved by the General Council: “On this its Tenth Anniversary, The United Church of Canada reaffirms before the world its faith in the ideals and principles which brought it into being. In the light of ten years’ experience it has found these ideals to be eminently practicable in their out-working, and in the quest of them its members have found an enriched and deepened fellowship, human and divine. In a renewed conviction of the worth of inclusive Christian fellowship, The United Church of Canada enters its second decade, prepared, as the opportunity may offer and as God may direct, to seek with other Christian communions further development of its ideals, whether by increased co-operation, organic union, or otherwise, and so fulfill its purpose of being not merely a united, but a uniting Church.”

This Declaration was reaffirmed in 1950, which marked the Twenty-Fifth Anniversary of Union.

**“The ideals of inclusive Christian fellowship that moved the founders of The United Church of Canada were only very imperfectly practised in the relationship of the churches with the Indigenous peoples. The incoming European Christians brought along with the Gospel a conviction of cultural superiority. Believing that spiritual values amongst the Indigenous peoples were inferior or even non-existent, they did not recognize or acknowledge the profound spirituality that was practised. These attitudes led to the imposition of cultural norms and institutions that were European in origin. This then encouraged agreement and cooperation with the government’s goal of assimilation to the non-Indigenous society.**

**The practices of The United Church of Canada for many years resulted in the exclusion of Indigenous peoples from visioning, leadership, and decision-making. We are still struggling to address the consequences of this tragic history.”**

*Apology to First Nations Peoples (1986)*

**Long before ~~my~~ our\* 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.**

**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 confused Western ways and culture with the depth and breadth and length and height of the gospel of Christ.**

**We imposed our civilization as a condition for accepting the gospel.**

**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.**

**We ask you to forgive us and to walk together with us in the Spirit of Christ so that our peoples may be blessed and God's creation healed.**

**General Council: 31<sup>st</sup> General Council, 1986  
Record of Proceedings Page Ref. ROP, p. 83-85, 94, 230-44, 666.**

**\*Original documents reads “my”. Changed with permission of the Very Rev. Robert Smith**

**Living into this struggle, The United Church of Canada continues to seek new ways of addressing old patterns of silencing and exclusion. In 2006 at the 39<sup>th</sup> General Council The United Church of Canada committed itself to becoming an intercultural church, inviting the Aboriginal, Francophone, Ethnic and other minority constituencies to lead the way.**

## THE FORMATION OF THE UNITED CHURCH OF CANADA

The spirit of fellowship, which has always been distinctive of Canadian life, found expression in the political union of Canada in 1867, and in a succession of unions within various branches of the Christian church from 1817 to the early years of the twentieth century. The four sections of Presbyterianism then existing united in 1875, taking the name “The Presbyterian Church in Canada”; the four sections of Methodism united in 1884, forming “The Methodist Church”; and the various Congregational churches organized “The Congregational Union of Canada” in 1906. The desire for wider fellowship and closer church relationships was expressed in 1874 by the Quebec Diocese of the Church of England in the appointment of a committee to promote church union, and by The Congregational Union of Ontario and Quebec in a resolution in favour of union with other churches; in 1885 by the Ontario Provincial Synod of the Church of England in inviting the Methodist and Presbyterian Churches to confer on church union, and in arranging a conference the following year; in 1892 by the Presbyterian General Assembly in approaching the Congregational Church, and in 1893 in appointing a committee to confer with other churches on the general subject of church union; and in 1894 by the Methodist General Conference in proposing a plan of federation of local congregations. These developments deepened the sense of Christian fellowship, revealed more clearly the hindrances to the Christian church through unnecessary overlapping in the work of its different branches, and prepared the way for various forms of co-operation.

**“The Indigenous peoples of the lands that became Canada welcomed those who brought the Christian Gospel, finding in it a confirmation of their understanding of relationship with the Creator, and in Jesus Christ an inclusiveness that embraced the wider human community. Under the Wesleyan Methodist Board of Foreign Missions a church was begun among the Mohawks on the Grand River in Ontario in 1822, and three years later with the Mississauga on Grape Island in the Bay of Quinte. In the late 1830s Wesleyan Methodist clergy, both Ojibwa and English, began ministering in what are now Northwest Ontario and the Prairie provinces. Within months of the arrival of Ontario Methodist ministers on Vancouver Island in 1859, there were ministries being established amongst the various Indigenous peoples in several areas of the future British Columbia. For their part, Canadian Presbyterians came into the Prince Albert region of the Northwest in 1866. Beginning in 1899 formal collaboration between the Boards of Home Missions of the Presbyterian and Methodist churches was a precursor to the union movement.**

The actual negotiations leading up to the consummation of Church Union on June 10, 1925, began 26 years earlier, when the Presbyterian General Assembly, on the request of its Board of Home Missions, appointed a committee “to confer with representatives from other evangelical Churches, having power to enter into any arrangement with them that will tend to bring about a more satisfactory state of things in our Home Mission fields, so that the overlapping now complained of may be prevented.” The General Board of Missions of The Methodist Church appointed a similar committee. After three joint meetings, an effective plan of co-operation was adopted.

The next step was taken by the Methodist General Conference in 1902, when it was declared that in its opinion the time was opportune for a definite movement, concentrating attention on, and aiming at, the organic union of The Presbyterian Church in Canada, The Congregational

Churches of Canada, and The Methodist Church. It also resolved that it would regard with gratification a movement with this object in view, would facilitate the formulation of a Basis of Union, and would educate the people interested into that deeper spirit of unity and mutual concession on which the successful consummation of such movements ultimately depends. A committee on Church Union was appointed, “to confer with committees that may be appointed by such Churches, and report to the next General Conference.”

Each of the Churches named appointed committees. The first meeting of the Joint Union Committee was held in Toronto, on April 21, 1904. It reached the unanimous conclusion “that organic union is both desirable and practicable.” The experience of the Canadian Churches, which had united their own various branches, was vitally related to certain positive spiritual convictions. Among these was the belief, held by these Churches in common, that the church is the body of Christ; that Canada’s deepest need could be met only by Christ’s gospel, and that, being by their very constitution and history uniting churches, their task of preaching his gospel and building his kingdom throughout the Dominion would be more effectively accomplished through organic union than as separate religious bodies. The Committee further commended the whole subject to the sympathetic and favourable consideration of the chief assemblies of the Churches concerned, for such further action as they might deem wise and expedient. Following this meeting, a friendly letter was sent to the Church of England in Canada and the Baptist Churches in Canada, explaining the decisions already reached by the Joint Union Committee and extending cordial invitations to them to send delegates to participate in the further discussion of Church Union, should they consider it advisable to do so. These Churches replied in courteous terms, but did not appoint committees to participate in the negotiations.

The Joint Union Committee met year by year to consider the reports of its special Committees on Doctrine, Polity, the Ministry, Administration, and Law. In 1908 it agreed upon a Basis of Union. This was sent to the supreme courts of the three Churches with the recommendation that they submit it to their lower courts and to the membership of their respective Churches. The Basis as then prepared was approved in general by the supreme courts in 1909, 1910, and 1911, and referred to the lower courts and to the membership, according to the constitutional procedure of each Church.

Under this plan the vote was taken throughout these Churches. In the Presbyterian Church, 50 Presbyteries voted for approval and 20 Presbyteries non-approval (793 votes for and 496 against); in the Methodist Church, 11 Conferences voted for approval and 1 Conference non-approval (1,579 votes for and 270 against).

The vote of the elders, office bearers, and membership in the respective Churches was as follows. In the Congregational Church the vote was on the Basis, and, of 10,689 members, 2,933 voted for and 813 against. In the Presbyterian Church two questions were submitted, seeking the attitude first toward organic union and second toward the Basis. The vote on the first question was, of 9,675 elders, 6,245 voted for and 2,745 against; of 287,944 communicants, 106,755 voted for and 48,278 against; of adherents, 37,175 voted for and 14,174 against. The vote on the second question was 5,104 elders voted for and 2,197 against; 77,993 communicants voted for and 27,197 against; 27,756 adherents voted for and 10,316 against. In the Methodist Church the vote concerned the Basis only. The result of the vote was, of 29,820 officials, 23,475 voted for and 3,869 against; of 293,967 members 18 years of age and over, 150,841 voted for and 24,357

against; of 29,373 members under 18 years of age, 17,198 voted for and 2,615 against; of adherents, 42,115 voted for and 7,234 against.

In the meantime, there came into existence in Western Canada a large number of local union churches, which formed “The General Council of Local Union Churches.” From 1921 representatives of this Council were welcomed to the yearly meetings of the Joint Union Committee. The negotiating Churches also, in anticipation of organic union, developed practical plans of co-operation, including delimitation of territory, local church union by affiliation with one or other of these Churches, and other methods. By the year 1924 there were in union in various forms, and with the approval of the parent Churches, more than 1,200 pastoral charges, including in them not less than 3,000 congregations or worshipping units.

**By the time of Church Union there were Methodist and Presbyterian Indigenous congregations from Quebec to Vancouver Island, all under the denominational Boards of Home Missions. Some of these congregations were informed and even consulted before 1925, but none were given any role in the actual decision making. Nonetheless, at least sixty Indigenous congregations, predominantly Methodist, entered The United Church of Canada in 1925 on the decision of Home Missions**

Draft bills for Parliament and legislatures were prepared and carefully considered during the years 1921 to 1924. These were approved by the supreme courts of the Churches. The necessary legislation was enacted in 1924 by the Parliament of Canada, and in 1924 to 1926 by the legislatures of the various provinces. The dominion United Church of Canada Act recites that The Presbyterian Church in Canada, The Methodist Church, and the Congregational Churches of Canada had represented that they had the right to unite without loss of their identity, and declares that the said Churches, “by their free and independent action, through their governing bodies and in accordance with their respective constitutions,” had united to form The United Church of Canada. Congregations were given the right to decide by majority vote not to enter the Union. Those that voted non-concurrence retained their congregational property, and provision was made through the appointment of a dominion Commission by which they would receive their equitable share of the general property of the Church to which they formerly belonged. In certain provinces Commissions were appointed for the adjustment of cases of extreme hardship of minorities in relation to congregational property.

On June 10, 1925, the union of the three Churches was solemnly consummated in the Mutual Street Arena, Toronto, in the presence of more than 8,000 members of the Church. The Basis of Union was formally signed by the chief officers of the supreme courts of the uniting Churches. This historic act was followed by prayer constituting the First General Council of The United Church of Canada (1925). This Council was composed of 350 Commissioners: the General Conference of The Methodist Church and the General Assembly of The Presbyterian Church in Canada each having appointed 150; The Congregational Union of Canada having appointed 40; and 10 having been appointed by The General Council of Local Union Churches. The Commissioners and the assembled Church members participated in the sacrament of the Lord’s Supper and in the service of hallowing and consummating the Union, as the three streams of Christian life flowed together and formed the United Church. The approximate strength of the United Church at the time of Union was 8,000 congregations, 600,000 members, and 3,800 ministers.

The concluding words of the final report of the Joint Union Committee are these: “We draw attention to the fact that the spirit of unity has characterized the Churches of Canada from the dawn of her history. Each of the Churches now uniting is itself a United Church. The present Union, now consummated, is but another step toward the wider union of Evangelical Churches, not only in Canada, but throughout the world.”

From 1855 until 1874, the Wesleyan Methodists of Bermuda were organized as a District of the Wesleyan Conference of Eastern British America and became part of the Nova Scotia Conference when the Methodist Church of Canada was formed in 1874. As such, they passed into the legal corporation known as The Methodist Church, Canada, Newfoundland and Bermuda, when that church was formed in 1884. In 1925 a foreign religious corporation could not hold property in Bermuda, and various factors led the Methodists there to decide not to become part of The United Church of Canada. An arrangement was approved by the Fourth General Council (1930) whereby the Synod of the Wesleyan Methodist Church of Bermuda affiliated with The United Church of Canada as a Presbytery of the Maritime Conference, without interference with the rights and powers conferred on the Synod by the Legislature of Bermuda.

A further significant step was indeed taken by the 22<sup>nd</sup> General Council (1966) when it adopted unanimously the Plan of Union between the Canada Conference of the Evangelical United Brethren Church and The United Church of Canada. The Plan was the result of extensive discussion between the two bodies. Urgency had been given to it by the impending union in the United States of the Methodist Church and the Evangelical United Brethren to form the United Methodist Church. The Canadian negotiation was independent, but received encouragement and approval from the parent Evangelical United Brethren Church. The actual union took place at the beginning of January, 1968, and the service of inauguration took place in Zion (Evangelical United Brethren) Church, Kitchener, Ontario, on January 10, 1968, although the Western Canadian Conference elected to stay out of the union, as did a very small number of ministers and congregations of the Canada Conference. The Canada Conference brought into the United Church 58 congregations, 9,898 members, and 40 ministers. Among the assets it brought to the United Church were two fine camp sites, at Silver Lake and Golden Lake.

This document and video recordings for congregational study can also be found at:

[www.gc41.ca/sites/default/files/union-report.pdf](http://www.gc41.ca/sites/default/files/union-report.pdf)

<http://cafechange.ca/cg41/documents>

The Task Group is proposing these insertions to acknowledge and honour the presence of Aboriginal People at the formation of The United Church of Canada.

## Revision to the United Church Crest to Include First Peoples of Canada

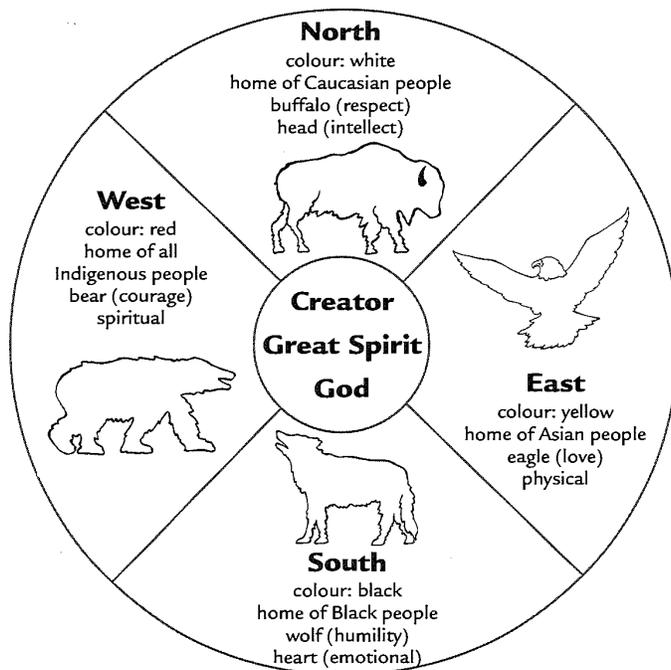
The recommended crest changes are as follows:

The Task Group recognizes that the oval shape of The United Church of Canada crest (outline of a fish), the “X” at the centre, the first letter of the Greek word for Christ, and the three symbols associated with the three communions—Congregational, Methodist, and Presbyterian that united to form The United Church of Canada in 1925 are important spiritual and historic reminders. With this in mind the Task Group recommendations to General Council 41 include the following changes to The United Church of Canada’s crest:

1. That the crest reflects the four colours of the Indigenous medicine wheel: yellow, black, red and white in acknowledgement that The United Church of Canada was founded and continues to exist on Indigenous land.

In *The Dancing Sunday* (vol. III, 1993) former United Church Moderator, the Very Rev. Stan McKay describes the Four Directions as the teaching of the four winds:

Elders tell us it is important to value gifts and stories of all traditions. The teaching of four winds helps us to remember there are gifts from all peoples of the world. If we value the gifts of all peoples, we will bring unity and understanding to the world. The teaching is told in this way.



East is where the sun rises. Yellow, the colour of this direction is a symbol of life and reminds us that we are connected to everything in creation. East represents the yellow-skinned people of the world and the season of spring. Each day of our life is a gift.

South is symbolized by the colour black and represents the dark-skinned people of the world. Warm summer winds come from the south. This is known as the direction of warmth and growth. Gifts of this direction are feelings that we have for one another.

West is represented by autumn, the glowing colours of fall and the red of the sunset. It reminds us of the passing of time and of our Elders. This direction symbolizes Aboriginal peoples of the Earth. Gifts of this direction are rest, and understanding the sacredness

of all creation.

North, the place of cool winds of winter, is symbolized by the colour white. The white blanket of snow reminds us of this direction. Each day, a gift of this direction is to live with understanding and strength. It represents the white skinned people of the world.

Illustrations: Angie Taylor Hudson. Medicine Wheel adapted from Dr. Jessie Saulteaux Resource Centre Newsletter, 10:4, 1999. Used with permission of Ojibway/Metis Elders: Red Willow Lodge.

Gifts represented by different peoples are also parts of ourselves. In our lives we move through the seasons of spring summer autumn and winter. We share the gifts given to us by the Creator. As we grow and change, we learn to accept the different parts of ourselves and one another.

The Creator loves the world, the whole world—all people, animals and plants. The teaching helps us to accept ourselves and people of all races, rejoicing in the gifts all.

The Task Group also recommends:

2. That the words at the base of the crest include both the Latin words “**Ut Omnes Unum Sint**” (“That all may be one.” John 17:21) and “**Akwe Nia’Tetewá:neren**” (the Mohawk translation of “All My Relations” which shares Aboriginal peoples understanding of Christ’s vision which encompasses all.)

The selection of the Mohawk language for addition to the Crest was intentional as our Aboriginal advisors said it was the language of first contact between their people and the Methodist and Presbyterian Missionaries.

The intention of the task group was to honour both the East and the West encompassing “All My Relations.” The addition of **Akwe Nia’Tetewá:neren** from the East and using the colour layout for the four sacred colours from the west acknowledges the spirit of unity across this country, honouring All our Relations.

The above recommendations will not require remits.

Respectfully submitted by: Ray Jones, Brian Goodings, Louise Loucareas, Gerald Hobbs, Michael Blair, Stan McKay and Jim Angus, Nora Sanders, General Secretary, Maggie McLeod, Executive Minister, Debbie Siertsema, Staff Resource and Peggy Monague, Staff Resource.

## **REPORT OF THE WORKING GROUP ON ISRAEL/PALESTINE POLICY**

### **Origin: Working Group on Israel/Palestine Policy**

#### **1. Introduction**

The 40th General Council (2009) directed the General Secretary 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.

In May 2010, the General Secretary asked the Executive of the General Council to appoint a policy working group to help her in this work. The working group was composed of three members of the Executive:

- David Giuliano (Past Moderator of The United Church of Canada)
- Thom Davies (Member of the Executive of the General Council)
- Barbara White (Member of the Executive of the General Council)

Nora Sanders, General Secretary, General Council, worked closely with the working group throughout its process. They were supported by lead staff Bruce Gregersen (General Council Officer, Programs for Mission and Ministry). (See Appendix A for the GC40 motion and the working group's terms of reference; see Appendix B for details on how the working group did its work.)

The General Secretary offers this report, reflecting the outcome of the working group's deliberations, to the 41st General Council, meeting in Ottawa in August 2012, for its consideration and guidance. The hope is that it will contribute to The United Church of Canada's understandings of the conflict in Israel/Palestine and support those who seek a peaceful and just resolution. Until the report is considered by the General Council, it is not policy of the church, and its proposals are solely recommendations.

#### **2. Biblical and Theological Vision**

The working group's desire is that the United Church be able to contribute, even in a small way, to justice that leads to peace in Israel/Palestine. Justice and peace are important objectives; a deeper and perhaps even more compelling hope for this report is that it might contribute to dignity for all peoples in the region and respect for the particular calling of the land of Israel/Palestine. Without dignity for all the peoples of the land, and for the land itself, justice and peace cannot flourish.

The working group believes that the dignity of all peoples in the region must be at the heart of the policy directions set out in this report. Peace with justice, human rights, and international law will form the foundation of any peaceful resolution to the Israeli–Palestinian conflict. All of these principles, however, rest on a commitment to human dignity, and none will have lasting force without acknowledging the dignity of all people who are involved in this conflict. In the

neighbour, through the stranger at our door, by the weakest and most vulnerable among us, we see the face of God.

We are called to respect the witness that the land of Israel and Palestine has offered through thousands of years. While much of this history has been clouded by violence and oppression, empires and occupation, exile and return, this land has also been shaped by an awareness of the sacred and transcendent. Whether it is the night journey of Muhammad, the vision of Solomon, or the prayer of Jesus in the Garden of Gethsemane, here heaven and earth have come close to each other. The integrity of the three world faiths represented by the land of Israel/Palestine is at stake in how this conflict is resolved. Respect for the deep meaning of this land calls the church to work for justice, peace, and the dignity of its peoples. What happens in this land matters to the world.

### **3. Historical Overview**

This brief overview offers background information to assist the reader in understanding the directions of this report.

Following World War I, after the defeat of the Ottoman Empire, the British assumed control of Palestine. This British Mandate period came to an end in November 1947, when Palestine was handed over to the United Nations, which partitioned the country into two states, one Arab and one Jewish. Arab nations rejected the partition and attacked the new state of Israel. The resulting Arab–Israeli war concluded in an armistice in 1949 that put in place what is known as the Green Line. About 750,000 Palestinian refugees forced from their homes by the war fled across the armistice line into neighbouring countries. The United Nations passed Resolution 194 establishing the “right of return” of Palestinian refugees created by the war. During the same time period, a significant number of Jewish refugees were forced out of neighbouring Arab countries. About 600,000 of these refugees were absorbed into Israel. The armistice resulted in approximately 22 percent of the Palestine of the British Mandate period in the control of Palestinian and Arab communities, and 78 percent in the control of Israel.

In June 1967, the Six-Day War was fought between Israel and Egypt, Jordan, and Syria. The result was Israel’s capture and occupation of the West Bank, including East Jerusalem (from Jordan), as well as the Golan Heights (from Syria), and Sinai and Gaza (from Egypt). Israel subsequently illegally annexed East Jerusalem and the Golan Heights, and withdrew from the Sinai.<sup>1</sup> Under the terms of the Fourth Geneva Convention, of which Israel was a signatory, the territories captured during the war became occupied territories and subject to the terms of the Convention. Currently the occupied territories include the West Bank, including East Jerusalem,<sup>2</sup> and the Golan Heights. The United Nations passed Resolution 242 calling for Israel to withdraw from territories captured during the war.

Following the Six-Day War, Israel began establishing settlements in the occupied territories, which under the terms of the Fourth Geneva Convention are determined by most countries to be illegal. Canadian policy states

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<sup>1</sup> “Annexation” refers to the unilateral seizing of territory. See note 6 on the Fourth Geneva Convention.

<sup>2</sup> Most countries, including Canada, consider East Jerusalem part of the West Bank and occupied territories. This position is disputed by Israel.

Canada does not recognize permanent Israeli control over territories occupied in 1967 (the Golan Heights, the West Bank, East Jerusalem and the Gaza Strip). The Fourth Geneva Convention applies in the occupied territories and establishes Israel's obligations as an occupying power, in particular with respect to the humane treatment of the inhabitants of the occupied territories. As referred to in UN Security Council Resolutions 446 and 465, Israeli settlements in the occupied territories are a violation of the Fourth Geneva Convention. The settlements also constitute a serious obstacle to achieving a comprehensive, just and lasting peace.<sup>3</sup>

There have been numerous peace negotiations between the Palestinian representatives and Israel. The most significant were the Oslo accords established between 1993 and 1995. While generally seen now to have failed and no longer providing a meaningful path to peace, the accords did establish the current division of the West Bank into three areas. Areas A and B make up approximately 38 percent of the West Bank. Area A is under full control of the Palestinian civil and security forces. Area B is under Palestinian administrative authority, with security responsibilities shared with Israel. In Area C, approximately 62 percent of the West Bank, Israel retains administrative and military authority and control. It is in this area that significant new Israeli settlement expansion is occurring (see map<sup>4</sup>).

Note: Maps are simplified and are meant to depict loss of Palestinian land. The green areas in 1967 represent Palestinian land as understood by international law. The white areas in the 2012 map do not distinguish Israel from Israeli-occupied territory.



3 Foreign Affairs and International Trade Canada, *Canadian Policy on Key Issues in the Israeli-Palestinian Conflict: Occupied Territories and Settlements* (July 21, 2009), [www.international.gc.ca/name-anmo/peace\\_process-processus\\_paix/canadian\\_policy-politique\\_canadienne.aspx?lang=eng&view=d](http://www.international.gc.ca/name-anmo/peace_process-processus_paix/canadian_policy-politique_canadienne.aspx?lang=eng&view=d).

4 Source of map credited to the Palestine Israel Action Group, Ann Arbor Friends Meeting; adapted from Canadian Churches' Forum for Global Ministries, *A Moment of Truth: Kairos Palestine Ecumenical Three-Session Study Guide* (Toronto: CCFGM, 2011), p. 6.

Numerous additional processes have taken place from Oslo until today, including the Camp David Summit in 2000. Significant controversy exists around the reasons for the failure of the Camp David proposals. Following Camp David, several further initiatives were undertaken, including the Road Map for Peace from the United States, the European Union, the United Nations, and Russia. In recent years, further attempts have been made to maintain direct negotiations between Israel and the Palestinian Authority, with limited success.

In the midst of the conflict, Palestinian Christians have been significantly impacted. In 1948 the Christian population of the former British Mandate Palestine was more than 18 percent. Today it is approximately 2 percent. In the same period, Bethlehem has moved from being more than 90 percent Christian to about 15 percent. Palestinian-Christian leaders are clear in their assessment that Christians are leaving Palestine because of the Israeli occupation, not because of conflict with Muslim Palestinians. They are also profoundly disappointed that Christians around the world don't seem to know or acknowledge that they exist.<sup>5</sup>

#### **4. Working Group Assumptions**

This section provides an overview of the working group's assessment of the key issues that frame the Israeli–Palestinian conflict. Section 5 will analyze selected issues in more depth, linking directly to proposed policy directions.

**4.1** Israel came into existence following recognition of the horrors of the Holocaust. There was wide support throughout the world for the creation of a Jewish homeland. While there is disagreement about some of the events that surrounded the emergence of the state, it is indisputable that Palestinians have progressively been forced into smaller and smaller portions of the land they once lived in. The return of one people has meant the dislocation of another.

Yet Israel exists as a modern, democratic state. To now question its legitimacy or its right to exist is unacceptable. Israel came into being as a place where Jewish people could find safety and security, and where Jewish identity and culture could thrive. It is a homeland that connects Jews throughout the world with their ancient stories, and where Jewish identity has been focused throughout history.

It is also unacceptable to question the existence of a Palestinian people. To suggest that their identity has been recently manufactured or that the true Palestinian homeland is elsewhere ignores history. Palestinians have lived in Palestine for millennia. Their sense of identity comes from their own ancient stories that connect them to this land. It is unacceptable to deny the yearnings of Palestinians for a homeland or to diminish the importance of bringing a viable Palestinian state into being.

**4.2** Through its military occupation, Israel maintains extensive control over the lives of Palestinians. Harassment, intimidation, and restrictions on movement are the substance of daily life for most Palestinians. Arbitrary closures of checkpoints and limits on movement in the West Bank restrict Palestinians' freedom, employment opportunities, and access to farmland. Israel controls who enters and leaves the Palestinian territories, as well as movement between sections

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<sup>5</sup> Ecumenical Accompaniment Programme in Palestine and Israel, and Jerusalem Inter-Church Centre, *Faith Under Occupation: The Plight of Indigenous Christians in the Holy Land* (Jerusalem: WCC Publications, 2012), [www.eappi.org/index.php?id=7530](http://www.eappi.org/index.php?id=7530).

of the Palestinian territories. There is no Palestinian airport, making travel to and from the territories difficult and dependent on Israeli authorization.

Construction of Israeli settlements, an extensive network of restricted roads, diversion of water resources, construction of the separation barrier, and military checkpoints are all expressions of the occupation and oppression of the Palestinian people.

In annexed East Jerusalem and parts of the West Bank, Palestinians face legal barriers to obtaining building permits, among other restrictions, prompting many families to build without permits. The lack of building permits has been used by Israel to justify home demolitions. Other restrictions are used to limit the expansion of the Palestinian population and to force Palestinians to relocate.

The annexation of East Jerusalem and the construction of illegal Israeli settlements in the West Bank effectively prevent the creation of a viable Palestinian state. It is unrealistic to expect Palestinians to negotiate a resolution to the conflict that would result in a Palestinian state that is neither viable nor functional. It is also not justifiable for Israel to expect Palestinians to negotiate in good faith while Israel continues to expand existing settlements and construct new ones.

**4.3** From the origins of modern Israel, there has been opposition within factions of Palestinian society and in surrounding Arab states to the existence of a Jewish state. This has resulted in several wars that have threatened Israel's very survival.

Israelis have been deeply affected by suicide bombings and other forms of terrorism. The continuing firing of rockets from Gaza and Lebanon into Israel has only strengthened Israelis' resistance to making concessions for peace. The Arab Spring has further heightened Israel's sense of vulnerability. Growing instability in Egypt and Syria threatens Israel's southern and northern border regions. Populist movements in surrounding Arab countries have generally been hostile toward Israel. Iran's leadership continues to threaten Israel with destruction.

It is impossible to overstate the threats to the existence of Israel, which are felt throughout the country and by Jews throughout the world. Security is a critical issue for Israeli citizens and is the predominant justification given for Israel's decisions relating to the occupied territories.

However, without a just resolution to the Palestinian–Israeli conflict, Israel cannot be at peace and secure. Just as Palestinians must reject violence as a tool to resist the occupation, Israel must reject violence and stop claiming threats to security to justify its oppressive decisions concerning the occupied territories.

**4.4** Israel is unique among modern democratic states in that it has not defined its borders. This situation is the direct result of the occupation that began in 1967. Israel's continued military control over the West Bank, its extensive network of settlements—in particular, in the Jordan Valley—and its annexation of East Jerusalem and the Golan Heights have left it with unresolved and undefined borders.

The annexation of land following military action was prohibited under international conventions developed after World War II. These conventions are designed to offer a democratic and civilized alternative to the chaos of war and to prevent states that engage in war from benefiting from it. In particular, the Fourth Geneva Convention prohibits the annexation of land acquired through military occupation, and the transfer of populations into that land.<sup>6</sup> In simpler terms, the Fourth Geneva Convention prohibits an occupying power from “changing the map” or creating “facts on the ground.”

**4.5** It is impossible to know fully the dynamics of peace negotiations between Israelis and Palestinians. For example, Israel’s view was that the Camp David peace summit in 2000 offered Palestinians an unprecedented peace proposal representing almost everything they desired. Evaluating this perspective is impossible because the terms have never been made public except in generalities. Similarly, recent revelations have suggested that Palestinians have offered equally unprecedented concessions, to the point of threats against the life of the Palestinian chief negotiator once these became public.<sup>7</sup> The working group believes neither Israelis nor Palestinians are solely to blame for the failure to negotiate or to reach an agreement.

**4.6** Criticisms of Israel vary significantly and must be judged by their intent. Criticism that questions Israel’s right to exist or that seeks to undermine its legitimacy as a state is unacceptable. Actions and language that demonize Israel are not helpful and can, in some cases, be antisemitic. Holding Israel, like any other modern democratic state, accountable for its actions is one way civil society strengthens democracy and justice.

The working group does not believe that criticism of Israel is evidence of antisemitism, and heard agreement on this from many Jewish leaders in Canada and Israel. However, when criticism seeks to delegitimize or demonize Israel, it can and should be questioned.

The working group also takes seriously charges that church actions disproportionately criticize Israel in comparison to other countries in the region or other situations globally. The working group believes that Israel can and should be held to a higher standard than surrounding non-democratic countries or authoritarian regimes. It is precisely because of Israel’s close identification with democratic ideals that it needs to be challenged on its policies around the occupation.

The working group further believes that since Israel’s military occupation is the longest-standing ongoing occupation in the world, special attention and action are warranted. Equally important, Israel’s decision to continue to build and expand settlements—in other words, to annex or, more accurately, steal land in the occupied territories—supports the need for criticism of and pressure on Israel in order to protect Palestinian rights.

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6 International Committee of the Red Cross, “Convention (IV) relative to the Protection of Civilian Persons in Time of War. Geneva, 12 August 1949” (entered into force October 21, 1950), [www.icrc.org/ihl.nsf/full/380](http://www.icrc.org/ihl.nsf/full/380). The Fourth Convention is one of the most established and widely upheld treaties in international law. In occupied Palestine, it offers four protections for the civilian population: basic personal security, and prohibitions against the taking of land, the taking of natural resources, and resettlement of the occupying power’s population into the territory.

7 In May 2011, the Al Jazeera News network released more than 1,600 leaked internal documents from a decade of Israeli–Palestinian negotiations. These have become known as the Palestinian Papers.

The working group takes seriously questions about why Israel is currently the only country in the world being challenged by a global boycott, divestment, and sanctions movement (BDS). As will be explained later, in section 5.3, the working group questions some aspects of the larger BDS movement and proposes more focused economic action directed toward settlement activity. This kind of economic action is consistent with the church's longstanding practice of partnership. In every situation where the church has engaged in economic actions, it has done so because of the call of Christian partners in the region. This was true in South Africa and, more recently, in Sudan. Palestinian-Christian partners have called for Christians throughout the world to pay attention to what is happening in Israel/Palestine and to take economic action against the products of the occupation.

The working group is also deeply concerned that the occupation, particularly the building of settlements, is being supported financially and politically by Christian Zionist movements throughout North America. These organizations and churches operate out of a theology that the working group believes to be false. Palestinian Christians have similarly called on the Christian community throughout the world to confront this false teaching.

Finally, the working group notes the importance of international law in addressing situations of injustice throughout the world. Iraq, Afghanistan, and Libya are examples of countries left in significant turmoil by military interventions, and their citizens left even more vulnerable. In each case, as might also be true about Syria, the alternative could have been to employ significant sanctions and to prosecute, through the International Criminal Court, the leaders of the country for crimes against humanity. This is not to excuse the actions of such oppressive regimes but rather to be realistic that there are no easy solutions, and military interventions often make things worse.

In short, international law and conventions are important. Holding Israel accountable to international legal obligations is not a case of singling out Israel among nations. It is about affirming that holding every nation accountable to international standards of behaviour is necessary for the well-being of our world.

## **5. Analysis and Policy Directions**

The working group believes the only solution to the pervasive injustice and ongoing violence in the region is for Israelis and Palestinians to engage in legitimate, good-faith negotiations that lead to an end to the occupation. It will be challenging to achieve this end in the midst of internal and external political pressures, significant imbalances in power, fear, mistrust, hatred, and pervasive religious ideology.

The working group believes peace is possible because the group has met Israelis and Palestinians who are willing to risk much for peace. Peace is possible because believing otherwise means nothing will be accomplished. It is also a fundamental Christian belief that with God all things are possible (Matthew 19:26).

This part of the report is presented in three parts. The first addresses issues surrounding the creation of a Palestinian state, the second addresses the security of Israel, and the third focuses on a number of specific proposals for action.

*5.1 United Church policy should identify and support initiatives that work toward the creation of a viable Palestinian state.*

The two-state model is widely recognized as the key option for the future of Israel/Palestine. However, as Israel continues to expand settlements and control water and productive land, a viable Palestinian state becomes less and less a possibility.<sup>8</sup>

Alternatives to a two-state model are increasingly being discussed.<sup>9</sup> These options range from a secular democratic state with protections for minority populations, to a binational or federated state with constitutional protections for constituent populations (as in Canada, with its anglophone and francophone populations).

There are significant challenges to one-state options, in particular the likelihood that such a state would soon have a majority Arab-Muslim population. Regardless of constitutional protections, it is inconceivable that the Jewish population of Israel would be willing to trust its security to such a solution.

The working group concurs that the window for a two-state option is drawing to a close. The unwillingness of the Israel government to withdraw from the occupied territories is only one of the major roadblocks. Israel's control of water, its military control of the Palestinian population, and the beliefs surrounding Israel's claim to all the biblical lands, among other issues, provide almost insurmountable obstacles.

While the working group acknowledges these realities, it notes that United Church partners and the Palestinian Authority continue to affirm and work toward a two-state solution. For Palestinians, the longing for a homeland is just as pervasive and deep as it was for Jews, who dreamed of a Jewish homeland for millennia. Both parties continue to speak of the acceptance of the two-state option as the only viable outcome.

Church policy must honour the right of self-determination for both Israelis and Palestinians. The choice of one or two states must be made by the peoples themselves. In whatever situation emerges, ending Israel's military occupation must be the starting point.

#### SETTLEMENTS

As part of the occupation, Israel has initiated significant development of illegal settlements in the annexed areas of East Jerusalem and throughout the West Bank. It has sought to change the map by creating facts on the ground. Some of these settlements are small cities, while others are outposts. Almost 500,000 Israeli citizens live in more than 220 settlements in the occupied territories, linked by an extensive network of restricted roads. Together, the settlements and roads have meant a significant loss of land to Palestinian people. This land has been seized through outright military action or legal processes that delegitimize Palestinian ownership and

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<sup>8</sup> For example, one of many reports referencing this possibility is European Union Heads of Mission, Area C and Palestinian State Building (July 2011): "The window for a two-state solution is rapidly closing with the continued expansion of Israeli settlements and access restrictions for Palestinians in Area C, the only contiguous area in the West Bank surrounding Area A and B. Area C compromises crucial natural resources and land for the future demographic and economic growth of a viable Palestinian State," (p. 1), <http://thecepr.org/images/stories/pdf/area%20c%20%20final%20report%20july%202011.pdf>.

<sup>9</sup> Benny Morris, among others, has written extensively on the one-state option. Benny Morris, *One State, Two States: Resolving the Israel/Palestine Conflict* (New Haven, CT: Yale University Press, 2009).

dispossess Palestinians. The settlements, combined with Israeli military checkpoints and the separation barrier, have resulted in extensive Israeli control over Palestinian society.

Some have argued that Israel's construction of settlements in the West Bank follows from the right of Jews to live anywhere. The Holocaust, in particular, makes it imperative that Jews resist attempts to eradicate Jews from any place, especially the land of Palestine. As important as these beliefs are, they miss the key points: people are illegally transferred into occupied territories, Palestinians are displaced, and land is annexed.

Construction of the settlements, roads, and security apparatus has led to the wrongful dispossession and treatment of Palestinians. Loss of homes, separation from farmland and families, destruction of ancient olive groves, and attacks and abuse from settlers, enabled by Israel soldiers, are all part of the legacy of the settlements.

The working group does not wish to minimize the threat felt by settlers who live in the midst of a hostile population. Some settlers have also experienced violence and attack. However, violence against settlers is sporadic and unpredictable. Violence against Palestinians is systematic, oppressive, and unrelenting. Settlers have also chosen to be where they are, while Palestinians have had little choice.

As part of an overall resolution of the conflict, the settlements must be closed, settlers returned to Israel, and land returned to Palestinians. In the case of several of the larger settlements that border the Green Line, a negotiated trade-off of land may be the only achievable solution. Through negotiation and compensation, some settlers might choose to remain in a Palestinian state. They should be assured the same level of protection and rights as other citizens.<sup>10</sup> The integrity and credibility of a Palestinian state would depend on the protection and encouragement it offers to religious minorities; Israel's credibility rests on these same principles.

Future peace depends on Israel ceasing expansion of the settlements. Unfortunately, the Israeli government has resisted pressure from the global community, including the United States, to do so. The working group regrets that in recent years Canada has not been an effective or credible voice for ending the occupation or the construction of settlements. The continued expansion of settlements raises questions about Israel's intention to negotiate in good faith.

#### SEPARATION BARRIER

The separation barrier, which Israel started building in 2002, will cover 702 kilometres, or twice the length of the Green Line, when it is completed. About 45 kilometres of the barrier will be an 8- to 9-metre-high concrete wall. The rest of the barrier will consist of a fence, razor wire, an electronic monitoring system, and a buffer zone.

Israel has built the separation barrier almost exclusively inside the Palestinian side of the Green Line, effectively annexing Palestinian land. In many locations, the barrier envelops productive agricultural land and gives Israel control of aquifers and other sources of water. In a number of locations, it extends far into Palestinian territory. The barrier separates not only Israelis from

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<sup>10</sup> The working group heard from some Palestinians that the presence of the settlements following the creation of a Palestinian state should not be a problem as long as the settlers understand they will be required to remain citizens of the new state. Jews as citizens of Palestine would therefore parallel the existence of Muslim and Christian Palestinians living in Israel.

Palestinians, but also Palestinians from family, friends, and in many cases their land. The 9-metre-high concrete barrier, the expanding settlements, the Israeli settler/bypass roads, and the checkpoints combine to increasingly isolate the Palestinian city of Bethlehem, restricting its population from access to Jerusalem and other parts of the West Bank.<sup>11</sup>

Israel has declared the land between the barrier and the Green Line a “closed area.” This area accounts for approximately 8.5 percent of the West Bank and encompasses up to 50,000 Palestinians. Palestinians who live in the closed area are required to apply for a permit to remain in their homes and access their property. Similarly, thousands of Palestinians whose farms lie on the opposite side of the barrier from their homes require permits to access their land. Access is limited by gates that are operated by the Israel Defense Forces on an infrequent and often ad hoc basis.

There are strong arguments that security alone does not justify the location of the barrier inside Palestinian territory; if security were the only motivation, the barrier could be constructed on the Green Line. The working group is also not convinced that the separation barrier was solely responsible for ending suicide bombings. Suicide bombings ceased even though many sections of the wall remain incomplete. Other factors likely led to the cessation of suicide bombings, such as strict measures the Palestinian Authority implemented against militants, a ceasefire, and a widespread consensus in Palestinian society that violence has been counterproductive.

In 2004, the International Court of Justice advised that the construction of the separation barrier is illegal as long as any part of it is constructed beyond the 1967 Green Line:

To sum up, the Court, from the material available to it, is not convinced that the specific course Israel has chosen for the wall was necessary to attain its security objectives. The wall, along the route chosen, and its associated régime gravely infringe a number of rights of Palestinians residing in the territory occupied by Israel, and the infringements resulting from that route cannot be justified by military exigencies or by the requirements of national security or public order. The construction of such a wall accordingly constitutes breaches by Israel of various of its obligations under the applicable international humanitarian law and human rights instruments.<sup>12</sup>

Israel faces significant pressure from the global community and its own citizens to define its borders. It is logical to assume that the barrier has been constructed as a possible line of definition. Israel’s Supreme Court, in a judgment that disagreed with the International Court of Justice’s, accepted the premise that the barrier is justified only as a means of security. In other

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11 Canadian policy states the following about the barrier: “Canada recognizes Israel’s right to protect its citizens from terrorist attacks, including through the restriction of access to its territory, and by building a barrier on its own territory for security purposes. However, Canada opposes Israel’s construction of the barrier inside the West Bank and East Jerusalem, which are occupied territories. This construction is contrary to international law under the Fourth Geneva Convention. Canada not only opposes Israel’s construction of a barrier extending into the occupied territories, but also expropriations and the demolition of houses and economic infrastructure carried out for this purpose.” Foreign Affairs and International Trade Canada, *Canadian Policy on Key Issues in the Israeli-Palestinian Conflict: The Barrier*.

12 International Court of Justice, *Legal Consequences of the Construction of a Wall in the Occupied Palestinian Territory*, Advisory Opinion, ICJ Reports 2004, p. 136, [www.icj-cij.org/docket/files/131/1671.pdf](http://www.icj-cij.org/docket/files/131/1671.pdf). The court’s decision was not a judgment binding between two states bringing a case. It was an advisory opinion requested by the UN General Assembly. The opinion was meant to guide the General Assembly in its consideration of the legality of the barrier (Israel calls it the Security Fence). However, the advisory opinion contains what is probably the most important reasoning about the application of the law of occupation to Palestine.

words, the Supreme Court said, the barrier cannot and should not be used to define Israel's border. Using the separation barrier to define Israel's border would mean a significant loss of land for thousands of Palestinians, and would represent a distinct attempt to change the map of the occupied territories prior to peace negotiations.

Recently, following the Palestinian proposal for statehood at the UN, factions within the Israeli government called for the annexing of the settlements, their related road network, and the land inside the barrier. This would be an illegal and profound injustice to Palestinians and would effectively end the possibility of a Palestinian state. It would leave the Palestinian population divided into separated and disconnected containment areas.

#### INEQUITABLE ACCESS TO WATER

It is impossible to overstate the importance of water in this region. Water shortages lead to discomfort, hardship, serious public health issues, and severely restricted agriculture and livelihoods in the Palestinian territories.

The World Health Organization recommends minimum per capita water consumption of 100 litres a day. The daily per capita consumption in Israel is 242 litres in urban areas and 211 litres in rural areas. Settlements benefit from a daily allocation of 487 litres for household needs.<sup>13</sup>

In the West Bank, however, Palestinian consumption ranges from 73 litres per person to as low as 37 litres.<sup>14</sup> Settlements receive significantly higher quantities of water and more stable supplies than the Palestinian communities that surround them.

The Jordan Valley, which is part of the occupied territories, contains one of the richest supplies of water in the region. Israel has taken control of most of the water resources in the area, directing them to settlements. Some 10,000 Israeli settlers have access to an amount of water equivalent to one-third of the total water allocated to the entire Palestinian population of the West Bank—2.5 million people—allowing settlements to develop intensive, year-round agriculture.<sup>15</sup>

Israel has clear obligations as an occupying power (see note 6). It has legal and moral responsibilities to care for the rights of Palestinians. Diverting water in the occupied territories to solely benefit the occupants and commerce of Israeli settlements, and at the same time limiting the access of Palestinians to water under their own land, is profoundly wrong.

#### VIOLENCE

The United Church of Canada has consistently condemned all acts of violence by all parties in this conflict. Because of this position, the United Church has chosen not to comment on specific incidents of violence on either side over the past few years. Statistics about deaths and injuries are available and show a large and disproportionate impact on Palestinians.

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13 B'Tselem: The Israeli Information Center for Human Rights in the Occupied Territories, "Taking Control of Water Resources" (May 18, 2011), [www.btselem.org/jordan\\_valley/water](http://www.btselem.org/jordan_valley/water).

14 B'Tselem, "International Water Day: Chronic Water Shortage in the West Bank Due to Discriminatory Division of Shared Resources" (March 24, 2010; figures from 2008), [www.btselem.org/water/20100324\\_international\\_water\\_day](http://www.btselem.org/water/20100324_international_water_day).

15 B'Tselem, "Taking Control of Water Resources."

Civilians on both sides have suffered from acts of violence. Violence takes many forms, and aspects of the structural violence of the occupation similarly affect both peoples but again have a very disproportionate impact on Palestinians.

“What resistance is acceptable in the face of oppression?” is a question the working group pondered. At one end of a spectrum of resistance, Palestinian citizens of East Jerusalem, annexed by Israel, have generally refused to participate in civic elections implemented by Israel because that would signal acceptance of the legitimacy of Israeli control. The end result is that the municipality uses this lack of participation to justify vastly fewer resources offered to the area. At the other end of the spectrum is indiscriminate violence directed at civilians, such as suicide bombings. This the United Church, the global community, and most Palestinians reject as unacceptable.

Palestinian-Christian leaders, in a recent document entitled *A Moment of Truth: Kairos Palestine*<sup>16</sup> and in other, earlier documents, have condemned and rejected violence against civilians. Instead they have called for non-violent resistance to end the occupation, including economic boycotts. The document offers the following observations about resistance:

Love is seeing the face of God in every human being. Every person is my brother or my sister. However, seeing the face of God in everyone does not mean accepting evil or aggression on their part. Rather, this love seeks to correct the evil and stop the aggression.... We say that our option as Christians in the face of the Israeli occupation is to resist. Resistance is a right and a duty for the Christian. But it is resistance with love as its logic. It is thus a creative resistance for it must find human ways that engage the humanity of the enemy.<sup>17</sup>

The authors of the *Kairos Palestine* document include Christian leaders like the Rev. Dr. Mitri Raheb, the Rev. Dr. Jamal Khader, and many others.

Israeli groups also offered to the working group significant examples of non-violent resistance to the occupation. Women in Black was formed by Israeli women in Jerusalem in 1988 following the outbreak of violence known as the First Intifada. Responding to what they call serious violations of human rights by Israeli soldiers in the occupied territories, they hold a vigil every Friday afternoon in central Jerusalem wearing black clothing as a sign of mourning for all the victims of the conflict. MachsomWatch is a group of Israeli women who monitor checkpoints in the West Bank out of opposition to the occupation.<sup>18</sup> Breaking the Silence is an organization of veteran Israeli soldiers who seek to expose to the Israeli public the truth about life in the occupied territories and the effects of military control on Palestinians' lives.<sup>19</sup>

These examples and others suggest that non-violent resistance that seeks to honour the humanity of Israelis and leaves space open for negotiation should be supported. In particular, non-violent resistance to the occupation, such as economic boycott, must not be rejected out of hand. To do

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<sup>16</sup> Released in Bethlehem, December 2009, <http://www.kairopalestine.ps/?q=content/document>. Hereafter referred to in this report as the Kairos Palestine document.

<sup>17</sup> Kairos Palestine, 4.21, 4.2.3.

<sup>18</sup> [www.machsomwatch.org/en](http://www.machsomwatch.org/en).

<sup>19</sup> [www.breakingthesilence.org.il](http://www.breakingthesilence.org.il).

so would be to undercut those Palestinians who have argued for non-violence as the way forward.

#### CHRISTIAN ZIONISM AND ITS SUPPORT OF THE OCCUPATION

The working group notes with deep concern the impact of some fundamentalist Christian movements in supporting the occupation. Christian Zionism, as such movements are called, is based on three theologically false arguments: that Israel owns all the land of ancient Palestine (including the land known as the West Bank) as part of an eternal covenant between God and the descendants of Abraham; that the establishment of modern Israel came as the fulfillment of God's promises in the Bible and as a sign of the imminent return of Jesus; and that since the Bible declares that those who bless Israel will be blessed and those who curse her will be cursed,<sup>20</sup> Israel must be supported uncritically and unconditionally.

In the most extreme expressions of Christian Zionism, the return of Jesus depends on every Jew in the world being gathered in a greater Israel and fully occupying all the historic land, including the West Bank. This political theology leads to the belief that it is against God's will for the settlements to be withdrawn. Rather, settlements must continue to expand until every piece of the West Bank is fully occupied by the Jewish people.

Christian Zionist organizations such as Christians United for Israel (with chapters in the United States and Canada) raise millions of dollars for constructing settlements and relocating Jews from around the world. These organizations lobby governments in support of Israel's occupation and settlement projects.

Members of Christian Zionist movements, in their rare meetings with Palestinian Christians, have told them that it is God's will that they leave Palestine so Jews can have all the land. It is in this sense that the writers of *Kairos Palestine* spoke of biblical prophecy becoming a "word of stone...used as a weapon in our present history in order to deprive us of our own land."<sup>21</sup>

In 2006, the Patriarchs and Heads of Churches of Jerusalem issued the following statement about Christian Zionism:

Christian Zionism is a modern theological and political movement that embraces the most extreme ideological positions of Zionism, thereby becoming detrimental to a just peace within Palestine and Israel. The Christian Zionist programme provides a worldview where the Gospel is identified with the ideology of empire, colonialism and militarism. In its extreme form, it places an emphasis on apocalyptic events leading to the end of history rather than living Christ's love and justice today.

We categorically reject Christian Zionist doctrines as false teaching that corrupts the biblical message of love, justice and reconciliation.

We further reject the contemporary alliance of Christian Zionist leaders and organizations with elements in the governments of Israel and the United States that are presently imposing their unilateral preemptive borders and domination over Palestine.

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<sup>20</sup> Genesis 12:1–3.

<sup>21</sup> *Kairos Palestine*, 2.2.2.

This inevitably leads to unending cycles of violence that undermine the security of all peoples of the Middle East and the rest of the world.<sup>22</sup>

The impact of Christian Zionism must be countered by those in the Christian community who hold different interpretations. The influence of Christian Zionism has had a large impact on political decision-making and has overridden the voices of Palestinian Christians. In their most negative effect, Christian Zionist views have reinforced radical settler positions in Israel and undermined the potential for a peaceful resolution of the occupation.

*5.2 United Church policy should uphold the safety and security of Israel as a homeland for the Jewish people.*

The emergence and definition of a “new antisemitism” is a challenging reality. The old or classical antisemitism was obvious and identifiable as hatred of Jews. The new form is expressed as hatred of the Jewish state. The working group believes that there is evidence of this new antisemitism and believes the Christian community should guard against it. In simple terms, the motivations for and implications of criticism of Israel should always be examined.

One way of understanding the new antisemitism is captured by the threefold test of demonization, delegitimization, and double standards.<sup>23</sup> Each of these challenges raises cautions for the language and directions of United Church policy. Criticism of Israel is not in itself antisemitic. However, there is significant disagreement about what constitutes acceptable criticism.

The United Church should continue to uphold and defend the legitimacy of the state of Israel, and ensure United Church policies do not undermine Israel’s existence. Legitimate criticism of Israeli policies in fact contributes to and strengthens Israel’s place among democratic nations. Criticism should engage Israeli policies fairly and openly in seeking to change those policies, not to question the existence of the state.

#### JEWISH CHARACTER OF ISRAEL

The United Church recognizes Israel’s right to exist as a Jewish state within safe and secure internationally recognized borders. However, the church has not defined what it means by the term *Jewish* state. The use of this term has become confusing and problematic for some partners of the United Church and for many inside and outside the church.

In 2003, the United Church added the phrase “as a Jewish state” to its recognition of Israel’s right to exist. This phrase was added as an amendment in debate, with no preparatory work or definition. It was inserted not into a statement about the United Church’s own recognition of Israel but into a statement addressed to the emergent state of Palestine and other neighbouring Arab states to recognize Israel’s right to exist as a Jewish state within safe and secure borders.<sup>24</sup>

<sup>22</sup> The Jerusalem Declaration on Christian Zionism, <http://imeu.net/news/article003122.shtml>.

<sup>23</sup> These principles were first put forward by Natan Sharansky, a former Deputy Prime Minister of Israel, in his “Anti-Semitism in 3D,” Jerusalem Post (February 23, 2004), [www.hagalil.com/antisemitismus/europa/sharansky-1.htm](http://www.hagalil.com/antisemitismus/europa/sharansky-1.htm).

<sup>24</sup> “Paths to Peace in Israel and Palestine – Resolution 83,” Record of Proceedings of the 38th General Council, 2003, pp. 106–108, [www.united-church.ca/beliefs/policies/2003/p162](http://www.united-church.ca/beliefs/policies/2003/p162).

In 2006, the 39th General Council adopted an ethical investment strategy for peace in Palestine and Israel. It recommended investment in peaceful pursuits and described non-peaceful pursuits that, by implication, the United Church would not support, including “Canadian and international corporations and companies that...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.”<sup>25</sup> This strategy has implications for our relations with countries and members of the World Council of Churches that do not explicitly recognize Israel as a *Jewish* state.

In 2009, the United Church changed its policy to require only the emerging Palestinian state, not neighbouring Arab countries, to recognize Israel’s right to exist as a Jewish state within safe and secure borders.

In November 1947, United Nations Resolution 181, also known as the Partition Plan, was ratified with the goal of establishing a safe and secure homeland for Jews. It called for two independent, democratic states in Palestine—one Arab and one Jewish—although the term “Jewish state” was not defined. However, the plan explicitly required both Arab and Jewish states to guarantee “to all persons equal and non-discriminatory rights in civil, political, economic and religious matters and the enjoyment of human rights and fundamental freedoms, including freedom of religion, language, speech and publication, education, assembly and association.”<sup>26</sup>

On May 14, 1948, the day before the British Mandate in Palestine was to expire, David Ben Gurion declared the establishment of the independent state of Israel. The subsequent constitution of Israel defines Israel as “Jewish and democratic.” Like the United Nations resolution, the Israeli constitution does not define “Jewish.” It does declare it will “ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.”<sup>27</sup>

The working group heard from Palestinian leaders unanimous concern about recognizing Israel as a Jewish state. Palestinian Christians, in particular, expressed concern that if Israel is recognized as a Jewish state, a Palestinian state might seek to be recognized as an Islamic state. Their strong desire is that Palestine be a secular state with equal rights for all, regardless of religious adherence. The working group was urged to consider the implications of using terms such as “Jewish state” without careful consultation.

Palestinians also expressed concern for the Christian and Muslim minorities living in Israel, who have been treated differently and unequally from Jewish Israelis. For example, Christians and

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25 “Ethical Investment for Peace in Palestine and Israel,” Record of Proceedings of the 39th General Council, 2006, p. 718, [www.united-church.ca/beliefs/policies/2006/e735](http://www.united-church.ca/beliefs/policies/2006/e735).

26 UN General Assembly, Resolution 181 (II) “Future Government of Palestine,” November 29, 1947, <http://domino.un.org/unispal.nsf/0/7f0af2bd897689b785256c330061d253>.

27 Israel Ministry of Foreign Affairs, The Declaration of the Establishment of the State of Israel, May 14, 1948, [www.mfa.gov.il/MFA/Peace+Process/Guide+to+the+Peace+Process/Declaration+of+Establishment+of+State+of+Israel.htm](http://www.mfa.gov.il/MFA/Peace+Process/Guide+to+the+Peace+Process/Declaration+of+Establishment+of+State+of+Israel.htm).

Muslims have fewer legal rights of return, access to housing permits, and freedom of movement and residency. They are, in essence, second-class Israeli citizens.

While Palestinian-Christian leaders supported Israel's right to exist as a safe and secure state, they called on Israel to meet the same conditions Israelis expect for the emerging Palestinian state: a secular democracy that grants full and equal rights to all citizens, regardless of ethnic and religious identity.

Israeli Jews expressed concern that, if the Jewish identity of Israel were negated, Jews would no longer be assured a safe and secure homeland. Israel, it is argued, is not the only state in the world that defines itself by nationality. Nor is it the only country in the world that expresses its collective identity through festivals and celebrations tied to religious observances. However, Israel is the only Jewish state in the world.

Today, there is significant disagreement among Israeli Jews about the meaning of "Jewish" to describe Israel. Chief Rabbi David Rosen stresses that the term "Jewish state" is meant neither as a confessional identity of religion nor as a theocratic state. Rather, it is meant as a cultural identity of a democratic state. Israel is to be recognized as a state established by Jewish people for their peace, security, and well-being.

According to Rosen and many like-minded Israelis, the challenge for Israel is to maintain its Jewish cultural identity while also being democratic and ensuring full and equal rights of all of its citizens. "If Israel is not democratic," Rosen said, "it is not Jewish." However, a growing number of ultra-Orthodox Jewish Israelis define Israel's Jewishness in religious and exclusivist terms. This group is the fastest-growing segment of the Jewish Israeli population. Secular Jews also represent a large segment of Israeli society, for whom the Jewish character of Israel is important but means something quite different from the definition of the ultra-religious.

The United Church acknowledges the real fears Jewish people have that another genocide could happen; it also recognizes that antisemitism throughout the world contributes to the ongoing fear of Jews for their safety and security.

There is justification for speaking of Israel as a homeland for the Jewish people, as Palestine will be a homeland for the Palestinian people. There is also justification for understanding the Jewish identity of Israel as comparable to the explicit role of state religions in many European countries and the United Kingdom, or the implicit Christian identity of countries such as the United States. In all of these cases, the religious identity of the state is secondary to its democratic character, which affords equal rights and responsibilities to all citizens regardless of their religious or ethnic identities.

This approach is consistent with the United Nations resolution that brought Israel into existence. To affirm Israel as a homeland for Jewish people also embeds the existence of Israel in international law, and therefore reinforces Israel's obligation to be responsive and attentive to international law in its policies and actions concerning the occupation.

Israel has not defined what it means by calling itself a Jewish state. Any democratic country would be challenged, certainly by its minorities, if it chose to identify itself by its dominant religion. For example, if Canada chose to identify itself as a Christian nation, citizens of other religions would want to know what such a declaration would mean to their citizenship, identity, and human rights. Speaking of Israel as a Jewish state without defining what that means is a troubling and challenging issue for the 20 percent of the population of Israel that is Palestinian.

Thus, any United Church affirmation of Israel as a Jewish state must be accompanied with a clear explanation of its meaning—specifically, *as a homeland for the Jewish people and a democratic state that ensures complete equality of social and political rights to all of its inhabitants irrespective of religion, race, or gender*. With this understanding, it is possible for the United Church to continue to affirm Israel as a Jewish state.

#### ACCEPTANCE OF ISRAEL AS A JEWISH STATE AS A CONDITION FOR NEGOTIATIONS

It is unacceptable to insist that Palestinians accept Israel as a Jewish state as a precondition of continuing negotiations.

The requirement of one state to recognize the character of another state rather than its legal existence is unusual. Exceptions are found when the religious character of the state is found in its name—for example, “The Islamic Republic of Iran.” Israel has not proposed changing its name, but rather is asking Palestinians to recognize its religious character as a condition for continued negotiations. This requirement has emerged only recently and is a significant impediment to good-faith negotiations. The Palestinian position, stated many times by President Mahmoud Abbas, is that Palestinians recognize Israel, and that Israel is free to define itself however it chooses.

Palestinians face many challenges in recognizing the Jewish character of Israel. Doing so could be seen as endorsing discrimination against the Palestinian minority in Israel. Jewish Israelis do not agree on what the Jewish character of Israel means. Significant components of Israeli law and life are based on ethnicity and nationality. While Palestinians can be citizens, they can never be “nationals,” and therefore are denied certain rights and privileges that are accorded those who qualify for Israeli citizenship under the 1950 Law of Return.<sup>28</sup> Palestinians fear that affirming the Jewish identity of Israel will further entrench discrimination against Palestinians.

Israel does have a right to name its own character. Requiring Palestinians to recognize Israel as a Jewish state, however, should not be a precondition for peace negotiations. Instead, mutual statements of recognition can and should be part of negotiations.

#### RIGHT OF RETURN

The language of “return” is inseparable from any consideration of a homeland for both Palestinians and Israelis. “Return” has two distinct meanings in the context of Israel/Palestine. In

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<sup>28</sup> The Israeli state spends 35 percent more in welfare support on Jewish citizens than on Palestinian citizens, although there are three times as many Palestinian-Israeli families living under the poverty line (Yoav Stern, “Study: Arabs may be poorer, but Jews get more welfare funds,” Haaretz, March 28, 2007, [www.haaretz.com/news/study-arabs-may-be-poorer-but-jews-get-more-welfare-funds-1.216881](http://www.haaretz.com/news/study-arabs-may-be-poorer-but-jews-get-more-welfare-funds-1.216881)). Laws are enacted that privilege Jewish citizens over non-Jewish citizens for social and economic benefits, such as the Absorption of Discharged Soldiers Law. Benefits are conditional upon military service, from which Palestinian citizens are exempted (Mada al-Carmel, Political Monitoring Report, Issue 10, 2010, [www.mada-research.org/UserFiles/file/PMP%20PDF/PMR10-ENG/pmr10-eng-final.pdf](http://www.mada-research.org/UserFiles/file/PMP%20PDF/PMR10-ENG/pmr10-eng-final.pdf)).

Israel, the “law of return” refers to the declaration that any Jewish person in the world has the right to Israeli citizenship. This right acknowledges Israel’s commitment to being a homeland and safe haven for Jews throughout the world, and ensures that Israel will remain a majority Jewish country.

For Palestinians, the law of return is particularly troubling given the significant difficulty Palestinians experience in seeking family reunification. For East Jerusalemites, it is even more troubling given the experience of many who have lost residency permits through technicalities, preventing them from living in their historic places of residence in the city.

In the Palestinian context, the “right of return” refers to United Nations Resolution 194 (1948), which resolved that

the refugees wishing to return to their homes and live at peace with their neighbours should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return and for loss of or damage to property which, under principles of international law or in equity, should be made good by the Governments or authorities responsible.<sup>29</sup>

While the legal significance of Resolution 194 is debated by Israel, in the Palestinian community it is understood as an inalienable right. For many thousands of refugees expelled during the creation of Israel in 1948, and for those who have lost their homes through other means or expropriation since, the right of return is an immensely important commitment of the world community to justice for Palestinians.

The main UN agency responsible for Palestinian refugees is the United Nations Relief and Works Agency for Palestine Refugees. Five million Palestinian refugees are eligible for UNRWA services located in 58 designated refugee camps in Jordan, Lebanon, Syria, the West Bank, and Gaza.<sup>30</sup> While not formally designated “refugees,” a significant number of Palestinians have also lost their homes and livelihood through settlements, loss of residency status (in East Jerusalem), and other forms of dispossession. For these displaced people, the right of return represents a long-held dream of restitution and recovery of their ancient homes.

For Israel, the Palestinian right of return presents code language for the destruction of Israel. The loss of a Jewish majority through the influx of millions of Palestinians would mean the end of Israel as it currently exists.

In pragmatic terms, even in the Palestinian community the right of return is understood as a fundamental human right that could be resolved through negotiation. Palestinians should not be asked to give up a basic human right afforded to all refugees, and Palestinian officials have proposed ways forward. The solution would likely involve an acknowledgement of the injustice experienced by Palestinians, a token return to Israel offered to a limited number of Palestinians and compensation paid to the remaining Palestinian refugees, and the offer of settlement in a new Palestinian state or elsewhere in the world.

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29 UN General Assembly, Resolution 194 (III), “Palestine—Progress Report of the United Nations Mediator,” December 11, 1948, <http://unispal.un.org/UNISPAL.NSF/0/C758572B78D1CD0085256BCF0077E51A>.

30 UNRWA, “Overview,” [www.unrwa.org/etemplate.php?id=85](http://www.unrwa.org/etemplate.php?id=85).

### USE OF THE WORD “APARTHEID”

The charge that Israel is guilty of apartheid is highly controversial. The argument is that Israel’s practices in the occupied territories, including occupied East Jerusalem, are similar to the racist practices of South Africa from 1948 to 1994. In apartheid South Africa, racist segregation and control were maintained as a government policy. Under the apartheid system of separate development, nine Bantu groups were assigned their own homelands, or *bantustans*, and movement outside of these homelands was strictly regulated. International opposition to and rejection of these policies led to the definition of apartheid in international law.<sup>31</sup>

The practices of apartheid throughout this era were also justified and supported theologically by many of the dominant Christian communities of White South Africa, which argued that the preservation and protection of national identities was part of God’s design. In 1982, the World Alliance of Reformed Churches, meeting in Ottawa, declared that the issue of Christian support for apartheid was not just a matter of ethics or politics but also a matter of faith, saying: “We declare...that apartheid...is a sin, and that the moral and theological justification of it is a travesty of the gospel, and in its persistent disobedience to the word of God, a theological heresy.”<sup>32</sup>

Israel rejects that it is practising apartheid, whether as defined in international law or by comparison with South Africa. In the West Bank, it notes the difference between a military occupation versus an established legal policy of a state. Further, Israel argues, it is clearly inaccurate to suggest that the experience of Arab-Israeli citizens in Israel is in any way comparable to that of apartheid South Africa.

If Israel were to finally annex the settlements, the restricted network of roads, and the land within the separation barrier, West Bank Palestinians would effectively be forced by Israeli law rather than military occupation into established containment areas. The resulting restrictions on Palestinian movement together with the effective containment and isolation of Palestinians into separated areas would effectively fit the definition of apartheid.

The working group believes the charge of apartheid applied to Israel shuts down conversation, disempowers those who desire and work for change in Israel, and does more to harm than to help the potential for successful peace negotiations. The working group therefore recommends that use of the language of apartheid be avoided. United Church action should focus on working toward ending the occupation and withdrawing settlements.

### 5.3 *United Church should implement these proposals for action.*

This section deals with a number of concrete actions the working group proposes that the United Church undertake.

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31 The UN General Assembly’s International Convention on the Suppression and Punishment of the Crime of Apartheid (November 1973) specifically refers to “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,”

<http://treaties.un.org/doc/Publication/UNTS/Volume%201015/volume-1015-I-14861-English.pdf>

32 World Alliance of Reformed Churches, “Resolution on Racism and South Africa,” Ottawa 1982: Proceedings of the 21st General Council (Geneva: WARC, 1983), [www.warc.ch/dcw/bs25/11.html](http://www.warc.ch/dcw/bs25/11.html).

#### INVESTMENTS IN PEACE

As noted earlier, the 39th General Council adopted the statement “Ethical Investment for Peace in Palestine and Israel.” The statement recommends the adoption of a pro-investment strategy with companies that engage in ethically responsible business, and contribute to peace and a secure and economically viable Palestinian state alongside a secure and economically viable Israel. The working group reaffirms the importance of investments for peace in the region.

In particular, the working group wishes to lift up the importance of strengthening the economic viability of Palestine. Political action needs to be undertaken to address key economic factors, such as access to water for agriculture and freedom of transport of goods to market. Tourism is a major contributor to the Palestinian economy and an area where United Church members travelling to the region can make a significant difference. The Alternative Tourism Group is an example of a Palestinian-based organization that works in this area.<sup>33</sup>

Olive trees represent a deep connection to the land for all Palestinians. Living for hundreds and at times thousands of years, these trees carry a symbolic meaning far beyond their economic contribution. However, they are also a significant economic factor in Palestinian society. Since 2001 Israel, through military and settler action in the West Bank and Gaza, has uprooted or destroyed more than 500,000 olive trees that belonged to Palestinian farmers and landowners. The Olive Tree Campaign of the international YMCA and YWCA movement is one example of an attempt to overcome this destruction. The goal of the campaign is to “keep hope alive” and to affirm and strengthen the commitment of Palestinians to work constructively toward peace.<sup>34</sup>

The working group also believes that investment in Israeli organizations and companies that support or contribute to peaceful pursuits is warranted and should also be encouraged.

#### INVESTMENTS IN CONNECTION

Very few opportunities exist for Israelis and Palestinians from the occupied territories to interact. The Oslo accords created three separate administrative areas under various levels of control. Area A, under the full control of the Palestinian Authority, is considered foreign territory by Israel, thereby keeping out Israeli citizens. Similarly, West Bank Palestinians require permits to enter Israel, and many are prevented from doing so for a wide range of reasons.

Apart from these legal restrictions, the general expectation among Israeli Jews is that it is unwise and, in most cases, unnecessary to enter the West Bank. The exception, of course, is settlers, who travel on secure roads, often with personal weapons. While many Palestinians work in Israel, most of them are employed in casual jobs in East Jerusalem or the Old City. It would be as unexpected and unusual for a Palestinian to feel comfortable walking or driving in West Jerusalem as a Jewish Israeli would in Nablus or Ramallah.

Similarly, colleagues from Canada’s Jewish community have little opportunity to experience life in the West Bank, and even less in Gaza. Our delegation to Israel/Palestine had opportunities to see the realities of the occupation that few Jews in either Israel or Canada are afforded.

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<sup>33</sup> [www.atg.ps](http://www.atg.ps).

<sup>34</sup> [www.jai-pal.org/content.php?page=1](http://www.jai-pal.org/content.php?page=1).

Yet the potential for a true peaceful resolution of the conflict will depend on the goodwill of both peoples toward each other. The working group supports organizations such as Neve Shalom/Wahat al-Salam that are working at confidence-building measures through shared Israeli and Palestinian activities.<sup>35</sup>

The working group also met with members of the Parents Circle–Families Forum. This organization is made up of Palestinians and Israelis who have lost family members as a direct result of the violence of the conflict. Despite their profound grief, they are able to challenge the belief on either side that it is impossible to talk.<sup>36</sup>

#### INVESTMENTS IN “COME AND SEE!”

Millions of people visit the Holy Land every year. Many hundreds of them are people from The United Church of Canada. Few of these visitors seek out face-to-face encounters with the Christians who carry the 2,000-year-old history of Christianity in the place of Christ’s birth, death, and resurrection. Most organized tours, conducted through Israeli companies with Israeli guides, have a far different interpretation of Palestinian realities than Palestinians themselves. Most tours enter the West Bank, but all too frequently tourists are advised against walking around freely and having contact with “Arabs.” Tour buses visiting the Church of the Nativity in Bethlehem, for example, rarely stay for more than an hour, and little or no money is spent in the local economy.

Palestinian Christians have recently identified guidelines and suggestions for meaningful visits to the Holy Land. These include a call to choose, at least for part of a visit, to join a Palestinian tour group, to spend money in the local Palestinian economy, to receive and enjoy Palestinian hospitality, to visit with Palestinian civil society groups, and to learn about the situation Palestinians face.<sup>37</sup>

#### FOCUSED ECONOMIC ACTION

The working group believes that economic action against the occupation is warranted. Such action needs to be focused specifically against the products of the occupation. It needs to raise awareness that the occupation can no longer be justified. The goal of such action needs to be clearly defined: that it is immoral and unethical to support the existence of the settlements, so any and all products produced in the settlements and through the occupation should be avoided.

The working group acknowledges the participation of many people throughout the world in campaigns directed against the occupation and working for a just peace for the region. Some campaigns, however, cross lines of legitimate criticism of Israeli policy by the use of language that delegitimizes Israel’s existence. The challenge is to engage and support actions that call Israel to behaviour that is consistent with its highest ideals as a democratic nation that is accountable to the global community of nations.

The *Kairos Palestine* document calls for “economic and commercial boycott of everything produced by the occupation.”<sup>38</sup>

35 [www.nswas.com](http://www.nswas.com). For a recent exploration of the thinking of the organization concerning the need for the end of the occupation, see <http://nswas.org/spip.php?article755>.

36 [www.theparentscircle.com](http://www.theparentscircle.com).

37 See the Code of Conduct on the Alternative Tourism Group site, [www.atg.ps/index.php?page=code\\_english](http://www.atg.ps/index.php?page=code_english).

38 Kairos Palestine, 4.2.6.

In conversations with a number of the writers of this document, it was clear that one objective of this section was to call on Palestinians themselves to support locally produced products, and that a small shift in use from Israeli to Palestinian products could result in tens of thousands of new jobs in the Palestinian territories.

The challenge with the boycott, divestment, and sanctions (BDS) movement as a whole is that it involves too broad a spectrum of participants with significantly varied and sometimes unacceptable goals. For example, seeking to boycott all Israeli products and activities leaves the impression that the existence of Israel itself is challenged. Similarly, a boycott of Israeli academics undercuts a segment of Israeli society widely known for its opposition to government policies; such a policy, therefore, appears counterproductive.

The 39th (2006) General Council’s “Ethical Investment for Peace in Palestine and Israel” statement proposes that the church and its members make investments in relation to Israel/Palestine in only those vehicles that represent peaceful pursuits. The proposal goes on to identify that

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.<sup>39</sup>

Specific and focused economic action directed at products produced in the settlements is consistent with United Church policy developed over a number of years. It builds on and offers clarity to the actions of the 40th General Council (2009) in encouraging “United Church Conferences, Presbyteries, congregations and community ministries immediately [to] 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).”<sup>40</sup>

Such action also reflects the understanding that Israel’s continued expansion of the settlements is the most critical reality undermining the potential for good-faith negotiations between the two peoples. As long as Israel continues to establish and expand settlements on land illegally seized

39 [www.united-church.ca/beliefs/policies/2006/e735](http://www.united-church.ca/beliefs/policies/2006/e735).

40 *Record of Proceedings of the 40th General Council, 2009*, p. 189, [[www.united-church.ca/general-council/gc40](http://www.united-church.ca/general-council/gc40)].

or expropriated from Palestinians, to create “facts on the ground,” then there is no incentive for Israel to either end the occupation or move from negotiation to final resolution.

Many Israelis see this reality and wish for a just and equitable end to the occupation. The challenge they face is the entrenched political realities of Israeli society that give immense power to the settler movement and its supporters.

Therefore the working group believes that specific action directed at settlement products is warranted. This is consistent with initiatives undertaken by the World Council of Churches and many European churches.

**Continued Participation in the Ecumenical Accompaniment Program for Palestine and Israel**  
The United Church has been a significant supporter of the Ecumenical Accompaniment Program for Palestine and Israel (EAPPI). This project of the World Council of Churches involves people from around the world, through their participating church communities, accompanying for a three-month period Palestinian (and in some cases Israeli) people as they experience the realities of occupation. Sometimes this work involves documenting human rights abuses or harassment of Palestinians as they try to cross checkpoints—for example, walking with children on their way to school through a checkpoint and past settlers. Such experiences have been life-changing for EAPPI accompaniers and life-giving for Palestinians.

In 2012, the United Church expects to send five people to the EAPPI. The working group encourages continued support of and participation in this program.

## **6. Conclusion and Summary**

The report began by lifting up the desire for dignity and respect for both peoples and for the land. It is the working group’s hope that these qualities will carry forward into how this report is considered by General Council, and how any future action that follows will be conducted. The possibility of peace depends on the world having respect for both Israelis and Palestinians.

The United Church of Canada, on its own, can make only small and limited contributions toward peace in Israel/Palestine. Yet, as followers of Christ, we are called to live out of hope, forgiveness, and love that not even death can overcome.

This report makes the judgment that the first step to peace is to end the occupation. While the occupation exists, injustice will continue to fuel Palestinian anger. Without a resolution, Israelis will continue to be occupiers and oppressors of the Palestinian people. As the occupation continues, Jewish extremists will demand and receive state support for settlements and will continue to be reinforced in their beliefs.

It is long past the point where claims of complexity can remove responsibility for making judgments about the situation. Simply put, Israel is maintaining a harsh occupation that must end so peace can emerge. The occupation is damaging both Palestinians and Israelis. The occupation is being implemented by a democratic country and sustained and supported by Western governments, including Canada’s. And the occupation is being legitimized and endorsed by theologically false Christian theology.

Palestinian Christians have called on partner churches throughout the world to address the injustice of the situation. They have asked for concrete and non-violent actions to end the occupation. And they have asked that Christian theologies that support the occupation be challenged.

The working group offers this report to United Church members as a response to this call and as a contribution to the church's continued journey in its long history of engagement with the peoples of the region.

## **7. Recommendations**

### **The General Secretary, General Council proposes:**

That the 41st General Council (2012) receive the Report of the Working Group on Israel/Palestine Policy, and direct that United Church policies and actions in relation to Israel and Palestine reflect the content of the report.

The General Secretary, General Council proposes that the 41st General Council (2012) direct that United Church of Canada policy:

#### **In respect to the conditions necessary for peace:**

1. Continue to identify the end of the occupation as necessary for peace in the region by:
  - a. continuing to name the occupation as the primary contributor to the injustice that underlies the violence of the region
  - b. identifying the end of all settlement construction by Israel as a necessary first step in entering into good faith negotiations toward ending the occupation
  - c. calling on Israel to dismantle settlements within the occupied territories
  - d. calling on Israel to dismantle the separation barrier in all sections where it crosses over the Green Line
  - e. identifying equitable access to water as a critical factor in a just settlement of the conflict
  - f. urging the Canadian government to provide leadership among nations advocating for the end of the occupation
2. Continue to call for a rejection of all forms of violence by all parties in the conflict.
3. Affirm that non-violent resistance to the occupation is justified and should be supported by all who seek an end to the occupation.
4. Acknowledge with deep regret the past policy of calling on Palestinians to acknowledge Israel as a Jewish state.
5. Affirm the importance of a just resolution of the rights of refugees throughout the world and the Palestinian Right of Return by continuing to uphold the legal rights of all refugees to return to their home, affirm that in the situation of Israel/Palestine this right

extends to both Jewish and Palestinian peoples, and support a negotiated settlement to the Right of Return for Palestinian refugees that maintains the demographic integrity of Israel.

6. Address the critical role that some forms of Christian theology have played in legitimizing the occupation by:
  - a. challenging Christian beliefs that theologically justify the occupation and Israel's possession of a greater Israel that includes the West Bank, East Jerusalem, and Gaza
  - b. requesting that the Theology and Inter-Church Inter-Faith Committee explore the implications of theologies and beliefs that support the occupation

**In respect to actions to be taken by The United Church of Canada:**

7. Call on United Church members to take concrete actions to support the end of the occupation by:
  - a. encouraging members of the United Church to avoid any and all products produced in the settlements
  - b. directing the Executive of the General Council to give high priority to establishing a church-wide campaign of economic action directed against one or more settlement products that can be identified as produced in or related to the settlements or the occupied territories
  - c. identifying the goal of the campaign as building awareness of United Church members of the illegal settlements' unjust continuation of the occupation and its impact on the lives of Palestinians and Israelis
  - d. supporting the campaign through accompanying resources such as this working group report, the *Kairos Palestine* document, and others that are clearly directed toward an end to the occupation
  - e. directing the Executive of the General Council to explore the wisdom of divesting in companies that are profiting from or supporting the occupation
  - f. requesting that the Canadian government ensure that all products produced in the settlements be labelled clearly and differently from products of Israel
  - g. requesting that the Canadian government ensure that products produced in the settlements not be given preferential treatment under the Canada–Israel Free Trade Agreement
  - h. inviting the participation of other Canadian churches in the campaign
8. Identify the importance of trust-building programs between Palestinians and Israelis by:
  - a. encouraging stronger connections between United Church programs and organizations that build understanding between Palestinians and Israelis
  - b. exploring and supporting initiatives for increasing connections in Canada between Palestinian Canadians and Jewish Canadians
9. Emphasize the importance for all Christians, and in particular members of the United Church, of visiting and engaging directly with Palestinian Christians by:
  - a. encouraging United Church people to respond to the call from Palestinian Christians to come and see the Holy Land through their eyes, encouraging support of

- Palestinian-based tourism, and providing materials to United Church members for supporting ethical travel in the Middle East
- b. encouraging positive economic action in support of the Palestinian economy and making available to United Church members information on programs and services like the Alternative Tourism Group and the Olive Tree Campaign
  - c. continuing to support the Ecumenical Accompaniment Program for Palestine and Israel and encouraging United Church members to participate

## **Appendix A.**

### **Terms of Reference: GCE Working Group on Israel/Palestine (Middle East) Policy**

#### *Purpose*

The GCE Working Group on Israel/Palestine Policy will develop a report and recommendations that will assist the General Secretary of General Council in reporting to the 41st General Council as directed by the 40th General Council (2009):

*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.*

#### *Tasks*

The Working Group will:

- Build on previous General Council and GCE actions in respect to the Middle East.
- Include in their consideration the commitments and affirmations of “Bearing Faithful Witness.”
- Take into account the actions of ecumenical partners concerning the Middle East, and in particular, take note of the recent statement of Palestinian churches in the region.
- Listen to, consult, and dialogue with broader ecumenical relationships, including Palestinian, Muslim, Jewish, and Israeli organizations.
- Study the social and historical context of the region and various ongoing initiatives for peace.
- Advise the General Secretary and Executive of the General Council on the content and directions of the report to the 41st General Council.

#### *Membership*

Three members of the Executive of the General Council will be selected through the GCE nominations process.

Members will include skills and experience that represent the following:

- willingness to work from the established positions and policies of The United Church of Canada
- capacity and willingness to study and research the complex issues involved
- sensitivity to and experience in dialogue
- ability to undertake travel in the region (one trip of approximately 7–8 days.)

#### *Staff Resource*

General Council Officer, Programs

Other staff as needed assigned from the Justice, Global and Ecumenical Relations Unit

#### *Background*

GC40 adopted the following:

### **Proposal: Implementation of Measures towards Peace in the Middle East**

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.
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.
3. Affirm The United Church of Canada's participation in the Ecumenical Accompaniment Program in Palestine and Israel and seek further ways of augmenting our physical presence in the Middle East.

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.
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 and to provide continuing guidance to the other United Church courts until GC41.
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).
7. Affirm the United Church's support of its partners through financial commitment, solidarity, delegations and ecumenical accompaniment.

## **Appendix B. How the Working Group Did Its Work**

The working group was supported by staff of the Partners in Mission Unit, including the lead staff for Middle East relations, Wendy Gichuru; and overseas personnel, Chris and Susan Ferguson, who worked with the Heads of Churches of Jerusalem and resided in the region for several years.

The working group undertook a series of consultations inviting input from a broad range of interested parties, including:

- United Church groups engaged in working on issues surrounding Israel/Palestine
- Canadian-based Palestinian groups and organizations working in support of Middle East peace
- Jewish rabbis, individuals, and organizations
- United Church theologians concerned with United Church–Jewish relationships
- individuals who offered the working group unique perspectives on the situation in Israel/Palestine

The working group greatly appreciated the seriousness and depth of preparation that many groups took in the consultations. It valued the familiar contacts with groups within United Church circles who are deeply committed to their engagement with issues in the region. The working group also greatly appreciated the opportunity to meet with many groups and individuals for the first time.

The group travelled to the region and met extensively with partner organizations in Israel and Palestine. These organizations included ecumenical partners, church-based organizations, Palestinian and Muslim groups, Israeli organizations, and human rights and research groups. The working group also valued the opportunity to meet many individual Palestinians and Israelis and to hear their stories. Significant and special appreciation is offered to the Jerusalem Inter-Church Centre in helping to make the context and lives of Palestinians accessible.

The working group requested and received support from the Canadian Jewish Congress in planning a portion of the trip. These visits and conversations included senior government, legal, press, and religious representatives. The Congress contributed to the breadth of work of the working group in inviting it to see the context and meaning of the land of Israel through the eyes of Jewish and Israeli colleagues.

The history and realities surrounding the Israeli/Palestinian conflict are indeed complex. This report is not intended to provide a summary of this history but rather to set a context for policy decisions of the United Church concerning the conflict. The United Church has, over many decades, worked with ecumenical agencies and church bodies in the region. Through partners like the Middle East Council of Churches, the Near East Council of Churches and its Department of Services to Palestinian Refugees, and other partners, the United Church has provided resources and personnel to assist in the social and economic needs of people in the area. The church has also been involved in significant public controversy concerning both its policies and the actions of United Church–related organizations in respect to Israel/Palestine.

## **SUMMARY OF THE REPORT ON EFFECTIVE LEADERSHIP AND HEALTHY PASTORAL RELATIONSHIPS AND THE REPORT ON CONSULTATIONS REGARDING EFFECTIVE LEADERSHIP AND HEALTHY PASTORAL RELATIONSHIPS**

### **Origin: Permanent Committee on Ministry and Employment Policies and Services**

The 38<sup>th</sup> General Council 2003 referred the Report of the Task Group on Options for Simplifying Policies and Procedures Related to Pastoral Relations to the Executive of the General Council. Acknowledging that “*Pastoral Relations, Oversight and Ministry Vocation presbytery work is often difficult, draining, and overwhelming,*” the report contained 33 specific recommendations for changes. In November 2003, the Executive of the General Council affirmed the intent of the report and referred it to the General Secretary for consideration in ongoing work, directing that, “*complex pastoral relations policy implementation be lodged with Conference and General Council staff positions freeing pastoral charges and presbyteries to nurture strong pastoral relations.*”

The 39<sup>th</sup> General Council 2006 referred proposals GS3, GS23, BC4, LON3, TOR4, BC, MNWO1 and GC94 to the Executive of the General Council. These proposals called for evaluations of oversight, discipline, and pastoral relations processes. The 40<sup>th</sup> General Council 2009 referred proposal ANW16 – Reviewing a Pastoral Relationship – to the General Secretary to inform ongoing work.

In May 2010 the General Secretary’s report “Planning for a Future Grounded in Faith and Action” and the subsequent motion of the Executive of the General Council directed that proposals be developed to simplify pastoral relations processes and shift responsibilities for some or all pastoral relations from Presbyteries to Conferences. The report envisioned Presbyteries being freed from the administrative burden of increasingly complex human resource and regulatory work so that its leadership can focus more on supporting local ministries in their mission and ministry and foster a sense of greater support and collegiality among ministry personnel. The report also imagined that simplified processes would encourage a greater range of ministry possibilities by being more open and adaptable.

The Permanent Committee on Ministry and Employment Policies and Services undertook a number of initiatives to better understand the causes of the concerns being raised by these many petitions and proposals to General Councils and to research possible courses of action to address them. Current practices and requirements were evaluated, input on the experience of them was gathered, and best practices in other churches, professional and not-for-profit organizations were considered. These initiatives included:

- 1) the Isolation in Ministry project which engaged a major research survey of nearly 1,600 ministry personnel conducted in partnership with the research division of Warren Shepell (2005);
- 2) the Task Group on Demographics of Ministry Personnel which reviewed the current and projected demographic for ministry personnel, and the implications for recruitment, retention, and the pension and benefit plans (2008);

- 3) the Oversight and Discipline of Ministry Personnel projects which produced the Ethical Standards and Standards of Practice policy (2006), an extensive legal review of our oversight and discipline policies (2010) and two major reports (2008 and 2011) with recommendations for extensive changes to policy;
- 4) the Working Group on Isolation in Ministry (2010) which developed specific recommendations to address the issues identified in the 2005 research project;
- 5) the Pastoral Relations Policy Review Steering Group, which reviewed all policies in The Manual related to pastoral relations with recommendations for extensive changes to policy and polity (2010);
- 6) the Effective Leadership and Healthy Pastoral Relationships Collaborative Research Project (2011), undertaken with the professional research firms Myers Norris Penny and Prairie Research Associates, surveyed more than 1,700 lay and ordered members of pastoral relations, pastoral oversight, and disciplinary hearing committees across the church testing earlier research conclusions and proposed directions for policy changes;
- 7) in addition to the above research and data, the Permanent Committee drew on the recommendations received from church members over the summer of 2010 in response to the General Secretary's church-wide invitation to comment on areas of policy needing simplification. A significant 135 responses were received from individuals, pastoral charges, presbyteries, and Conferences. The responses, though varied, spoke to a central theme: complex processes. A separate survey was posted to engage the youth voice and from youth and young adults.

A list of all background reports with links to them is at the end of this document.

### **Summary of Research Findings**

The research and studies revealed numerous recurring conclusions among members:

- 1) a need for more professional-level support to assist pastoral charges with ministerial compensation and benefits, annual review and assessment of ministry personnel, and on-going discernment of mission and call;
- 2) concern that volunteers with limited knowledge and experience are asked to manage the human resource aspects of pastoral relationships, often leading to unfavorable and inconsistent outcomes;
- 3) presbytery/ district pastoral charge oversight processes are often not effective or helpful, leaving presbytery/district to intervene only when a crisis erupts;
- 4) the Ministry and Personnel Committee dilemma: members are required to be parishioners and at the same time fulfill some employer roles;
- 5) significant frustration among ministry personnel feeling powerless to affect change and worrying about the future of their vocation;
- 6) presbytery/district-managed pastoral relations often contributes to inconsistent application of policies and standards;
- 7) shift the responsibilities of presbytery/district to focus less on oversight and discipline and more on collegial support for ministry personnel, mission and programs;
- 8) an overlap of responsibilities between decision making bodies (pastoral charge, presbytery/district, Conference) creates redundancies and poor use of resources, i.e. people repeating the same work;

- 9) ethno and linguistic specific congregations agree that pastoral relations policies and processes do not meet their needs;
- 10) high turnover of volunteers increases the burden of training and results in a limited repository of skill and knowledge related to pastoral relations, oversight and discipline;
- 11) needs assessment, search and selection processes take too long; many pastoral charges report spending a year or more without permanent ministry leadership;
- 12) presbytery/district, as a circle of peers, is perceived to be often incapable of acting impartially in review panels and disciplinary proceedings;
- 13) disciplinary responsibilities of presbytery/district hinders collegiality and peer support among ministry personnel.

### **Proposed Principles for Reform of Policies**

In the summer of 2011, the Permanent Committee discerned three principles for responding to these concerns and recommended changes:

1. the pastoral charge and the presbytery/district be accountable for the discernment and articulation of mission and ministry leadership needs, and the support and nurture of pastoral relationships and ministry personnel;
2. the Conference be accountable for the pastoral relations processes related to credentials, placement, and oversight and discipline of ministry personnel;
3. the courts resource pastoral relations as well as oversight and discipline policies with trained paid accountable staff.

A report detailing these principles and sketching a model for fulfilling them was presented to the Executive of the General Council in November 2011. The Executive directed the General Secretary to consult with the church on the wisdom of this direction and report back to it in March 2012.

### **2012 Consultation Responses to Proposed Principles**

Between November 2011 and February 2012, focus groups reaching every Conference and involving nearly 400 leaders were undertaken. An online survey received nearly 800 respondents and 1,300 narrative comments. These consultations and surveys led to the following conclusions:

1. in the on-line survey over 73% strongly agreed or somewhat agreed with the proposed principles;
2. significant concern about the financial implications of the staffing model, specifically that support of pastoral relations not be at the expense of support for mission-based programming or become a direct cost to pastoral charges;
3. large and consistent support for trained accountable staff members responsible for this work and resourcing ministry personnel, though concern was expressed that 1:75 was too large a ratio of regional minister to local ministry;
4. concern about the impact upon our conciliar model and how regional staff would be accountable in appropriate ways;
5. congregations and presbyteries are ill-equipped to manage the increasing demands of pastoral relations and oversight and discipline responsibilities;

6. flexibility of policy implementation in response to unique regional, linguistic and cultural characteristics required today;
7. some respondents felt the report did not adequately acknowledge the effectiveness of some presbyteries and Conferences within the current policy or provide incentive for reimagining how current policies might be adjusted and implemented differently.

### **Proposal of the Executive of the General Council to the 41<sup>st</sup> General Council 2012**

With this further church-wide consultation, a revised report was submitted to the Executive of the General Council in March 2012. It received that revised report and decided to propose to the 41st General Council 2012 that it be authorized to undertake the development and testing of simplified pastoral relations and oversight and discipline policies that are flexible to contextual and regional differences, supported within overall financial capacity, and reflect, but are not limited to, the proposed principles for the distribution of jurisdiction as well as the provision of staff to manage the pastoral relations and the oversight and discipline work.

The Executive of the General Council also decided to recommend to the 41st General Council 2012 that the Executive of the General Council be authorized to implement policy changes that do not require a remit and that are consistent with and responsive to the work of the proposed “Comprehensive Review of How The United Church of Canada Envisions and Lives Out Its Identity.”

The Sub-executive of the General Council was directed to finalize the wording of the proposal before being submitted to the 41<sup>st</sup> General Council 2012. The Sub-executive also received the Summary of the Report on Effective Leadership and Healthy Pastoral Relationships and the Report on Consultations regarding Effective Leadership and Healthy Pastoral Relationships.

### **Next Steps**

If the General Council concurs with the proposal to develop and test new policies, the General Secretary will invite Conferences to express interest in participating in testing the new policies. The tests (or pilots) would likely include one in which the present staff complement would equip volunteer leaders, within the present court responsibilities, to administer simplified policies authorized by the Executive, another in which jurisdiction for policies would be realigned (as delegated by the volunteering presbyteries) and new practices introduced with a full complement of staff to administer, and a third which would be a hybrid of the two. Participating Conferences and presbyteries would be consulted in the design of these tests.

The purpose of the tests would be to gather evidence to measure where the model is achieving the anticipated outcomes and where further modifications are required. Outcomes identified for measuring might include:

- 1) improving the “fit” of pastoral relationships as reported by ministers and pastoral charges;
- 2) increasing the number of ministers and pastoral charges who report having a “healthy relationship”;
- 3) increasing the number of ministers to state that they receive the support they need to perform their ministry well;
- 4) decreasing the number of ministry personnel who report that they feel isolated;

- 5) increasing the vitality of pastoral charges and other local ministries;
- 6) proving viability within overall financial capacity.

These test models would be launched in 2013 with regular interim reports to the Executive of the General Council throughout the triennium and recommendation for any proposed remits to the 42<sup>nd</sup> General Council 2015.

### Report Summary

In 1925, this new United Church of Canada stated its conviction that:

*“we receive it as the will of Christ that His Church on earth  
should exist as a visible and sacred brotherhood . . .  
for the public worship of God,  
for the administration of the sacraments,  
for the upbuilding of the saints, and  
for the universal propagation of the Gospel . . . . “*  
(Basis of Union, Articles of Faith XV *Of the Church*).

In 2006 the United Church sings of the church’s purpose:

*“faith nurtured and hearts comforted,  
gifts shared for the good of all,  
resistance 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.”*  
(A Song of Faith, 39th General Council 2006)

Mission and ministry take many forms and are engaged in many places across this church. In more than 3,300 churches and outreach ministries, large and small, lives are daily transformed for a moment, a month or a lifetime. At times of birth and death, of trial and triumph and every time in between, members and ministers witness to a Presence that is eternal, a Promise that is steadfast, and a Hope that gives life.

Congregations and other local ministries are not solely dependent upon paid accountable ministry personnel but it is in our tradition to call up individuals to vocations of ministry leadership (Statement on Paid Accountable Ministry 40<sup>th</sup> General Council).

Effective paid accountable leadership and healthy pastoral relationships among ministry personnel, the local ministry and the governing bodies of the Church are critical components to the faithful and vital fulfillment of mission that we sing of in The United Church of Canada. It is crucial that the policies and procedures supporting the initiation of these relationships, the on-going support and accountability of them, and their conclusion be flexible and transparent. It is also important that they be responsive to particular contexts of region and culture. The 2,400 lay and ordered ministry personnel serving in active calls and appointments are among The United Church of Canada’s greatest assets in responding to the call to be the Church:

*to celebrate God's presence,  
to live with respect in creation,  
to love and serve others, to seek justice and resist evil,  
to proclaim Jesus, crucified and risen, our judge and our hope.*  
(A New Creed 1968, revised 1995)

The Isolation in Ministry Study (2005) demonstrated a direct correlation between the health of pastoral relationships and the levels of burnout, depression, anxiety and stress among ministry personnel. The Effective Leadership and Healthy Pastoral Relationships research project (2011) also concluded that ensuring the health of these relationships is critical to enhancing the health of ministry personnel and their practice of ministry.

The health of ministry personnel and their effectiveness directly impact the health and the effectiveness of the local congregation and its mission. Congregations are better equipped to celebrate, live, love, seek and proclaim when their paid accountable leadership is energized, engaged, and connected. Strengthen the health of ministry personnel and the relationships between them, the congregation and the governing bodies of the church and the ministry of The United Church of Canada is strengthened.

The Effective Leadership and Healthy Pastoral Relationships report draws on 9 years of extensive research, the prayerful and considered work of many dozens of leaders serving on task groups and committees studying our policies, and consultation with thousands of church members and ministry personnel at several points. It seeks to imagine how, in a new day with differing expectations, needs, and resources, the church can best support and encourage the vocation of ministry and strengthen the effectiveness of leadership in our many, varied, and emerging local ministries.

The Report recognizes that “*While there may be elements similar to employment, the essential nature of the relationship is a covenant*” with the local ministry, the governing bodies of the church, and God (Statement on Paid Accountable Ministry 2009). Recognizing that paid accountable ministry is both a vocation and a profession, the Church holds a commitment to engage ministry personnel and local ministries with policies that are fair, just and consistently applied (Permanent Committee on Ministry and Employment Polices and Services Guiding Theological Perspectives).

The principles introduced in the report propose a re-allocation of some responsibilities between the courts of Presbytery/District and Conferences. This would reduce the redundancies between these courts where presently both have a role in the placement and oversight of ministry personnel. The principles attempt to eliminate these redundancies in order to reduce time and energies being expended on policy and to ensure more effective, consistent and timely transitions, support, and intervention. All for the purpose of enhancing the effectiveness of the leadership and the health of the pastoral relationships.

Currently we have two courts of the church creating and overseeing pastoral relationships. The Conference ordains and commissions ministry personnel while its Settlement Committee places ministers called by the pastoral charge and approved by the presbytery/district. Appointments are

in the jurisdiction of the presbytery/district and reported to Conference Settlement Committee. The number of appointments has increased significantly over recent decades, which means that presbytery/district is creating half, if not more, of the pastoral relationships.

Because of the increasing role that the presbytery/district has come to assume in establishing pastoral relations and because of the increasing needs for due diligence for the employment-related aspects of these relationships, the burden on volunteer leadership at presbytery/district has increased and the resources for mission-focused work has diminished.

The proposed principles would re-establish the creation of pastoral relationships at the level of the Conference, reaffirming the traditional role of the Settlement Committee. Appointments would come under the jurisdiction of Conference which would then be responsible for both permanent and temporary pastoral relationships. It would also place jurisdiction for the formal review of pastoral relationships and, when necessary the conclusion of them in the court responsible for establishing them. These proposed changes would not change the role of the pastoral charge in searching and selecting its paid leadership.

Presbytery/district and congregational resources could now be focused on revitalizing the pastoral oversight role of identifying and supporting timely expressions of mission and ministry and of supporting ministry personnel in collegial and cooperative relationships.

With the introduction of new support programs like “Fresh Start”, regular opportunities for review and discernment of ministry practice and call, and resources for early professional intervention when pastoral relationships are challenged, vocational leadership will be strengthened.

### **Reports and Additional Resources**

The following additional reports and research results are available on the GCE website [www.united-church.ca](http://www.united-church.ca), or by telephoning Philip Isard, Program Assistant in the Ministry and Employment Unit of the General Council office (1 800 268 3781, ext. 3038):

- Simplifying Policies and Procedures Related to Pastoral Relations Report (2003)
- Petitions and Proposals to 38th, 39th and 40th General Councils (2003, 2006, 2009)
- Isolation in Ministry Research Findings (2005)
- Exercise of Discipline of Ministry Personnel (2006)
- Demographics of Ministry Personnel Report (2008)
- Planning for a Future Grounded in Faith and Action (2010)
- Report on Isolation in Ministry (2011)
- Oversight and Discipline Policies of The United Church of Canada (2011)
- Pastoral Relations Principles, Model and Policy Recommendations (2011)
- Effective Leadership and Healthy Pastoral Relations Collaborative Research Project (2011)
- Effective Leadership and Healthy Pastoral Relationships Report to GCE (2011)
- Consultation Report on Effective Leadership and Healthy Pastoral Relationships Proposals (2012)
- Revised Effective Leadership and Healthy Pastoral Relationships Report to Executive of the General Council (2012)
- Simplification of Church Processes – Summary of Constituency Feedback (2012)
- Executive Summary on the Effective Leadership and Healthy Pastoral Relations proposal (2012)

**INTERIM REPORT OF THE STEERING GROUP ON CANDIDACY PATHWAY****Origin: Permanent Committee on Ministry and Employment Policies and Services**

The work of the Steering Group on the Candidacy Pathway is ongoing at this time. The Steering Group is currently monitoring the progress and developments of three Candidacy Pathway Pilot Projects in Bay of Quinte Conference, British Columbia Conference, and Manitou Conference, and a fourth pilot in consultation with St. Andrew's College. The earliest implementation of these Pilot Projects began in the autumn of 2011.

Training for the Conference Assessment Boards for these Conferences took place in June (Manitou Conference and Bay of Quinte Conference) and September (British Columbia Conference) of 2011 and was facilitated by Jennifer Clarke and Tim Elliott of Elliott Clarke & Associates, ministry development consultants.

One of the tools which the Conference Assessment Boards will use to determine suitability for candidacy is the Candidacy Assessment Report. These reports are provided by the Ministry Development Council. The Ministry Development Council is an international network of accredited centres and service centres, providing resources for clergy and other church workers, denominational leaders, and local churches since 1969. The Council has offices in ten cities in the United States and in Toronto. Jennifer Clarke and Tim Elliott are the partners of the Ministry Development Council's Toronto office.

The Steering Group developed a series of questions for these Conferences to use as an evaluation tool as their work on the Pilot Projects progresses.

There are seven phases to the Candidacy Pathway model:

- 1) Call Forth: God calls persons to lead and serve
- 2) Identify: The Church tests the person's giftedness for ministry and identifies candidates for the Order of Ministry
- 3) Accompany: The Church accompanies candidates on the pathway
- 4) Equip: The Church provides opportunities for candidates to be educated for ordered ministry
- 5) Assess: The Church ensures candidates are gifted and prepared for ordered ministry
- 6) Authorize: the Church affirms the readiness of candidates for ordered ministry
- 7) Celebrate: the Church gives thanks to God for those offering to serve in ordered ministry

The Steering Group is aware of and intentional about the need to develop a robust evaluative tool in its future work. The evaluation tool will be used to assess each of the phases in the Pilot Projects.

The Steering Group considered a number of intercultural issues at its meeting in October 2010, when it met with Rev. Michael Blair, Executive Minister of the Communities in Ministry Unit. Consultation with Ministries in French will take place later in 2012.

Consultation has taken place with St. Andrew's College, which is piloting the equipping phase of the candidacy pathway. Each Conference Pilot Project and the St. Andrew's College Pilot Project provided interim reports to the Steering Committee in the first quarter of 2012.

Early on in the work of the Steering Group it became obvious that a Final Report on the work could not be presented to the 41<sup>st</sup> General Council 2012. Participants in the pilot projects have a variety of educational programs that they may pursue (varying from the two-year Master of Divinity program offered through the Queen's School of Religion to the five-year Summer Distance Master of Divinity program offered through the Atlantic School of Theology). Thus, it was impossible for any student to complete the Candidacy Pathway pilot project process to ordination or commissioning prior to August 2012.

The Steering Group's next meeting is scheduled to take place June 5-7, 2012, at the General Council Office.

### **Interim Reports from the Pilot Projects**

#### *British Columbia Conference*

British Columbia Conference recruited volunteers in the late spring of 2011 to serve on the Candidacy Pathway Implementation Team and on the Conference Candidacy and Admissions Board. The implementation team chose a "go live" date of January 1, 2012. The Conference Candidacy and Admissions Board conducted its first interviews in late January 2012. The Conference is working cooperatively with presbyteries and believes that effective and proactive communication is critical to the pilot project's success. Overall, the pilot project has been well received.

The development of resources in support of the pilot project is in the early stages and, as new processes come online, candidates are moved into the new system as appropriate. Those candidates scheduled to complete their candidacy in 2012 were not moved into the new system. It is anticipated that all remaining students will be integrated into the Candidacy Pathway by the end of June 2012. British Columbia Conference has 43 "active files" and another 15-20 which the Conference is working with, in consultation with the presbyteries, to determine where to place them into the Candidacy Pathway.

Twenty-two persons attended the first introductory event on the Candidacy Pathway in November 2011 and the next event is scheduled to take place at the Bethlehem Retreat Centre in Nanaimo, BC held on June 15-17, 2012.

#### **KEY FINDINGS TO DATE – BC CONFERENCE**

- a lot of developmental work and infrastructure needs to be carried out to implement the pilot project fully; it is a bigger project than was anticipated
- Designated Lay Ministry applicants need to be part of the pilot – otherwise, both the old and the new systems will have to be run
- the capacity to respond to individual circumstances is greatly increased by the Candidacy Pathway and this is perceived as being very positive
- there is a concern about the lack of communication between the "ground level" (presbytery and congregation) and the Conference Candidacy and Admissions Board –

the Circle of Accompaniment has no communication with the Conference Candidacy and Admissions Board and there is no provision for a Lay Supervision Team – the only communication is from the Supervisor and the student themselves; the challenge then: how to put appropriate checks and balances in place without recreating the oversight function of the presbytery?

- with the number of candidates, geographic diversity, and small budget, the biggest challenge to date has been how to maintain annual contact with the Conference Candidacy and Admissions Board

### *Manitou Conference*

Manitou Conference began its work on the pilot project in April 2011 and during the next two months, appointed six individuals to serve on the Evaluation Team and another six to serve on the Conference Board. The Conference Interview Board was dissolved for the duration of the pilot project. The development of (only) three new forms, norms for the Circles of Accompaniment, and clarification of their roles and responsibilities took place in September 2011. In October, the Conference Board developed questions and interview tools for use at each of the (newly developed) five stages of the interview process. A bulletin cover was developed in the fall for use in January 2012 in all pastoral charges of the Conference; it highlighted the various ministries of Manitou Conference. In addition the President of Manitou Conference authored a “Minute for Ministry” piece which was used in most Manitou Conference pastoral charges in January 2012. Feedback was very positive on how these served to raise awareness of ministry vocations.

Manitou Conference committed early on to letting go of existing processes and to being creative and imaginative in developing new ways of being. Due to the small number (3) of students in process within the Conference, those individuals were permitted to continue with the existing system. A student currently in discernment will begin under the candidacy pathway process following completion of his discernment process. Because of the small number of candidates, most of the focus of this pilot project has been on the “Calling Forth” stage. No event has yet been held but something in one of the presbyteries is being planned.

### KEY FINDINGS TO DATE – MANITOU CONFERENCE

- initially the feeling was that the Candidacy Pathway model would not work in remote and geographically isolated areas; the work done so far on “Calling Forth” and on establishing good interview procedures “has changed our minds”; “we are now huge supporters of this project”
- the program is intended to be respectful and caring of our candidates
- “it allows us to try things that are better suited to our context”; it has helped name what does not work and focus on what might work – a call to excellence “for us to be better than we currently are”
- it uses the best skills of people who have done Education and Students Committee work for years and invites them to offer their wisdom without duplicating multiple processes
- it lifts up all the important aspects of call, vocation, and preparing for ministry leadership; it removes front-end barriers (two years of membership, one year of discernment) and offers possibilities rather than closed doors

### *Bay of Quinte Conference*

Bay of Quinte Conference began its Candidacy Pathway pilot project in March 2011. It established the Conference Candidacy Coordinating Committee to develop, implement, oversee and evaluate the pilot project, and to create policies, educate and train others on all matters relating to the Candidacy Pathway. The Conference Executive suspended the Conference Interview Board, the Conference Internship and Educational Supervision Committee, and the Conference Education and Students Committee and, in place, created the Conference Assessment Board to assess and evaluate students throughout their process in order to facilitate readiness for ministry. The Conference Candidacy and Admissions Board handles all aspects of assessment, including the previous duties of the Presbytery Education and Students Committees. The Conference Candidacy and Admissions Board also carries out the duties of the previous Conference Interview Board for Admissions and Designated Lay Ministry applicants, rather than running concurrent processes. The new processes were presented to the Conference at its Annual Meeting in June 2011. Presbytery level Education and Students Committees were renamed Ministry Vocations Committees.

The first “Discernment Weekend” took place in October of 2011, with 33 individuals attending. (A second event was scheduled for April 2012.) Leadership was provided from Conference Candidacy Coordinating Committee, Conference Candidacy and Admissions Board, chaplains to the event, representatives of various streams of ministry, and the Conference Executive Secretary. Following this, all those in discernment were moved into the new process.

A new supervision course was established which includes new modules on off-site supervision, longer-term supervision, supervision in conjunction with The Learning Outcomes, and the use of technology in supervision. Plans are in place to train Ministry Vocations Committees in the role of the Circles of Accompaniment in June 2012. Ministry Vocations Committees will then have oversight of all Circles of Accompaniment. The Conference Candidacy and Admissions Board is developing a process of internship evaluation for check-ins and site visits at scheduled times throughout the two-year internship period.

The first established priority in implementing the Candidacy Pathway model has been established as: addressing students transitioning to the new process, so that no one “falls through the cracks” and ensuring consistency. Between 25 and 30 individuals have transitioned from the previous process into this pilot project and 27 others have entered the pilot project.

#### KEY FINDINGS TO DATE – BAY OF QUINTE CONFERENCE

- logistical problems arose: the General Council Office was not well prepared to initiate this pilot project, which resulted in a lot of misunderstanding and tension; “ground rules” changed; there was no funding to support or aid the pilot project, which (so far) has resulted in a 300% increase to the Conference budget for candidacy; training for the Conference Candidacy and Admissions Board was not sufficiently helpful – it was very superficial
- it is difficult to get people to think of discernment as a life-long process and more than one year long
- there was a high level of excitement from potential applicants initially
- Designated Lay Minister applicants ought to have been integrated into the system from the beginning

- there is a high level of energy and collegiality within the leadership of Conference Candidacy Coordinating Committee and the Conference Candidacy and Admissions Board but the volume of work is overwhelming; limiting the Conference Candidacy and Admissions Board to nine members was problematic, as they must interview and oversee the assessment of 88 students – so a decision was made to expand the number to 12 – 15 in order to make the workload manageable

### *St. Andrew's College*

St. Andrew's College began planning for its pilot project in September 2010 and the first students entered the program in September 2011. It is based on almost ten years' experience of a sixteen month period of half-time internship combined with half-time study (replacing the previous eight month internship and the final year of study). The pilot consists of twenty months of half- to three-quarters-time Ministry Residency in a presbytery-accountable position, with commensurate salary and benefits. There are five mandatory learning circles (one every four months) of approximately eight days in length. There are also up to four one-week intensive courses taken at the college or another approved learning site.

The Ministry Residency Coordinator (formerly the Internship Coordinator) liaises with the Conference Committees on Internship and Educational Supervision to find placement sites and also now liaises with Presbytery Pastoral Relations Committees. The Coordinator also redesigned the evaluation forms. Each student is evaluated four times (the first and third are "check-ins" and the second and fourth are comprehensive evaluations).

At the time of the interim report, one student was currently in Ministry Residency and two students were scheduled to be placed in September 2012.

#### KEY FINDINGS TO DATE – ST. ANDREW'S COLLEGE

- the previous sixteen-month program was extensively evaluated in 2010 and showed a key finding: the success of graduates upon entering ordained ministry
- the necessary work with Presbytery Pastoral Relations Committees adds an additional "layer of complication"
- students like the idea of salary and benefits, rather than the internship stipend

#### **Interim Findings of the Steering Group**

- There is a sense that the feedback to date is generally, and genuinely, positive, following the initial start-up of each of these pilot projects. The interim reports reflect an excitement and much enthusiasm about the Candidacy Pathway work. The Steering Group is left with a feeling that each of the pilot projects sees its work as moving the church toward positive and necessary change, addressing the needs of the inquirers/candidates and of the church at its various levels.
- The amount of work that has been accomplished to date in each of these pilot projects is beyond initial expectations. The Steering Group is very favourably impressed with the progress shown in each of the interim reports.
- It is clear that the pilot projects, particularly those of the three Conferences, involve much more work than was initially anticipated. Those involved within the pilot projects of the three Conferences thought through what was required in their own context and put structures and tools in place to accomplish the work. This was particularly time

consuming. If the Candidacy Pathway model is “rolled out” across the church, it will require much greater support from the General Council Office than was provided for the start-up of these pilot projects.

- The financial costs of the Conference level pilot projects are placing a burden on the Conferences, as they are required to carry out functions previously conducted at the presbytery level. Serious consideration must be given to how widespread implementation of the Candidacy Pathway would be funded.
- The role initially anticipated of the Conference Candidacy and Admissions Boards has proven in some cases to be larger than can be adequately carried out by limiting its size to nine members. Greater flexibility should be considered to allow Conferences to tailor their committees to meet their needs, also keeping in mind the needs of the Conference’s many inquirers/candidates. For example, consider whether the Conference Candidacy and Admissions Board can delegate portions of its work or expand its size, as circumstances dictate.
- The initial direction of not including the Designated Lay Ministry applicants in this process, thus requiring Conferences to maintain two parallel systems and sets of committees to support ministry vocations, is proving to be unrealistic. Discussion should take place about how those on the Designated Lay Ministry path and those in the Admissions process can fit in with the new ministry vocations committee structure, while still recognizing that these are different processes.
- Key policy changes will have to be expressed in a way which will support the concept of discernment around ministry vocations as a life-long process, rather than simply a one-year long, first step to vocational ministry.
- Processes established in support of the Candidacy Pathway must recognize the different learning processes and learning outcomes expected for Ordained Ministers, Diaconal Ministers and Designated Lay Ministers. Evaluations must take into account these various learning outcomes. Further investigation is needed on how these pilot projects will use various “leadership outcomes”.
- Consideration needs to be given to determining whether the Candidacy Pathway ultimately proves less cumbersome than the processes currently in place.
- The Candidacy Pathway needs to build into its processes the capacity to respond with greater speed than is currently the case.
- The ongoing support and involvement of St. Andrew’s College and of individuals within the three Conferences, particularly of the Conference Personnel Ministers of British Columbia, Manitou, and Bay of Quinte, have been invaluable. The success of these pilot projects thus far has much to do with their commitment to the work around ministry vocations.
- Consideration must be given to ensuring that training provided for persons serving on the Conference Candidacy and Admissions Boards meets their needs and best prepares them to carry out their duties.
- One Conference Pilot Project interim report indicates that Vocational Assessments are seen as providing added value to the interview process. Feedback that the Vocational Assessments are “too generalized” should be examined in more detail. Further work is needed on how to ensure the assessments provide the level of detail needed and how the church will be able to standardize the vocational assessment process and maintain their quality across the country.

- Further study is needed on the effect of moving the Supervised Ministry Experience (internship) to Ministry Residency in presbytery-accountable appointments and what role the presbytery Pastoral Relations Committee would play in the Candidacy Pathway process.

## History

In May 2008, the Executive of the General Council directed the Permanent Committee on 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, which reported back to that Permanent Committee. In March 2009, the Executive of the General Council received the recommendations of the Permanent Committee on Programs for Mission and Ministry that the work of the Candidacy Review Working Group be approved. The Executive 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.

At the 40<sup>th</sup> General Council 2009, the proposal to adopt new policy directions for the Candidacy process for the church (GCE6) was referred back to the Executive of the General Council for further study and development. In November 2009, the Executive of the General Council referred GCE6 The Candidacy Pathway to the Permanent Committee on Ministry and Employment Policies and Services for further study and development, including an option of trial implementation in up to three Conferences, with evaluation and proposals back to the Executive of the General Council prior to the 41<sup>st</sup> General Council 2012. In April 2010, the Permanent Committee on Ministry and Employment Policies and Services referred this matter to a Steering Group on the Candidacy Pathway, with a timeframe that anticipated the completion of this work by the 41<sup>st</sup> General Council 2012.

In 2011, three pilot projects began – one in each of British Columbia Conference, Manitou Conference, and Bay of Quinte Conference. These candidacy pathway pilot projects are ongoing at this time. In addition, St. Andrew's College is piloting the equipping phase of the candidacy pathway.

## Mandate

The initial mandate of the Steering Group on Candidacy Pathway was:

- to develop and implement a project plan to study and develop the policy directions of the Candidacy Pathway including oversight and evaluation of trial implementation in up to three Conferences;
- to evaluate the trials and report to the Executive of the General Council through the Permanent Committee on Ministry and Employment Policies and Services in anticipation of the 41<sup>st</sup> General Council 2012;
- to provide interim reports to the Permanent Committee on Ministry and Employment Policies and Services;
- in collaboration with the successor to the Unit on Ministries in French and the United Church Francophone community, (a) to review policies related to Supervised Ministry

Education, Transfer and Settlement, and Candidacy to ensure maximum effectiveness in deploying Francophone and bilingual candidates for Ministry in French in appropriate settings; (b) to explore the feasibility of Francophone and bilingual candidates requesting to do their Supervised Ministry Education in French-language settings, including funding as necessary; and (c) to explore the feasibility of Francophone and bilingual candidates being prioritized for settlement in ministry-in-French contexts, including the candidates' own Conference.

In September 2010, the mandate was amended to add:

- to monitor and evaluate any explorations or experiments with various aspects of the seven stages named in the candidacy pathway, so as to include reflection on their results in the work leading to the Steering Group's report.

In February 2012, the mandate was amended to provide the Steering Group on the Candidacy Pathway with a revised time frame to complete its work by the 42<sup>nd</sup> General Council 2015.

## **INTERIM REPORT OF THE WORKING GROUP ON DIACONAL MINISTRY**

### **Origin: Permanent Committee on Ministry and Employment Policies and Services**

The Working Group on Diaconal Ministry is mandated by the Permanent Committee on Ministry and Employment Policies and Services to:

- consult with Diaconal Ministers and the Diakonia of The United Church of Canada (DUCC) to determine the most appropriate mechanism to specifically support and encourage diaconal ministry within the life and work of the church;
- report on the historic and current practice of diaconal ministry in the United Church;
- make recommendations related to the future directions for diaconal ministry within the United Church.

Three members of the Permanent Committee on Ministry and Employment Policies and Services were nominated: Tracy Fairfield (diaconal), Harry Brown (lay), and Lynda Gow (diaconal) and resourced by Joe Ramsay and Angie Musonza. Its initial meeting by conference call was in June 2011.

### **Initial Research**

#### *Review of historical documents*

A primary document considered by the working group was the Statement of Vision, which was adopted by DUCC at its April 2009 gathering. The significance of this document in defining the role and identity of Diaconal Ministers warrants its inclusion in full:

God calls us to diaconal ministry.  
 The gospel of Jesus invites all to this ministry:  
 to offer compassion and accompaniment,  
 to work for liberation and justice,  
 to act as advocates of creative transformation.

Diaconal ministry, as a recognized order, is rooted  
 within our faith tradition and history,  
 and it is continued and embodied,  
 in an ecumenical, world-wide community.

This vocation is a journey,  
 involving Spirit-filled enrichment and learning,  
 requiring humble offering of self,  
 demanding prayerful discernment and courageous risking,  
 exercising visionary and communal leadership,  
 promising joy and meaning,  
 and daring to imagine God's abundance,  
 in a world of love and respect.  
 Through education, service, social justice, and pastoral care,  
 diaconal ministry in The United Church of Canada,  
 encourages a growing faith,  
 speaks truth to power,

seeks mutual empowerment,  
proclaims prophetic hope,  
nurtures life-giving community,  
fosters peaceful, right relationship,  
within the church and the whole of creation,  
wherever the Spirit may lead.

Information was collected on diaconal ministry from various denominations in the United States and Canada. This research assisted with identifying differences and similarities among the various denominations.

The working group also reviewed the historical timeline for diaconal ministry within the United Church. The following is an abbreviated summary of this history:

- Diaconal ministry has its roots within Christian scriptures; Stephen and 6 others were appointed to ensure that the widows were treated equally within the early Jesus community.
- The word *diakonia* means service. Acts of service to which all were called to strengthen the early community included teaching, baptism preparation, visiting the poor, sick, and imprisoned and preaching.
- The diaconate came to an end by the 600's and it was not till the 1800's that it was revived again in Europe.
- Deaconesses first arrived in Canada with the Methodist, Presbyterian and Congregational churches in the late 1800's.
- At Church Union in 1925, deaconesses and women workers were sent to mission fields within Canada, overseas through the Women's Missionary Society, and others worked in congregations. Deaconesses responded to the needs of the church and the world.
- By the 1960s, laymen wishing to serve the church in positions similar to deaconesses were named certified churchmen.
- During the "boom" years of our church in the 1950-60's, deaconesses were in great demand among congregations interested in Christian Education, and deaconesses became ex-officio members of presbytery in 1964.
- In the early 1970's, the church merged the Deaconess Order and Certified Churchmen to establish the order of Commissioned Ministers.
- In 1980, Commissioned Ministers became part of a single Order of Ministry along with Ordained Ministers.
- The early 1980's was a time of forming diaconal identity. Deep concern was expressed at losing the roots of diakonia with the word commissioning; this resulted in a renaming. Commissioned Ministers chose the name Diaconal Minister and decided not to seek ordination.
- At the same time, in response to changing times in both church and society, Commissioned Ministers were renamed Diaconal Ministers.
- In the early 1980s, the General Council created a Committee on Diaconal Ministry (CDM) and an association of Diaconal Ministers was formed by the diaconal constituency (DUCC).
- For the past 30 years, upon being commissioned to diaconal ministry, Diaconal Ministers were subject to the process of Transfer and Settlement. In response to the needs of the church, many Diaconal Ministers were settled into positions normally held by Ordained Ministers.

- Presently about 80% of Diaconal Ministers serve in congregations, and 10% in community ministries. Those in congregations are responsible for worship, education and pastoral care with approximately 43% being the only paid accountable minister in the pastoral charge

*Interview with members of DUCC (Diakonia United Church of Canada)*

*Coordinating Cluster (Executive):*

Linda Ervin (Red Deer, AB)

Roland Legge (Cochrane, Ontario)

Christine Dudley (Kimberly, BC) – not part of the Coordinating Cluster

They were asked what skills and gifts Diaconal Ministers offer to the church. From their perspective the most significant contributions of Diaconal Ministers are:

- social engagement/ service/ social analysis;
- global network;
- personal growth/awareness;
- calling out the gifts of others;
- empowerment/ group process/ consensus;
- collegial support/ intentional integration;
- a feminist/ liberationist voice.

When asked how diaconal ministry might be supported and encouraged within the United Church and key challenges that need to be addressed, the DUCC Executive responded:

- more awareness is needed about diaconal ministry by Conference Personnel Ministers and others in key leadership positions in The United Church of Canada. More up to date resources are required on diaconal ministry.
- a stronger link is needed with the Centre for Christian Studies/Sandy Saulteaux Spiritual Centre and the church structures.
- there is a perception at times that diaconal ministry is an easy way into ministry.
- the exclusion of Diaconal Ministers from some ecumenical chaplaincies – for example only Ordained Ministers are eligible to be considered by the Canadian Military and Correctional Services Canada.
- more recognition of non-congregational and non-church ministries is needed – recognizing non-church ministries and including ministries where ministers are self-employed or work for profit-making companies
- an awareness of the unique nature of diaconal ministry in areas of facilitating the ministry of the whole people
- ensure that the policy for performing sacraments be made consistent throughout the church for Diaconal Ministers.

### **Survey**

A survey was developed by the working group and sent to those within the order of ministry, Designated Lay Ministers and lay members inviting response on their experience of Diaconal Ministry within the United Church. The survey was sent via direct email, subscription to the Church Leadership Network, and displayed on the DUCC Facebook page.

### *Survey Participation*

The total response to the survey was 727 participants. The breakdown of respondents is as follows:

- ordained 396
- diaconal 143 – approximately 80% working and 20% retired or no longer employed in the church. (According to statistics from the General Council office of the 280 Diaconal Ministers, 127 are working in the church, 13 within community ministries, 111 retired or working outside the church, and 29 retained.)
- Designated Lay Ministers – 36
- Candidates for ministry – 41
- Lay church members – 108

### *Survey Questions*

The objectives were to discover the kinds of work and variety of settings in which Diaconal Ministers are involved, how their ministry would be described, the level of vocational satisfaction, and any additional comments. The feedback received from the broader constituency provided a view of how diaconal ministry is perceived by church leaders who are not Diaconal Ministers.

## **Observations by the Working Group**

### *Identity*

Upon a call to diaconal ministry there may be an attraction to a particular function of ministry but during the time of preparation for diaconal ministry and subsequent work in ministry, “diaconal formation” occurs. Diaconal Ministers may then identify more with a style and vision of ministry rather than with the diaconal functions of ministry: education, service, and pastoral care. This style is more fully expressed within the Diaconal Ministry Vision Statement found above.

This is an issue because the function of many Diaconal Ministers is very similar to Ordained Ministers and Designated Lay Ministers. Many people may wonder why there is not a harmonization of the streams of ministry. Talking about identity and style of ministry by Diaconal Ministers is one way that difference is expressed.

Words used to express a diaconal perspective of ministry are:

- a commitment to justice – an involvement with activities of justice and love in the church setting, in the immediate community and in the wider world; to accompany those and learn with those who are on the fringes;
- valuing diversity;
- being rooted in community and developing community;
- a strong commitment to teaming and mutuality which includes a non-hierarchical style of ministry;
- responding to the needs of the church through the years;
- being pioneers and on the forefront of change, being on ‘the creative edge’;
- being rooted in the innovative and daring work of deaconesses of the past;
- being connected by a vision of Jesus’ ministry of compassion and justice and care;
- being inclusive.

While these characteristics are not exclusive to diaconal ministry, they are characteristics explicitly associated with a diaconal identity and approach to the practice of ministry.

### *Networking*

An association for Diaconal Ministers was formed in 1983 with permission from the General Council Office: *Diakonia of The United Church of Canada* (DUCC). Most Diaconal Ministers belong to DUCC, which meets on a bi-yearly basis for education and networking. A strong communication network bonds this group together. There are yearly membership fees. Through this association the United Church diaconal community links with the worldwide organizations of Diaconal Ministers and deaconesses. The General Council Office pays the membership fees in these organizations. A newsletter – *Diaconal News* – is distributed to all Diaconal Ministers is jointly produced by DUCC and the General Council Office.

### *Advocacy for diaconal ministry*

Presently advocacy is carried out in the same way that it is for all ministry personnel and other employees of our church. Historically there were committees for distinctive ministry groups, including a committee on diaconal ministry, within the former Ministry and Personnel Division. In 2003 these committees were concluded with the establishment of the Permanent Committee on Ministry and Employment Policies and Services.

### *Primary gifts*

Asked to rank the four most important gifts of diaconal ministry, Diaconal Ministers chose:

1. empowerment/group process
2. education
3. calling out the gifts of others
4. pastoral care

All other respondents (not Diaconal Ministers) ranked the four most important gifts as:

1. education
2. pastoral care
3. empowerment/group process
4. service to others

See the graphs at the end of this report.

### *What are Diaconal Ministers doing?*

The top three answers to this question were equal in response (60%) stating that education, pastoral care, and worship were the primary responsibilities of Diaconal Ministers.

### *How do Diaconal Ministers see themselves?*

Of the Diaconal Ministers who responded to the survey, 82% indicated that they are currently filling ministry positions suitable for a Diaconal Minister, and 92% indicated that they are satisfied with the position they currently fill.

### *Community ministry opportunities*

Those who work in community ministry indicated more than a 25% possibility of future positions for Diaconal Ministers in their organization.

### **Issues and Questions**

1. The survey data revealed that Diaconal Ministers understand their gifts of ministry differently than how others see them. This is also consistent with the perception by Diaconal Ministers about how they are perceived by others in the church. Diaconal Ministers report that their ministry is not well understood and there is a lack of awareness of the unique nature of diaconal ministry at many levels of church leadership.
2. It could be said that the three top responses by Diaconal Ministers reflects more a leadership style than function of ministry whereas the top three responses from others were more about function. This is consistent with the statement that Diaconal Ministry is as much about style as function. What Diaconal Ministers do is defined by the commission to education, service and pastoral care; equally important, however are the values, perspective, and approach they bring to ministry.
3. The survey indicates a high level of job satisfaction (satisfied or mostly satisfied) by Diaconal Ministers. Yet, comments in the survey and in consultations expressed concern about the way Diaconal Ministers are treated or perceived. The Isolation Study in 2005 indicated a similar pattern with all ministry personnel and classified the dissatisfaction as organizational alienation, perceived persecution and a lack of respect and recognition.

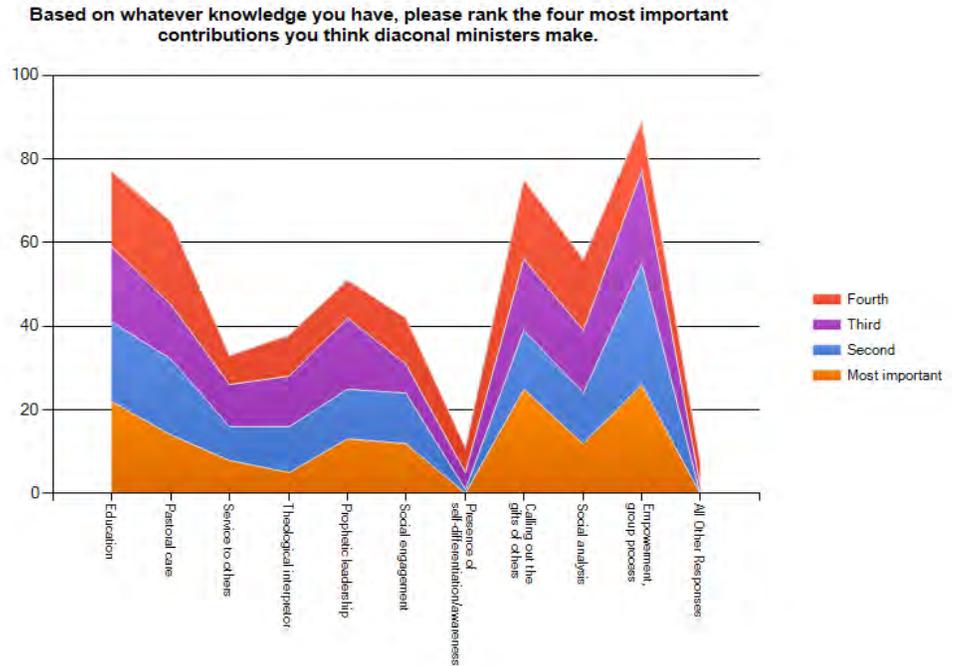
Diaconal Ministers are trained for ministries of education, service and pastoral care. Their formation provides them with a perspective and approach to ministry that is especially suited for ministries of social justice, advocacy and community engagement. However, most Diaconal Ministers live out their ministry serving a pastoral charge as the only paid minister. In other words, they undertake the same positions and tasks as Ordained Ministers. Most Diaconal Ministers report feeling that this is appropriate and that they are satisfied in their positions. Yet, while the emerging church is creating more opportunities for social justice, advocacy and community leadership, there are only a few Diaconal Ministers serving in these specialized ministries which could be suitable for their specialized training or perspective. For the working group, this observation raised questions about the United Church's recognition that Diaconal Ministers are especially, although not uniquely, prepared to provide leadership to the emerging church.

An issue that arose from the survey and the interview with some members of the DUCC coordinating cluster concerns the right to conduct sacraments. According to United Church polity, Diaconal Ministers are granted this right only upon request at the beginning of each new pastoral charge. Because the majority of Diaconal Ministers are involved in congregational ministry, with many as the only paid accountable minister, many feel that Diaconal Ministers should be granted the right to conduct sacraments upon commissioning to diaconal ministry. A proposal from Manitoba and Northwestern Ontario Conference will direct this question to the 41<sup>st</sup> General Council 2012.

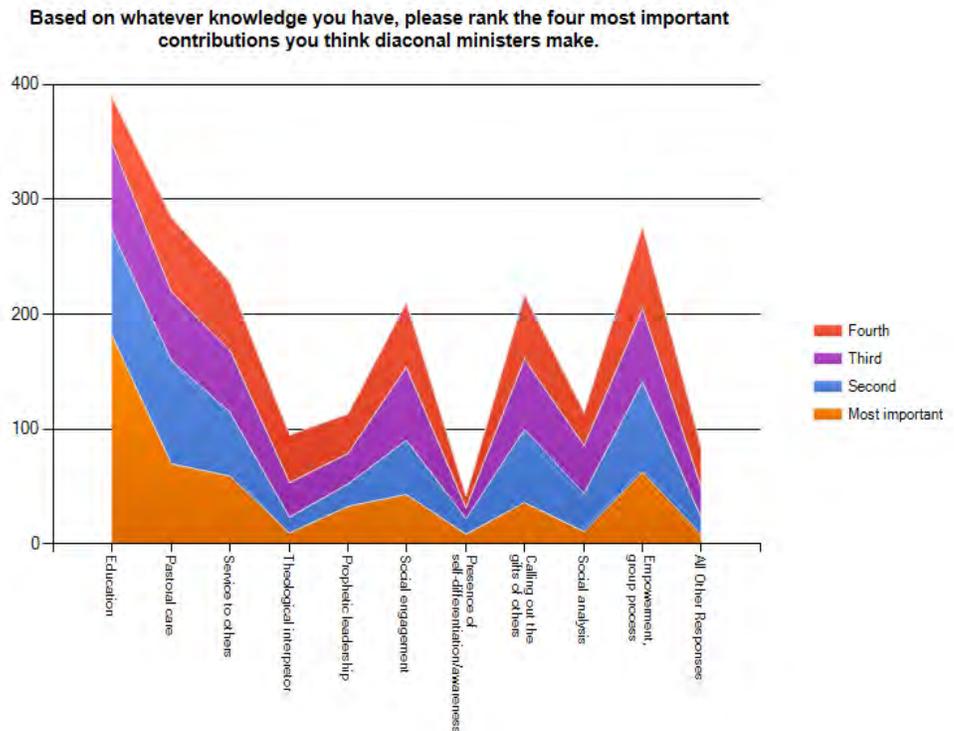
*Next Steps*

The working group will continue to analyze the research data that has been collected to more fully understand the lessons and concerns identified in it. The working group will consider the implications of any action taken at the 41<sup>st</sup> General Council in response to the proposed Statement on Ministry and the proposal to extend sacramental privileges at commissioning. The relationship between diaconal ministry training and the needs of community justice ministries also needs further exploration. A final report with recommendations will be presented to the Permanent Committee on Ministry and Employment Policies and Services by spring of 2013.

**Responses by Diaconal Ministers**



**Answers by other respondents**



## **MINISTRY COMPENSATION REPORT**

### **Origin: Permanent Committee on Ministry and Employment Policies and Services**

#### **Summary of Theological Principles**

We live with a constant tension between confidence that we are richly blessed within this, God's realm, and the realization that human structures do not always encourage or allow an equitable distribution of enough for all. The compensation policy of The United Church of Canada cannot be established outside of the context of the contemporary economic culture. However, the Church is called to model a policy that does not encourage endless competition for higher earnings or measure personal value by one's earnings but seeks to promote just and fair, equitable and consistent practices that are sustainable for ministry personnel and for local ministries.

#### **Guiding Principles**

The compensation structure shall:

1. be consistent with the priorities of The United Church of Canada;
2. promote just, fair, equitable, sustainable, and consistent compensation practices for both ministry personnel and local ministries;
3. be easy to understand and administer, and allow for appropriate oversight;
4. be comprehensive and incorporate all compensation allowances;
5. maintain the primary responsibility for the financial support of ministry personnel with the pastoral charge or other ministry unit, subject to minimum standards;
6. ensure that ministry personnel be compensated at a level commensurate with the cost of living in the region in which they serve;
7. provide a means to recognize additional skills, experience, education, responsibility, etc.

#### **Mandate**

The Permanent Committee on Ministry and Employment Policies and Services (Permanent Committee) formed the Ministry Compensation Task Group (Task Group) at their January 2009 meeting with the following mandate:

1. review issues related to a comprehensive salary, redesigned salary structure, and augmenting compensation in exceptional circumstances initiatives;
2. identify factors that may influence the implementation of these initiatives;
3. provide guidance for the development of policies to address issues related to the implementation and administration of the initiatives;
4. oversee the development of these policies and report progress to the Permanent Committee;
5. recommend policies for approval by the Permanent Committee;
6. recommend on other issues as assigned by the Permanent Committee.

#### **Scope**

The Task Group was formed to advance work on three outstanding recommendations in the Compensation Models report to the 39<sup>th</sup> General Council in 2006 (see Background below).

The task group focused on cash compensation made up of base salary, housing/housing allowance and the Income Tax Act's provision for a Clergy Residence Deduction (CRD). Other

employment related costs (books, continuing education, travel, etc.) are reimbursed as an employment expense and are not part of compensation.

It was not part of the mandate to determine if the existing minimum salaries are appropriate. Rather, these were accepted as the base for the recommendations going forward.

### **Background**

In April 2003, the Compensation Models Project was initiated to address the compensation practices of the church as they impact ministry personnel in response to the many issues raised over the years in this regard. This initiative resulted in four recommendations presented to General Council 39<sup>1</sup> in 2006:

1. To implement a centralized payroll service for all pastoral charges and other related employers;
2. To pay ministry personnel a comprehensive salary instead of a base salary plus housing/housing allowance;
3. To redesign the salary structure with minimum and maximum salaries in each category, with a greater differential in the salaries for Order of Ministry and Designated Lay Ministers (previously Lay Pastoral Ministers and Staff Associates) and that does not provide for the accumulation of service credits before Designated Lay Ministers (previously Lay Pastoral Ministers in Training/Staff Associates) become Recognized;
4. To set up a centrally administered vehicle to augment compensation for those (a) in exceptionally high-cost, remote locations and (b) clergy couples where one is restricted from claiming the full clergy residence deduction.

These recommendations were approved in principle by the Council and referred “...to the Executive of the General Council for consideration and action...” (GC 39 2006 – 177). The November 2006 meeting of the Executive directed that the payroll service be implemented as a first step. 92% of eligible pastoral charges are now enrolled in the service.

In January 2009 the Permanent Committee on Ministry and Employment Policies and Services initiated the Ministry Compensation Task Group to address the remaining recommendations approved by the 39<sup>th</sup> General Council 2006. The Task Group met 11 times in person or by conference call. They presented a final report to the Permanent Committee in January 2012.

### **Research and Deliberations**

The research techniques utilized include:

- analysis of qualitative information provided by both ministry personnel and members of congregations collected through the Collaborative Research Project of the Permanent Committee;
- analysis of statistical data related to local cost of living obtained from Statistics Canada through the Conference Board of Canada;
- analysis of actual base salary and related housing data by category;
- a review of compensation practices in other Canadian denominations;

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<sup>1</sup> The Executive of the General Council proposed that no action be taken on a fifth recommendation to develop a denominationally funded salary administration system.

- a review of findings in related research papers;
- consultation on the Clergy Residence Deduction.

### **Comprehensive Salary**

Practices in other denominations were researched. Most of the 10 denominations surveyed currently have a system similar to that of the United Church, base salary plus housing. Respondents in the Collaborative Research Project were generally split when asked if they supported a comprehensive salary and the consolidation of compensation-related allowances. This may have been influenced by a concern that doing so would mean that ministry personnel would no longer be eligible for the Clergy Residence Deduction (administered by the Canada Revenue Agency). This is not a correct assumption. Eligibility for the Clergy Residence deduction is not related to a housing allowance but to status and function tests determined by the Canada Revenue Agency. Ministry personnel currently eligible would continue to be eligible under a comprehensive salary. The Task Group concluded, however, and the Permanent Committee concurred, that a comprehensive salary still has merit. The United Church often breaks new ground and it is anticipated that other denominations will be interested in this new model if it is adopted. A comprehensive salary is consistent with the guiding principles that were established. The benefits of transparency and clarity would be evident with a robust communication strategy.

The proposed model would not introduce new costs in most instances as it has been constructed to match current minimum salary standards. There may, however, be a slight increase in CPP/QPP premiums if the current base pay is below the maximums for these benefits

For those living in a manse, the implementation would require some adjustment. The pastoral charge should have already established the fair rental value of the manse, including utilities paid by the pastoral charge. If the ministry personnel remains in the manse, s/he would pay rent to the pastoral charge or, if not, would look for alternative housing if it is available. As is the case today when a pastoral charge faces this situation, some decisions will be required. If the manse is rented to the ministry personnel or anyone else, the pastoral charge becomes a landlord and must abide by provincial landlord and tenant legislation. Another option that could be considered is the sale of the manse. Many pastoral charges have taken this route so there is expertise in the church to help with this. A resource guide would be developed to assist pastoral charges in this process.

### **Redesigned Salary Structure**

The recommendation of the Compensation Models Project adopted by General Council 39 in 2006 included the concepts of a:

1. minimum and maximum salary for each category;
2. modest recognition of regional cost of living differences;
3. greater differential in salaries for Order of Ministry and, what was then, Lay Pastoral Ministers and Staff Associates; and
4. provision that those not yet recognized would not accumulate service credits.

Research revealed that:

- no denomination surveyed has a maximum salary;

- there is a fairly even split of opinion about a maximum salary among United Church members responding to the Collaborative Research Project;
- most other Canadian denominations set salary, at least in part, based on the level of education acquired before ordination, commissioning or recognition;
- all denominations reflect years of experience in the salary structure;
- other elements recognized in the salary structure of some denominations include number of staff supervised, size of congregation and prior experience that relates directly to skills useful to ministry personnel;
- the base salaries being paid in June 2011 according to data from the pastoral charge payroll service range up to 150% of the minimum in category F (applicable to those with 14 or more years of service);
- other categories where ministry personnel have shorter service, base salaries range from 108% of minimum (category A) to 122% of minimum (category E);
- most other denominations handle regional differences through a housing allowance.

1. The question of a **maximum salary** for each category for each pay zone was considered. In the end, both the Task Group and the Permanent Committee concluded that, while sound in principle, this is not the time to implement a maximum: respondents to the Collaborative Research Project were divided on the question of a maximum; the Executive of the General Council has not shown strong support for a maximum; other denominations do not have a maximum; the current payroll data indicates that there is not an exaggerated disparity of salaries within the increment categories; and there are so many other changes proposed to salary, pastoral relations, oversight and discipline and church processes. Another factor, though not a deciding one, is the difficulty in providing effective oversight of alternative, “below the radar”, means of circumventing a maximum.

It is important to encourage discussion between ministry personnel and their pastoral charges about compensating above the minimum. Resources will be developed to support this discussion and to assist local ministries and their ministry personnel to discuss an appropriate level of compensation commensurate with the responsibilities of the position and the skills and education of the person in the position.

The 39<sup>th</sup> General Council 2006 motion referred the accepted principles “...to the Executive of the General Council for consideration and action...” It is proposed that it is within the Executive’s scope of consideration to not proceed at this time to institute a maximum salary for each seniority category.

2. Four models were considered for providing **modest recognition of regional cost of living differences**. Each allowed for the local cost of living to be recognized by the pastoral charge or presbytery. Collective experience suggested that this often results in inconsistent applications that result in inequities and the perception that the application of compensation policies is unfair.

The Conference Board of Canada was engaged to draw data from Statistics Canada on costs of living across the country. This research examined the cost of buying a house in the area of each pastoral charge. Since the cost of housing is the major influence on local cost of living, this was deemed to be a good proxy for estimating the local cost of living. This basic data was adjusted to

take into account added costs such as for remote areas. “Remote areas” was defined as more than a 2½ hour drive from a population centre of at least 5,000.

According to this data, the cost of buying a house in the vicinity of our pastoral charges ranges from \$13,500 to \$1.6 million. The national distribution of the local costs of living was assessed and grouped into five zones. The dollar span of these groupings still needs to be confirmed. For sample purposes, the cash housing allowance data for full time ministry personnel from the pastoral charge payroll service for June 2011 was collected:

Pay Zone	Cost to Buy a House <sup>2</sup>	Pastoral Charge Count	Actual Housing Allowance Median <sup>3</sup>	Actual Housing Allowance Data Count
1	Up to \$80,000	208	\$7,904	16
2	\$80,000–\$220,000	1097	\$13,200	352
3	\$220,000–\$360,000	586	\$17,400	239
4	\$360,000–\$500,000	189	\$21,600	84
5	Over \$500,000	123	\$22,800	57

Working on the assumption that the current housing allowance represents the fair rental value in the area of the pastoral charge, the median was deemed to be a reasonable estimate for the local cost of living. With adjustment for more remote locations and input from presbyteries to identify any recent spikes or significant drops in cost of living, it was concluded that assignment to one of five “pay zones” would produce a fair and equitable comprehensive minimum salary standard commensurate with the cost of living in the vicinity of the pastoral charge.

Each pastoral charge would be assigned to the pay zone which includes the cost of buying a house in the area of the pastoral charge. For instance, if that cost was \$236,000, the charge would be assigned to pay zone 3. If, however, the cost was \$69,000, that charge would be assigned to pay zone 1.

The result is a salary schedule where the minimum for each category is comparable to the existing minimum plus the median housing allowance applicable to each pay zone. If this structure was in place for 2012, the comprehensive salary for pay zone 1 for Order of Ministry would be derived as follows:

<sup>2</sup> As an indicator of local cost of living.

<sup>3</sup> Median is the value in the middle of a range of housing allowances. Outlying values do not have an undue influence on the median. In contrast, an average gives an equal weight to each housing allowance in the range, even one significantly higher or lower than all the others.

Order of Ministry	Years of Eligible Service – Increment Category					
	1–2 (A)	3–4 (B)	5–7 (C)	8–10 (D)	11–13 (E)	14 + (F)
Existing Minimum	\$32,841	\$34,319	\$35,797	\$37,276	\$38,753	\$40,230
+Pay Zone 1 housing median	+\$7,904	+7,904	+\$7,904	+\$7,904	+\$7,904	+7,904
= Pay Zone 1 comprehensive salary	\$40,745	\$42,223	\$43,701	\$45,180	\$46,657	\$48,134

Looking at all six increment categories, the minimum salary schedules for Order of Ministry for each pay zone would be as follows:

Order of Ministry	Years of Eligible Service – Increment Category					
	1–2 (A)	3–4 (B)	5–7 (C)	8–10 (D)	11–13 (E)	14 + (F)
Pay Zone 1	\$40,745	\$42,223	\$43,701	\$45,180	\$46,657	\$48,134
Pay Zone 2	\$46,041	\$47,519	\$48,997	\$50,476	\$51,953	\$53,430
Pay Zone 3	\$50,241	\$51,719	\$53,197	\$54,676	\$56,153	\$57,630
Pay Zone 4	\$54,441	\$55,919	\$57,397	\$58,876	\$60,353	\$61,830
Pay Zone 5	\$55,641	\$57,119	\$58,597	\$60,076	\$61,553	\$63,030

While mostly a cost-neutral change, some pastoral charges will have a marginally higher cost than the current compensation (current base salary plus housing allowance). Care with an implementation strategy will be required. For those where the minimum for the applicable pay zone is marginally lower than the current sum, grandparenting to maintain the current level of compensation could be required.

Since local cost of living can change over time, the assignment of pastoral charges to zones will need to be reviewed on a regular basis, such as every three years, to ensure the salary schedule continues to reflect the local cost of living. This would be done by going back to the Statistics Canada data. In between, presbyteries would be encouraged to notify the General Council Office if the local cost of living changes significantly between reviews.

3. The Statement on Paid Accountable Ministry adopted by the 40<sup>th</sup> General Council 2009 informed the consideration of the recommendation of the 39<sup>th</sup> General Council 2006 that there be a **greater differential in salaries for Order of Ministry and Recognized Designated Lay Ministry**. The Statement acknowledges a difference in roles with regard to Order of Ministry and Recognized Designated Lay Ministry. The General Council also indicated that it was not entirely comfortable with the presented statement and directed that further work be done. This review has indicated that there are many viewpoints that are yet to be resolved and that further

study is needed. The Task Group and the Permanent Committee concluded that the current differential should be maintained until this further discernment is complete.

4. The final item in the original recommendation was to include a provision that **those not yet recognized would not accumulate service credits**. The Task Group felt that it was appropriate to expand this consideration to include all four paths people can take to become Ordained, Commissioned or Recognized: Ordained-Campus based; Ordained-Ministry based; Diaconal; and Recognized Designated Lay Ministry. Each one has a different duration and a different mixture of education and work experience. Some people progress on a full time basis and some part time. Some move between full time and part time and some move between paths. In practice, there are many permutations. The only constant is that they are not “fully fledged” until Ordination, Commissioning or Recognition. As a result, it is recommended that those in the preparation streams should not accumulate service credits for the purposes of moving through the categories until they are Ordained, Commissioned or Recognized. While this is an extension of the principle approved by the 39<sup>th</sup> General Council 2006, the Permanent Committee believes it is consistent with the principle approved.

In the interests of simplification, it is recommended that the existing four minimum salary schedules be replaced with one with two steps for each pay zone: one for the first two years of paid employment while not yet Ordained, Commissioned or Recognized, and one for all years after the first two. The minimum salaries for each step would be less than the minimum salaries for Recognized Designated Lay Ministry. If this recommendation is accepted, the salary schedule would look something like this, modified to be consistent with the pay zone concept:

YEARS OF PAID EMPLOYMENT	1-2	3+
Not yet Ordained, Commissioned, Recognized	\$31,082	\$32,480

### **Clergy Couples and the Clergy Residence Deduction**

The Task Group reported that the recommendation to augment compensation for clergy couples in relation to the Canadian tax provisions of a Clergy Residence Deduction weighed heavily with it. One member and one staff resource to the Task Group have a clergy spouse.

More time was spent studying this item than any other. Not all clergy couples believe that they are treated unfairly but those who do, strongly believe it has an impact on the covenantal relationship in which they serve.

Research and discussion made it clear that this is a much more complex issue than it appears on the surface. The relationship between a housing allowance paid by the pastoral charge as part of overall compensation and the eligibility for the Clergy Residence Deduction (as determined by Canada Revenue guidelines) is not well understood. The impact on net pay of claiming a Clergy Residence Deduction when filing one’s income tax return is heavily influenced by individual clergy housing choices, whether as a one clergy household or as a clergy couple household. It is not one fixed value.

The Clergy Residence Deduction is the lesser of the fair rental value of the home (plus utilities) and 1/3 of total clergy earned income from church employment. Earned income is defined by the Canada Revenue Agency as base salary plus housing. When two clergy live in the same house the Clergy Residence Deduction is the lesser of the fair rental value and 1/3 of their combined clergy incomes.

In situations where the fair rental value is high, clergy couple households are able to claim a larger Clergy Residence Deduction than a one clergy household living in a house of the same fair rental value.

However clergy couple households find that, unless the fair rental value is so high that it equals or surpasses 1/3 of their combined clergy incomes, their total Clergy Residence Deduction is less than what it would have been had the tax law permitted each to claim the deduction without regard to the other's claim. In the view of many clergy couples, this is where the inequity lies.

Others see no inequity, as both clergy couple households and one clergy households are subject to the same limitations: That is, the Clergy Residence Deduction depends on the fair rental value of the house they have chosen and the fraction of their clergy income that the fair rental value represents.

Four possible responses were identified:

1. provide a top up based on a fixed percentage of income;
2. each clergy couple determines and reports their shortfall;
3. ensure a minimum benefit related to the Clergy Residence Deduction;
4. provide no financial adjustment.

Each of the first three responses would create new inequities and would be difficult and expensive to administer. The estimated cost of option two, based on 65 clergy couples is \$550,000. The estimate for option three is \$350,000 and for option one \$400,000 annually. In addition, there would be administrative costs estimated to be between \$30,000 and \$50,000. It should be noted that the exact number of clergy couples is unknown but is believed to be more than 65.

Each of these possible responses would require the couple to submit personal tax information to an administrator (the local pastoral charge, an officer at the Presbytery, the Conference or the General Council) to determine the amount of a supplement. This would put the church in the position of attempting to compensate for an arbitrary variable over which it has no control – the Income Tax Act's Clergy Residence Deduction provision. Tailoring compensation policy to one type of tax deduction and not to others (such as the number of dependents, education, or disability) introduces an inconsistent variable to the compensation formula.

An additional consideration is that a parallel issue exists for clergy whose non-clergy spouse is eligible to claim the residence as an employment expense. While only one is paid by the church, his or her household is also subject to the limitation of the lesser of the fair rental value of the residence and 1/3 of the combined eligible household income. It is difficult to determine how the church would compensate these clergy to adjust for the limitation. It is the church's

responsibility to compensate each ministry personnel in a consistent manner. What the Canada Revenue Agency allows in terms of deductions is outside the church's purview.

It became very clear that the Clergy Residence Deduction is widely misunderstood by ministry personnel and church members. It is recommended that a resource to inform clergy couples on how to optimize the Clergy Residence Deduction be created.

As a related issue, compensation of staff in the General Council and Conference Office stream includes a discounted salary paid to ministry personnel who are eligible for the Clergy Residence Deduction. As this is inconsistent with the rationale for not providing a financial adjustment to clergy couples, it is recommended that this policy be re-evaluated to determine if it remains defensible.

### **High Cost, Remote Areas**

The second part of the original recommendation with regard to augmenting compensation related to those living in high cost, remote areas. This is generally viewed as those areas that are not accessible by road. The idea was to create a centrally administered fund to pay ministry personnel an additional flat amount per year to cover the higher cost of living and have additional funds available to cover emergency situations like a death in the family or a medical emergency.

One of the guiding principles is that "The primary responsibility for the financial support of ministry personnel is with the pastoral charge or other ministry unit, subject to certain minimum standards." With the recommendation for a redesigned salary structure that incorporates zones based on local cost of living, the cost of living in remote areas would already be captured in the assignment to the appropriate pay zone. Thus a centrally administered fund to augment minimum salaries is not necessary.

However, extraordinary costs can be incurred when emergency situations like a death in the family or a medical emergency requiring immediate and expensive transportation to a larger transportation or medical centre. It is recommended that a fund be established to assist with such emergency situations for ministry personnel in these designated remote pastoral charges. A set of criteria to define eligible situations and amounts of financial assistance appropriate to each situation would be established and administered by the Financial Assistance programme of the Ministry and Employment Unit.

### **Implementation Considerations**

Some aspects of the recommendations, if adopted, could require support for implementation:

- a resource to support pastoral charges with manses;
- a resource to help clergy couples understand and optimize the Clergy Residence Deduction;
- a comprehensive communications strategy to introduce and support ministry personnel and pastoral charges through the changes;
- a resource to assist with discussion of compensation above the minimum levels.

A number of aspects could require grandparenting or transitioning for some ministry personnel when:

- a ministry personnel's comprehensive salary is less than the minimum salary based on the zone to which the pastoral charge has been assigned;
- the manse has an exceptionally high fair rental value;
- a comprehensive salary will have an impact on Pensionable Earnings used for pension and group benefits purposes resulting in a value lower than the current Pensionable Earnings;
- those not yet Ordained, Commissioned or Recognized but presently in paid employment in the church and accruing service credits for movement through the categories.

If the recommendations are approved, proposals for resolving these issues will be developed for the consideration of the Executive of the General Council. It is anticipated that the new compensation structure could be implemented for 2014.

**Ministry Compensation Task Group Members**

Jim Allen

Ted Black

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**INTERCULTURAL MINISTRIES: LIVING INTO TRANSFORMATION****To: The 41st General Council****Origin: The Executive of the General Council****Permanent Committee on Programs for Ministry and Mission****Task Group on Intercultural Ministries****Executive Summary**

Our commitment to becoming an intercultural church is grounded in commitments that the United Church has already made; it is another step in the continuing journey to be a transformative, justice-seeking, equitable church where there is the full participation of all. Our intercultural commitment is also rooted theologically and biblically in what it means to be the church – to be the church is to be an intercultural community that honours difference.

Today, we would describe becoming an intercultural church as this: the call to live together in intentional ways where there is the mutual recognition and understanding of difference through intentional self-examination, relationship building, and equitable access to power; it is also our attempt to respond faithfully to such a call.

Reports to the 39<sup>th</sup> and 40<sup>th</sup> General Council offered descriptions of this type of transformation, and related proposals; they also offered considerable biblical and theological background on the call to become intercultural. This report also offers a vision of becoming an intercultural church as one that is welcoming, relational, adaptive, justice-seeking, intentional, and missional. Further biblical reflections on a theology of “inclusion”, theological touchstones, and on intercultural theologizing are included in the appendix.

The Task Group on Intercultural Ministries thought that it would be helpful to use some lines of “A New Creed” as a framework for this report. Specifically, the group focused on what it means to be called to be the church, and structured the report around these lines from the creed:

*We are called to be the Church:  
to celebrate God’s presence,  
to live with respect in Creation,  
to love and serve others,  
to seek justice and resist evil.*

*Introduction and overview*

What does it mean to be the church? As the Task Group on Intercultural Ministries reflected on this question, it became clear that to be the church is to be intercultural. After all, the Bible was written in a context of religious, cultural, and linguistic diversity; God created a diverse creation and declared it was very good. The Spirit is often most aligned with people who have been marginalized. Jesus continually engaged with people who were not fully embraced in society and sought their restoration to community. One of the places where differences can be honoured is in the church, and that God calls us to create a community where all are welcome and can participate fully.

Becoming intercultural means effectively engaging with difference and shifting the power dynamics to create an equitable community. Our desire to become an intercultural church is not

just because of a changing Canadian context, nor because of migration. Instead, becoming an intercultural church is a faithful response to being the church that moves us back to the very beginning of our faith. We strive to become an intercultural church to deepen our understandings and experiences of God and of one another. Part of the intercultural vision is to create a space where we can sustain our own cultural identities while also affirming those of one another.

And, it is our prayer that becoming an intercultural church is one process through which God works in us to bring about transformation for us all. It is a call to be the church.

*We are called to celebrate God's presence*

Celebrating God's presence is an activity of humbling ourselves to be able to God's presence in our midst, our lives, and our ministries, and of rejecting a focus primarily on our own sense of superiority. We celebrate is the God of covenant – therefore we want to celebrate some of the marks of covenant, such as equality, mutuality, respect, empowerment, reciprocity, and love.

In terms of the methods of celebrating God's presence, we affirm the circle as one process that highlights equity.<sup>1</sup> In light of these affirmations, we believe that in an intercultural church, leadership is not based on power differentials but is reciprocal, and highlights the mutual gifts of all, and empowers all. We affirm what in the church's tradition is called the priesthood of all believers – the notion that everyone has gifts and can participate fully in ministry.

A. IN AREAS OF LEADERSHIP

As we envision ministry in an intercultural church, leadership is not a one-way hierarchal. It does not reside in one individual but is a process of empowering and enabling the whole community to live in a way that is open, accepting, and in coexistence with others. We are created by God to live with others, not alone. The reciprocity that marks God's covenant with all creation is mirrored in leadership that recognizes every gift brought to the community by every member.

Few racialized people are in leadership positions or decision-making positions in the church's courts; many have shared that they do not feel they can influence or change the church's ways of being together. Some have limited participation, often based primarily on reserved "special" spaces on committees, rather than a full commitment to actively involve racialized people in all areas of leadership. Similar patterns are repeated with other minoritized communities. A "leader" generally implies someone given authority over a group; this is different from *leadership*. New models of leadership need to be sought. Succession planning, and offering new and dynamic opportunities for leadership development, orientation, experiences, and further training – for new and emerging leaders, would help strengthen and diversify the leadership pool for the church.

B. IN AREAS OF GOVERNANCE

As we envision ministry in an intercultural church, structures of governance in a covenantal arrangement do not necessarily require specific kinds of expertise. For example, the main requirements for being part of the Task Group on Intercultural Ministries were life experience, and connection to one's own cultural community. Because of this, new people identified themselves to be part of the task group – some of whom had never been part of a national committee or task group before.

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<sup>1</sup> The circle process is described fully in the appendix.

This requires a different order, namely that of the circle where all are equal and valued, where decisions are arrived at by consensus, where our different senses of time are honoured and we continue to persevere together in a common framework and vision.

The national Identity Survey conducted in 2011 concluded that “there is work to do if a complete sense of belonging requires full involvement in guiding the direction of the church – not everyone feels comfortable or is active in decision-making.”

Minoritized communities do not participate in governance in significant numbers. This might mean that when making decisions that affect the life of the church the national body hears the voices of some much more loudly than others. In particular, the voices of people from cultural and racial majority communities are more present than many minority voices; thus, racialized and minority groups are under-represented in decision-making spaces.

The circle process (described in the appendix) is offered as one process for creating intercultural spaces at meetings. In addition, we have realized that offering extensive anti-oppression training for people serving on national committees and task groups would be very helpful.

We need to explore: How are racialized minority ministry personnel and other leaders to be mentored and supported? How can meeting schedules be made more accessible to volunteers who must take time off and lose wages? Is transportation taken into account when locations are set for church meetings or events? Is the church ready to receive ministry personnel with disabilities, to enter church and community ministries? How do minoritized people with potential self-identify and build appropriate leadership skills? The church needs to put into place the means for all interested people to self-identify, to bring what they have and are willing to share.

#### C. IN COVENANTAL RELATIONSHIPS

Our experience as a task group showed the necessity of developing a covenant as an agreement on how we will work together; ours was created to enable us to honour our many differences and work together toward our common purpose and vision. Similar such covenants have been developed and used at national gatherings (such as the Behold intercultural conferences), and at the 39<sup>th</sup> and 40<sup>th</sup> General Council. These types of covenants have been helpful to ground the community in the diverse reality in which we find ourselves, to remind ourselves of how we want to be together in a group, and to offer promises to one another.

#### D. IN RURAL CHURCH REALITIES

Rural churches are a key point for consideration in becoming an intercultural church. With a large portion of the United Church in rural areas, the rural church is an important space for dialogue about what intercultural means. From the very beginning, intercultural ministries named the need to be grounded in one's local context and community. What intercultural ministries looks like will not necessarily be the same across the country; it will be contextual.

The intercultural reality of many rural churches is that they are predominantly made up of people who are from White communities. Some such churches have questioned – what does interculturalism have to do with us, since we are primarily White? “Intercultural”, however, is much broader than race or ethnicity alone; it is about effectively engaging with difference. A deeper question would be: what is the degree of difference in this community? And how can we effectively engage it to create a different kind of intercultural community together?

The culture, identity, and spirit of a rural pastoral charge can differ from the culture, identity, and spirit of an urban pastoral charge; this has implications for placement of ministry personnel. The perception of a pastoral charge as being of one identity and spirit is erroneous, as diverse cultures of different forms (i.e., education, profession, worldviews) exist in all charges.

#### E. IN THEOLOGICAL TRAINING AND EDUCATION

Through theological training, we develop people for leadership in paid accountable ministry, and through which, they offer ways in which all of us can continue to celebrate God's presence.

As we envision ministry in the intercultural church, education for leadership (instead of training a leader)<sup>2</sup> is not a process of preparing one for professionalism, expertise, or expertness, but rather to enable and nurture the gifts that each of us brings into the community. Such an educational process fosters safety to express oneself freely, to be critical, to be affirmative, and to celebrate the views and wisdom of others. The circle provides rich potential for the process of education and training. In our understanding of the intercultural church, this process applies not only to training in centres of theological education but also to pastoral charges and other courts.

Some questions about theological training for reflection: What might intercultural theological education look like? How can we effectively train for leadership in today's culturally diverse world? How can leaders do the important work of self-examination of power, privilege, and cultural dominance in order to effectively minister with communities of difference?

#### F. IN INTERGENERATIONAL REALITIES

As we envision the ministry of the intercultural church, it celebrates intergenerational realities. The narrative of Jesus in the temple and the presence of Elders in Aboriginal communities remind and instruct us that wisdom is present in all ages of human life. Intergenerationality in the intercultural church seeks to bridge gaps between people created by technology, cultural differences, educational level, economic power, region of origin, race, ethnicity, ethos, language, and age, to name but a few. In referencing generations, it is important to also name some of the unique challenges faced by racialized youth within the church.

In 2009, The United Church of Canada held a national Consultation for Racialized Youth. The report that emerged from the gathering reflected that some participants had attended Conference and national gatherings before, and some expressed feelings of isolation at these gatherings because of their racial and cultural identities. Several young people shared that it was rare to find a space where they could be their "full self" and express their culture without feeling rejected. This Consultation for Racialized Youth was one of the first youth gatherings where these participants really felt "safe."

Focusing on the leadership potential of youth as it relates to becoming an intercultural church can be a helpful direction moving forward. "Youth are also particularly interested in a church that is diverse and intercultural" (Identity Survey, 2011).

"Youth's significant commitment to openness around diversity puts them at the vanguard of the church and suggests that they will play a vital role in propelling the church to realize its intercultural vision. However, youth may need to be encouraged to voice their opinions within

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<sup>2</sup> This is a reference to the task group experience at the Centre for Black Culture in Nova Scotia.

their congregations as they currently express lower than average comfort doing so” (Identity Survey, 2011).

#### G. IN INTERFAITH RELATIONSHIPS

The present, and projected future, situation in Canada validates the call for a deepening understanding with respect to culture, ethnicity, race, and religion. While The United Church of Canada has a particular history as a “national” institution, it lies more broadly under the umbrella of Reformed Christianity, when understood from the global perspective of the major religious traditions of the world and their diverse expressions. In the Canadian context there is a tremendous diversity within all major world religions – creating an intersecting link between interfaith and intercultural directions.

Interfaith/intercultural dialogue is profoundly personal and profoundly communal. While religion and culture are inextricably interlinked, it is the process of dialogue that helps deconstruct monolithic and simplistic definitions – thereby giving birth to a new, more fluid and fully Canadian mode of self-understanding that combines origins, the present lived reality, and international/intercultural traditions relevant in the 21st century.

*Mission/Partnerships:* As the former World Council of Church's Theologian, Stanley J. Samartha wrote: “Christians should also consider responsibly what kind of ‘mission’ it is to which they are committed in a pluralist society. Does Christian mission mean the extension of the Christian community and the extinction of all other religious communities? What if Hindus and Muslims also decided on the same procedure? The fact that not just Christians but Muslims and Hindus too have their ‘missions’ demands that the whole matter of the context and practice of mission has to be reconsidered, maybe with all three coming together in dialogue.”

#### H. IN OUR UNDERSTANDING OF IDENTITY/AUTHENTICITY VS. ASSIMILATION

An intercultural church would reject assimilation as a means of gaining authentic identity. As envisaged in the covenant, shaping our identity is a work of active co-creation with God and our fellow human beings. In the church, authenticity is understood in terms of the intentionality of creation. To become authentic means that you have the freedom to express your culture, to know your culture, and to become who you are: an individual is becoming their best self. What needs to be highlighted is the link between the authentic self and the intentionality. It is not a passive self; it needs to be an intentional repositioning to its authentic self and its members.

All of the above enables the church, and us as individuals, to make room for the other/Other and to enable each person to be free to be their authentic self within God’s covenant. Being freed up to be our authentic selves will mean that we will listen – really listen – to one another.

#### *We are called to live with respect in Creation*

Throughout our discussions, we as a task group have lifted up God's call to be in right relationship with God, with creation, with each other.

Our circle conversations about being together and in respectful relationship have been broad and expansive. Creation is a web of relationships. God is in Creation. We are one in God and all have equal worth. To live with respect in creation is to honour this. It is to acknowledge respectfully and joyfully what we have in common and what makes us different.

For example, in our task group living as a relational community has included a commitment to listen, to understand, and to seek out good in one another; encouragement of a diversity of languages, symbols, and expressions (including the languages of compassion and justice); looking at our own individual power and privilege; and dealing with the uncomfortable with respect. For us, a commitment to the circle process and storytelling has revealed places of connection and identification. It has also allowed for a revealing and correcting of assumptions, which has been transforming.

A. THROUGH A COMMITMENT TO RIGHT RELATIONSHIPS

We are called to live with respect in creation through a commitment to right relationships. Within our conversations, the Aboriginal concept of “All My Relations” has offered insights into the interconnection between past, present, and future. “All My Relations” expresses an understanding that all living creatures – humanity, plants, animals, indeed all creation – are related. In essence, it communicates that there is relationship between all living things.

The manner in which the land is respected and honoured as a nurturing life-partner in much of Aboriginal theologies has opened us to a different and life-affirming perspective.

In a holistic view of respectful relationship, the United Church affirms that difference is good and beautiful. We affirm that we are changed by each other. Yet there are attitudes and practices in our United Church that serve to keep us from living what we affirm. If we are to truly live into our commitment to be an intercultural church, we must correct imbalances that currently exist and we must continually re-educate ourselves.

B. THROUGH A COMMITMENT TO LINGUISTIC AND MINORITY LEADERSHIP

We are called to live with respect in creation through a commitment to linguistic and minority leadership. When the gifts of all are uplifted and respected, then the diversity of God’s creation can truly be honoured.

How can theological training and education include transformative cross-cultural exposure? In what ways can various cultural realities inform the curriculum content for ministry candidates? How do minoritized clergy receive training in the language of their choice including sign language if that is appropriate? How is theological formation made equitable and accessible?

C. THROUGH PARTNERSHIPS WITH COMMUNITY MINISTRIES

We are called to live with respect in creation through partnerships with community ministries.

How can a traditional congregational church learn from community ministries who serve immigrant or street-involved or mentally ill populations? Can we acknowledge our biases, fears, and defensiveness as a church that has long been part of the dominant culture in this country? What tools might be appropriate for a continual spiritual practice of self-awareness, self-analysis, and faithfulness to the call to live with respect in creation, in mutually enriching and respectful relationships? Can we develop programs that foster intercultural exchange among neighbouring ministries? Can we work alongside and learn from immigrant communities?

Can there really be authentic existence if the understanding of “All My Relations” is restricted? Can we really live an authentic existence in the midst of climate change? Are we living an authentic existence, respecting creation, in a world that’s being strangled with pollution?

*We are called to love and serve others*

The work of active identity co-creation with God and our fellow human beings is a way in which we love and serve others. Becoming an intercultural church involves us being in deep relationship with one another, becoming humble, looking at our power structures, and enabling different kinds of spaces together.

## A. THROUGH OUR PUBLIC/COMMUNITY WORSHIP AND LITURGY

We can love and serve others through our public/community worship and liturgy. Worship is central to who we are as a church. “Liturgy” is the “work of the people.” This work doesn’t have to happen in a church building. Authentic worship happens wherever God’s people gather to celebrate God’s presence.

Creating intercultural inclusive spaces includes worshipping in different languages, but this is not about doing it “right.” (For example, it is not as simple as saying, “Have I heard the right number of verses in a variety of languages?”) Instead, it’s doing what allows people to feel free to worship in ways that feel authentic for them. In some cultures, it feels “right” to openly express emotion in worship – exclaiming “Hallelujah,” for example, or clapping or dancing. Other groups prefer silence. Intercultural worship may not be the same thing for every group of people in every context. Becoming an intercultural church will mean embracing many different expressions of worship.

Many churches are trying to discern what intercultural worship means, and what it might look like in their local contexts. Our task group has discerned that intercultural worship does not have a prescribed formula (such as a “correct” number of non-English components of a service). Instead, intercultural worship will emerge out of the cultural community itself and be developed out of a process of consultation. As such, there is no formula for intercultural worship.

## B. THROUGH NEW MINISTRY DEVELOPMENT

We can love and serve others through new ministry development.

We affirm that the church is not a building but a community of disciples, the body of Christ. As with any body, when we stop giving birth and growing, we die. It is easier to give birth than to resurrect. If the church doesn’t plant new ministries, it will only continue to decline and eventually die.

We recognize that not everyone in the church sees the future of the church in the same way. We do not have to wait for everyone to come to a common understanding to start planting in some places now. If we wait for everyone to catch the same vision, we may do nothing and it may be too late. Our governance structures need to be flexible enough to allow new expressions of ministry to take root. They need to support growth, and not stifle it.

## C. THROUGH LANGUAGE ACCESS

We can love and serve others through language access. In the task group, we realized that even in this intercultural space where many differences were honoured, people still needed to use at least English to some degree (spoken or written). We did our best to use English, French, and American Sign Language, and yet, English still tended to dominate. We recognize that because of the dominant use of English throughout the life of the church, many people from diverse cultural communities cannot participate fully beyond their local congregations.

It would be helpful if written documents were in plain language so that everybody could fully participate at every level of church life.

Translation can be a financial issue. It takes money to provide translation and interpretation and it is often stated that there are too few congregations to justify spending the money. This focuses on those who are part of the church now rather than focusing on the broader context we are called to serve. Translation needs will change over time so policy will need to be developed and maintained in dialogue with those being served.

There also need to be opportunities, from time to time, for people to be able to be within their own linguistic group to work in their own preferred language. Furthermore, we have come to an awareness that translation isn't just about language. Cultural references and symbols also carry varied meanings.

Translation and interpretation are not the same thing. Translation deals with written communication, while interpreting is about the spoken/signed word. Translators work on written documents, while interpreters are involved in projects that require live translation, like conferences, meetings, medical appointments, and legal proceedings. Both translation and interpretation are needed in the church.

Language can be a significant barrier, but it can be overcome. A more serious issue might be the lack of engagement between linguistic minority churches and the rest of the churches. More dialogue is needed more frequently, not just when there is a conflict. It isn't about who is right or wrong, but about understanding one another more deeply. This issue of engagement is a question for continued conversation.

D. THROUGH CAPABLE AND COMPASSIONATE INTERCULTURAL COMMUNICATION AND CONFLICT RESOLUTION

We can love and serve others through capable and compassionate intercultural communication and conflict resolution.

As we become an intercultural church, conflict will be a normal part of the process – because we are human beings. At the same time, we need to recognize that not all conflicts are due to cultural differences. There are healthy and constructive ways of dealing with conflict.

Sometimes there is conflict between presbyteries and “Ethnic Ministries” congregations. This can actually be helpful, because sometimes engagement with racialized and linguistic minority congregations only takes place when there is a conflict to be resolved. While intercultural conflict is important in these situations, it is also important to find a way to effectively engage with “Ethnic Ministries” congregations when there is no conflict. There must be a way to move beyond discrepancies and distance and to engage one another deeply.

*We are called to seek justice and resist evil*

In the struggle for authentic identity, evils such as racism, antisemitism, ageism, and sexism have to be resisted, and resistance is the work of justice.

The intercultural mandate requires the church to live justly. The call to seek justice is a call to actively live in right relations with all peoples and communities, recognizing that all cultures have values that can be shared and received. The church is invited to “resist evil” by intentionally avoiding and preventing all appearances of injustice.

As the church seeks to be a prophetic voice in the midst of empire, calling its community to live counterculturally, it must ensure that it is not using the principles of empire in living out its life. The church needs, therefore, to examine its practices especially in the areas of social class, racial and gender equity, decision making, systemic oppression, privilege, and resistance to change.

A. IN AREAS OF RACIAL JUSTICE/INSTITUTIONAL RACISM

We are called to seek justice and resist evil in areas of racial justice and institutional racism.

Questions to be explored might include: How does racism continue to manifest itself in the church today, despite the adoption of an anti-racism policy? How does the concept of White privilege impact power imbalances in diverse racial and cultural communities? How does the church’s focus on equality result in differential treatment for racialized communities?

Continued attention could be given to questions of racial justice and the ways in which living out our commitment to becoming a racially just church forms part of the basis for becoming an intercultural church. What are the ways in which institutional racism and power dynamics prevent us from fully living into our commitments and calls?

B. BY INTEGRATING INTERCULTURAL APPROACHES TO JUSTICE

We are called to seek justice and resist evil by integrating intercultural approaches to justice. One concept that is included in deep culture is our understandings of justice. All of our approaches to justice – and even our understandings of what “justice” is – are culturally nuanced.

Culture is a way of being, or the values, attitudes, and beliefs in a particular society. Culture embodies the ways in which people think and behave and forms the lenses through which people view the world. Analyzing and understanding cultural values as they relate to justice – and considering intercultural approaches to justice – is a new growing edge for consideration.

Some questions for consideration might be: What are some intercultural approaches to justice? What cultural assumptions are currently embedded in our justice practices? If the United Church is a justice-seeking church, what do we understand justice to be, from a variety of different cultural perspectives?

C. IN A COMMITMENT TO INTERCULTURAL STAFFING

The United Church prides itself on being inclusive, but we have observed three areas of need. Firstly, the senior staffing levels in the General Council Office and Conference offices need to always reflect the cultural and racial diversity of the church and society. Secondly, hiring processes within the church at times could potentially do more to incorporate intercultural awareness. Lastly, there is the need for intentionality around racial diversity and honouring cultural difference on hiring and interview committees.

There are also barriers to applicants where the invitation to apply for a position requires prospective applicants to know or be familiar with the ethos of the church. Applicants from

outside the mainstream United Church may not be familiar with the ethos, but might be aware of the basic or core characteristics of the church. Thus often only those who have been in the church longer or have acquaintances in the church or General Council Office are privileged to be hired.

The church is moving gradually into an intercultural space of how to be the people of God together and it will be enriched by increasing the outreach efforts for the composition of applicant pools and removing all barriers.

D. IN OUR GLOBAL PARTNERSHIPS

We are called to seek justice and resist evil in our global partnerships. The spirit of becoming an intercultural church enjoins us to listen to the voices from the global South and elsewhere and invoke our prophetic voice to respond to the invitation to journey with our partners.

E. IN AREAS OF DISCRIMINATION BASED ON SOCIAL CLASS

We are called to seek justice and resist evil in areas of discrimination based on social class.

There is a great deal of social inequality in Canadian society and in the church. The church's commitment to equality assumes that there is equal access to employment and elected member opportunities within the church. This has the tendency to insulate the church from the realities of social inequality such as education, different abilities, socio-economic status, and gender roles.

F. IN OUR OWN REFLECTIONS ON CULTURAL DOMINANCE

We are called to seek justice and resist evil in our own reflections on cultural dominance.

From past reports like the Anti-racism Policy "That All May Be One," we note that the United Church is skewed in favour of one dominant culture to the neglect of other constituents within the church. Additionally, as a hearing church, the challenges facing the Deaf community do not often come up in discussions. Also, being a primarily Anglophone church, the church can pay closer attention to issues concerning French language and French-speaking peoples.

### Closure

"Pray for openness to hear what God might be calling you to learn...  
...that all people's spirits may blossom,  
and just and tender relationships may come to life."<sup>3</sup>

May the lived experience of respectful relationship in this task group, may the findings and questions we have raised, the stories we have shared and proposals recommended all reflect Holy Grace and a faithful response to the call of God. Amen.

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<sup>3</sup> *Ending Racial Harassment: Creating Healthy Congregations* The United Church of Canada, 2008.

## **SIMPLIFICATION OF CHURCH PROCESSES**

**Origin: General Secretary, General Council**

### **1. Introduction**

In May 2010, the Executive of the General Council mandated the simplification of church court processes and *The Manual* by adopting the following motion:

[That the Executive of the General Council] direct the General Secretary, General Council to initiate a project to simplify our processes in order to reduce significantly the complexity and size of *The Manual* and make it more user-friendly, with an interim report for submission through the General Secretary to the November 2010 meeting of the Executive of the General Council, and a full report for the May 2011 meeting of the Executive.

*The Manual* consists of the Basis of Union and the by-laws. This project involves the rewriting of the by-laws only. The Basis of Union remains unchanged. For that reason, the term “by-laws” is used throughout this report rather than “*The Manual*.”

The General Secretary assigned the following General Council and Conference staff to the project:

Wendy Cranston	Program Coordinator, Ministry Personnel Administration, Ministry and Employment Unit
Bill Doyle	Executive Secretary, Saskatchewan Conference
Cynthia Gunn	Legal/Judicial Counsel
Joel Den Haan	Southern Regional Resource Personnel, Alberta and Northwest Conference
Alan Hall	Executive Officer, Ministry and Employment Unit

This report has been prepared by the staff group. The Permanent Committee on Governance and Agenda has served in an advisory role throughout the project.

### **2. Process: Preparation Phase**

As a first step, the staff group asked for input from the church constituency on the simplification of church processes. They received several hundred replies from individuals (both ordered and lay), congregations, presbyteries, Conference committees and other groups, including replies from youth and young adults. They also had conversations with the Manual Committee, the Steering Group on Pastoral Relations Policy Review and the Task Group on the Basis of Union and Crest, and shared the input on specific areas of policy and polity with steering groups and committees who relate to those areas.

Some of the input related directly to the style and format of the by-laws, and it informed the re-writing of the by-laws.

### **3. Context for Simplification of Processes**

The United Church exists in a wide variety of contexts. There have always been challenges in setting policies and procedures for ministry settings that may be urban, rural, large, small, and that differ in the strength of their human and financial resources. In recent years, social and demographic changes have affected the capacity and perhaps the willingness of the church

constituency to carry out ministry through highly prescriptive processes. These new realities have become a common topic of discussion throughout the courts of the church, and have also informed the task group's work on the draft by-laws and simplification of processes.

Here are some examples:

- Many pastoral charges and presbyteries feel stretched to their limits to carry out all of the processes they are mandated to perform.
- There is little capacity to adapt to an updated set of processes if they are still highly prescriptive.
- In many instances, the human resources taken for granted throughout our current structures simply are no longer available.
- Members of a younger generation see their connection to a congregation differently and have less interest in traditional ministry and governance models.
- Closing a congregation is a step in the evolution of a ministry rather than a 'failure,' and also an opportunity for innovative new forms to emerge.
- There is a need for more resource and support to the courts in carrying out their responsibilities, particularly in the areas of governance and pastoral relations.

#### **4. Principles**

The staff group identified principles to guide the drafting of a new set of by-laws, based on the mandate from the Executive of General Council, their understanding of the context in which this project arose, and the responses from the consultation.

In terms of content, the by-laws must strike a balance. There must be enough regulation for the church to function in a fair and orderly way, and enough flexibility so that courts and people are free to carry out ministry in ways, both traditional and innovative, that meet local needs. The by-laws must also reflect that mission is the church's focus, and that our polity exists only to support mission rather than as an end in itself.

In terms of style and design, the goal is to serve the reader by providing the greatest possible clarity. The by-laws must be accessible to people of different backgrounds. They must also meet the needs of people for whom English is not a first language, as a way of living into the church's commitment to become intercultural.

#### **5. Content of Draft By-laws**

The emphasis is on broad statements of policy in the draft by-laws. The staff group believes it is futile to try to include a specific provision for every conceivable situation. The by-laws would have to be amended constantly in an effort to cover each new set of circumstances. That approach might even encourage people to look for loopholes where specific provisions had not yet been included. Broad policy statements are more helpful because they address all factual situations in a general sense.

By-laws with a high level of precise detail may also create the impression that people cannot be trusted to do the right thing unless it is prescribed for them; however, by-laws with broad policy statements invite people to think for themselves and to act in the spirit of the policies with good will and common sense to achieve a just result.

At the same time, it is important to be clear and precise on the roles of each of the courts, their committees and officers. As much as possible, the staff group wanted to eliminate any ambiguity on the specific responsibilities assigned to each of them under the by-laws.

The by-laws must also be comprehensive enough to fulfill the legal requirements for corporate by-laws since The United Church of Canada was formed as a corporation for legal purposes.

## **6. Style and Design of Draft By-laws**

The tone of the by-laws is intended to be positive and supportive of relationships among courts and people. For example, in the current by-laws, there are many instances where one court has a “duty” and another court has “power” over that court to enforce compliance with the “duty”. In each of those instances, the staff group wanted to substitute a term that was more relational than adversarial. In the draft by-laws, the term “responsibility” refers to both duty and power.

The draft by-laws provide basic information about church structures and policies to help readers who may not be very familiar with polity. The draft by-laws use common meanings of words and avoid capitalization of terms. The staff group also chose a sparser page layout with fewer words per page so that the by-laws may be more easily read. The number of pages of by-laws has not been significantly reduced because the staff group considered readability to be more important than economy of space. The draft by-laws also include annotations or “bubbles” to give readers additional policy and procedural information or to help them access resources. A “bubble alert” indicates a mandatory requirement that is housed elsewhere, and a “bubble commentary” provides advice or additional, helpful information.

The draft by-laws are written for a variety of audiences. The most diverse audience for *The Manual* consists of members of congregations, so for the sections of interest to congregations, the language is very accessible. The audience for the sections about formal hearings and appeals is different, and includes civil court judges. The language in these sections is still accessible but also sensitive to the expectations of the audience. This contributes to the integrity of *The Manual* as well as its user-friendliness.

There is a new numbering system to put the focus on the topic rather than the actual number. It will also make it easier to make changes in the future from an editorial perspective.

## **7. Increased Use of Computer-based Technology**

While it will still be necessary to publish a print version of *The Manual*, the staff group anticipates that the use of documents in electronic format will increase. There are hyperlinks embedded in the draft by-laws to materials that will be available on-line, offering readers quick access to a wide range of policies, procedures, forms and best practice resources in the most current versions available. Hyperlinks also make it easy to add additional materials as they are developed.

To meet the needs of people who do not have computer access to documents, the staff group suggests that an index be prepared annually in print form for all resources that are electronically accessible. These resources would also be available in print format from the General Council Office.

## 8. Omitting Content from the Current By-laws

The staff group did not have a mandate to change policy. They believe that they adhered to this limitation faithfully [see paragraph no. 11 below]. At the same time, the language of the draft by-laws is different and some of the current content has been deleted.

As part of the rewriting process, the staff group had to scrutinize each section of the current by-laws closely. That allowed them to identify instances where there were inconsistencies, redundancies or content that should be kept somewhere other than in the by-laws. There were four basic reasons for omitting some of the content of the current by-laws. The staff group:

- A. Replaced cumbersome and/ or wordy phrases with wording that is briefer, simpler, and still captures the spirit and intent of the policy (see Appendix 1-A for an example)
- B. Reduced the by-laws to a bare set of mandatory rules rather than a combination of rules and other provisions that are optional. More specifically, the staff group distinguished between places where a court “must” take a particular action and places where it “should” or where the action “is suggested” but there is no actual obligation to take that action (see Appendix 1-B for an example)
- C. Avoided stating what we considered to be obvious or perhaps even trivial and also avoided repeating anything that is already mandatory because it appears in another place in the by-laws or elsewhere such as a civil law requirement (see Appendix 1-C for an example)
- D. Removed some provisions that should be moved from the by-laws to another document. These are provisions that are procedural in nature or need to be changed frequently for administrative or legal reasons (see Appendix 1-D for an example).

In many cases, a combination of these reasons applies. For example, there are provisions in the current by-laws where a court is advised to take a particular action but it is not required to do so. In many cases, the staff group deleted the provision from the by-laws and suggest that it be included in a handbook or other resource of best practices.

The goal was not to shorten *The Manual* by creating a series of “mini-Manual” policy documents. The number of additional documents could be minimized by publishing a single resource for each subject area in the by-laws, which would contain procedures, policy details and best practices for that area. Hyperlinks in the online edition would eliminate the need for published editions and ensure that the reader has access to the most recent version.

## 9. Mandating Consultation in the Draft By-laws

In the current by-laws, there are many places where consultation among courts, committees and/or officers is mandated: these provisions are removed in the draft by-laws. If consultation is mandated in some places but not others, it suggests that consultation is unnecessary unless it is specifically named as a requirement in a particular section. The staff group felt that creating written obligations for people to talk to each other is the wrong approach in a conciliar church. Communicating in relationship is fundamental to our conciliar identity and the way in which ministry is carried out in the church. It should not be mandated.

Instead, there is now a preamble in the draft by-laws to remind readers that the by-laws work best when applied in a spirit of open conversation, when all those involved in making a particular

decision consult with each other. This would be especially important while the church adapts to new by-laws that leave a lot more space for pastoral charges and courts to determine their own ways of proceeding.

### **10. Policy Agility**

There is a significant benefit to removing procedures and elaborations of policy details from the by-laws. It makes it possible to respond to changing needs, regional diversity and new legal requirements by making decisions on procedures and policy details in a matter of months rather than years. The Executive of the General Council has the power to make these decisions if the action is considered routine or emergency, or comes under one of the Executive's specific powers in the by-laws. The power of the Executive would need to be revised in order to allow for even more responsive and agile decision-making in all other areas.

### **11. Changes for Simplification**

The staff group recommended that several changes be made to the by-laws for simplification purposes. In most cases, these recommendations flow out of the consultation responses.

Some of these proposed changes are minor and have already been incorporated in the draft by-laws. They are simply a by-product of the updating of the by-laws or reflect current understandings or practices. See Appendix 2-A. The staff group believes this is a comprehensive list of all of the changes that are already included in the draft by-laws. Each of these changes is still subject to approval by the General Council. Any change not approved by the General Council will be deleted and the original provision restored.

Other proposed changes are more significant and have not been made in the draft by-laws. Some of these changes require a remit; others do not. See Appendices 2-B and 2-C.

### **12. Process: Consultation Phase**

In May 2011, the Executive of the General Council reviewed the first draft set of by-laws and the staff group's recommendations for simplification. The Executive directed the General Secretary to prepare proposals for the recommendations for simplification. It also directed the General Secretary to distribute the draft by-laws for consultation with the wider church.

In response to this direction, the staff group:

- A. Posted the draft by-laws and proposals for simplified processes on the United Church website, along with surveys for feedback on each
- B. Included the draft by-laws and proposals in the resource package made available to the wider church as part of the consultation on *Effective Ministry and Healthy Pastoral Relationships Report*
- C. Wrote to each presbytery and pastoral charge that had provided input in the 2010 consultation inviting their comments on whether the draft by-laws and proposals for simplified processes addressed the concerns they had expressed in 2010
- D. Arranged for an intensive review of the draft simplified by-laws by a former Conference Executive Secretary, a law professor, and other individuals with particular knowledge of polity.

The staff group received extensive comment through this consultation and gave careful consideration to all of it. The final version of the draft by-laws reflects this input from the wider church.

Based on this consultation, it is clear that there is consistent support for the draft by-laws and agreement or strong agreement with all of the recommendations for simplification that are before the 41<sup>st</sup> General Council 2012.

### **13. Process: Finalization of Draft By-Laws and Proposals for Simplified Processes**

The Manual Committee reviewed the draft by-laws and adopted a motion in September 2011 to:

- A. Affirm that the draft by-laws fully represent the spirit and intent of the existing policies and Polity of the United Church as set out in *The Manual* (2010)
- B. Recommend that the simplified by-laws be adopted by the 41<sup>st</sup> General Council 2012 as proposed without further policy or polity changes.

In November 2011, the Executive of the General Council considered a number of the proposals for simplification and approved them for submission to the 41st General Council 2012 for consideration. These are the proposals listed in Appendix 2-A of this report.

In March 2012, the Executive considered the final version of the draft by-laws and additional proposals for the recommendations for simplification. It:

- A. Approved the principles on which the draft by-laws were prepared
- B. Directed that the draft by-laws be submitted to the 41st General Council 2012 for consideration and approval
- C. Directed that the additional proposals for the simplified processes be submitted to the General Council for consideration. These are the proposals as listed in Appendices 2-B and 2-C of this report.

### **14. Conclusion**

No set of by-laws is perfect for all time. The church will continue to evolve and the by-laws must change in response. The church can expect to see trial and error, struggles and tangles as part of our adjustment to a simplified set of by-laws. Again, people are encouraged to talk to each other in an effort to work out a new way of being or doing. If it becomes clear that a particular process is a problem, it will be easier and quicker to address it in by-laws that do not contain a high level of prescriptive detail. As a church, we will learn as we live into it.

## Appendix 1

### A. Substitution of briefer and simpler wording that still captures the spirit and intent of the policy.

#### *Current wording:*

242. Faith Formation and Education Committee – The Session or Pastoral Charge shall have the responsibility to establish a Committee, task group, or other form of mandated assignment suitable to the structure of the Pastoral Charge and accountable to the Session or Church Board or Church Council, for the purpose of addressing the faith formation and Christian education needs of the Pastoral Charge or Congregation, within United Church recommended guidelines and principles that include the following: (2007)

- (a) dynamic life-long learning;
- (b) growth in a transforming relationship with God;
- (c) active engagement with the Christian story, past and present, and the formation of new stories of “God with us”;
- (d) intentional reflection upon God’s presence in creation, and working in partnership with God to reconcile and make new;
- (e) discovery and celebration of gifts;
- (f) equipping persons for tasks that are holistic and justice-seeking;
- (g) formation of community relationships that are mutual, holistic, justice-seeking, and cross-generational;
- (h) engagement in endeavours that are mutual, holistic, and justice-seeking; and
- (i) an invitation for persons of all ages and stages to explore and grow in their relationship with God as revealed through Jesus Christ, with the community of faith, and with the world.

#### *Proposed wording:*

##### 7.8.7 Responsibility for Other Areas of Work

The areas of work for a pastoral charge include those named below. The congregation or pastoral charge may

- (a) assign these areas of work to committees; or

- (b) arrange for the work to be done in another way.

7.8.7.1 Christian Education:

Meeting the faith formation and Christian education needs of the congregation or pastoral charge;

**B. Content omitted because it indicates an optional rather than mandatory action.**

150 Term of Office [of members of Session]. ....**It is suggested** that where the term of office is not for life it should be for five (5) years, and that the members be elected for such periods as will provide for retirement of one (1) or more persons at stated periods.

**C. Content omitted to avoid stating anything (a) obvious (b) inappropriate for by-laws (c) already mandatory under another church policy or civil law.**

348 (c) Ministry Personnel of the United Church settled in or appointed to an Ecumenical Shared Ministry shall be secure in their own denominational identity. They shall be respectful of the practices, needs, and traditions of the other denomination(s) participating in that Ecumenical Shared Ministry. (2010)

Note: ministry personnel are expected to be secure in their denominational identity, not just if appointed to an Ecumenical Shared Ministry. Including this kind of requirement for one situation suggests, perhaps, that it is not a requirement for ministry personnel in other situations. The United Church's Ethical Standards already address the issue of respect for other denominations and faiths in a general way. This provision may be omitted.

**D. Content to be re-located to a resource available from the General Council office.**

[Process for Education and Students Committee interviews of inquirers and candidates]

The Education and Students Committee shall interview each Inquirer, either by a team of no fewer than three (3) persons or, at the option of the Committee, by the Committee itself. In each case where an interview team is used rather than the Committee, the team shall make a recommendation with respect to the person interviewed to the Committee and the Committee shall determine the report to be made to the Presbytery.

For each interview the Presbytery Education and Students Committee shall invite a representative of the sponsoring Congregation to be present for the interview. Whenever possible, this should be a member of the former Discernment Committee.

The Presbytery within the jurisdiction of which the Candidate resides must communicate, in writing, its decision regarding acceptance of the request. The Presbytery making the request shall forward all the necessary documents, which shall be returned when the report or recommendations are submitted. (2010)

**Appendix 2 – List of Proposals for Simplified Policy Processes****A. No remit required – changes made in draft by-laws**

1. Rules for Keeping Minutes
2. Decisions by Congregations and Pastoral Charges
3. Composition of Committees and Other Bodies
4. Delivery Time of Communications by Fax
5. Calculating Time Periods for Notices
6. Admitting Newly-Elected Members to Session
7. Pastoral Charge Committees: Faith Formation and Education, Manse, Nominations and Stewardship
8. Terms of Reference for Ministry and Personnel Committee
9. Term of Office of Chair of Pastoral Charge
10. Chair of Meetings of Congregational Trustees
11. Presbytery Roll
12. Notification re: Discontinued Lay Ministry Appointment List
13. Covenanting Services
14. Adjourning Special Meetings of Presbytery and Conference
15. Honouring Deceased Members of the Conference
16. Responsibilities of the General Secretary
17. General Council Meeting Procedures
18. Audits for Financial Statements of Pastoral Charges

**B. No Remit Required – changes not made in draft by-laws**

1. Documents and Notices sent by Courier
2. Sending Documents by Email
3. Historic Congregational Roll
4. Distribution of Funds by Disbanding Congregations
5. Two treasurers for Each Pastoral Charge
6. Audited Financial Statements for Pastoral Charges
7. Representation from Men's and Women's Organizations on Official Board, Church Board or Church Council
8. Pastoral Charge Responsibility for Support to Seniors
9. Congregational Designated Ministers
10. Members of the Order of Ministry in Leadership in Other Faith Traditions
11. When Presbytery Chairs Take Office
12. Licensed Lay Worship Leaders
13. Warrant to Covenant
14. Presbytery Calling Congregational Meetings
15. Oversight of Retired Members of the Order of Ministry
16. Members of the Order of Ministry under Appointment Exercising Functions of Ministry
17. Grounds for a 363 Review
18. Settlement for Pastoral Charges Not in Compliance with Pastoral Relations Policies
19. Membership of the Executive of the General Council – Chairperson of the General Council Business Committee
20. Names of the General Council Working Units

**C. Remit Required – changes *not* made in draft by-laws**

1. Vacancies in Session, Church Board or Church Council
2. Recognition of Designated Lay Ministers
3. Staff as Lay Members of Presbytery
4. Presbytery Representation from Presbytery-accountable ministries
5. Transfer and Settlement – Presbytery-Recognized or Presbytery-Accountable Ministries
6. Election of Commissioners by Overseas Personnel

## **JUDICIAL COMMITTEE REPORT**

The Judicial Committee (which meets as an Executive of ten of the fifty-two members, four named by each Conference) held three meetings in the period since August 2009, all of which were conducted by telephone conference.

The Executive of the Judicial Committee deals primarily with appeals at the General Council level: from Decisions of Formal or Appeal Hearing panels, Conferences, the Executive or Sub-Executive of the General Council and from Rulings made by the General Secretary of the General Council.

During this term, Margaret Bain chaired the meetings and Nora Sanders acted as secretary. The Executive thanked the members who completed their twelve year terms in 2009: Mac Austin, Norman Carruthers, Elizabeth Brown (who accepted a call in a new Conference), Bernice Saulteaux and Sharon Copeman and welcomed new members James Hillson, Steven Longmoore, Kathleen McCallum, Penny Keel and Brad Morrison.

In the term from 2009 to 2012, the following items were dealt with and are reported here:

### **Item 1**

Norine St. Jean appealed a Decision of London Conference which allowed her appeal from a decision of Algoma Presbytery. The appeal was from specific paragraphs in the Appeal panel decision. The Executive concluded that it would not hear the appeal as the parts of the decision appealed from and to which the appellant objected were not part of the Decision of the Appeal panel.

### **Item 2**

The General Secretary requested direction on Requests for Rulings. Guidance was offered in the form of a Practice Direction which provided that the General Secretary may refuse to give a Ruling where:

1. The request is frivolous and vexatious;
2. The Ruling would be of little or no benefit to the understanding of the polity of the Church as a whole;
3. The question at issue is dealt with sufficiently by a previous Ruling;
4. The request for a Ruling appears to be intended as a means of adjudicating a specific dispute between parties that should be dealt with by a court of the Church.

### **Item 3**

Elizabeth Naish appealed from the Decision of Comox-Nanaimo Presbytery and British Columbia Conference to sell Camp Moorecroft. The Executive considered all of the grounds for the Appeal and the Reply of the Respondent and refused to hear the Appeal as Ms. Naish was not a person directly affected by the decision.

### **Item 4**

Derek Parry appealed from the decision of London Conference which confirmed the decision of Essex Presbytery to approve the request from Wheatley United Church to terminate its pastoral

relationship with Reverend Parry. The Executive considered all of the grounds for the Appeal and the Reply of the Respondent and decided to proceed to hear the Appeal.

#### **Item 5**

Betty Parrell appealed the decision of Newfoundland and Labrador Conference which confirmed the decision of West District to approve the request of Carol United Church to end its pastoral relationship with Reverend Parrell. The Executive considered all of the grounds for the Appeal and the Reply of the Respondent and decided to proceed to hear the Appeal on the question of whether the District applied The Manual and its provisions appropriately.

Margaret Bain, Chair, Judicial Committee Executive

### **MANUAL COMMITTEE REPORT**

#### **Origin: General Secretary, General Council**

The Manual Committee is composed of six elected members and the General Secretary, General Council who is an *ex officio* member of the Committee. Cynthia Gunn, one of the church's Legal/Judicial Counsel serves as a corresponding member. Judith Bricault of the Unité des ministères en français, has attended many of the Committee's meetings as a visitor and participant in the discussions.

The Manual Committee is not located within the 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 role is to advise and assist the General Secretary in carrying out her responsibility 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, and to draft remits for circulation to the Presbyteries (and Pastoral Charges when necessary) following approval by The Executive of the General Council.

The Committee welcomed Alan Boyd as a new member in September, 2010, to fill an existing vacancy. Victoria Fillier, a second new member, resigned from the Committee upon her acceptance of a staff position in the Bay of Quinte Conference office. She was replaced by Mary-Beth Moriarity, who was welcomed to the Committee in September, 2011.

Judith Bricault of the Unité des ministères en français, has been involved in the work of translating *The Manual* into French, as mandated by the 39<sup>th</sup> General Council 2006. Initially, she attended Committee meetings and participated in the discussions to assist in the translation work. The Committee found that her perspective also helped to identify areas of *The Manual* where greater clarity was needed in the English version.

The 2010 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 continued to hear positive comment about the availability of *The Manual* on the national Church web site in this format.

The Committee had three face-to-face meetings during the triennium – in the falls of 2009, 2010, and 2011. It also met three times by conference call – twice during the fall of 2009 and again during the winter of 2012.

The Committee's first meeting of the triennium was devoted to the drafting of two Category 1 remits that were authorized by the 40<sup>th</sup> General Council 2009. These remits were issued and declared by The Executive of the General Council to have been approved by a 2/3 majority of the presbyteries so that the changes were included in the 2010 edition of *The Manual*.

For the next meeting in the fall of 2009, the primary agenda was the drafting of changes to *The Manual* to reflect the decisions made by the 40<sup>th</sup> General Council that met in August, 2009, in Kelowna.

In subsequent meetings, the Committee drafted proposals for the consideration of the 41<sup>st</sup> General Council 2012.

The Committee also served in a consultative role to the work of the staff task group on the simplification of church processes. The Committee provided initial guidance for the drafting of a new version of *The Manual* and later, reviewed the draft of the new version and offered comment on it. The Committee concluded this work by adopting a motion recommending approval of the draft by the 41<sup>st</sup> General Council 2012.

Given the possibility of a new version of *The Manual* in the next triennium, the Committee prepared somewhat fewer than the customary number of proposals for changes to the existing version of *The Manual*. These proposals included changes to certain definitions, including re-location of the definition of “quorum” to the substantive part of *The Manual*. The Committee also spent some time in discussion on the appeal process outlined in *The Manual*, including refinements to the process by which the General Council may review a decision of its Judicial Committee. There are proposals before the 41<sup>st</sup> General Council with respect to all these items.

Don Willmer recently retired from his role as Secretary of the Committee. Don served the Committee for many years in that capacity after having completed terms as a member and later Chair. He was also the editor of *The Manual* for several editions. Through his diligence, exceptional writing skills and perennial good humour, he made an immense contribution to the work of the Committee and – through *The Manual* – to the church as a whole. The Committee is grateful to him.

John W. Burton  
Chairperson

## **OBSERVER REPORT**

*The United Church Observer* is published 11 times a year by Observer Publications Inc., a non-profit corporation registered under the federal Corporations Act since 1987. While it is not an official voice of The United Church of Canada, it is the church's publication of record, dedicated to informing its readership of trends and developments in the United Church, proclaiming the church's core values, expanding the reach of its ministry and broadening its scope.

The Observer's roots date back to 1829, making it the oldest continuously published magazine in North America and the second-oldest in the English-speaking world. (Only Britain's *Spectator* magazine has been publishing longer — by one year.) Its Toronto-based staff of eight fulltime and two part-time employees are mindful of the magazine's rich tradition of editorial independence and excellence, and the responsibilities that come with it.

One of those responsibilities is to ensure that the magazine upholds the standards of highly regarded past editors such as Rev. A.C. Forrest, Hugh McCullum and Muriel Duncan. The current editor/publisher is David Wilson, who was appointed by the Board of Directors in 2006. The years since 2006 have been a time of transition as *The Observer* adapts to the realities of an aging and shrinking subscriber base and the challenges posed by the digital revolution.

Since the 39<sup>th</sup> General Council in 2009, considerable resources have been directed toward improving the magazine's content and making face-to-contacts with subscribers and Observer representatives in congregations across Canada. The content improvements have led to 98 awards for editorial excellence in Canada and the U.S. since the last General Council three years ago. No other North American denominational magazine has won as many. The magazine's Face-to-Face circulation generation program has involved more than 50 congregational visits by contract employees and the editor since April 2011. The program has created about 500 new subscribers who typically subscribe to the magazine for about 10 years, and has had a significant impact on renewal rates for existing subscribers.

In line with the decline in United Church membership, and consistent with the experience of other denominational magazines in Canada and the U.S., *The Observer* has been losing subscribers since the mid-1970s. Currently, the magazine has about 45,000 paid subscribers. Several different promotional initiatives in the past three years have helped to slow the rate of subscriber loss to about half of what it was in 2006. The Board celebrates the efforts of staff and volunteers to shore up our subscriber base, but recognizes that the systemic challenges the magazine faces demand serious attention. A review of our circulation model will be an important part of the work of the Board and staff in the first year of the next triennium.

Increasingly we have come to rely on the support of donors to the Friends of *The Observer* Fund to balance our books, support initiatives designed to secure the magazine's long-term viability and fund our summer internship program, one of just a handful of paid internships currently offered by Canadian magazines. In 2010 we introduced a spring Friends Fund campaign to supplement our well-established autumn direct mail campaign. Readers have responded generously, supporting their church magazine with about \$250,000 in donations a year. Other revenue sources include subscription sales and advertising, a \$133,000 annual grant from the

General Council and about \$250,000 in annual support from the Government of Canada's Aid to Publishers program.

Producing and distributing the print version of the magazine remains our main activity, but we recognize the growing importance of digital media and continue to increase our investment in [www.ucobserver.org](http://www.ucobserver.org), creating short documentaries that tie in to features in the print version, and developing a smartphone- and tablet-friendly version of the website. Over the coming triennium, the website will play an increasingly important role in the life of The Observer, in terms of online-specific content as well as the potential of the website to reach new subscribers and better serve the subscribers we already have.

While it is necessary to focus on the challenges we face and the day-to-day business of producing an award-winning magazine, we as a Board and staff make it a practice to set aside time to reflect on why we do what we do. Invariably we come around to the conclusion that the United Church and Canadians generally need a voice that addresses issues of faith, justice and ethical living that are too often ignored in the secular media, a voice that proclaims the values of the United Church in a way that measures up to the best magazines anywhere. We are grateful for the opportunity to serve the church this way; we commit ourselves to producing a publication that reflects well on the church and continues to earn the loyalty of our readers.

Respectfully submitted, yours in Christ,

Rev. Ambury Stuart, chairperson

**RULINGS AND OPINIONS OF THE GENERAL SECRETARY, GENERAL COUNCIL,  
JULY 2009–AUGUST 2012**

09-005-O	July 6 09	Reimbursement of Travel Expenses
09-006-R	Dec 2 09	Licensing of Sacraments
10-001-O	Jan 18 10	Police Records Checks
10-001-O	Feb 10 10	Commissions – Toronto Conference
10-002-O	Feb 19 10	Powers of Executive of General Council – Proposals forwarded by Conference; Act of Routine or Emergency Nature
10-003-O	Mar 4 10	Minimum Salary Allowances for Ministry Personnel – Years of Eligible Service
10-003-O-A	Mar 30 10	Minimum Salary Allowances for Ministry Personnel – Years of Eligible Service
10-004-O	May 5 10	Remit on Doctrine
10-005-O	Nov 2 10	Admitand – Requirements for Police Records Check and References for Call Following Appointment
10-006-O	Nov 2 10	Housing Allowance – Changes During Pastoral Relationship
10-007-O	Dec 15 10	Change to Pension Plan – Limitation on Withdrawing Commuted Value
11-001-O	Jan 20 11	Presbytery – Authority to Make A Determination Requiring Pastoral Charges to Follow With Respect to Compensation for Licensed Lay Worship Leaders
11-002-O	Mar 30 11	Transfer and Settlement – New Option
11-002-O-A	Apr 8 11	Transfer and Settlement – New Option
11-003-O	Apr 13 11	Commissionands/Ordinands – Minimum Hours for Ministry Position: Appointment – Moving Expenses
11-004-O	Nov 17 11	Presbytery Authority on Amalgamation and Disbanding Congregations
11-005-O	Dec 12 11	Candidacy Pathway Pilot – Independent Assessment of Applicants For Designated Lay Ministry
11-006-O	Dec 15 11	Presbytery Membership of Persons Retiring as Designated Lay Ministers – Transferability

**DIGEST OF MINUTES OF THE EXECUTIVE AND THE SUB-EXECUTIVE OF THE GENERAL COUNCIL, APRIL 16, 2009, TO JUNE 11, 2012**

*The official record of the decisions of the Executive of General Council is found in the minutes.  
This digest is provided as a summary for information.*

**June 22, 2009, 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 from April 16, 2009.

The Sub-Executive of the General Council appointed Alan Hall to the position of Executive Minister, Human Resources, effective September 1, 2009.

The Sub-Executive of the General Council recommended a proposal to the 40th General Council 2009 regarding Re-examining Governance Practices for General Council and the Executive of the General Council.

The Sub-Executive of the General Council maintained the formula for the economic adjustment and support the maintenance of the existing formula for the year 2010, and forwarded concerns raised to the Permanent Committee on Ministry and Employment Policies and Services.

The Sub-Executive of the General Council referred the Remembrance Day proposal to the Permanent Committee on Ministry and Employment Policies and Services for further work.

The Sub-Executive of the General Council received for information recommendations for appointment to be included in the Nominations Committee Report to the 40th General Council 2009, including the appointment of people to the Executive of the General Council and its committees and task groups.

The 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 Sub-Executive of the General Council delayed action on GCE 2009-03-28-421 Part 1 (Guidelines for Presbytery/District Recognized Ministries) until the 40th General Council 2009 acts on the Meaning of Ministry Report and its proposed Statement on Ministry.

The Sub-Executive of the General Council approved the audited financial statements of the National Accounts of The United Church of Canada for the year ended December 31, 2008, as recommended by the Permanent Committee on Finance at its meeting on June 4, 2009.

The Sub-Executive of the General Council approved the extension of a 3½-year loan guarantee to a maximum of \$1.1 million to the Dow Centre for Youth/St. Luke's United Church to allow them to proceed with the construction of the centre, as recommended by the Permanent Committee on Finance at its meeting on June 4, 2009. If the project extends beyond the 3½-year

term, there will be a fee of 2% of the then outstanding balance and a further 1% per year standby fee after the first year of extension, payable to The United Church of Canada.

The Sub-Executive of the General Council received the report and proposal from the Task Group on Duties and Powers of the Executive of the General Council and transmitted it without recommendation to the 40th General Council 2009.

### **July 27, 2009, Sub-Executive of the General Council**

The Moderator, the Right Rev. David Giuliano, presided.

The Sub-Executive approved the procedural motions and its minutes from June 22, 2009.

At its March meeting, the Executive of the General Council had approved a proposal to make available \$500,000 from the Emergent Work budget line as a Crisis Response Fund to address the economic crisis gripping Canada and the world. The establishment of this fund was announced on May 26, and within a few weeks, funds earmarked for projects in Canada had been exhausted. More than 30 programs were already benefiting, including summer camps, rent and food banks, and a micro credit program. About 25 applications were in hand that could not be funded unless additional money was allocated.

The Sub-Executive of the General Council approved the allocation of an additional \$150,000 from the Emergent Work budget line to the “Sharing Bread” project (Canadian proposals).

### **September 8, 2009, Interim Sub-Executive of the General Council**

The Interim Sub-Executive of the General Council approved its minutes of July 27, 2009.

The Interim Sub-Executive of the General Council appointed members to the Moderator’s Advisory Committee and received for information the appointment of members to the

- Executive of the General Council
- Judicial Committee

### **November 13–16, 2009, Executive of the General Council**

The Executive of the General Council met at the General Council Office in Toronto and the Moderator presided and constituted the meeting.

The procedural motions were approved and Heather Burton, barb janes, Ted Kostecki, Mardi Tindal, Nora Sanders, and John Thompson led worship throughout the meeting with music by Brad Ratzlaff. Bruce McLeod was the theological reflector.

In the consent agenda, the minutes of the March 28–30, 2009, Executive meeting were approved and the minutes of the Sub-Executive meetings between April 16 and September 8, 2009, were received for information.

The following were received for information:

- General Secretary, General Council’s Accountability Report
- Moderator’s Accountability Report

- Moderator's Advisory Committee Report
- Workflow and Priorities Task Group Report
- General Secretary's Supervision Committee Report
- Residential Schools Steering Committee Report
- General Council Office Accommodations Task Group Report
- Aboriginal Ministries Council Report
- Pension Board Report
- Correspondence to the Executive of the General Council to October 30, 2009
- Report of the Chairperson of the 40th General Council 2009 Agenda and Planning Committee
- World Council of Churches Representative Report
- Permanent Committee on Finance Accountability Report
- Permanent Committee on Governance and Agenda Accountability Report
- Permanent Committee on Ministry and Employment Policies and Services Report
- Permanent Committee on Programs for Mission and Ministry Accountability Report

In the consent agenda, the Executive amended the by-laws to implement the policy regarding the following:

- The Number of Commissioners to General Council
- Pastoral Charge Supervisor
- Interim Ministry
- Chief Archivist Membership on the Executive of the General Council
- Chairperson of the General Council Planning Committee
- Aboriginal Ministries Council Representation on the Executive of the General Council
- Mandates of the Committees of the General Council
- Reconsideration of Quorum for Presbytery

The Executive of the General Council recommended to the Board of Directors of Observer Publications Inc. that the persons elected by their Conferences to serve on the Executive of the General Council be admitted as members of Observer Publications Inc. and approved persons as Directors of Observer Publications Inc. in advance of their nomination for election by the members of Observer Publications Inc.

The Executive of the General Council adopted the following human resources policies:

- Position Approval
- Job Descriptions
- Code of Conduct
- Employment Equity
- Moving Costs
- Salary and Benefits

- Orientation
- Problem Resolution
- Election to Public Office

and deleted the following policies:

- Job Titles
- Salary Schedules
- Personnel Performance Confidentiality
- Economic Increases
- Formal Complaints
- Benefits
- Relocation

The Executive of the General Council appointed a member of the Permanent Committee on Ministry and Employment Policies and Services to the Pension Board of The United Church of Canada.

The Executive of the General Council declared that at least two-thirds of presbyteries have given their approval to Remit 1—Election of Lay Representatives to Presbytery and Remit 2—“Appointed”, “Chosen”, “Elected”, “Selected”; and directed that *The Manual* be revised to reflect these changes.

The Executive of the General Council approved the listing for sale of the property owned by Windsor Elms Village Continuing Care Society at 590 King Street, Windsor, Nova Scotia, for a price as close as possible to the fair market value of the property, and the application of the sale proceeds for the development by Windsor Elms Village Continuing Care Society of a new seniors’ care facility in Falmouth, Nova Scotia.

Throughout the Executive, governance education took place, including:

- a drama of the Loaves and Fishes
- the role of the Executive as a “learning community”
- a review of the Executive member’s handbook
- holy manners, holy conversations and the Whole People Covenant
- sessional committees, decision-making and proposal process
- spiritual discernment and prayer as part of the decision-making process

The Executive heard the following reports:

- Moderator’s Accountability Report
- General Secretary, General Council’s Accountability Report
- World Council of Churches
- Permanent Committee on Finance Accountability Report
- Permanent Committee on Ministry and Employment Policies and Services Report
- Permanent Committee on Governance, Planning and Budgeting Processes Report

- Permanent Committee on Programs for Mission and Ministry Report
- Emerging Spirit
- Workflow and Priorities Working Group

Global partner Charlie Ocampo, from the Christian Conference of Asia, was introduced and brought greetings. Guests from the United Church of Christ in the Philippines—Bishop Eliezer Pascua, General Secretary, and Mariano Inong, Bishop of Northern Luzon—were also introduced.

The Executive worked in sessional committees and reported back with proposals.

The Executive, through the General Secretary, General Council, strongly and on an annual basis prior to the G8 summit meetings, urged the Government of Canada to target its official development assistance to attaining the Millennium Development Goals.

The Executive referred the Conference Meeting Schedule proposal to the Permanent Committee on Governance and Agenda.

The Executive amended the by-laws to implement the policy Review of the Duties and Powers of the Executive of the General Council, adopted without amendment by the 40th General Council 2009.

The Executive referred the following proposals:

- the Gun Violence proposal to the Permanent Committee on Programs for Mission and Ministry
- the Pension and Benefits proposal to the Permanent Committee on Ministry and Employment Policies and Services
- Change to United Church Benefits to Include a Health Spending Account proposal to the Permanent Committee on Ministry and Employment Policies and Services
- “Presumed Consent” for Organ Donation to the Permanent Committee on Programs for Mission and Ministry for further work
- The Peace Policy of the United Church proposal to the Permanent Committee on Programs for Mission and Ministry
- Mission and Service Fund proposal to the General Secretary, General Council, to be included in comprehensive stewardship programs

The Executive of the General Council took no action on the following:

- Authenticity to Our Commitment to Justice in Worship
- Incorporation of Extra Measures Initiatives into the Mission and Service Fund
- Department of Peace proposal

The Executive amended the by-laws to implement the policy Categories of Membership for the Executive of the General Council (Change to *The Manual*, subsection 423(b)), adopted without

amendment by the 40th General Council 2009; and amended the by-laws on Categorization of Remits, to implement the policy in Resolution 41 adopted by the 38th General Council 2003.

The Executive of the General Council received for information the Report of the Nominations Committee and appointed people to the following committees and task groups of the General Council or as representatives of The United Church of Canada:

- *The Manual* Committee (December 2012) (GC)
- Theology and Inter-Church Inter-Faith Committee (GC41, August 2012) (GC)
- Archives and History Committee, Chairperson (GC41, August 2012) (GC)
- Audit Committee (GC41, August 2012) (GC)
- Gender Justice Advisory Committee (GC41, August 2012) (GCE)
- Permanent Committee on Finance (GC41, August 2012) (GCE)
- Permanent Committee on Programs for Mission and Ministry (GC41, August 2012) (GCE)
- Intercultural Ministries Task Group, Aboriginal (December 2011) (PMM)
- Gathering Advisory Board (December 2012) (PMM)
- Mission through Finance Advisory Committee (December 2012) (PMM)
- Duty of Care Program Advisory Committee (December 2012) (PMM)
- McGeachy Scholarship Committee (December 2012) (PMM)
- Justice, Global and Ecumenical Relations Unit-Wide Committee (December 2012) (PMM)
- Stewardship Development Advisory Committee (December 2012) (PMM)
- Mission and Service Fund Advisory Committee (December 2012) (FIN)
- Pastoral Relations Policy Review Steering Group (August 2012) (MEPS)
- Financial Assistance Committee (December 2012) (MEPS)
- Pension Plan Advisory Committee (December 2012) (PB)

and as representatives of The United Church of Canada:

- The Caribbean and North America Council for Mission (December 2012)
- The Canadian Council of Churches: Commission on Faith and Witness (December 2012)
- The Canadian Council of Churches: Commission on Justice and Peace (December 2012)
- KAIROS: Indigenous Rights Circle (terms as noted)

The Executive of the General Council requested that the General Secretary, General Council, ensure liaison relationships exist between all members serving as representatives of The United Church of Canada and an appropriate United Church body in order that they may be able to report on their service.

The Executive of the General Council, through the General Secretary, General Council, called upon the Government of Canada, where applicable, to:

1. Consult and accommodate Indigenous Peoples in areas where treaty rights are impacted;

2. Continue to negotiate with Indigenous Peoples respecting the duty to consult and accommodate First Nations on all traditional lands' developments;
3. Enter into an agreement that pays out renewable and non-renewable resource revenues following appropriate consultation with Indigenous Peoples as a move toward creating a just sharing of the wealth of Turtle Island;
4. Enter into an ongoing relationship of shared partnership respecting the stewardship of this wondrous part of creation; and
5. Promote and encourage integration between different government ministries to respect and adhere to laws and policies which protect the rights of Indigenous People.

The Executive changed section 433.1, Duties of Conference Executive Secretary, of the by-laws and deleted the term "Charge" from the definitions in section 001 of the by-laws, Definition of Charge.

The Executive affirmed the policy that the Committee of Stewards has certain stewardship duties, and changed section 166 of the by-laws to reflect this policy.

The Executive amended the by-laws to implement the policy Diaconal Ministry Representation on Education and Students Committee adopted as amended by the 40th General Council 2009.

The Executive changed all *Manual* references from Executive Secretaries to "Executive Secretaries/Speaker" and changed all references from Presidents to "Presidents/Leading Elders."

The Executive established a fund for new ministries in French and transferred the funds of Mission in Canada Designated Reserve to a New Ministries in French fund. The Executive also requested that courts of the church in areas in which there is a potential for the establishment of new ministries in French give priority to support of the New Ministries in French fund through the allocation of a proportion of receipts from the sale of properties and the allocation of funds from existing trusts held for church extension and related purposes and requested the General Secretary, General Council, to establish a protocol for the allocation of resources of the fund in consultation with the Permanent Committee on Programs for Mission and Ministry and the Permanent Committee on Finance.

The Executive implemented the recommendations of the General Council report A Vision for the Development of Ministry in French in The United Church of Canada and directed the General Secretary, General Council, to ensure, within existing budgets, a course is developed in both official languages focusing on history, culture, and religious sociology of francophone communities across Canada and made available online to candidates and supervisors in ministry-in-French contexts and for candidates and lay leaders in other theological school programs by autumn 2011, and that consultation with theological schools/education centres take place regarding the goal of having "a centre offering a theological training program in French for lay people and candidates." Also that provision be made for French-language training for ministry personnel in ministry-in-French contexts through use of existing continuing education funds. The Executive further requested the General Secretary, General Council, to explore feasibility and funding options in order to provide funds for Supervised Ministry Education opportunities for

candidates and training for supervisors in ministry-in-French contexts; provide resources to “a centre offering a theological training program in French for lay people and candidates”; and provide funds for continuing education in French-language training and ministry-in-French education from 2011 on.

The Executive requested that the Permanent Committee on Ministry and Employment Policies and Services, in collaboration with the francophone constituency, review policies related to Supervised Ministry Education, transfer and settlement, and candidacy to ensure maximum effectiveness in deploying francophone and bilingual candidates for ministry in French in appropriate settings; in co-operation with appropriate Conferences, review the role, methods, and practices related to Joint Needs Assessment Committees and related processes to ensure maximum effectiveness in identifying and implementing opportunities for ministries in French; explore the feasibility of francophones and bilingual candidates requesting to do their Supervised Ministry Education in French-language settings; explore the feasibility of francophone and bilingual candidates being prioritized for settlement in ministry-in-French contexts, including the candidates’ own Conferences; and request the Transfer Committee to consult with Conferences regarding settlement where ministries in French are possible.

The Executive approved the terms of reference of the Task Group Partnership Review (Canadian) with an amendment and requested the Permanent Committee on Programs for Mission and Ministry to oversee the work of the task group and report to the Executive by March 2012.

The Executive amended the by-laws to implement the policy Extension of Group Insurance Benefits to Surviving Spouse and Dependent Children, adopted without amendment by the 40th General Council 2009.

The Executive approved the issuance of Remit 3, Transfer and Settlement to Be Optional, to be issued to presbyteries and districts.

The Executive adopted The Procedures for Ministers of Recognized Christian Denominations Called to Serve in The United Church of Canada.

Regarding the Group Benefits Insurance Plan Design changes, the Executive approved the increase in long-term disability benefit payment by 2.3% effective January 1, 2010; increased the Accidental Death and Dismemberment benefit to 100% of pensionable earnings, effective January 1, 2010; changed the plan to allow pastoral charges or employing units to elect for new lay employees either membership upon employment or after a three-month waiting period; increased the active member lifetime reimbursement for private duty nursing expenses to a maximum of \$25,000; and approved the self-insurance of the employer indemnity benefit.

The Executive approved in principle the Financial Stewardship Unit’s Plan for Revenue Generation, including a Legacy Giving Campaign for The United Church of Canada, and instructed the General Secretary, General Council, to bring back a comprehensive plan for that campaign to the May 2010 Executive of the General Council meeting.

The Executive approved the budget for 2010.

The Executive amended the by-laws as follows:

- to implement the policy in Proposal GCE 5, Statement on Ministry in The United Church of Canada, adopted as amended by the 40th General Council 2009
- to implement the policy in Proposal GCE 8, Admissions Draft Policy Statement, adopted without amendment by the 40th General Council 2009
- Ministry Personnel Salary, Allowances, and Benefits, s. 036(j)
- Meeting with Representatives of Incapacitated Ministry Personnel, s. 037(i)
- Fair Employment Standards and Pension Benefits, s. 041.1(b)
- Decisions Not Subject to Appeal, ss. 071(d) & 077
- Licensing of Licensed Lay Worship Leaders, s. 382(b)ix.
- Land Registry Offices, ss. 271, 272, “shall, where permitted”
- Left Without Settlement or Appointment, s. 314
- Formula for Apportioning Commissioners, s. 423(a)
- Membership of Executive of General Council, s. 521(e), (f)
- Trusts of Model Deed to Model Trust Deed, also to head Appendix III

The Executive established 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.

The Executive made 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.

The Executive adopted 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.

The Executive amended the by-laws as follows, to implement the policy in Proposal GCE 13, Designated Lay Ministry and Congregational Designated Ministry, adopted without amendment by the 40th General Council 2009.

The Executive authorized 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.

The Executive referred GCE 18, Captioning on All Programming Produced by/for The United Church of Canada, to the General Secretary, General Council, for costing and report back to next Executive of the General Council.

The Executive referred the amended Statement of Beliefs and Guiding Principles to the Permanent Committee on Ministry and Employment Policies and Services for further work, specifically in regard to “socially responsible investment.”

The Executive referred the amended Pension Board Terms of Reference to the Permanent Committee on Ministry and Employment Policies and Services for further work, specifically in regard to “socially responsible investment.”

The Executive referred GCE 20, Membership Requirement for Parish Nurses, to the Permanent Committee on Ministry and Employment Policies and Services for clarification and advice.

The Executive referred GCE 39, Clarification of Former Staff Associates Positions, to the Permanent Committee on Ministry and Employment Policies and Services for advice and recommended action.

The Executive referred GCE 17, Statement on Ministry, to the Theology and Inter-Church and Inter-Faith Committee to develop a statement on the subject of the ministry of the whole people (thus including laity) of The United Church of Canada, that such a statement be developed with congregational consultation, and 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.”

The Executive took no action on GCE 19, 2010 Olympics.

The Executive referred GCE 6, The Candidacy Pathway, to the Permanent Committee on Ministry and Employment Policies and Services for further study and development, including an option of trial implementation in up to three Conferences, with evaluation and proposals back to the Executive of the General Council prior to the 41st General Council 2012.

The Executive worked in groups on the work of the Workflow and Priorities Task Group including the Draft Common Statement and the lens to use at the General Council level as established by the group. This information will be used by the General Secretary to inform the budget preparation for the triennium and her report back to the Executive in May.

Ray Jones and Jim White reported for the Aboriginal Council, including its beginnings following the 39th General Council 2006 and its inaugural meeting this past September. The basket of tasks and the issues were discussed. Maggie McLeod was welcomed to her new role in January as the Coordinator for the Aboriginal Ministries and Laverne Jacobs was thanked for all his work and for agreeing to continue to allow for a smooth transition.

The Executive endorsed the Moderator’s Plan for Participating in God’s Abundant Healing of Creation, which represents the Moderator’s vision for her term, and allocate the 2010 GCE project fund of \$150,000 toward the first phase (one and one-half years) of the plan.

Regarding Strengthening Relationships for Mission, the Executive directed the General Secretary to broaden the Extra Measures program beyond the current participating Conferences and develop a detailed program proposal for the Executive of the General Council, May 2010.

The Executive took no action on GCE 23, Emergency Issues for Employment Insurance (GC40 LON 5); GCE 24, Emergency Issues for Employment Insurance (GC40 TOR 5); and GCE 25, Employment Insurance (GC40 Arctic 4); and directed the General Secretary to call upon the federal government to develop emergency measures in Employment Insurance programs in order to be responsive to the needs of the most vulnerable persons and regions of our country.

The Executive referred GCE 13, General Council Agenda, to the Permanent Committee on Governance and Agenda for consideration.

The Executive took no action on the following:

- GCE 14 Youth Forum Vote
- GCE 12 Youth and Young Adult Ministries (GC40 NEW 2)
- GCE 21 Addressing Differences in Court Practices (GC40 BQ 2)

The Executive received GCE 22, Financing the Ministry—Resources for the Church by the Church, for information, forwarded this information to the General Secretary, and took no further action on GCE 22.

The Executive received GCE 37, Housing Allowance Compensation for Clergy Couples, for information, forwarded the information to the Ministry Compensation Task Group, and took no further action on GCE 37.

The Executive clarified 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 amended the by-laws to reflect this clarification.

The Executive directed the General Secretary, in consultation with the Task Group on Workflow and Priorities and the Chairs of the Permanent Committees, to shape and sharpen the outcomes of the workflow process to produce an appropriate document for adoption of the Sub-Executive of the General Council for use in directing the planning and budgeting process and for sharing with the courts and members of the church.

The Executive of the General Council stood in solidarity with all people who oppose the negative social and environmental impacts of the Vancouver Olympics; has a pastoral concern for the people of the Downtown Eastside displaced as a consequence of being poor and the long-term gentrification of the neighbourhood, and continue to pray for the work of the First United Mission and Longhouse Ministries; affirmed that the right to protest and the right to free speech are fundamental to the Charter of Rights and Freedoms and cannot be superseded; and directed the General Secretary to communicate these concerns to ecumenical partners and to encourage other courts of the church to critically examine the impact of the Olympics.

The members of our church family who left bequest gifts, annuity residues, and insurance proceeds to The United Church of Canada April 2009–October 2009 were gratefully acknowledged.

Michelle Slater, for the Agenda and Planning Committee, highlighted and reviewed the 40th General Council 2009 including the results from the evaluation. She brought the concerns that were expressed and the recommendations.

Charles Black gave an overview from the Pension Board including that the plan is in relatively good shape in light of the economic times with a surplus. As a result, the plan has updated benefits to include cost-of-living increases.

Arlyce Schiebout, the chair of the Theology and Faith Committee, gave background information and an update on their work for the triennium.

The Executive directed the Permanent Committee on Governance and Agenda through a task group to study court structure alternatives and governance processes in order to identify possible simplifications in governance.

Bill Rogers gave an update on the 85th Anniversary of the United Church, including the theme of “Remember, Renew, Rejoice.”

The meeting concluded with table groups meeting and an update on the in camera session. The Executive 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.

### **December 10, 2009, Interim Sub-Executive of the General Council**

The Moderator led prayer and constituted the meeting. In the procedural motions the minutes of September 8, 2009, were approved.

After circulation to the Executive, the Sub-Executive confirmed the appointment of the members of the Sub-Executive.

The Sub-Executive amended the by-laws, to implement the policy in Proposal GCE 38 (GC ANW 13) re Designated Lay Ministers, adopted by the Executive of the General Council upon referral by the 40th General Council 2009.

The Sub-Executive directed the General Secretary to prepare a planning document for consideration and decision by the Executive of the General Council at its meeting in May 2010.

The Sub-Executive confirmed the commitment of \$500,000 from the Real Property Fund to the Capital Campaign of First United in Vancouver.

The Sub-Executive authorized the sale of Lot 453, a small portion of the Harrington Harbour manse property, to Fiducie pour l’approvisionnement en hydrocarbures de la BCN for the sum of

\$4,000 and appointed Rosemary Lambie as representative under power of attorney for the sole purpose of executing the necessary documentation on behalf of The United Church of Canada in the presence of a notary in the Province of Quebec.

### **February 11, 2010, Sub-Executive of the General Council**

The Moderator led prayer and constituted the meeting of the Sub-Executive.

After the procedural motions, the minutes of the Sub-Executive held on December 10, 2009, were approved.

The Sub-Executive approved the terms of reference of the Executive of the General Council Working Group on Middle East Policy and requested the Nominations Committee to initiate a process to name the members of the working group at the May meeting of the Executive of the General Council.

The Sub-Executive approved the allocation of funds totalling \$376,000 from the 2010 Emerging Initiatives budget line for the following projects and initiatives:

- \$152,000 to implement General Council direction concerning the continuation of WonderCafe
- \$50,000 to implement the 40th General Council 2009 direction concerning support for congregational refugee programs
- \$20,000 for travel related to the requirements of the Canadian International Development Agency and Canada Revenue Agency
- \$10,000 to implement the 40th General Council 2009 direction for education and advocacy program work
- \$70,000 to implement the Executive of the General Council direction for the Funding New Ministries project
- \$19,000 to implement the 40th General Council 2009 direction for a review of campus ministries
- \$20,000 to implement the 40th General Council 2009 directive for work on transgender identity issues and the church
- \$15,000 to provide for the Executive of the General Council–approved Partnership Review—Phase 2—Canadian Partnership
- \$20,000 to implement the 40th General Council 2009/Executive of the General Council direction to begin a French Language Continuing Education account for ministry personnel

The Sub-Executive approved the deletion of section 29(g) of *The Manual*.

The Sub-Executive authorized entry into a 42-year lease by The United Church of Canada with the Government of Canada represented by the Minister of the Environment for the Parks Canada Agency, effective January 1, 2010.

**April 13, 2010, Sub-Executive of the General Council**

The Moderator reflected upon her return from Haiti and constituted the meeting.

The Sub-Executive approved the procedural motions and their minutes of February 11, 2010.

The Sub-Executive appointed Darla Sloan to the position of Responsable, Ministries in French, effective at a date to be negotiated.

The Executive directed the General Secretary to set aside \$3 million as collateral for a portfolio of loan guarantees to a maximum of \$9 million, recognizing that the guarantees in this portfolio need to be of short duration, low risk, and subject to the approval of the Mission through Finance Committee.

**April 26, 2010, Sub-Executive of the General Council**

The Moderator reflected on Psalm 23 with the Sub-Executive and constituted the meeting.

The Sub-Executive approved the procedural motions and its minutes from April 13, 2010.

The Sub-Executive approved the sale of the nationally owned real property in Bamfield, B.C., for the gross sale price of \$1.7 million and on such other terms as may be determined by the General Secretary, and authorized the General Secretary to finalize terms related to the United Church leaving the Bamfield community in a manner that respects community interests to the extent possible, including a financial settlement with the community of \$350,000 payable from the sale proceeds.

The Sub-Executive supported the orderly closure of the Griffith McConnell Residences (also known as The United Church Montreal Homes for Elderly People) and approved a loan guarantee to facilitate the bank financing obtained by Griffith McConnell Residences. The Sub-Executive authorized the Real Property Committee to initiate the sale of the property, including real estate broker selection, listing for sale, and related marketing activity with positioning carefully coordinated with Montreal Presbytery and Montreal and Ottawa Conference.

**May 1–3, 2010, Executive of the General Council**

The Moderator, Mardi Tindal, constituted the meeting, welcomed the Executive, and invited Rosemary Lambie and Maggie McLeod to open with worship. The Executive acknowledged the four directions of the compass as they prepared for the journey. The scripture reading, Acts 11:1–18, was read by Ray Jones in the Gitksan language.

Worship and music throughout the meeting were led by Bruce Harding, Lydia Pedersen, Stéphane Vermette, Arlyce Schiebout, Ray Jones, Charlie Ocampo, Michael Blair, David Giuliano, Maggie McLeod, and Rosemary Lambie.

The Executive of the General Council approved the procedural motions.

The Executive of the General Council approved the consent agenda including the following:

1. Approved the minutes of the Executive of the General Council meeting held on November 13–16, 2009;
2. Received, for information, the minutes of the meetings of the Sub-Executive of the General Council held December 10, 2009, February 11, and April 13, 2010;
3. Received for information the following reports:
  - General Secretary’s Accountability Report
  - Moderator’s Accountability Report
  - Moderator’s Advisory Committee Report
  - World Council of Churches’ Representative Report
  - Aboriginal Ministries Council Accountability Report
  - Residential Schools Steering Committee Report
  - Pension Board Report
  - Correspondence to the Executive of General Council until April 15, 2010
  - Permanent Committee on Finance Accountability Report
  - Permanent Committee on Governance and Agenda Accountability Report
  - Permanent Committee on Ministry and Employment Policies and Services Accountability Report
  - Permanent Committee on Programs for Mission and Ministry Accountability Report

Also in the consent agenda the Executive adopted the following:

Section 24 of Policy 6.08 Reimbursement of Expenses—Committees and Task Groups was amended to include reimbursement to mission units of pulpit supply.

The Executive Officer of Financial Services and the Executive Officer of Human Resources will be corresponding members at each meeting of the Executive and will be invited to participate in table groups.

An apology was extended to The Emmanuel United Church Council for the omission of their proposal from the 40th General Council 2009 agenda. Now that the payroll service is operational and available to all pastoral charges, the Executive confirmed that all pastoral charges and other employers are required to participate, and no further action is to be taken.

The resignation of Darla Sloan from the Executive of General Council was received and Marie-Claude Manga was appointed to the Executive of General Council in the role of francophone constituency member, ministry personnel, until the rise of the 41st General Council 2012.

The mission theme for 2011–2013 will focus on health, with a secondary consideration of poverty.

The program entitled Circle of Support will be implemented to recognize those who have provided unpaid and previously unrecognized support to overseas and ministry personnel.

No further action will be taken on Petition 30 to the 38th General Council 2003, Lay Standards of Employment for Church Administration, and on 40th General Council, BC3, Indian Taxation and The United Church of Canada Centralized Payroll System.

The Designated Lay Minister Handbook and the procedures therein were approved for use effective 90 days following the publication of the Record of Proceedings of the 40th General Council 2009.

The policy entitled “Harassment and Workplace Violence” was approved and will supersede the current policy entitled “Sexual Harassment.”

The Moderator spoke to the resignation of Wendy Bulloch, Executive Secretary of the Bay of Quinte Conference, and held Wendy and the staff of the Bay of Quinte Conference in God’s healing light.

The General Secretary presented the report entitled “Planning for a Future Grounded in Faith and Action,” which was the major piece of business before this meeting.

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:

- Task Group on the Basis of Union and the United Church Crest
- General Council 41 Planning Committee
- Working Group on Middle East Policy
- The Pension Board
- The Investment Committee
- Steering Group on Recruitment (PC-MEPS)
- Steering Group on the Candidacy Pathway (PC-MEPS)
- Task Group on Disability Policies and Procedures (PC-MEPS)
- Canadian Forces Chaplaincy Committee (PC-PMM)
- Partnership Review Task Group (PC-PMM)
- Justice, Global and Ecumenical Relations Unit-Wide Committee (PC-PMM)
- The Task Group on United Church–Hindu Relations Today (TICIF)
- Representative of The United Church of Canada to the Church Council on Justice and Corrections
- Representative of The United Church of Canada to the Canadian Centre for Ecumenism
- Representative of The United Church of Canada to the Roman Catholic–United Church of Canada dialogue
- The Sub-Executive of the General Council

The Executive received appointments made by other courts or authorized groups to the following:

- Executive of General Council, named by the Aboriginal Ministries Council
- Judicial Committee, as named by the Conferences

- Judicial Committee Executive, as named by the Conferences or previously appointed
- Aboriginal Ministries Council

The Executive received the report entitled “Planning for a Future Grounded in Faith and Action” and commended the General Secretary and those who worked with her on this document, and affirmed that the direction of the work of the General Council Office will focus on identity and connection inside and outside the church. The General Secretary was directed to:

- Initiate consultative processes with the intent to clarify and refine the roles of the courts of the church;
- Initiative processes that:
  - Encourage the identification and celebration of a greater range of ministry possibilities as legitimate expressions of the United Church, while affirming the importance of congregational ministries;
  - Create the Network for Ministry Development;
  - Establish and launch the New Ministries Fund;
  - Implement the People in Partnership Program;
- Put in place measures that will give priority to recruitment, identification, and support of ministry personnel, with a particular focus on a diverse new generation of leadership;
- Initiate a project to simplify our processes in order to reduce significantly the complexity and size of *The Manual* and make it more user friendly;
- Develop the triennium budget that includes reductions in budgetary expenditures of approximately \$9 million over the three years;
- Develop, through further consultation, the terms of reference, parameters, promotional strategies, and relation of the Mission and Service Fund for a new mechanism to enable donors to contribute to the United Church and a major Legacy Campaign that lifts up new directions as well as the established and respected work in all the courts and ministries of The United Church of Canada;
- While affirming the importance of relationships:
  - Give high priority to using new technologies and social media to their full potential;
  - Review the General Council’s strategy around resources and communications with a view to reduce the number of print resources and amount of communication material produced;
  - Work with elected and representative committees to reduce the cost of doing their work, while taking into account the increased emphasis on connectionality;
- Communicate and consult widely across the church in implementing these changes.

The Executive approved the terms of reference for the Joint Grants Committee concerning the allocation of funds from the trusts and endowments of The United Church of Canada.

The Executive of the General Council authorized its Sub-Executive to deal with 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 Moderator expressed thanks to all for their creativity, energy, and hard work.

### **May 17, 2010, 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 April 26, 2010.

The Sub-Executive of the General Council, in support of the orderly closure of the Griffith McConnell Residences (also known as Les résidences montréalaises de l'Église Unie pour personnes âgées/The United Church Montreal Homes for Elderly People), approved a loan guarantee to be given by the United Church, not to exceed \$1.7 million (capped) and two years duration and delegated signing authority for the transaction to comply with Quebec law. The Sub-Executive of the General Council transferred the responsibility for overseeing the Gender Justice Advisory Committee and the Racial Justice Advisory Committee from the Executive to the Permanent Committee on Programs for Mission and Ministry and retired governance policies 3.11 Gender Justice Advisory Committee and 3.12 Racial Justice Advisory Committee.

The Sub-Executive took no action on KAIROS Palestine Document (PMM5) and The Peace Policy of the United Church and referred these two documents back to the Executive.

### **June 11, 2010, 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 May 17, 2010.

The Sub-Executive of the General Council approved that:

- As of June 30, 2011, The United Church of Canada cease annual grant funding to the Queen's School of Religion, the Faculty of Theology of the University of Winnipeg, St. Stephen's College, and the Vancouver School of Theology;
- After making the reduction needed for overall budgetary purposes, a significant portion of the released annual grant will be distributed among the seven schools to be funded;
- A consultation be held in the fall of 2010 with the deans and principals of St. Andrew's College, the Centre for Christian Studies, Francis Sandy Theological Centre, Dr. Jessie Saulteaux Resource Centre, Emmanuel College, United Theological College, and the Atlantic School of Theology to review grant distribution;
- The Francis Sandy Theological Centre and its community and the Dr. Jessie Saulteaux Resource Centre and its community be asked to begin intentional conversations around consolidating the two free-standing theological education programs;
- A portion of the funds be allocated for subsidizing the travel expenses of Aboriginal students who may be required to journey a greater distance to attend a consolidated program;

- A consultation be held with the deans and principals of all 11 theological schools to discuss a number of important issues.

### **June 24, 2010, 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 June 11, 2010, as amended.

The Sub-Executive of the General Council declared that since at least two-thirds of presbyteries have given their approval to Remit 3—Transfer and Settlement to Be Optional, this remit will come into effect on July 1, 2010, pending final action of the 41st General Council (2012).

The Sub-Executive of the General Council:

- Appointed David William Hewitt to the position of Conference Executive Secretary, Maritime Conference, effective January 1, 2011;
- Approved the renewal of The United Church of Canada's membership in Imagine Canada's Ethical Code for the period July 1, 2010, to June 30, 2012, at a cost of \$2,500;
- Approved the financial statements of the National Accounts of The United Church of Canada on the recommendation of the Audit Committee;
- Approved a resolution appointing the signing officers as Carol Hancock, Bill Kennedy, and Nora Sanders for the church's treasury investment account with Fiera Institutional Asset Management;
- Designated \$75,000 from the Emergent Fund as the initial funding for the sabbatical program for Interim Ministers, administered through the Human Resources Unit;
- Designated \$20,000 from the Emergent Fund for 2010 to support the initial program for Prior Learning Assessments for former Staff Associates, administered through the Human Resources Unit;
- Approved the financial resolution between the United Church and Windsor Elms Village for Continuing Care Society.

### **September 30, 2010, 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 June 24, 2011, as amended.

The Sub-Executive of General Council:

- Appointed a co-chairperson to the Living into Right Relations Task Group and a member to the Nominations Committee;
- Received for information the election by Maritime Conference of Ivan Gregan to the Executive of General Council until the rise of the 42nd General Council, and the appointment of Betty Turcott as a corresponding member of the Executive of the General Council in the role of president of the National United Church Women;
- Appointed William (Bill) MacLachlan to the Board of The United Church of Canada Foundation from May 2010 to May 2013;

- Consented to First United Church Housing Society increasing its total indebtedness for the purpose of replacing the roofs on the buildings owned by the Society at 501 Hastings and 540 Hastings in Vancouver.

### **November 13–15, 2010, Executive of the General Council**

The Moderator, Mardi Tindal, constituted the meeting and welcomed the Executive as people of hope and suffering.

Worship, music, and theological reflection throughout the meeting were led by Mary Royal, Charles McMillan, Stéphane Vermette, Arlyce Schiebout, Bill Bartlett, Pat Lawson-Paul, Cheryl Jourdain, Brad Ratzlaff, and Lydia Pedersen.

The Executive of the General Council approved the procedural motions.

The Executive of the General Council approved the consent agenda including the following:

- Minutes of the Executive of the General Council meeting held May 1–3, 2010;
- Received, for information, the minutes of the meetings of the Sub-Executive of the General Council held May 17, June 11, June 24, and September 30, 2010;
- Received for information the following reports:
  - General Secretary's Accountability Report
  - Moderator's Accountability Report
  - Moderator's Advisory Committee Report
  - World Council of Churches' Representative Report
  - Residential Schools Steering Committee Report
  - Pension Board Report
  - 41st General Council Planning Committee Accountability Report
  - Permanent Committee on Finance Accountability Report
  - Aboriginal Ministries Council Accountability Report
  - Theology and Inter-Church Inter-Faith Committee Accountability Report
  - Permanent Committee on Governance and Agenda Accountability Report
  - Permanent Committee on Ministry and Employment Policies and Services Accountability Report
  - Permanent Committee on Programs for Mission and Ministry Accountability Report
  - Correspondence to the Executive of General Council until October 15, 2010

Also in the consent agenda the Executive adopted the following:

- The National Liability Insurance Policy be expanded to include Directors' and Officers' Liability coverage;
- No further action be taken on the Waterloo Presbytery Proposal (Re restoring full funding to Kairos: Canadian Ecumenical Justice Initiatives);
- Policy 1.01, section 13, amended to remove reference to policies related to Executive Task Groups and Sub-Committees;

- Recommending to the board of directors of the Observer Publications Inc., that Ivan Gregan be admitted as a member of their board;
- No further action be taken on General Council 40, ANW 11, Increase in Pensionable Earnings;
- Received the report and approved the guidelines of the Task Group on Counselling by Ministry Personnel;
- Received the Report of the Task Group to Evaluate the Sexual Abuse Policy and approved the recommended changes and amendments to the policy;
- Directed the General Secretary to amend the wording of the terms of reference for the Support and Advocacy Fund;
- Accepted the proposed new Pastoral Relations Maternity Leave Policy and approved its implementation effective December 1, 2010;
- Accepted the proposed new Pastoral Relations Parental Leave Policy and approved its implementation effective December 1, 2010;
- Approved the following Human Resource Policies: Recruitment and Selection of Staff, Performance Review, Probation, Problem Resolution, Overtime/Compensating Time, Maternity Leave, and Parental Leave;
- No further action be taken on GC40 BC 4 Health Spending Account;
- Resolved that every effort should be made to preserve our properties with heritage value.

Debra Walker, chairperson and Kent Ward, past-chairperson, presented the Report from the Accommodation Task Group.

Throughout the meeting, Paul Stott led the court in governance education including reflection on A Song of Faith, use of social media at the Executive, a review of the proposal method, building the connections between courts through communication, Holy Manners, and input for future meetings.

The Executive renamed the “Peace Policy” passed by the Executive of the General Council in November 2008 “The Responsibility to Protect” and took no action on points 1, 3, 4, and 5 of GCE 36 The Peace Policy of the United Church (GC40 TOR 15).

The retirement of Catherine Gaw, the Conference Executive Secretary for Maritime Conference, was celebrated.

The Executive approved the work of the Audit Committee in approving the audit plans for the National Accounts and Pension Plan of The United Church of Canada for the year ended December 31, 2010.

The Executive amended Policy 2.03, section 19 of the *Governance Handbook: Policies and Terms of Reference* so the Audit Committee will report to each meeting of the General Council and annually or as required to the Executive of the General Council through the Permanent Committee on Finance.

The Executive accepted the “Towards 2013” document as the budget for 2011 and the three-year plan for 2011–2013.

The Executive approved the Guiding Principles, dates of Saturday, August 11, 2012 through Saturday, August 18, 2012, and affirmed the budget for the 41st General Council 2012 in Ottawa, with the understanding that one youth per presbytery would be part of Youth Forum.

The Executive received, accepted, and implemented the recommendations of the Report of the Task Group on Demographics of Ministry Personnel. Steve Longmoore, chairperson of the task group, joined the meeting via conference call.

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:

- *The Manual* Committee
- General Secretary Supervision Committee
- Pension Board
- The Nominations Committee
- Investment Sub-Committee
- Mission and Service Fund Advisory Committee
- Financial Assistance Committee
- Gender Justice Advisory Committee
- Justice, Global and Ecumenical Relations Committee (PC-PMM)
- Communities in Mission Unit-Wide Committee (PC-PMM)
- Roman Catholic–United Church Dialogue
- Anglican–United Church Dialogue

The Executive received appointments made by other courts or authorized groups to the following:

- Judicial Committee Executive
- Archives and History Committee
- Residential Schools Steering Committee
- Aboriginal Ministries Council
- Trans/gender Diversity Task Group (PC-PMM)
- Grants—Davidson Scholarship Committee
- Representative to KAIROS Ecumenical Circles
- Delegate to the World Methodist Council and Conference, August 2011

The Executive extended the appointments of two members-at-large on the Pension Board until June 2011 and referred to the Sub-Executive the proposal to affirm the importance of having at least one person with expertise in corporate social responsibility among the members-at-large of the Pension Board.

The Executive acknowledged the work of the Pension Board in regard to responsible investment and directed the Pension Board to continue this work and report back to the next meeting of the Executive, and took no further action in regard to MAR 19 Expansion of The United Church of Canada Pension Fund Social Criteria.

The Executive received the report of the KMA consultants to The United Church of Canada titled “Integration of Fundraising,” authorized a special Legacy Initiative within the United Church for the period March 1, 2011, to December 31, 2013, and directed the General Secretary to test various ways in which the concept of United Cares could be used to help renew focus and energy to fundraising initiatives.

The Executive re-mandated the Residential Schools Steering Committee with an amended mandate and renamed it the Committee on Indigenous Justice and Residential Schools.

The Executive accepted the Accountability Report of the General Secretary Supervision Committee. The Executive directed the General Secretary to send the remit on doctrine authorized by the 40th General Council 2009 to presbyteries and pastoral charges in three separate remits, one for each of (i) the 1940 Statement, (ii) A New Creed, and (iii) A Song of Faith.

The Executive directed the General Secretary to develop a comprehensive job description for the position of the General Council Officer of Conciliar Relations that includes clear guidelines for supervision of the Conference Executive Secretaries/Speaker and to clarify the role of the Conference Executive Secretaries/Speaker.

The Executive referred to the Sub-Executive the request of the Bay of Quinte Conference Annual Meeting found in motion 86th.10.25 adopted May 29, 2010.

The Executive received the report of the Accommodations Task Group as completion of their work and thanked them for their service and directed the Sub-Executive to approve a working group to prepare a report for the May 2011 meeting of the Executive.

The Executive received “A Moment of Truth: A word of faith, hope and love from the heart of Palestine suffering”—the KAIROS Palestine document—as an authentic voice of Palestinian Christians and offer the document and responses to it to United Church Conferences, presbyteries, congregations, and community ministries to use in their ongoing consultation, dialogue, study, and prayers as adopted by the 40th General Council 2009 in part six (6) of its implementation of Measures Towards Peace in the Middle East. The Executive directed the General Secretary to make available this documentation in implementation of Measures Towards Peace in the Middle East.

The Executive referred MEPS 16 Transfer and Settlement Initiatives to the Permanent Committee on Ministry and Employment Policies and Services.

The Executive directed the General Secretary, regarding National Aboriginal Day, June 21, to:

- Urge the Prime Minister to make National Aboriginal Day, June 21, a statutory holiday for all federal employees;

- Write each Conference commending to them the letter from Saskatchewan Conference and encourage them to urge their provincial governments to recognize Aboriginal Day, June 21, as a statutory holiday;
- Draft a petition for use by United Church members;
- Consider and implement measures to recognize and honour this day, which could include establishing National Aboriginal Day as a paid day off for all General Council Office and Conference staff when it falls on a weekday.

The Executive also approved the following:

- Approved the request of Manitou Conference for an exception 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;
- Approved the sale of the property owned by Windsor Elms Village for Continuing Care Society, 590 King Street, Windsor, Nova Scotia;
- Approved the Board of Directors for *The United Church Observer* commencing November 16, 2010, to the rise of the fall 2011 meeting of the Executive.

Charlie Ocampo, global partner, gave an update on the Asian churches, especially those in India.

The Executive of the General Council authorized its Sub-Executive to deal with 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.

### **December 6, 2010, Sub-Executive of the General Council**

The Past Moderator, the Very Rev. David Giuliano, constituted the meeting. The Sub-Executive of the General Council approved the procedural motions and the Sub-Executive minutes from September 30, 2010. The Executive remembered the Moderator, who was in the Philippines.

The Sub-Executive of the General Council:

- Approved the sale of the property located at 875 Queen Street East, Toronto, to the Woodgreen Red Door Family Shelter;
- Implemented the changes to the Sexual Abuse Prevention and Response Policy to come into effect on April 1, 2011;
- Appointed members to the General Council Office Accommodations Working Group;
- Appointed members to the Communities in Mission Unit-Wide Committee;
- Approved the allocation of up to \$200,000 from the 2010 Emergent budget line for the costs related to the amalgamation of the two Aboriginal schools—the Francis Sandy Theological Centre and the Dr. Jessie Saulteaux Resource Centre;
- Approved the allocation of \$150,000 from the 2010 Emergent budget line toward the conduct of a church-wide survey in 2011 to contribute to an understanding of key issues in the identity of The United Church of Canada.

**January 10, 2011, Sub-Executive of the General Council**

The Moderator constituted the meeting. The Sub-Executive of the General Council approved the procedural motions and the Sub-Executive minutes from December 6, 2010.

The Sub-Executive of the General Council:

- Adopted a Transfer and Settlement Policy, which offers four settlement options to candidates;
- Appointed David Armour as the new Director of Philanthropy effective February 14, 2011;
- Responded to the request of the Bay of Quinte Conference Annual Meeting found in motion 86th.10.25, adopted May 29, 2010.

**February 15, 2011, Sub-Executive of the General Council**

The Moderator constituted the meeting. The Sub-Executive approved the procedural motions and minutes from January 10, 2011.

The Sub-Executive of the General Council:

- Approved the transfer of the two outstanding titles comprising the Camp Fircom property to British Columbia Conference;
- Amended Section F of the Pension Board's terms of reference to include one of the members being able to articulate the theological values and perspectives of The United Church of Canada.

**March 21, 2011, 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 February 15, 2011, as amended.

The Sub-Executive of the General Council approved the recommendation in favour of the sale of the Denechofu property in Tokyo, Japan, in which The United Church of Canada has an interest, to the Zai Nippon Interboard Senkyoshji Shadan.

**April 11, 2011, 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 March 21, 2011.

The Sub-Executive of the General Council:

- Established a policy that a Vulnerable Sector Verification (Level 2) is required for ministry personnel and candidates when the applicant is over the age of 25 and a Vulnerable Sector Verification (Level 2) has never been provided, or the applicant is over the age of 25 and three years have elapsed since either a Vulnerable Sector Verification (Level 2) or a Criminal Records Check (Level 1) has been provided;
- Appointed Kellie McComb to the Executive to serve as a member-at-large until the rise of the 41st General Council (August 2012);

- Approve the sale of 5760 – 5790 Park Haven Ave, Montreal, Quebec (formerly Griffith McConnell Residences) and delegated signing authority for this transaction to the Executive Secretary of Montreal and Ottawa Conference.

### **May 7–9, 2011, Executive of the General Council**

The Moderator, Mardi Tindal, constituted the meeting and welcomed all gathered in the promise of resurrection as the Executive remembered Ted Kosteki, a member of the Executive who had died.

Worship, music, and theological reflection throughout the meeting were led by Heather Burton, Linnea Good, David Jonsson, Betty Lynn Schwab, Arlyce Schiebout, Betty Kelly, and Thom Davies. The Emmaus Road story was illustrated in prayer, music, and painting.

The Executive of the General Council approved the procedural motions.

The Executive of the General Council approved the consent agenda including the following:

- Minutes of the Executive of the General Council meeting held on November 13 to 15, 2010.
- Received, for information, the minutes of the meetings of the Sub-Executive of the General Council held December 6, 2010, January 10, February 15, March 21, and April 11, 2011.
- Received for information the following reports:
  - General Secretary's Accountability Report
  - Moderator's Accountability Report
  - 41st General Council Planning Committee Accountability Report
  - General Council Accommodations Working Group Report
  - General Council Accommodations Working Group Supplementary Report
  - Committee on Indigenous Justice and Residential Schools Accountability Report
  - Pension Board Report
  - World Council of Churches' Representative Report
  - Simplification Project Report
  - Task Group on the Basis of Union and Crest Interim Report
  - Joint Grants Committee Report
  - Aboriginal Ministries Council Accountability Report
  - Theology and Inter-Church Inter-Faith Committee Accountability Report
  - Permanent Committee on Finance Accountability Report
  - 2010 Draft Financial Statement
  - Permanent Committee on Governance and Agenda Accountability Report
  - Permanent Committee on Ministry and Employment Policies and Services Accountability Report
  - Report of Effective Leadership and Healthy Relationships Collaborative Research Project
  - Permanent Committee on Programs for Mission and Ministry Accountability Report
  - Correspondence to the Executive of General Council until April 22, 2011

Also in the consent agenda the Executive adopted the following proposals:

- The budget assumptions for the 2012 Budget
- Amendment to Governance Policy 1:10 Delegated Authority
- Amendment to the Terms of Reference for the Permanent Committee on Governance and Agenda
- Nominations for directors of Observer Publications Inc.
- Reintegration of the academic programs of the Queen’s School of Religion with Queen’s University
- General Council Office Unit Name Changes
- The Form of Remit 4 Frequency and Timing of Conference Meetings, Remit 5A Appointment of Designated Lay Ministers, Remit 5B Presbytery Membership of Designated Lay Ministers, and Remits 6A, 6B, and 6C Declaration of Church Doctrine
- The allocation of \$85,000 from the Project Fund toward Phase Two of the Moderator’s Plan for Participating in God’s Abundant Healing of Creation
- The 2010 Audited Financial Statements

The Executive received the motion of the Consistoire Laurentien regarding Training in French of Designated Lay Ministers (DLM)/Agents pastoraux laïques—and training francophone ministers in general—for information and took no further action.

The Executive conveyed to Saskatchewan Conference that their concern regarding the freeze on salary step increases for all General Council and Conference office staff has been heard. The Executive upheld the decision of the General Secretary and no further action was taken.

The Very Rev. David Giuliano, Chair of the Working Group on the Middle East, shared the work of the Working Group including their trip to Palestine and Israel.

Updates were given to the Executive on the following work:

- Christie Neufeldt reviewed the Covenanting for Life Program;
- Keith Howard reviewed the history and work of Emerging Spirit;
- Rob Dalgleish gave an update on Edge: A Network for Ministry Development.

Bill Bartlett’s retirement was celebrated.

Charlie Ocampo, global partner, reminded the Executive of their connection with the global South.

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:

- General Council Planning Committee, Business Coordinator (41st General Council, August 2012)
- General Council Youth Forum Coordinator
- Canadian Forces Chaplaincy Committee
- Mission and Service Fund Advisory Committee
- Pension Board, members at large
- Pension Plan Advisory Committee

- Representatives to the Anglican Church–United Church Dialogue
- Director of the United Church of Canada Foundation

The Executive directed the General Secretary to initiate and oversee an open Request for Proposals process in order to negotiate a lease for the General Council Office.

The Executive directed the General Secretary to prepare proposals for the work presented by the Simplification Project for approval by the Executive so they can be submitted to the 41st General Council for consideration. The Executive approved the distribution of the simplified by-laws in draft form for consultation with the wider church.

The Executive authorized the introduction of a cost-recovery administration fee to those pastoral charges requiring an invoice for pension and group benefit remittances effective January 1, 2012.

The General Secretary and Tracy Murton presented Gail Franklin with a gift for her retirement and thanks for her work at the General Council Office.

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

#### **June 2, 2011, 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 April 11, 2011.

The Sub-Executive of the General Council:

- Approved the Accommodations Request for Proposals (RFP) for broad circulation both within and outside of The United Church of Canada;
- Made two appointments to the Accommodations Working Group;
- Authorized changes to the Terms of Reference for the Legal Aid Fund and gave the General Secretary discretion to develop new criteria and to approve applications for assistance;
- Approved the Memorandum of Understanding between The United Church of Canada and the Methodist Church of Ghana and accepted the designation of “associate membership” as the framework for this relationship.

#### **October 27, 2011, Sub-Executive of the General Council**

The Very Rev. David Giuliano, Past Moderator, constituted the meeting and with the approval of the procedural motions approved the Sub-Executive minutes from June 2, 2011.

The Sub-Executive of the General Council appointed Cheryl-Ann Stadelbauer-Sampa to the position of Conference Executive Secretary, London Conference, effective February 1, 2012.

#### **November 12–14, 2011, Executive of the General Council**

The Moderator, Mardi Tindal, constituted the meeting, and welcomed the Executive to gather in creation and on the traditional land of the Mississaugas of the New Credit First Nation.

Worship and reflection were led throughout by Ray Jones, Lorna Pawis, and John Thompson. The music leadership was Lydia Pedersen assisted by Paul Schillaci. John Lawson was the theological reflector.

The Executive of the General Council approved the procedural motions.

The Executive of the General Council approved the consent agenda including the following:

- Approved the minutes of the Executive of the General Council meeting held May 7 to 9, 2011, with the amendment that Carmen Lansdowne is a voting member rather than a corresponding member.
- Received, for information, the minutes of the meetings of the Sub-Executive of the General Council held June 2, 2011.
- Received for information the following reports:
  - General Secretary's Accountability Report
  - Moderator's Accountability Report
  - 41st General Council Planning Committee Accountability Report
  - General Council Accommodations Task Group Report
  - Committee on Indigenous Justice and Residential Schools Accountability Report
  - Pension Board Accountability Report
  - Task Group on the Basis of Union and Crest Interim Report
  - Aboriginal Ministries Council Accountability Report
  - Permanent Committee on Finance Accountability Report
  - Permanent Committee on Governance and Agenda Accountability Report
  - Permanent Committee on Ministry and Employment Policies and Services Accountability Report
  - Permanent Committee on Programs for Mission and Ministry Accountability Report
  - Correspondence to the Executive of General Council until October 28, 2011

Also in the consent agenda the Executive adopted the following:

- The 2012 Operating Budget and the Investment Policy to guide investment decisions in the light of good stewardship and responsible investing were accepted.
- The General Secretary was directed to explore, pursue, and implement appropriate action to change the financial threshold for identifiable givers.
- The Youth Strategy Report was received and no further action was taken on the Manitou proposal to GCE (2011).
- The principles on which the simplified draft by-laws are based, as set out in the Report on the Simplification of Church Processes, was approved. Direction was given to consult the wider church on the simplified draft by-laws and to then make revisions based on this feedback. Direction was also given to circulate the recommendations in the report broadly for comment.

A number of proposals regarding the Simplification Project were approved to be submitted to the 41st General Council 2012 for consideration, including:

- Rules for Keeping Minutes
- Decisions by Congregations and Pastoral Charges
- Composition of Committees and Other Bodies

- Delivery Time of Communications by Fax
- Calculating Time Periods for Notices
- Admitting Newly Elected Members to Session
- Pastoral Charge Committees: Faith Formation and Education, Manse, Nominations, and Stewardship
- Terms of Reference for the Ministry and Personnel Committee
- Audits for Financial Statements of Pastoral Charges
- Term of Office of Chair of Pastoral Charge
- Change of Meetings of Congregational Trustees
- Presbytery Roll
- Notification re: Discontinued Lay Ministry Appointment List
- Covenanting Services
- Adjourning Special Meetings of Presbytery and Conference
- Honouring Deceased Members of the Conference
- Responsibilities of the General Secretary
- General Council Meeting Procedures
- Police Records Checks

The Executive approved changes to the Pension Board Terms of Reference.

Florence Sanna and the General Secretary reviewed the processes of the Accommodation Working Group, including the four categories of the proposals received.

Christine Williams, the chairperson of the Permanent Committee on Programs for Mission and Ministry, introduced the Identity Survey and the author of the report, Jane Armstrong. Armstrong gave an overview of her research to the Executive. The data showed that United Church people are dedicated to church and faith.

Williams gave an overview of the vibrant United Church Global Partnership Program. With reductions in funding and staff capacity, they are working to build deeper and more effective partnerships that engage new directions for the future.

Robin Sherman reported for the Trans/Gender Diversity Task Group.

A video clip from Rendez-vous 2011 was shared.

Andrew Hyde updated the Executive on the work of the Youth and Young Adult Strategy, which includes networking, leadership development, credentialing, mission engagement, and national gatherings.

Rob Dalgleish gave an update on Edge, which helps new and renewing congregations explore new ways to faith through webinars and social media.

The General Secretary presented her Accountability Report. She highlighted the heavier workload in this time of great change. The thread running through the work is lifting up what it means to be church today.

Tracy Murton, the chairperson of the Permanent Committee on Ministry and Employment, reported on the following work of the committee including:

- Ministry Compensation
- The Diaconal Ministry Working Group
- Recruitment
- Benefits Renewal
- Demographics
- Settlement Incentives
- Collaborative Research Project

During the tenure of the current General Secretary, the General Secretary's Supervisory Committee will arrange for a 360 Review in the middle year of the triennium unless circumstances warrant a different pattern.

The global partner, Charlie Ocampo (Christian Conference of Asia), gave an update on emerging trends in Asia including competitions for security, trade relations, territorial claims in the quest for natural resources, and conflicts based on social, ethnic, and religious differences.

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:

- Delegates of The United Church of Canada to the World Council of Churches' Assembly
- Representatives of The United Church of Canada to Project Ploughshares
- Joint Anglican Lutheran Commission, Ecumenical Partner
- Financial Assistance Committee
- Permanent Committee on Programs for Mission and Ministry, Chair
- Permanent Committee on Finance, Chair
- Permanent Committee on Governance, Chair
- Permanent Committee on Ministry and Employment Policies and Services, Chair
- General Council Planning Committee
- Pension Plan Advisory Committee
- Investment Committee, specialists

The Executive received appointments made by other courts or authorized groups to the following:

- Judicial Committee
- Communities in Ministry Unit-Wide Committee
- Aboriginal Ministries Council

The Executive agreed that immediate past Moderators, upon the conclusion of their term as Moderator, will be offered a transitional leave/salary continuance for up to four months.

The Executive extended the appointments of two members-at-large on the Pension Board until June 2011 and referred to the Sub-Executive the proposal to affirm the importance of having at least one person with expertise in corporate social responsibility among the members-at-large of the Pension Board.

The Executive approved the following policies: Job Evaluation, Moving Costs, and Resignation.

The Executive received the report entitled “Effective Leadership and Healthy Pastoral Relationships: A Proposal for the Initiation, Support, Accountability and Conclusion of Paid Accountable Ministries in The United Church of Canada” and directed the General Secretary to initiate a consultation with the wider church on the wisdom and viability of some or all of the proposed model and, based on the outcomes of this consultation, to develop options for possible implementation. A report back will be made at the March 2012 meeting of the Executive.

The Executive directed the General Secretary to join with other organizations concerned with the potential impact of Bill C-10 particularly on Aboriginal peoples to urge the Government of Canada to reconsider the provisions of Bill C-10 dealing with the imposition of minimum sentences; to separate the provisions of the omnibus bill to allow for consideration of the potential impacts of its component parts; and to encourage members of The United Church of Canada to share in this action through contact with their members of Parliament.

The Executive approved their meeting schedule for the 2012–2015 triennium.

The Executive approved a group insurance design change that recognizes the impact of cost of living for those receiving long-term disability.

The Executive directed the General Secretary to develop a policy for the process of collecting racial identity data and languages spoken of ministry personnel and candidates.

The Executive reaffirmed the church’s commitment to strengthen and expand francophone ministries with The United Church of Canada/L’Église Unie du Canada and directed the General Secretary to initiate a consultation with representatives of the francophone constituency and representatives from the Ministries in French network.

The Executive affirmed the General Council’s Youth and Young Adult Strategy Report, affirmed the framework of the strategy, and directed the General Secretary to explore an increase to the Vision Fund of \$100,000 in the 2012 budget cycle and report back to the Executive.

The Executive approved the creation of the Proposal Task Group of the 41st General Council Planning Committee.

The Executive received the Report of the Trans/Gender Diversity Task Group, affirmed the principles articulated in this report, and referred it to the Permanent Committee on Programs for Mission and Ministry for further policy development.

The Executive unanimously agreed to direct the General Secretary to do further work on the proposals to negotiate office space leases with interim renewal of 3250 Bloor St. West (or equivalent), 300 Bloor St. West (partnership with Bloor Street United), and 55 Shuter St. (partnership with Metropolitan United) and to report back to the Sub-Executive with a specific recommendation.

The Executive recommended that The United Church of Canada be invited to engage the question “What is reconciliation?” using the process developed by James Scott, General Council Officer, Residential Schools.

The Executive of the General Council authorized its Sub-Executive to deal with 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 23, 2011, 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 27, 2011.

The Sub-Executive approved the sale of the former site of Gethsemane United Church in London, Ontario, and the Griffith McConnell Residences in Montreal, Quebec.

#### **November 28, 2011, Sub-Executive of the General Council**

The Past Moderator constituted the meeting and with the approval of the procedural motions approved the Sub-Executive minutes from November 23, 2011.

The Sub-Executive appointed the Rev. Dr. William D. Smith to the position of Conference Executive Secretary, Bay of Quinte Conference, with a start date no later than April 15, 2012.

#### **December 8, 2011, Sub-Executive of the General Council**

The Past Moderator constituted the meeting and with the approval of the procedural motions the Sub-Executive approved the extension of the sale of the Griffith McConnell Residences property in Montreal, Quebec.

The Sub-Executive approved the sale/gift of a vacant lot in Moose Jaw, Saskatchewan.

#### **January 10, 2012, Sub-Executive of the General Council**

The Past Moderator constituted the meeting and with the approval of the procedural motions the Sub-Executive appointed the Rev. Faith March-MacCuish to the position of Conference Executive Secretary, Newfoundland and Labrador Conference, effective January 10, 2012.

#### **January 26, 2012, Sub-Executive of the General Council**

The Moderator constituted the meeting and with the approval of the procedural motions the Sub-Executive approved the amended minutes of November 28, 2011, and the minutes of December 8, 2011, and January 10, 2012.

The Sub-Executive approved the sale of the former Empress United Church property by the United Church Council of Middlesex Presbytery, London Conference.

### **February 14, 2012, Sub-Executive of the General Council**

The Moderator constituted the meeting and with the approval of the procedural motions the Sub-Executive approved the amended minutes of January 26, 2012.

The Sub-Executive approved the appointment of specialists to the Investment Committee.

### **March 5, 2012, Sub-Executive of the General Council**

The Moderator constituted the meeting and with the approval of the procedural motions the Sub-Executive approved the amended minutes of February 14, 2012, amended to read the 40th, not the 40h in the Constituting the Meeting section.

The Sub-Executive of the General Council appointed Erik Mathiesen to the position of Chief Financial Officer, effective immediately.

The Sub-Executive of the General Council approved the selection of Bloor Street United Church as the future home of the General Council Office, subject to a mutually acceptable lease agreement being negotiated within 60 days.

### **March 24–26, 2012, Executive of the General Council**

The Moderator, Mardi Tindal, constituted the meeting, and welcomed the Executive to gather in creation and on the traditional land of the Mississaugas of the New Credit First Nation and to remember who, whose, and where we are as she lit the light of Christ.

Worship and reflection was let throughout by Abiel Khalema and Joe Ramsay. The music leadership was Ross Inglis. Tom Reynolds was the theological reflector.

The Executive of the General Council approved the procedural motions.

The Executive of the General Council approved the consent agenda including the following:

1. Approved the amended minutes of the Executive of the General Council meeting held November 12–14, 2011.
2. Received, for information, the minutes of the meetings of the Sub-Executive of the General Council held November 23, 2011, November 28, 2011, December 8, 2011, January 10, 2012, January 26, 2012, and February 14, 2012.
3. Received for information the following reports:
  - General Secretary's Accountability Report
  - Moderator's Accountability Report
  - 41st General Council Planning Committee Accountability Report
  - Committee on Indigenous Justice and Residential Schools Accountability Report
  - Member of the World Council of Churches Accountability Report
  - Pension Board Accountability Report
  - Joint Grants Accountability Report

- Aboriginal Ministries Council Accountability Report
- Theology and Inter-Church Inter-Faith Committee Accountability Report
- Permanent Committee on Finance Accountability Report
- Permanent Committee on Governance and Agenda Accountability Report
- Permanent Committee on Ministry and Employment Policies and Services Accountability Report
- Permanent Committee on Programs for Mission and Ministry Accountability Report
- Correspondence to the Executive of General Council until February 10, 2012

Also in the consent agenda the Executive adopted the following:

- accepted the 2012 Operating Budget
- having heard concerns raised by GC40 (NEW 4) and being assured that the 41st General Council 2012 will provide sufficient time to deal with the business brought before it in a faithful and respectful manner, took no further action on GC40 (NEW 4)
- amended Policy 3.19 Terms of Reference—Aboriginal Ministries Council
- amended Policy 3.20 National Aboriginal Spiritual Gathering
- amended Policy 2.01 Principles for Cascading Appointments
- accepted the Report of the Task Group on the Basis of Union and Crest and forwarded it to the 41st General Council for action
- approved the principles on which the draft simplified by-laws are based and forwarded submitted them to the 41st General Council 2012 for consideration and approval
- approved the following proposals relating to the Simplification of Processes and *Manual* and submitted them to the 41st General Council 2012 for consideration:
  - a) Historic Congregational Roll
  - b) Distribution of Funds by Disbanding Congregations
  - c) Two Treasurers for Each Pastoral Charge
  - d) Representation from Men's and Women's Organizations on Official Board, Church Board, or Church Council
  - e) Pastoral Charge Responsibility for Support to Seniors
  - f) Congregational Designated Ministers
  - g) Members of the Order of Ministry in Leadership in Other Faith Traditions
  - h) When Presbytery Chairs Take Office
  - i) Licensed Lay Worship Leaders
  - j) Settlement for Pastoral Charges Not in Compliance with Pastoral Relations Policies
  - k) Membership of the Executive of General Council—Chairperson of the General Council Business Committee
  - l) Names of the General Council Office Working Units
  - m) Documents and Notices Sent by Courier
  - n) Grounds for a 363 Review
  - o) Warrant to Covenant
  - p) Vacancies in Session, Church Board, or Church Council
  - q) Recognition of Designated Lay Ministers
  - r) Staff as Lay Members of Presbytery
  - s) Presbytery Representation from Presbytery-Accountable Ministries

- t) Transfer and Settlement—Presbytery-Recognized Ministries or Presbytery-Accountable Ministries
  - u) Election of Commissioners by Overseas Personnel
  - v) Presbytery Calling Congregational Meetings
  - w) Sending Documents by E-mail
  - x) Oversight of Retired Members of the Order of Ministry
  - y) Members of the Order of Ministry Under Appointment Exercising Functions of Ministry
- approved the Definitions of “Party” and “Directly Affected Parties” and submitted them to the 41st General Council 2012 for consideration
  - approved “General Council Review of Judicial Committee Decision: Options for Action” and submitted it to the 41st General Council 2012 for consideration
  - approved “General Council Review of Judicial Committee Decision: Grounds” and submitted it to the 41st General Council 2012 for consideration
  - approved “Termination of Pastoral Relationship with or without Cause” and submitted it to the 41st General Council for consideration
  - approved the proposal entitled “Quorum” and submitted it to the 41st General Council 2012 for consideration
  - having received the report entitled “Towards Mutual Recognition of Ministries,” directed the General Secretary, in consultation with the Theology and Inter-Church Inter-Faith Committee, the Permanent Committee on Programs for Mission, and the Permanent Committee on Ministry and Employment Policy and Services, to initiate bilateral conversations with a number of denominations toward mutual recognition of ministry agreements
  - adopted the mission theme for 2013–2016: “Called by God, the Church into the Future”
  - received the report entitled “Gun Violence” as response to GC40 NEW 7 and affirmed the integrative response to justice advocacy, and took no further action on CGE15
  - received the report entitled “Report on Changes and Additions to Admission Policies and Procedures” and approved amendments to the admission process and procedures and made the appropriate changes to the Admission to the Order of Ministry handbook (2010)
  - approved the policies entitled “Recruitment and Selection of Staff,” “Continuing Education,” and “Sabbatical Leave”
  - approved the removal of the current provisions of section 037 of *The Manual* and replaced them with an overall policy statement on the provision of disability insurance benefits plans for ministry personnel and employees working in the various courts of the church, and directed the General Secretary to create a new disability resource and ensure the policy documents of The United Church of Canada reflect the principle that a person may not be removed because of disability
  - approved transmittal with concurrence to the 41st General Council 2012 the interim ministry policy proposals carried by motions GCE 2008-11-14-328 and GCE 2008-11-15-329
  - approved the Interim Ministry Policy and Procedures Handbook

Stéphane Vermette, the Chair of the Planning Committee for the 41st General Council, gave an update including the challenge of staying within the existing budget and the uncertainties of a changing agenda.

Don Hunter, the Chair of the Permanent Committee on Finance, noted that while the budget for 2012 is balanced, there is concern of increased spending with dependence on our decreasing reserves. Our structure is too big and complex for what we can afford. A comprehensive review will be key to helping bring spending in line with available resources.

The General Secretary's Accountability Report focused on the theme of hope. She has kept in touch with the record number of Moderator nominees. She invited comments to the "State of the Church" report, which has been drafted to give commissioners a clear understanding of the challenges and opportunities before The United Church of Canada.

The Executive of General Council approved that Paul Stott be named Business Coordinator during the 41st General Council 2012.

Charlie Ocampo, global partner, reviewed the challenges to the churches and the Christian Conference of Asia and asked the United Church to extend support to those who are seeking asylum.

The Moderator reflected on the "reckless love" that she has seen throughout The United Church of Canada, including many seeds that have been planted and are growing. Her report explored the paradox between scarcity and abundance. She expressed gratitude for the places where she sees the power of the Spirit moving through the church. She thanked the Executive of the General Council for their work throughout the triennium. The Executive laid their hands on the Moderator in a time of prayers of thanksgiving for her service.

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:
  - Governing Board of the Canadian Council of Churches
  - Racialized and Deaf Guests to the 41st General Council 2012
  - Nominations Committee, Chairperson
  - Permanent Committee on Programs for Mission and Ministry
  - Permanent Committee on Ministry and Employment Policies and Services
  - Permanent Committee on Finance
  - Partners in Mission Unit-Wide Committee
  - Communities in Ministry Unit-Wide Committee
  - Canadian Forces Chaplaincy
  - Financial Assistance Committee
  - Mission and Service Fund Advisory Committee
  - Academic Awards and Scholarships Sub-committee
  - Pension Board
  - General Secretary Supervision Committee
  - KAIROS Board of Directors
  - Caribbean and North American Council for Mission
  - Canadian Churches' Forum for Global Ministries
  - Foundation for Theological Education in South East Asia
  - Canadian Health Coalition

- Recommended to the 41<sup>st</sup> General Council 2012 the appointment or reappointment of members to the following:
  - The Executive of the General Council (GC41 August 2012–GC42 August 2015)
  - Archives and History Committee
  - Theology and Inter-Church Inter-Faith Committee
- Received for information the appointment of members to the following, as named by other courts or authorized groups:
  - Archives and History Committee
  - Investment Committee (Finance)
  - Canadian Forces Chaplaincy Committee

Carmen Lansdowne shared a video on the 9th Assembly of the World Council of Churches held in Brazil. The Moderator led a time of prayer for the World Council of Churches and all partners of The United Church of Canada.

The Executive of the General Council accepted the invitation of Newfoundland and Labrador Conference to host the 42nd General Council 2015 (August 8-15, 2015) in Corner Brook, Newfoundland.

The Executive of the General Council:

- Directed the General Secretary, General Council, to convene a meeting of representatives to review section 2.03 (Audit Committee) of the Governance Handbook and propose improvements to the Audit Committee Terms of Reference and report back to the Executive of the General Council at its fall 2012 meeting.
- Approved the following proposals “and submitted them to the 41<sup>st</sup> General Council 2012 for consideration:
  - Administration of Sacrament of Baptism in Emergencies
  - Members of the Joint Search Committee
  - Audited Financial Statements for Pastoral Charge
  - Associate Relationships with Migrant Church Communities
- Took no action on the following proposals:
  - Full Members on Session, Church Board and Church Council
  - Articles of Faith—Gender Neutral Language
  - Appointing a New General Secretary
  - Powers of the Executive of General Council
- Referred to the Permanent Committee on Programs for Mission and Ministry, the recommendation from Consistoire Laurentien for a francophone commissioner to the 41st General Council 2012 to report, to the plenary, General Council’s work to date in this area.
- Affirmed that The United Church of Canada is committed to being an open, accessible, and barrier-free church, where there is full participation of persons with disabilities in the church’s ministry and mission and directed the General Secretary, General Council, to convene a consultation and develop a process to become an open, accessible barrier-free church. The General Secretary, General Council, was also directed to develop intentional relationships and partnerships with other church-related and societal networks related to

persons with disabilities and to offer approaches to doing advocacy work and offering prophetic witness around work with disabilities.

- Received the report “Intercultural Ministries: Living into Transformation” and directed the General Secretary, General Council, to produce for approval by the Sub-Executive of the General Council a reformatted report of an appropriate length for the 41st General Council 2012 Workbook. The proposal regarding this report was forwarded to the 41st General Council for decision.
- Received the final report on Ministry Personnel Compensation:
  - authorized the General Secretary, General Council, to develop a Ministry Personnel Compensation Plan for implementation;
  - in recognition of a continuing discussion regarding streams of ministry personnel, did not at this time revise the differential in the minimum salary schedules between ordered and recognized lay ministry personnel;
  - took no action to establish a *maximum* salary for categories A to F;
  - took to action to establish a compensation policy for clergy couples;
  - these decisions are to be reported to the 41st General Council 2012.
- Approved the statement on the Doctrine of Discovery and asked the 41st General Council to consider and adopt the statement and commit the church to a process of discerning how its own values, actions, policies, and structures continue to be informed by the Doctrine of Discovery and to take steps to repudiate it in word and action.
- Received the report “Covenanting for Life” and directed the Planning Committee for the 41st General Council and all future Executives to ensure the one or more opportunities exist within plenary session for the voices of global and Canadian partners.
- Regarding Policies Related to General Identity, affirmed that The United Church of Canada acknowledges the distinction between *gender identity* referring to a person’s innate, deeply felt sense of being male, female, both, or neither; and *sexual orientation*—having to do with the gender to which one is emotionally and physically attracted—affirmed that “gender identity” is not a barrier to membership and ministry of The United Church of Canada, and requested that the General Secretary, General Council, update all existing policy statements and provide opportunities for members of the transgender community to share their stories at the 41st General Council 2012.
- Received the report “Towards 2025: A Justice Seeking/Justice Living Church” as an integrative report of the Permanent Committee on Programs for Ministry and Mission and directed that it be made available to the 41st General Council 2012 to inform its work and reflection on the identity of The United Church of Canada.
- Received the report “Review of Canadian Partnerships,” accepted its Principles of Partnership, commended it to the church for reflection, and offered the report to the 41st General Council 2012 as a resource in the identity explorations of the Council.
- Directed the General Secretary, General Council, to apply the guideline that reports for the 41st General Council Workbook from the Executive of General Council, its committees, or from the General Council as directed by the Executive of General Council should be normally no longer than 10 pages with additional material referenced on the website or in print upon request.
- Changed the meeting dates of the Executive of General Council for the Triennium 2012–2015 so the first meeting is October 26–29 rather than November 17–19, 2012.

- Approved a motion for the 41st General Council to direct the Executive of the General Council, no later than its first meeting of the triennium, to appoint a task group of five to seven individuals, selected through the nominations process and supported by staff to undertake a Comprehensive Review of How The United Church of Canada Lives Faithfully in God's World.
- Referred the proposal MEPS 33 Revised Effective Leadership and Healthy Pastoral Relationships to the Sub-Executive to finalize the wording of the proposals to be recommended to the 41st General Council 2012.

### **May 23, 2012, Sub-Executive of the General Council**

The Past Moderator constituted the meeting and with the approval of the procedural motions the Sub-Executive approved the minutes of March 5, 2012.

The Sub-Executive directed that the summary of the report on Effective Leadership and Healthy Pastoral Relationships and the report on Consultations regarding Effective Leadership and Healthy Pastoral Relationships be sent to the 41st General Council for information, and proposed that the 41st General Council 2012 direct the Executive of the General Council to develop and test simplified pastoral relations as well as oversight and discipline policies and authorize the Executive of the General Council to implement pastoral relations as well as oversight and discipline policy changes that do not require a remit and that are consistent with and responsive to the ongoing work of the Comprehensive Review of How The United Church of Canada Envisions and Lives Out Its Identity.

The Sub-Executive of the General Council received the interim report of the Permanent Committee on Candidacy Pathway and forwarded it to the 41st General Council for information.

The Sub-Executive of the General Council received the interim report of the Working Group on Diaconal Ministry and forwarded it to the 41st General Council for information.

The Sub-Executive approved the proposal from the Nominations Committee for the following appointments:

- Executive-appointed commissioners of the 41st General Council 2012
- Directors of the United Church of Canada Foundation (June 2015)

The Sub-Executive of the General Council approved the recommendations of the Nominations Committee of proposals to the 41st General Council 2012 to appoint members named by the Aboriginal Ministries Council to the Executive of General Council.

The Sub-Executive of General Council received for information appointments made by other courts or authorized bodies.

### **June 11, 2012, Sub-Executive of the General Council**

The Moderator constituted the meeting, and with the approval of the procedural motions the Sub-Executive approved the amended minutes of March 23, 2012.

The Sub-Executive of General Council approved the allocation of sale proceeds from the sale of the Griffith McConnell Residences in Montreal, Quebec.

The Sub-Executive of General Council approved the nomination of a Director to the United Church of Canada Foundation.

The Sub-Executive of General Council received the report of the Task Group on Intercultural Ministries entitled “Intercultural Ministries: Living into Transformation” and forwarded it with the proposal relating to it to the 41st General Council 2012 for decision.

**ACTIONS OF THE EXECUTIVE – SUMMARY REPORT**

**This is a summary of the actions of the 40th General Council, 2009, and is subject to revision. This is not the official record of proceedings.**

<b>Source</b>	<b>Title</b>	<b>General Council Action</b>	<b>Follow-up</b>	<b>Status</b>
ANW01	Protection of Agricultural Land and Local Food Security	Carried as amended	PCPMM implemented a broad consultation process & Food Policy Working Group on food issues. Policy paper is ready for presentation to Permanent Committee.	No Action Taken
ANW02	Continuing Support for WonderCafé and Print Ads	Carried as amended	Transition of Emerging Spirit learnings were shared. GCE/Sub-Executive approved \$152,000 from 2010 Emerging Initiative Budget to continue the WonderCafé and Emerging Spirit websites. Final Report of the Emerging Spirit Project was made May 2011.	COMPLETE
ANW03	Continuing Air Quality Standards & Health	Carried	As part of the ongoing work on climate change and energy, promoted campaigns for emissions reduction and increase of renewable energy.	Ongoing COMPLETE
ANW04	Department of Peace	unfinished business – Referred to GCE	GCE decided to take no action.	COMPLETE
ANW05	Training for Designated Lay Ministry with Specialization in Youth and Young Adult Ministry	Referred	Decision not to recognize Y2MT Program as fulfilling DLM education requirements was send on Nov. 12, 2010.	COMPLETE
ANW06	Energy and Climate	Carried	Letter was sent on November 12, 2009.	COMPLETE

ANW07	Extending the Emerging Spirit Program	Carried as amended	Transition of Emerging Spirit learnings took place. GCE/Sub-Executive approved \$152,000 for this work. The WonderCafé and Emerging Spirit websites were continued. Final Report to GCE in May 2011.	COMPLETE
ANW08	Financing the Ministry – Resources for the Church by the Church	Unfinished business – Referred to GCE	GCE received proposal for information, directed it to the General Secretary and took no action.	COMPLETE
ANW09	GLBTT National Consultation (Gay, Lesbian, Bisexual, Transgender, and Two-Spirited People)	Carried	Phase 1: reviewed recommendations from last consultation and hired consultant. Phase 2: June 2011 – training of the trainers. Phase 3: Regional Consultations took place from June-August 2011. Phase 4: Prepared report which was received by GCE in November 2011.	COMPLETE
ANW10	Pay Equity for Clergy Couples	Referred to GCE	The GCE accepted the PC MEPS32 Ministry Compensation Proposal in March 2012 which proposed no action on this issue.	No Action Taken COMPLETE
ANW11	Pension and Benefits	Unfinished business – Referred to GCE	GCE referred to PC-MEPS Staff prepared cost & impact assessment. A change was approved to allow for the increase in pensionable earning in these cases up to the increase in the minimum salary schedule.	COMPLETE

ANW12	Presbytery Staff	Carried	Staff developing proposed guidelines for PC MEPS to consider. CESs consulted in 2012.	Work to continue next triennium
ANW13	Retired Designated Lay Ministers – Licence to administer sacraments	Unfinished business – Referred to GCE	GCE approved Manual changes which came into effect with the 2010 Manual. Human Resources United amended applicable documentation.	COMPLETE
ANW14	Protecting Canadian Children and Our Environment	Carried	Related to the Moderator’s Plan (see M&O1) and the integrated focus on Poverty, Wealth & Ecological Justice, education and campaigns on climate change and environment have called for intergenerational well-being and protecting the Earth.	Ongoing COMPLETE
ANW15	Rejection of Torture	Carried as updated/amended		COMPLETE
ANW16	Reviewing a Pastoral Relationship	Referred to GCE	Effective Leadership Report and MEPS33 Proposal approved by GCE in March 2012 encompasses this work and MEPS33.	COMPLETE
ANW17	Caring for Creation by Greening United Church Properties	Carried as updated/amended	GCE approved The Moderator’s Plan for Participating in God’s Abundant Healing of Creation. Worship resources were prepared. Ongoing work under the work of the Moderator.	COMPELTE
ARCTIC 02	Campus Ministries	Carried	Workbook being developed. CGSE approved \$19,000 of funding from 2010 Emerging Initiatives Fund. Work will continue in the next triennium.	Work to continue next triennium

ARCTIC 03	Camping Ministry	Carried	Most of the proposal has been completed and is part of ongoing work. Staffing and funding is provided to Connections & to the National Camping Group. Ways are being found to share the work of Camps through Facebook & various other newsletters & a blog on Wondercafe. Outstanding is the funding for buildings. There is a small fund in the Foundation.	COMPLETE
ARCTIC 04	Employment Insurance	Unfinished business – Referred to GCE	GCE took no action.	No Action COMPLETE
ARCTIC 05	Empire	Carried	GCE March 2012 received the Covenanting for Life Report, PCPMM14 March 2012 and approved: <ol style="list-style-type: none"> <li>1. incorporating a summary into the accountability reports at GG41;</li> <li>2. establish a process to explore how UCC could develop new forms of justice-seeking transformational ministry;</li> <li>3. develop a process to live out recommendations approved by GC40 at GC41 &amp; future GCEs to ensure plenary opportunities for global and partner voices.</li> </ol>	COMPLETE

ARCTIC 06	The United Church of Canada Commitment to Inclusion	Carried	PCPMM16 – GCE March 2012 – Towards 2025 – Justice Seeking/ Justice Living Church Report was received and will be available to GC41 to inform its work and reflection on identity of UCC	COMPLETE
ATLANTIC 02	On Green Energy: The Way to Address Climate Change	Carried as updated/ amended	Letter sent Nov. 12/09	COMPLETE
ATLANTIC 03	Presumed Consent for Organ Donation – LON 4, TOR 6	Unfinished business – Referred to GCE	GCE took no action	No Action COMPLETE
ATLANTIC New 1	Repudiate some background info for proposals TOR 9, 10, & 13; reaffirm the policy “Paths to Peace in Israel & Palestine”	Carried		COMPLETE
ATLANTIC New 2	Receive Emerging Spirit Report & the KMA Report	Carried		COMPLETE
ATLANTIC New 3	Stand by the Moderator, GS, GC, GCE on work done in GC40	Carried		COMPLETE
BC01	Bella Bella Emergency Lighting	Carried	Letter sent Dec. 1, 2009	COMPLETE
BC03	Indian Taxation and The United Church of Canada Centralized Payroll System	Carried	The Executive took no action as study found no rights are jeopardized.	No Action COMPLETE
BC04	Change to United Church benefits to include a Health spending account	Unfinished business – Referred to GCE	PC MEPS invited staff to prepare cost and impact assessment. The report was presented to PC MEPS who decided to take no further action. GCE	No Further Action COMPLETE

BC05	Change to Manual 423b	Carried	GCE approved Manual changes which came into effect with the 2010 Manual.	COMPLETE
BQ01	Incorporation of Extra Measures Initiatives into the M&S Fund	Unfinished business – Referred to GCE	GCE took no action	No Action COMPLETE
BQ02	Differences in Court Practices	Unfinished business – Referred to GCE	GCE took no action	No Action COMPLETE
COM01	Location of the General Council Office	Carried	The Sub-Executive of the General Council approved Bloor Street United Church as the future location of the General Council Offices, subject to a mutually acceptable lease agreement being negotiated.	Ongoing into the next Triennium
GCE01	Number of Commissioners to GC	Carried as updated/ amended	GCE approved Manual changes which took effect with the 2010 Manual.	COMPLETE
GCE02	Revision of Basis of Union to include First Peoples of Canada	Carried	In May 2012, the GCE accepted the Report of the Task Group and have forwarded the proposal to GC 41 for action.	COMPLETE
GCE03	New United Church Crest	Carried	In May 2012, the GCE accepted the Report of the Task Group and have forwarded the proposal to GC 41 for action.	COMPLETE
GCE04	General Council Ministers	Carried	Took effect with 2010 Manual.	COMPLETE
GCE05	Statement on Ministry in The United Church of Canada	Carried as updated/ amended	GCE approved Manual changes which took affect with the 2010 Manual. Additional discussion was fostered for wider discussion. Theology Inter-Faith Inter-Church Committee took the lead and will be bringing a report directly to General Council for action.	To GC 41 for Action

GCE06	The Candidacy Pathway	Referred to GCE – PC MEPS	GCE referred to PC MEPS for further study & development, including an option of trial implementation in up to three Conferences. Group reported to PC MEPS in April 2010. Steering Group commenced work in June 2010. 3 Pilot Projects underway (Manitou, British Columbia and Bay of Quinte Conferences). Pilot will take five years to complete.	Ongoing into the next Triennium
GCE07	Covenanting to Live Faithfully in the Midst of Empire	Carried	PCPMM14 – Covenanting for Life Report approved by GCE in March 2012 to: <ol style="list-style-type: none"> <li>1. incorporate a summary into the GCE Accountability Report to GC41;</li> <li>2. establish a process to explore how the UCC could develop new forms of justice-seeking transformational ministry;</li> <li>3. develop a process to live out the recommendations approved by GC40;</li> <li>4. ensure the GC41 Planning Committee and future GCEs have plenary opportunities for global partner voices.</li> </ol>	COMPLETE

GCE08	Admissions Draft Policy Statement	Carried	GCE approved Manual changes which came into effect with the 2010 Manual. The Human Resources United amended documentation.	COMPLETE
GCE09	Pastoral Charge Supervisor	Carried	GCE approved Manual changes which came into effect with the 2010 Manual. The Human Resources United amended documentation.	COMPLETE
GCE10	Transfer and Settlement Review	Carried as updated/ amended	GCE approved issuance of Remit 3. The remit was sent to presbyteries Dec. 1/09, with voting forms due back April 30/10. The deadline was extended to June 15/2010. June 24 – Sub Executive declared approval. The Remit came into effect July 1, 2010 – pending final action of GC41. Incentives in place April 2011.	COMPLETE
GCE11	Delete from The Manual Section 29 (g)	Unfinished business – Referred to GCE	Sub-Executive approved February 2010 – Took effect with the 2010 Manual.	COMPLETE
GCE12	Interim Ministry	Carried as amended	GCE approved Manual changes which came into effect with the 2010 Manual. Human Resources Unit to amend documentation by time of publication of Manual.	COMPLETE
GCE13	Designated Lay Ministry and Congregational Designated Ministry	Carried	GCE approved Manual changes as amended which came into effect with the 2010 Manual. Human Resources Unit to developed documentation which was approved by GCE in April 2010.	COMPLETE

GCE14	Chief Archivist Membership on GCE	Referred	GCE approved policy and Manual changes which came into effect with the 2010 Manual.	COMPLETE
GCE15	Chairperson of the General Council Planning Committee	Carried	GCE approved Manual changes which came into effect with the 2010 Manual.	COMPLETE
GCE16	Revised Duties of Permanent Committees	Carried	Took effect with 2010 Manual.	COMPLETE
GCE17	A Vision for French Ministries in The United Church of Canada	Carried as amended	Funds identified – The Sub-Executive approved \$20,000 of funding from 2010 Emerging Initiatives Fund and the vision is being implemented.	COMPLETE
GCE18	Mandates of the Committees of the General Council	Carried	GCE approved Manual changes which came into effect with the 2010 Manual.	COMPLETE
GCE20	Re-examining our Governance Practices	Carried	Simplification Project to GCE November 2011 and March 2012 to approve principles and new wording. Proposed changes to The Manual will be before GC41.	COMPLETE
GCE21	Review of the Duties and Powers of the Executive of the General Council	Carried	GCE approved Manual changes which took effect with the 2010 Manual.	COMPLETE
GCE22	Aboriginal Ministries Council Representation on the Executive of the General Council	Carried	GCE approved Manual changes which came into effect with the 2010 Manual.	COMPLETE
GS01	Election of Lay Representatives to Presbytery	Carried as amended	Remit sent to presbyteries Sept. 4, 2009; voting form due Nov. 12, 2009; approved by at least two-thirds of presbyteries; revisions to take effect with 2010 Manual pending final action by GC41	COMPLETE

GS02	Appointed, Chosen, Elected, Selected	Carried as amended	Remit sent to presbyteries Sept. 4, 2009; voting form due Nov. 12, 2009; approved by at least two-thirds of presbyteries; revisions to take effect with 2010 Manual pending final action by GC41	COMPLETE
GS03	Appointed, Chosen, Elected, Selected	Carried as amended	Took effect with the 2010 Manual.	COMPLETE
GS04	Definition of Charge	Unfinished business – Referred to GCE	GCE approved Manual changes which took effect with the 2010 Manual.	COMPLETE
GS05	Meeting by Telephone Conference Calls, Email Chat Rooms, Webcam Simulcasts	Carried	Took effect with 2010 Manual.	COMPLETE
GS06	Voting by Telephone Poll, Email Poll	Carried as amended	Took effect with the 2010 Manual.	COMPLETE
GS07	Moving Expenses	Carried	Took effect with the 2010 Manual	COMPLETE
GS08	Notice of Meeting to Consider Joint Needs Assessment Committee Report	Carried	Took effect with the 2010 Manual.	COMPLETE
GS09	Notice of Meeting to Establish a Pastoral Relationship	Unfinished business – Referred to GCE	GCE approved policy and Manual changes took effect with the 2010 Manual.	COMPLETE
GS10	Two Preceding Sunday's Notice of Meeting	Unfinished business – Referred to GCE	GCE approved policy and Manual changes which took effect with the 2010 Manual.	COMPLETE
GS11	Accountability and Discipline of Committee Members	Carried	Took effect with the 2010 Manual.	COMPLETE
GS12	Mandatory Nature of Sexual Abuse Policy	Carried	Took effect with the 2010 Manual.	COMPLETE
GS13	Sexual Abuse Policy and Formal Hearings	Carried	Took effect with the 2010 Manual.	COMPLETE

GS14	Sexual Abuse Policy and Formal Hearings	Carried	Took effect with the 2010 Manual.	COMPLETE
GS15	Right of Appeal	Carried	Took effect with the 2010 Manual.	COMPLETE
GS16	Website Posting of Minutes, Window for Appeal	Carried	Took effect with the 2010 Manual.	COMPLETE
GS17	Hearing of Appeals from Rulings, to the Judicial Committee of GC	Carried	Took effect with the 2010 Manual.	COMPLETE
GS18	Extension of Right of Appeal	Carried as amended	Took effect with the 2010 Manual.	COMPLETE
GS19	Calling Meetings of PC; Resignations from Office within the PC	Carried	Took effect with the 2010 Manual.	COMPLETE
GS20	Notice of Meeting to Remove Office Holders	Carried	Took effect with the 2010 Manual.	COMPLETE
GS21	Recognized Designated Lay Minister as Chairperson	Carried	Took effect with the 2010 Manual.	COMPLETE
GS22	Recognized Designated Lay Minister and Board of Trustees	Carried	Took effect with the 2010 Manual.	COMPLETE
GS23	Mission Strategy and Choice of Organizational Model	Carried	Took effect with the 2010 Manual.	COMPLETE
GS24	Sessions and Committees of Stewards in Multiple-Point Pastoral Charges	Carried	Took effect with the 2010 Manual.	COMPLETE
GS25	Approval of the Annual Budget for the Pastoral Charge or Congregation	Carried as amended	Took effect with the 2010 Manual.	COMPLETE
GS26	Committee of Stewards and Stewardship Committee	Unfinished business – Referred to GCE	GCE approved policy and Manual changes which came into effect with the 2010 Manual.	COMPLETE

GS27	Committee of Stewards and Budget	Carried	Took effect with 2010 Manual.	COMPLETE
GS28	Calling of meetings of Official Board, Church Board, Church Council	Carried	Took effect with the 2010 Manual.	COMPLETE
GS29	Pastoral Charge Supervisor and Church Board and Church Council	Carried	Took effect with the 2010 Manual.	COMPLETE
GS30	Stewardship Committee	Carried	Took effect with the 2010 Manual.	COMPLETE
GS31	Boards of Trustees and Realigned Multiple-Point Pastoral Charges	Carried	Took effect with the 2010 Manual.	COMPLETE
GS32	Amalgamations and Surplus Property	Carried	Took effect with the 2010 Manual.	COMPLETE
GS33	Central Treasurer	Carried	Took effect with the 2010 Manual.	COMPLETE
GS34	Recommendation by Presbytery Pastoral Relations Committee	Unfinished business – Referred to GCE	GCE approved policy and Manual changes which took effect with the 2010 Manual. Human Resources Unit amended documentation	COMPLETE
GS35	Term of Office of Conference President	Carried	Took effect with the 2010 Manual.	COMPLETE
GS36	Duties of Conference Executive Secretary	Unfinished business – Referred to GCE	GCE approved Manual changes which took effect with the 2010 Manual.	COMPLETE
GS37	Election and Duties of Moderator	Carried as amended	Took effect with the 2010 Manual.	COMPLETE
GS38	Nominations for Moderator	Carried	Took effect with the 2010 Manual.	COMPLETE
GS39	Archives Management Agreement	Carried	Took effect with the 2010 Manual.	COMPLETE
GS40	Discretion with Transfer Committee	Carried	Took effect with the 2010 Manual. Human Resources Unit amended documentation.	COMPLETE

GS41	Candidate Age as a consideration for Admission to the Shorter Course	Carried	Took effect with the 2010 Manual. Human Resources Unit amended documentation.	COMPLETE
GS42	Adjourning and Closing a Meeting	Carried	Took effect with the 2010 Manual.	COMPLETE
GS43	Appendix IV Listing By-Law Sections dealing with the Pastoral Relationship	Carried	Took effect with the 2010 Manual.	COMPLETE
GS44	Retained on the role of Presbytery without Settlement or Appointment	Carried	Took effect with the 2010 Manual. Human Resources Unit amended documentation.	COMPLETE
GS45	Record of Proceedings	Carried	Took effect with the 2010 Manual.	COMPLETE
GS46	Treasurer of the Presbytery, Treasurer of the Conference	Unfinished business – Referred to GCE	GCE approved amended. Took effect with the 2010 Manual.	COMPLETE
GS47	Designated Lay Ministers – Presbytery Accountable Ministries	Carried as amended	Pending remit 5A approved in May 2011 and circulated with a deadline of December 1, 2011. To report to General Council 41.	COMPLETE
GS48	Remits authorized by GC39	Carried	Took effect with the 2010 Manual.	COMPLETE
HAM01	Housing Allowance Compensation for Clergy Couples	Unfinished business – Referred to GCE	GCE received proposal for information, forwarded information to Ministry Compensation Task Group, and took no action.	No Action COMPLETE
HAM02	A More Holistic United Church	Carried as amended	This work is ongoing. It has informed the work of the triennium. COMPLETE	Ongoing COMPLETE
HAM03	Membership requirement for Parish Nurses	Unfinished business – Referred to GCE	GCE referred to PC-MEPS for clarification & advice. Referred to DLM Implementation Team with report to spring 2010 meeting of PC-MEPS.	COMPLETE

HAM04	Affirming the Participation and Ministry of Transgender people within The United Church of Canada and Supporting Their Civil and Human Rights	Carried	PCPMM15 Policies Related to Gender Identity Report.	COMPLETE
HAM05	Future of Albright Gardens	Carried	Ongoing discussions with Albright Gardens management. Residents will be consulted on an ongoing basis as options emerge.	COMPLETE
LON01	Environmental Awareness	Carried	GCE approved <i>The Moderator's Plan for Participating in God's Abundant Healing of Creation</i>	COMPLETE
LON02	Youth and Young Adult Ministries	Carried	Youth and Young Adult Strategy Report Approved November 2011.	COMPLETE
LON04	Presumed Consent for Organ Donation	Unfinished business – Referred to GCE	GCE took no action	No Action COMPLETE
LON05	Emergency Issues for Employment Insurance	Unfinished business – Referred to GCE	GCE took no action	No Action COMPLETE
LON08	Clarification of Former Staff Associates Positions	Unfinished business – Referred to GCE	GCE referred to PC-MEPS for advice and recommended action. Referred to DLM Implementation Team with report to spring 2010 meeting of PC-MEPS.	COMPLETE
LON10	The Abolition of Nuclear Weapons	Carried	Letter sent Nov. 9/09	COMPLETE
M&O01	The United Church of Canada and Global Warming – The Unavoidable Challenge	Carried	GCE approved The Moderator's Plan for Participating in God's Abundant Healing of Creation	COMPLETE

M&O04	Review of Joint Needs Assessment Process	Carried as amended	Referred to PC-MEPS and Relations Task Group. Directional recommendations to GCE March 2011. See MEPS33 Revised Effective Leadership & Healthy Pastoral Relationships.	COMPLETE
M&O05	Review of Requirements for a Discernment Committee process in relation to an Individual's call to Ministry	Carried	Referred to the Candidacy Pathways Steering Group. See Candidacy Pathways Report	COMPLETE
M&O07	Implementation of Measures towards Peace in the Middle East	Carried as amended	CGE Sub-Executive approved \$10,000 of funding from 2010 Emerging Initiatives Fund. Letter was sent Nov. 2, 2009 to inform the Prime Minister and Minister of Foreign Affairs of United Church's position.	COMPLETE
M&O10	Denominational Decision Making Principles	Carried	Ongoing Guiding Principles.	COMPLETE
M&O11	Maintaining our Justice and Global Commitments	Carried as amended	Will shape decisions made by Executive and be part of our ongoing work.	ONGOING WORK
M&O12	"No" to Canada-Colombia Free Trade Agreement	Carried as amended	Letter has been sent March 23, 2009	COMPLETE
M&O13	Mission and Service Fund	Unfinished business – Referred to GCE	GCE referred to GS to be included in comprehensive stewardship programs. January 2011 appointed new director of Philanthropy.	COMPLETE

M&O15	Future Location of General Council Office	See COM 1	This proposal was referred with MNWO03 and all other suggestion to the General Secretary for consideration which informed the Work of the Task Group on the General Council Office Relocation.	COMPLETE
M&O16	Return Omar Khadr to Canada	Carried	Letter sent Nov. 9, 2009	COMPLETE
MAR01	General Council Support for Sponsorship Programs	Carried as amended	CGE Sub-Executive approved \$50,000 + \$10,000 of funding from 2010 Emerging Initiatives Fund Refugee Sponsorship Agreement Renewed. Fulltime staff support in place.	COMPLETE
MAR03	United Church recognition of Diaconal Ministry	Carried as amended	Working Group began to work May 2011. Interim Report to GC41	Ongoing into the next Triennium
MAR05	Group Insurance Benefits extended to surviving spouse and dependent children	Carried	GCE approved Manual changes which took effect with the 2010 Manual. Benefits extended in January 2011	COMPLETE
MAR06	Celebrate "Season of Creation"	Carried as amended	Church calendar group alerted to include new season for 2011 calendar; talking with other churches/organizations re: sharing resources; promoting the season in <i>Gathering</i> . Church calendar for 2011 to name Creation Time, Lent devotional offered creation as 1 of 3 foci; 5 complete worship services posted on web.	COMPLETE

MAR09	Continuing Role of Commissioners to General Council	Carried	Communications plan implemented to keep Commissioners involved in continuing work. Agendas and reports made available to Commissioners in advance of Executive Meetings; highlights and minutes distributed after meetings. Contact form created on United Church website to enable Commissioners to contact Executive Members. Commissioners were invited to participate in triennium planning process and kept apprised of other key decisions. “More than You” messages have been sent to Commissions so far this triennium.	Ongoing COMPLETE
MAR11	Children in Care Sunday	Carried as amended	Worship resources made available on <a href="http://www.united-church.ca">www.united-church.ca</a>	COMPLETE
MAR14	Diaconal Minister to be named as member at large to Education and Students committees	Carried as amended	GCE approved Manual change as amended which took effect with the 2010 Manual. Human Resources Unit amended documentation	COMPLETE
MAR15	Clarify aspects of the Grandfathering of Staff Associates	Referred	Referred to ongoing work PC-MEPS and to the Designated Lay Ministry Implementation Team. Incorporated into the Handbook.	COMPLETE
MAR16	Clarify Discernment for Designated Lay Ministry	Carried	Referred to ongoing work PC-MEPS. In the new Designated Lay Ministry Handbook.	COMPLETE

MAR17	Clarify Prerequisites for Designated Lay Ministry	Carried as amended	Referred to ongoing work PC-MEPS and to the Designated Lay Ministry Implementation Team.	COMPLETE
MAR19	Expansion of The United Church of Canada Pension Fund Social Criteria	Carried as amended	Pension Board sought legal opinion re: fiduciary responsibilities & confirmed its continued relevance; is developing comprehensive responsible investment policy; reviewed terms of reference, statement of beliefs and guiding principles & statement of investment policies & procedures in light of responsible investment principles; has become an “affiliate” of Share, a shareholder association to monitor and engage Goldcorp; is initiating a search for a proxy voting service provider; Take no further Action.	COMPLETE
MNWO01	Expansion of Current Interpretation of Manual Section 347 – Sacrament Elders	Referred	Opinion #09-006-0 published and says existing wording is broad enough.	COMPLETE
MNWO03	Relocation of the General Council Office and Archives to Winnipeg	See COM 1		COMPLETE
MTU01	Conference Meeting Schedule	Unfinished business – Referred to GCE	GCE referred to the Permanent Committee on Governance.	COMPLETE
MTU02	Recognition of First Nations Traditional Territory		Many courts of the church have started to utilize the practice of naming the traditional territory upon which their building stands or meeting is being.	COMPLETE

New 01	Solidarity with KAIROS	Carried	Letter sent Aug. 17/09	COMPLETE
New 02	Youth and Young Adults	Referred	GCE took no action	COMPLETE
New 03	Statement on Ministry	Referred	GCE referred to Theology and Inter Church and Inter Faith Committee. Report to be presented to GC41.	COMPLETE
New 04	General Council Agenda	Referred to GCE	GCE referred to PC-GA G&A 11 having been assures that the agenda for the 41st General Council 2012 will provide sufficient time to deal with the business before it in a faithful and responsible manner (without separating business from worship and discernment as the original proposal might imply), the Executive of General Council take no further action	COMPLETE
New 06	Captioning on All Programming Produced By/For The United Church of Canada	Referred to GCE	It is now standard production procedure to add closed or open captions to video resources, except in rare circumstances, but we cannot attach captioning to programs we don't produce or have a significant dollar interest in without the express permission of the producers.	COMPLETE
New 07	Gun Violence	Referred to GCE	GCE received the Report entitled "Gun Violence": Affirmed integrative approach to justice advocacy and take no further action on GCE15.	COMPLETE
New 08	Authenticity to our Commitment to Justice in worship	Referred to GCE	GCE took no action.	No Action Taken COMPLETE

New 09	2010 Olympics	Referred to GCE	GCE took no action. Approved alternative proposal GCE45 (Nov. 2009 GCE)	No Action Taken COMPLETE
New 10	Youth Forum Vote	Referred to GCE	GCE took no action	No Action Taken COMPLETE
New 11	Affirm Listening Team Priorities	Carried		COMPLETE
PACIFIC 01	Presbytery Involvement of Congregational Designated Ministry (LON09, MAR12, MNWO04)	Took no action		No Action Taken COMPLETE
SK02	Concerning the Development of Wind and other Renewable Energy	Carried as amended	Letter sent Nov. 12, 2009	COMPLETE
SK03	Energy Subsidies	Carried as amended	Letter sent Nov. 12, 2009	COMPLETE
SK04	Duty to Consult and Accommodate	Unfinished business – Referred to GCE	GCE approved as amended	COMPLETE
SK05	Concerning Bio-fuel Industry and Bio-fuel regulations	Carried	Letter sent Dec. 2, 2009	COMPLETE
SK06	The Twenty Articles of Faith	Alternative proposal carried	February 2010 – Study Material Circulated; Responses due by May 15, 2012. Remits Issued for action at GC41	To GC 41 for Action
SK08	Review of Administration of the Pension and Benefits program and their dealings with people both lay and ordered within The United Church of Canada	Referred item 1 to GS Took no action on item 2	Referred to ongoing work PC-MEPS. Review completed. Hewitt chosen to start in 2011.	COMPLETE
TOR01	Canada's Official Development Assistance	Carried	Letter sent to Government. Included in election materials.	Ongoing work

TOR02	Millennium Development Goals	Unfinished business – Referred – GCE	GCE approved as amended. Moderator took part in Faith Leaders Meeting prior to the G8.	COMPLETE
TOR03	Ten Year Moratorium on developing Dump Site 41	Unfinished business – Referred to GCE	GCE approved as amended. The county has removed the plan and an Act has been passed that this this land cannot be used as a dumpsite.	COMPLETE
TOR04	Permission to conduct votes by email or through other online processes as technology permits	Took no action	GS wrote Conference Executive Secretaries/Leading Elders & Presidents of Conference – April 10, 2010	COMPLETE
TOR05	Emergency Issues for Employment Insurance	Unfinished business – Referred to GCE	GCE took no action	No Action Taken COMPLETE
TOR06	Presumed Consent for Organ Donation	Unfinished business – Referred to GCE	GCE took no action	No Action Taken COMPLETE
TOR12	Worship as a Primary Function of the Church	Carried as amended		COMPLETE
TOR14	Reconsideration of Quorum for Presbytery	Carried	GCE approved Manual changes which came into effect with the 2010 Manual.	COMPLETE
TOR15 PMM4	The Peace Policy of the United Church	Unfinished business – Referred to GCE	GCSE took no action and referred back to GCE	No Action Taken COMPLETE

**Proposals reported above do not include proposals of the 40<sup>th</sup> General Council 2009 that were defeated or in which “Take no action” was decided by GC40.**

**This is a summary report. The full report is available by email request to Karen Smart at [ksmart@united.church.ca](mailto:ksmart@united.church.ca)**

## ACCOUNTABILITY REPORT OF THE GENERAL SECRETARY

Dear Brothers and Sisters in Christ;  
*From this time forward I make you hear new things,  
hidden things that you have not known. Isaiah 48:6*

The ancient text of Isaiah is filled with references to new things which are in store for the people. The power of the prophet lies in the message that those new things are not just for that ancient time, but they speak of renewal in every time.

These are changing times in the Church, and challenging times to be in church leadership. Sometimes I feel the weight of those challenges as a burden, but most of the time I feel the energy of being called to new places. It is my privilege to serve The United Church of Canada at this time in our history.

*Nous sommes dans un temps de changement dans l'Église, un temps qui présente beaucoup de défis pour le leadership de l'église. Quelquefois je sens le poids de ces défis comme un fardeau, mais la plupart du temps ces nouveaux défis me donnent de l'énergie. C'est mon privilège de servir l'Église Unie du Canada en ce temps dans notre histoire.*

As I write to you, I am conscious of the reductions made at the General Council Office in this triennium, part of the losses experienced in many parts of the church, and I'm aware that more difficult changes lie ahead. Knowing these things, I write in the spirit of hope. I hold deep within my faith the conviction that God is with us in all times, that God sees the world in ways that we cannot. God loves us and blesses us and offers what we need in all times.

My reports to each of the Executive meetings of the triennium are posted online and are linked to the materials for this General Council, so I will not try to repeat in this report the detail of all the things addressed there.<sup>1</sup>

After the last two General Councils, the Executive has had to consider and approve significant budgetary cuts and the programmatic reductions that went along with them. In this triennium, the decisions were made after an extensive consultation process that made use of broad web based invitations for comments from across the church, as well as the traditional lines of communications through the courts of the church.

It will be important to use the communications tools of our times with increasing dexterity. Like the rest of society, our church is finding that webinars, social media, web-based research and information exchange, and ebooks give us more ways of connecting with more people. I'm aware that there are those without access to all this technology, and we still communicate with

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<sup>1</sup> These are the links to the General Secretary's Accountability Reports to the meetings of the 40th General Council Executive:  
[http://gc40.united-church.ca/files/gce\\_0911\\_gensec\\_report.pdf](http://gc40.united-church.ca/files/gce_0911_gensec_report.pdf) [[www.united-church.ca/general-council/gc40](http://www.united-church.ca/general-council/gc40)]  
[http://gc40.united-church.ca/files/gce\\_1005\\_gensec\\_report.pdf](http://gc40.united-church.ca/files/gce_1005_gensec_report.pdf)  
[http://gc40.united-church.ca/files/gce\\_1011\\_gensec\\_report.pdf](http://gc40.united-church.ca/files/gce_1011_gensec_report.pdf)  
[http://gc40.united-church.ca/files/gce\\_1105\\_gensec\\_report.pdf](http://gc40.united-church.ca/files/gce_1105_gensec_report.pdf)  
[http://gc40.united-church.ca/files/gce\\_1111\\_gensec\\_report.pdf](http://gc40.united-church.ca/files/gce_1111_gensec_report.pdf)  
[http://gc40.united-church.ca/files/gce\\_1203\\_gensec\\_report.pdf](http://gc40.united-church.ca/files/gce_1203_gensec_report.pdf)

them in the traditional ways. This kind of thing doesn't change all at once! This General Council meeting is a good example: for the first time, Commissioners have a choice of downloading all their materials from the Internet, receiving them on a memory stick that plugs into their computer, or getting everything on paper.

Sometimes I wonder, "If a church had a choice between mission and process, which would it pick?" The answer seems obvious, but in fact, we in the United Church seem to have chosen process. The good news is that we have done that by default, unintentionally, and we have the opportunity to change. Once we are truly able to open ourselves to the reality that we are in the midst of change, we can begin to make choices which will free us from things that are constricting our community, and open us up to the joy of living our faith more fully.

Unlikely as it seems to get excited about the *Manual*, the Simplification project is one of the things I'm most excited about at the General Council. Of course, that work isn't primarily about the *Manual*. At its core, it's about taking a more flexible approach to our processes, in order to allow all of us in the United Church to spend more energy on developing and living out our faith.

The State of the Church report outlines with clarity the circumstances of the United Church today. The changes in our world aren't just about church: they are about almost everything in society. Churches either connect with the people of their times, or they become museums. Understanding this can free us to share our faith in new ways, as churches have many times through the history of Christianity.

Speaking of new ways, have you heard about the work that Edge is doing? When this consultancy group was established under the leadership of Rob Dalgleish, they were given a mandate to facilitate change according to needs identified by the congregations and developing ministries they work with. The model draws on the strengths of church leaders from across the country. With the ability to work outside the "bureaucracy" of the church, Edge provides an example of an alternate model designed to be responsive to the needs of those being served.

Or have you heard about the energy and hope that is present in events like Rendez-vous or More Franchises? These and other events reveal an emerging and renewed sense of movement in the church. New life in God's Spirit is possible and is happening.

One of the ways that we build on our strengths is by being the church home for an increasingly diverse population of Canadians. Just as previous generations of immigrants to Canada found community in their congregations, so new populations of immigrants seek church communities where they can feel at home in a new place. At the same time, the need for new French ministries and more bilingual ministries is being expressed in Quebec and elsewhere in Canada. Existing congregations are experiencing the change that comes from opening themselves to inclusion of new communities.

The commitment to intercultural ministries that was made by the 39<sup>th</sup> General Council is not just a new way of saying "ethnic ministries" but represents a way for all in the United Church to be transformed by the gifts and cultures of one another. This is a commitment that we will continue to live into over the long term.

There are two outstanding pieces of work from the 40<sup>th</sup> General Council that require more in-depth policy development: the consultation with the GLBTT community and the Campus Chaplains review. Preliminary reports are available for information, and the Program Committee will be bringing policy development to the Executive this triennium. Appropriate recommendations that do not require policy will be initiated by staff as part of the operations of the program life of the church.

This will be the first General Council since the Aboriginal Ministries Council was created. Something that was a dream when we met three years ago has become a reality. This has been an important time of coming together for people from different Aboriginal cultures and different parts of the country. I think that the work that they have begun will have an increasing impact on the United Church as a whole.

Another significant change in this triennium saw the role of the Residential Schools Steering Committee broadened, with the Committee being renamed the Indigenous Justice and Residential Schools Committee. This reflects the awareness that residential schools were part of a larger body of issues related to colonialism.

I was blessed to accompany the Task Group on the Basis of Union and Crest that was appointed at the direction of the last General Council. This group was mandated to recommend ways to recognize more fully the role of First Nations in the United Church from its inception, and I found it inspiring that from their very first meeting, they were determined that Aboriginal members of the church should not be lifted up at the expense of any other group.

The 40<sup>th</sup> General Council directed me to study the issues related to Israel and Palestine and report to you at the 41<sup>st</sup> General Council. The report which I am offering to you at this General Council is not my report, but the report of a working group appointed by the Executive. I was privileged to walk with this working group through consultations with a comprehensive list of individuals and interested groups both in Canada and in Israel and in Palestine, and through many passionate discussions. This was not an easy report to produce. The animosities in this part of the world are deep and longstanding. My own perspective is that both Israelis and Palestinians have good reasons for fear and hatred of one another, in ways that are hard for me as a Canadian to fully comprehend. The stories that we heard were so difficult, and, as Christians, we can't help but want to help. I can assure you that the report of the Working Group represents a thorough and faithful study of this complex situation.

The intensity of the discussion about where the General Council Office should be located after the lease for our current premises expires caught me off guard. As a staff member, I was touched to see the visions offered for transformation of the General Council Office by placing it in a new location. I don't think I will ever forget the day we spent in video conference with proponents of the different locations as they explained what they had to offer, and what it would mean to their communities. In the end, there was no choice but to leave several roads not taken, but the unanimous decision of the Executive has led us to partnership with Bloor Street United in Toronto in their redevelopment project. This move will take some time to complete—beyond the coming triennium—but the end result will offer integration with the life of a congregation, a more “church like setting,” in a visible location in a busy part of downtown Toronto.

One of my responsibilities at General Council is to report formally on the results of the remit on doctrine. I have already shared the news (by a posting on the website) that the majority of congregations and presbyteries of the church have voted to approve adding each of three statements of faith, the 1940 Statement of Faith, the New Creed, and A Song of Faith, to the existing Twenty Articles that were framed at the United Church's formation in 1925. What I found most heartwarming were the messages that came with some of the remit responses, messages that spoke of gratitude for the opportunity to engage in deep discussion about faith questions.

Significant progress has been made since the last General Council in clarifying the role of the United Church Foundation and strengthening its connection to the United Church. Everyone on the Foundation Board has been part of this important work, but as Fred Braman finishes his term as chair of that Board, I want to note particularly the contributions that he has made. One of the practical pieces that is improving visibility of both the Foundation's work, and of many of the grants given by through the General Council Office, is the Joint Grants Committee, which was established with elected membership from both the Foundation Board and the General Council Executive.

Under the leadership of David Armour, who serves both as Director of Philanthropy in the General Council Office, and President of the United Church Foundation, our stewardship emphasis is on supporting the efforts of all parts of the United Church, from congregational to the Mission and Service Fund. Longer term funding (or "future funds") can be well handled by the Foundation, which has newly created Funds for Mission and Service Endowment, New Ministries, and the Environment, as well as previously established funds, and a range of donor directed funds and congregational investments.

These are challenging times to raise money for the work of the church. We have begun to see decline in the annual givings to the Mission and Service Fund, as we lose a generation of dedicated givers. Legacy gifts to the Foundation, whether from individuals or from congregations selling properties, will be important to support the life of new forms of ministry as the United Church meets the spiritual needs of a new generation.

One of the proposals you will have before you in August is the recommendation from the Executive for the establishment of a Task Group to conduct a Comprehensive Review of all aspects of The United Church of Canada. This seems to be the time to "put everything on the table." The financial trends tell us that we will be able to more or less hold the line on the budget for another year, but there will be a need to make significant reductions in 2014. Having worked with staff colleagues and the Executive to make difficult decisions about staff cuts, and reductions to theological schools, global grants and Mission Support Grants in 2010, I think that what lies ahead will need to reflect a larger systemic approach. Certainly grants to Conferences, which were largely protected last time, will be affected in the next round, but more fundamentally, this will be a time for us to name the things that really matter to us as a church.

In a time when many things were being reduced, it has not been easy to live up to the commitments for investing in the youth of our church. At the same time, I continue to believe that developing the next generation of leaders for the United Church is the single most important thing we can do. This isn't just about attracting new people to leadership, but will also require

being open to the new ways of leadership that they will bring, and the transformation that this will offer to all of us.

During this triennium, the General Council Executive named identity and connection as the primary role of the General Council Office. The full meaning of this is becoming apparent in this General Council meeting, where we will have fewer proposals as the “business” before us, and more people than ever before as nominees for the position of Moderator. The range of visions that they offer the church are in themselves reflections on our identity. It touches me deeply to think of each of them in their circles within the church, discussing dreams for our ministry, and praying for guidance in their leadership.

Writing this report has given me cause to remember how fortunate I am. From my vantage point in the United Church, I am acutely aware of the losses we are experiencing in so many places—but I also get to see that there are exciting new things that are arising. I liked the theme for the Annual General Meeting of the Conference of Manitoba and Northwestern Ontario Conference which I attended recently. It was centred on the passage from 1 Peter, “*Always be ready to make your defence to anyone who demands from you an accounting of the hope within you.*”

I’ve come to think that maybe all of us in the church have a vocation of hope, a vocation to share with the world that hope that comes through lives grounded in faith.

My reports to each meeting of the General Council Executive are online through the United Church website and available for all to read, so this report is an overview, and in many ways a personal commentary about the work that I have done on your behalf over the past three years. Before I conclude, I must note, with thanks:

- The friendship and leadership of Moderator Mardi Tindal, who has called me and all of us in the United Church to care for soul, community, and creation
- the amazing, dedicated, talented, and faithful colleagues at the General Council Office and in the staff of Conferences, who contribute so much to the life of the United Church
- the elected members of the Executive and all of the committees and task groups of the General Council, who offer their time and efforts in such impressive ways; and
- all the members of my supervisory committee, who are a sounding board for me, offering guidance and encouragement, and in particular, Louise Rogers, who is finishing her term as chair of the General Secretary’s Supervision Committee. We have been through a lot together!

I appreciate deeply the contributions of all, and, as we say in our creed: We are not alone. We live in God’s world, who has created and is creating....

I look forward to continuing to journey with you as we discover what it is that God is creating in us and through us.

Nora Sanders  
General Secretary, General Council

**THE UNITED CHURCH OF CANADA  
REPORT OF THE NOMINATIONS COMMITTEE****Origin: The 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 30 committees and a varying number of task groups as well as representative of The United Church of Canada to partnering organizations.

During the 2009-2012 triennium, the Nominations Committee considered over 600 expressions of interest or nominations and made 322 recommendations for appointment and reappointment. While not everyone was appointed for the first role for which they were nominated or expressed interest, during the three years approximately 70% of nominees were matched to an appointment.

The Nominations Committee is committed to honouring the gifts of members throughout the church and bringing diverse voices, gifts, and experiences to the service and leadership of the committees and task groups of the General Council and its Executive.

Throughout all of its work, the Nominations Committee strives to reflect the priorities and commitments of the General Council and its Executive, including the church's commitments to becoming an intercultural church, embracing the leadership of youth and young adult members, and focusing its work on connexionality.

The Nominations Committee is inspired by Paul's words to the Romans 12:4-6 "For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us." We seek 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)

**Recommendations for appointment and reappointment to the committees of the General Council:**

Audit Committee (42nd General Council, August 2015)

- Janet Stockton – Lay, Toronto, *3rd term, Chairperson*
- Lindsay Mohn – Lay, Saskatchewan
- Mark Paetkau – Lay, British Columbia
- Hugh Johnson – Lay, Alberta and Northwest, *2nd term*

Theology and Inter-Church Inter-Faith Committee (42nd General Council, August 2015)

- Bill Steadman – Ordained, Hamilton, *Chairperson*
- Darlene Brewer – Lay, Maritime
- Teresa Burnett-Cole – Ordained, Toronto
- Daniel Hayward – Ordained, Montreal & Ottawa
- Adam Kilner – Ordained, Alberta and Northwest
- Martha Martin – Diaconal, Maritime
- Mathias Ross – Ordained, Saskatchewan
- Earle Sharam – Lay, Alberta and Northwest
- Aruna Alexander – Ordained, Bay of Quinte, *2nd term*
- Jordan Cantwell – Ordained, Saskatchewan, *2nd term*
- Jill Curd – Lay, Alberta and Northwest, *2nd term*
- Loraine MacKenzie Shepherd – Ordained, Manitoba & Northwestern Ontario, *2nd term*

Archives and History Committee (42nd General Council 2015)

- Bob Stevenson – Lay, Hamilton, *Chairperson, 2nd term*
- Jean Barman – Lay, *Academic Community, 2nd term*

*For information: the following members have been appointed by their Conferences*

- Linda White – Lay, Newfoundland and Labrador
- *vacant* – Maritime
- Joan Benoit – Lay, Montreal and Ottawa
- Karen McLean – Lay, Bay of Quinte
- Mary Gooley – Lay, Toronto
- Michael Brooks – Ordained, Hamilton
- Edward Avey – Lay, London
- Diane Trollope – Diaconal, Manitou
- Earl Gould – Ordained, Manitoba and Northwestern Ontario
- John Haas – Ordained, Saskatchewan
- Sheila Johnston – Lay, Alberta and Northwest
- Gerald Hobbs – Ordained, British Columbia
- *vacant* – All Native Circle

Judicial Committee, *as recommended by Conferences*

- Laurie E. Joe – Lay Montreal and Ottawa, Lay (2021)
- Ken Fraser – Lay, London (2021)

- Lorraine Harkness – Ordained, Saskatchewan (2021)
- Stan Lanyon – Lay, British Columbia (2021)
- Marilee Iverson – Lay, Saskatchewan (2018)
- Charlene Orr – Lay, Saskatchewan (2018)

*For information. The following members were appointed by previous General Councils:*

- Florence Sanna – Ordained, Newfoundland and Labrador (2018)
- Steven Longmoore – Ordained, Maritime (2018)
- Maggie Coffin-Prowse – Lay, Maritime (2015)
- Susan MacAlpine-Gillis – Ordained, Maritime (2018)
- Kerri Seward – Lay, Maritime (2018)
- Helen Barkley – Lay, Montreal and Ottawa (2015)
- Gail Christy – Ordained, Montreal and Ottawa (2018)
- Paul Macklin – Lay, Bay of Quinte (2018)
- Paul Reed – Ordained, Bay of Quinte (2018)
- Gary Magarrell – Ordained, Bay of Quinte (2018)
- Bob Little – Lay, Bay of Quinte (2018)
- Penny Keel – Lay, Toronto (2018)
- William Bruce – Ordained, Toronto (2018)
- Ellen Mole – Lay, Toronto (2018)
- John H. Brown – Ordained, Toronto (2018)
- Margaret Bain – Ordained, Hamilton (2015), *Chairperson*
- Deborah Deavu – Diaconal, Hamilton (2015)
- Brad Morrison – Ordained, London (2018)
- Scott Campbell – Lay, London (2015)
- Bob Gibson – Ordained, London (2018)
- Charles Huband – Lay, Manitoba and Northwestern Ontario (2015)
- Glenna Beauchamp – Ordained, Manitoba and Northwestern Ontario (2015)
- Jeff Cook – Ordained, Manitoba and Northwestern Ontario (2015)
- Kirk Windsor – Lay, Manitoba and Northwestern Ontario (2015)
- Margaret McKechney – Ordained, Saskatchewan (2018)
- James H. Hillson – Ordained, Alberta and Northwest (2018)
- Nancy Steeves – Ordained, Alberta and Northwest (2018)
- Rhonda Clarke-Gauthier – Lay, Alberta and Northwest (2018)
- Ben McKay – Lay, Alberta and Northwest (2018)
- Jon Jessiman – Ordained, British Columbia (2018)
- Ruth Wright – Ordained, British Columbia (2018)
- Kathleen McCallum – Ordained, Manitou (2018)
- Robert Wright – Ordained, All Native Circle (2018)
- Betty Lou Skogen – Ordained, All Native Circle (2018)
- Donald Little – Lay, All Native Circle (2018)
- Cynthia Grandejambe – Lay, All Native Circle (2018)

Executive of the Judicial Committee, *as recommended by Conferences*

- Margaret Bain – Ordained, Hamilton, *Chairperson*
- Steven Longmoore – Ordained, Maritime

- Helen Barkley – Lay, Montreal and Ottawa
- Paul Macklin – Lay, Bay of Quinte
- Penny Keel – Lay, Toronto
- Brad Morrison – Ordained, London
- Charles Huband – Lay, Manitoba and Northwestern Ontario
- Margaret McKechny – Ordained, Saskatchewan
- James H. Hillson – Ordained, Alberta and Northwest
- Jon Jessiman – Ordained, British Columbia

**Members who have completed their terms of appointment on the Executive or committees of the General Council:**

Audit Committee

- Bruce Richards – Lay, Saskatchewan, *Chairperson*
- Osei Baah-Acheamphour – Lay, Toronto
- Jack Page – Lay, Manitou
- Ken Robinson – Designated Lay Minister, Saskatchewan

Archives and History Committee

- Judith Campbell – Lay, Montreal and Ottawa
- Donna Krucik – Diaconal, Alberta and Northwest
- Donna Runnalls – Lay, British Columbia
- Maureen Scott-Kabwe – Designated Lay Minister, All Native Circle
- Phyllis Stopps – Lay, Maritime

Theology and Inter-Church Inter-Faith Committee

- Arlyce J. Schiebout – Ordained, Montreal and Ottawa, *Chairperson*
- James T. Christie – Ordained, Manitoba and Northwestern Ontario
- Denise Davis-Taylor – Diaconal, Alberta and Northwest
- Éloi Gunn – Ordained, London
- Melody McKellar – Diaconal, All Native Circle Conference
- Barry K. Morris – Ordained, British Columbia
- Angelika Piche – Ordained, Montreal and Ottawa
- Tracy Joan Trothen – Ordained, Bay of Quinte

Judicial Committee

- J. Derek Green – Lay, Newfoundland and Labrador, *Executive*
- Patricia Ritchie – Ordained, Newfoundland and Labrador
- Ian Gordon – Lay, Hamilton
- Murray Lapp – Lay, Hamilton
- Laura C. Sundberg – Ordained, Saskatchewan
- Gary Gaudin – Ordained, British Columbia, *Executive*

Executive of the 40th General Council

- Mardi Tindal – Lay, Hamilton, *Moderator*
- David Giuliano – Ordained, Manitoba and Northwestern Ontario, *Past Moderator*

- Shirley Cleave – Lay, Maritime, *Conference Representative*
- Brian Cornelius – Ordained, Montreal and Ottawa, *Conference Representative*
- Bruce Hutchinson – Lay, Bay of Quinte, *Conference Representative*
- Barbara White – Ordained, Toronto, *Conference Representative*
- D. Lewis Coffman – Lay, Hamilton, *Conference Representative*
- Sharon Willis-Whitwell – Ordained, London, *Conference Representative*
- Cindy Desilets – Ordained, Manitou, *Conference Representative*
- Betty Kelly – Lay, Manitoba and Northwestern Ontario, *Conference Representative*
- Linsell Hurd – Ordained, Saskatchewan, *Conference Representative*
- Louise Rogers – Lay, Alberta and Northwest, *Conference Representative*
- Heather Burton – Ordained, British Columbia, *Conference Representative*
- Allan Sinclair – Ordained, All Native Circle, *Conference Representative*
- Sheryl Johnson – Lay, Manitoba and Northwestern Ontario, *Member at Large*
- Mary E. Royal – Ordained, Bay of Quinte, *Member at Large*
- Emmanuel Kwadwo Ofori – Ordained, Montreal and Ottawa, *Ethnic Ministries*
- Amber Ing – Lay, Hamilton, *Ethnic Ministries*
- Bernice Saulteaux – Ordained, All Native Circle, *Aboriginal Ministries Circle*
- Lorna Pawis – Lay, All Native Circle, *Aboriginal Ministries Circle*
- Donald Hunter – Lay, Toronto, *Chairperson, Finance*
- Christine Williams – Designated Lay Minister, Montreal and Ottawa, *Chairperson Programs for Mission and Minister*
- Paul Stott – Lay, Toronto, *Chairperson, Governance and Agenda*
- Stéphane Vermette – Ordained, Montreal and Ottawa, *Chairperson General Council Planning*
- Arlyce J. Schiebout – Ordained, Montreal and Ottawa, *Chairperson Theology and Inter-Church Inter-Faith*
- Charles Ocampo – *Corresponding Member: Global Partner*
- Betty Turcott – Lay, Bay of Quinte, *Corresponding Member: United Church Women*

#### 40th General Council Planning Committee

- Mardi Tindal – Lay, Hamilton, *Moderator*
- Stéphane Vermette – Ordained, Montreal and Ottawa, *Chairperson*
- Linda Ervin – Diaconal Minister, Alberta and Northwest
- Leanne Douglas – Lay, Manitoba and Northwestern Ontario
- Martha Pedoniquotte – Lay, Hamilton
- Paul Reed – Ordained, Bay of Quinte, *Business Coordinator (until June 2012)*
- Paul Stott – Lay, Toronto, *Business Coordinator (after June 2012)*
- Barbara Reynolds – Lay, Montreal and Ottawa, *Local Arrangements Co-Chairperson*
- David Stafford – Lay, Montreal and Ottawa, *Local Arrangements Co-Chairperson*
- Arlyce Schiebout – Ordained, Montreal and Ottawa, *Theology and Inter-Church Inter-Faith Chairperson*

Faithfully Submitted,  
Bruce Hutchinson, Chairperson, Nominations Committee

Nominations Committee members:

- Florence Sanna, *Newfoundland and Labrador*
- J. Ivan Gregan, *Maritime*
- Charlotte Griffith, *Montreal and Ottawa*
- Bruce Hutchinson, *Bay of Quinte*
- Lynella Reid-James, *Toronto*
- Thom Davies, *Hamilton*
- Sharon Willis-Whitwell, *London*
- Cindy Desilets, *Manitou*
- Betty Kelly, *Manitoba and Northwestern Ontario*
- Beverly Kostichuk, *Saskatchewan*
- Armand Houle, *Alberta and Northwest*
- Heather Burton, *British Columbia*
- Allan C. Sinclair, *All Native Circle*
- Mary E. Royal, *Member at Large*
- Nicole Beaudry, *Ministries in French*
- Diane Bosman (*staff*)
- Sarah Bernath (*staff*)

## **TICIF REGIONAL TEAM MODELS REPORT**

### **Origin: The Theology and Inter-Church Inter-Faith Committee**

#### **Background**

It is clear that the church is changing and the challenge is not how to resist the changes, but to be faithful in the midst of them. It is important that the church maintain a strong sense of what its purpose is; to be about God's mission in the world; to nurture and support effective ministry that empowers a willingness to risk for God's mission; to reach out in new forms of ministry; and to be truly incarnational of God's presence in the world. In the midst of these challenges, it is important that models of ministry emphasize the widest use of ministry gifts, and that communities of faith value relationships that strengthen and support each other.

The Theology and Inter-Church Inter-Faith Committee believes that no one model of ministry will serve the future of the church. There will continue to be congregations that function with full time ministry personnel. Some congregations, relating to their particular geographic contexts, will likely need to be served by alternative forms of ministry including ecumenical shared ministries. Increasingly, some congregations will need to function without ministry personnel at all, as faith communities making use of lay leaders and sacrament elders. New forms of ministry will also emerge, likely with distinctive forms of leadership.

The Theology and Inter-Church Inter-Faith Committee believes that regional team models will provide an important option for congregational ministry in the future of The United Church of Canada. They offer the potential to use effectively the varied gifts of ministry personnel; they link congregations together in stronger networks of relationship; they provide a means for smaller congregations to continue ministry; and they nurture and value lay leadership in the life of the church.

#### **The Meaning of Ministry Task Group**

The Meaning of Ministry Task Group (2006-2009) was composed of members of the Permanent Committees, Programs for Mission and Ministry, Ministry Employment Policies and Services, the Theology and Inter-Church Inter-Faith Committee and the Executive of General Council. It proposed the "Statement on Paid Accountable Ministry (2009)" to the 40<sup>th</sup> General Council (2009) and as part of its report, made several recommendations to the Executive of General Council. Among its recommendations to the GCE it offered the following:

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 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.)

*The (Meaning of Ministry Task Group) ... proposes that the Executive of General Council request that the Permanent Committee, Ministry and Employment Policies and Services and the Permanent Committee, Programs for Mission and Ministry 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.*

This proposal was not acted on.

Following the direction of the 40<sup>th</sup> General Council (2009), The Theology and Inter-Church Inter-Faith Committee (TICIF) undertook further work on the Statement on Ministry and invited responses from across the church to a revised version of the statement. It also invited participation in a Symposium on The Future of Ministry in The United Church of Canada co-sponsored with the 2011 Annual Theology Conference of Queen's School of Religion. These consultations confirmed the direction of the Meaning of Ministry Task Group and offered further evidence to the Theology and Inter-Church Inter-Faith Committee in support of regional team models.

### **The Valuing of Gifts**

Like the Meaning of Ministry Task Group, the Theology and Inter-Church Inter-Faith Committee believes that the ongoing challenges in the church over “streams of ministry” has at its roots, a failure to honor the distinctive gifts of each part of the body.

For example, diaconal ministers are trained to work in teams. Diaconal Ministers indicate from their understanding of history that they were required to serve in solo ministry positions by decisions relating to settlement. This was further accentuated by financial challenges which limited the capacity of congregations to support multiple ministry positions. The end result is that most diaconal ministers serve now in solo pastoral ministry positions. The intention of diaconal ministry however, has always been to function in specialized ministries of education, community ministry and pastoral care, collaboratively with ministers of word and sacrament. While the distinctive training and vision of diaconal ministry is still relevant in solo ministry positions and should not be diminished, the vision of diaconal ministry in collaborative relationship to the ministry of word and sacrament is largely lost.

A similar point could be made about designated lay ministry. There are ongoing challenges to the church's understanding of designated lay ministry that are more fully explained in an accompanying proposal<sup>1</sup>. One emphasis, however, of lay ministry has been the wider engagement of the varied gifts of people with a depth of life experience and alternative education paths. The Theology and Inter-Church Inter-Faith Committee believes that lay ministries within the church are meant to function in relationship to ordered ministries, not in a subordinate way, but in a manner that values different gifts and training.

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<sup>1</sup> See the proposal from the Theology and Inter-Church Inter-Faith Committee for a study process on “local ordination.”

### **Valuing the Church's Ministry Leadership and Ecclesiology**

The Theology and Inter-Church Inter-Faith Committee believes that the church's future depends on effective and faithful leadership. Congregations need passionate and committed leadership from trained ministry personnel, capable of helping the church respond faithfully to the current context. While the church has always valued an educated clergy, there is no more important time, the committee believes, to value the importance of theological training for ministry leadership. As the Christian memory of church members disappears, and new members come into the church with a very limited understanding of the core of Christian teaching, the role of "resident theologians" becomes increasingly important. Congregations also need access to many other gifts of leadership, the Committee believes, functioning in relationship and collaboration with each other. The present reality is very different. Instead what is evident in the church is an increasing number of part-time ministries in isolated congregations each seeking to employ or call a solo ministry personnel.

The Theology and Inter-Church Inter-Faith Committee believes that the increasing number of part-time ministries presents significant challenges to the church. It concurs with the Meaning of Ministry Task Group that part-time ministries present a significant injustice to Ministry Personnel. It is the understanding of the Committee that this is also the assessment of the Permanent Committee, Ministry and Employment Policies and Services Committee. The Theology and Inter-Church Inter-Faith Committee's area of concern however is primarily with the theological and ecclesiological implications of this trend.

The Committee believes that the trend towards part-time ministries is a sign of existing and growing congregational isolation. Individual congregations, as they face financial challenges to maintaining full-time ministry, move into part-time ministry as the preferred direction. With financial pressures growing across the church it seems likely that an increasing number of ministries will be part-time, leaving ministry personnel who require full-time employment to bring (cobble) together a variety of positions. The assumption behind this, the Theology and Inter-Church Inter-Faith Committee believes, is that congregations are independent entities without a commitment to a larger identity in relation to neighbouring United Churches. The Methodist understanding of "connexion" is lost as is the importance of Presbytery. The Committee believes that the United Church's theological understanding has always balanced congregational identity with that of the Presbytery. No congregation exists in isolation.

The assumption that the default option to financial challenges is part-time ministry undermines an understanding of the interrelationship of congregations within the Presbytery, and it also further limits the capacity of Ministry Personnel to fulfill their oversight and mission roles in the larger church. More concrete research would be necessary to confirm what appears true to the Committee, that part-time ministries restrict the capacity of ministry personnel to give adequate time to both support the mission and ministry of the larger church and to fulfill the governance roles that ministry personnel are required to fulfill within United Church polity. The Committee believes that this will potentially have serious implications for the ecclesial identity of The United Church of Canada.

### **An Alternative Model of Ministry**

The Committee believes that regional teams need to be facilitated as one model of ministry for the future of the church. This concept, which is also called the larger parish model, is widely in use in the British Methodist Church. Similarly, such models are in use in New Zealand, Australia and elsewhere around the world.

It is also being experimented with in a number of Presbyteries throughout the country. In simplified terms it involves a team of ministry personnel serving a larger number of congregations or faith communities. In this team there would be a variety of skills and gifts. The Theology and Inter-Church Inter-Faith Committee believes that an academically trained ordered minister should be in every team. This fulfills an expectation that a “resident theologian” should be present and available to every congregation of the church and reflects the desire that is widely held across the church valuing the role of a theologically educated clergy. It might become the expectation that such teams also include a diaconally trained minister representing again the valuing of different gifts in ministry and the focus on faith development and training of lay leaders. The team might function with lay ministry personnel, youth ministers or parish nurses, each bringing their own particular gifts.

A critical component of this larger parish model is that every congregation would also be served by lay worship leaders (including licensed lay worship leaders) and sacrament elders. The model is therefore focused on the support and nurture of lay leadership rather than based on spreading the work of ministry personnel across increasing numbers of congregations. In this model, ministry personnel would not preach at all the points on a Sunday. Rather the distinctive gifts of the ministry team would enable the work of all leaders in the larger parish, allowing different forms of worship to emerge.

The regional model would also provide possibilities for leadership teams to engage actively in new and different forms of ministry and mission. New initiatives that create faith activities or communities, which are not necessarily structured according to a congregational model, could be pursued by a team. As more creative missional endeavours are sought for the future, this might give the necessary space and flexibility.

The Theology and Inter-Church Inter-Faith Committee believes that such a model would provide an alternative to the increasingly common occurrence of congregations choosing to close when they can no longer call a paid accountable minister. The Committee notes examples where some congregations are searching for 6-10 hour per week positions. Instead the encouragement would be for such congregations to maintain a community of faith in their present location through the gifts of lay leadership in worship and ministry and supported through connection to a larger parish.

The Committee believes that for the effective functioning of regional team models, supervision and coordination will play a major role. However, it need not be assumed that a supervising role would automatically be filled by an ordered minister. It might be the case that a Designated Lay Minister in the team would carry a much longer history and proven record of effective supervision of a team. In other words, the role of supervision and coordination would be seen from the perspective of the best use of the gifts of the team.

The Committee notes the importance to the church of retired ministers who continue to offer their gifts in ministry, many in part-time positions. It is vitally important that the gifts of retired ministers be honored and used well by the church. Regional team models provide an opportunity to make exceptional use of such ministries. They can provide an opportunity for retired ministry personnel to be mentors in a team relationship to those just entering ministry. They can provide support to lay ministers who need the additional skills and training that retired ministers can often provide. They can function with much greater flexibility in length and focus of service, knowing that they are part of a larger team that will offer stability and continued presence to the community.

The Committee believes that employing regional team models is vitally necessary for the future of the church. However the most significant block to its emergence is the choice of congregations to seek part time ministry leadership and the willingness of Presbyteries to approve these decisions. The Theology and Inter-Church Inter-Faith Committee believes that Presbyteries already have sufficient authority to limit the number of part-time ministries and to encourage the development of larger parish models. The Committee also believes that sharing the learnings of experiments with larger parish models can inform Presbyteries and invite them to better use their authority and responsibility for mission and ministry.

There are a number of structural issues that need to be addressed for regional team models to be more widely of use in the church. Among these is the capacity of Presbyteries to be the employer of regional teams, if this is the model of employment that is chosen.

The Theology and Inter-Church Inter-Faith Committee recommends therefore that the Executive of General Council take action to ensure that Presbyteries have the legal capacities required to support the development of regional team models.

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