

Vocations of the Whole People of God: Ministries for Our Time

Origin: Theology Inter-Church Inter-Faith

Executive Summary:

A reflection on ministry is at its heart a statement about the how the church participates, recognizes, and supports the many ways people take part in God's work of love in the world. This document helps focus the church's attention on the vocations lived out beyond the church, as well as within the church.

Vocation is how we respond to the gifts God gives us. We use these gifts to help others and to care for the world. Some people live out their vocations through paid work. Others do it by volunteering in their communities, churches, or other groups. Everyone who is baptized has a ministry—ways of serving in both the church and the world. In the United Church, we call this the "ministry of the whole people of God."

The United Church has long held two ancient understandings of ministry:

1. The gifts of the Spirit are located within the community and imagines a communal manifestation of Christ's ministry, offered as "parts of the One Body." In this model, we speak of the ministry of the baptized being shared by the whole people of God.
2. There are personal charisms for ministry; the church calls upon those endowed with these gifts to offer themselves to the ordered leadership of the church and stewardship of apostolic faith. In this model, the church discerns, calls, equips, supports, and holds accountable the people gifted and willing to serve the church as its ordered ministers.

Though the church has not always acknowledged the vocational callings of lay people, this is by far the way the majority of Christians participate in, and respond to, God's love in and for the world. Many people, when asked by the church about their own ministry, will immediately think only of their service to the church on a board or committee. A doctor will say, "I serve on the Ministry and Personnel Committee" and a daycare provider will say, "I volunteer in the church nursery." In some ways, this indicates the way the church has often obscured the validity of their callings in the world with its own activity.

The primary and foundational call of God to us is to be in community. Ministry is intended to be offered *in community* and *as community*. Within community, each should be nurtured, supported, and even challenged in living out specific vocations and lives of faith. As A Song of Faith reminds us, "To embody God's love in the world, the work of the church requires the ministry and discipleship of all believers." The church is a communion created by Christ; within that communion, the church has "offices", which are filled by both lay and ordered, "for worship, teaching, administration, and government" (Basis of Union). Therefore, it is on behalf of, and grounded in, community, that we offer ministry.

This reflection identifies the gifts and tensions between the two ways of thinking about ministry. It recognizes that sometimes there are barriers to the flourishing of communities of

faith, as well as to the health and vitality of those whom the church calls into paid accountable service. This statement therefore also makes recommendations to address barriers and enable the church to live out God's love in church and in world. The recommendations in the document also encourage hybrid and collaborative models of ministry leadership and communal life.

This reflection

- a) defines ministry broadly as participation in God's creative purposes
- b) centres on the call of the baptized into ministries of love and service
- c) reframes the focus of ministry from the individual to the communal
- d) considers the shape of communities which support these ministries
- e) names implications for ordered and lay leadership of such communities
- f) makes recommendations for policy and practice

Background and Context

In 2021, the Ministry Streams task group submitted a report and proposal, "Ministry Leadership to Meet the Needs of the Church in the 2020s", which acknowledged and commissioned the church to address the reality that United Church of Canada communities of faith are on the whole smaller, older, and less able to employ paid ministry personnel, making ordered ministry a less viable profession and lay leadership burdened by professional standards of accountability. The 44th General Council received the report in 2022 and passed some elements of the proposal associated with the report, including mandating a revision to the 2012 Statement on Ministry, particularly to include a focus on lay ministries and the vocational life of all believers. As this work straddles both the Office of Vocation and the Theology and Inter-Church Inter-Faith Committee (TICIF), a small joint task group was formed with members from the Board of Vocation and TICIF, with General Council Office staff support.

The joint task group reviewed the 2012 Statement on Ministry, as well as previous related statements. They also reviewed the "Ministry Leadership" report and feedback from designated lay, diaconal, and ordained ministers as well as lay people from communities of faith without stipendiary/ paid accountable ministers. In reviewing this data and previous reports, the task group determined that the scope of their work went beyond simply adding to, and revising, the 2012 Statement on Ministry. The joint task group noted that the 2012 Statement on Ministry did not reflect adequately or strongly enough the vocations of lay people, who offer ministry in the church and in the world, nor did it reflect understandings of the three streams of paid, accountable ministry in the United Church.

The United Church has long held the principles of two ancient understandings of ministry: one locates the gifts of the Spirit within the community and imagines a communal manifestation of Christ's ministry, offered as "parts of the One Body"; the other acknowledges the personal charism for ministry as a gift of the Spirit to Christ's church and calls upon those endowed with this gift to offer themselves to the ordered leadership of the church and stewardship of

apostolic faith. In the first model, we speak of the ministry of the baptised being shared by the whole people of God; in the second model, we take care to discern, call, equip, support and hold accountable the people gifted and willing to serve the church as its ordered ministers.

This reflection recognizes the compatibility and the tensions between these co-existing models of ministry and proposes that the imperative of this time is to attend to their co-existence in ways that mitigate obstacles to the vitality of communities of faith, respects and supports those whom the church calls into paid accountable service, and encourages hybrid and collaborative models of ministry leadership and communal life.

Though the church has not always acknowledged professional and vocational callings of lay people as expressions of faith, this is by far the way the majority of Christians participate in, and respond to, God's love in and for the world. When the church overlooks actions of faith in everyday life as ministry, including in people's professional and vocational lives, the church's own activities take on disproportionate importance. Many people, when asked by the church about their own ministry, will immediately think only of their service to the church on a board or committee. A doctor will say, "I serve on the Ministry and Personnel Committee" and a daycare provider will say, "I volunteer in the church nursery." In some ways, this indicates the way the church has often obscured the primacy of their callings in the world with its own activity.

In what follows we take seriously

- a) the coexistence of models of ministry and leadership in our church as a gift and path forward, and
- b) The service/discipleship in which baptized Christians and others participate in their daily life as the central concern of the church's ministries.

The objective is to make recommendations for models of ministry which support the continued nurture and growth of vocations of love in the world and strengthen the communities of faith which inspire them.

A) Introduction: Animated by Love

In the letter to the Ephesians, the author writes about Christian faith and ministry as God's "handiwork" (*poiema*) [Eph 2:10]. Coincidentally, this word in Greek shares the same root as "poetry." We begin this reflection on ministry with the image of human life as the poetry of God because this accurately reflects the various creative ways human beings live as instruments of God's loving, healing and creative purposes in the world. In this document, ministry can be understood as the poetry of God; it reflects various expressions of faith as they are lived out in the world and in the church, individually and collectively. As "words within the Word¹," or faith put into action in love of neighbour, these forms of ministry have in common the manifestations of the Spirit at work, tending the world in ways "infinitely greater than we could

¹ Marty Haugen, Let Us Build a House (All are Welcome), More Voices #1, French translation by David Fines.

ask or imagine.” [Eph 2:14]. Animated by love, the whole of God’s human communion creates the poetic movement we refer to here as “ministry” in and for the world.

The Spirit’s compassion, healing, justice, and love flows through every generation, calling forth life from the grip of all that threatens and thwarts its flourishing. A quarter of a century into the new millennium, this call echoes calls to end racial violence, gendered discrimination, war, systemic poverty, and ecological disaster. These are not “issues of our day;” they are the realities we share as members of the human community. Each of these crises directly affects people and communities in The United Church of Canada: urban migration has shrunk rural church populations; ecological disasters have destroyed whole communities; the global pandemic changed our patterns of social connection and participation; mental health concerns are increasing; and the rise of violent intolerance and racism cut across all communities with increasing intensity. By grace, we are learning ways of seeing and acting that keep the whole of life in view, present and future, across the widest reaches of the web of interconnected and interdependent life on the planet. We are learning ways of relating to one another that are not about power and privilege but about equal regard and well-being.

In the context of these realities, God animates our everyday lives. At every moment, our individual occupations, professions and vocations, and the vocation of the church itself, are gathered into a creative and interconnected gesture of divine love for the world. A reflection on ministry is at its heart a statement about the how the church participates in the Spirit-led work of love in our time, including through inspiring discipleship in community.

This reflection

- g) defines ministry broadly as participation in God’s creative purposes
- h) centres on the call of the baptized into ministries of love and service
- i) reframes the focus of ministry from the individual to the communal
- j) considers the shape of communities which support these ministries
- k) names implications for ordered and lay leadership of such communities
- l) makes recommendations for policy and practice

B) Vocations of Love: Baptismal Ministry of All

We are each given particular gifts of the Spirit.
 For the sake of the world,
 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.

A Song of Faith

The Spirit calls the community as a whole, giving each and all a vocation to participate in the love of God in and for the world. Within community, we find and co-create together pathways to live our calls in ways that embody faith. The primary and foundational call of God to us is to be in community and thus to discern in what ways we offer ourselves as community in service to the world. Within community, each should be nurtured, supported, and even challenged in living out specific vocations and lives of faith. As *A Song of Faith* reminds us, "To embody God's love in the world, the work of the

church requires the ministry and discipleship of all believers." The ministry of the whole people of God, the priesthood of all believers, is the foundational ministry of the church.

By virtue of baptism, Christians are called into a life of discipleship, of discerning and sharing their gifts, simultaneously in the world and within the church, for the sake of God's beloved creation. This is the foundational vocation of all Christians; how this vocation is expressed and how the church recognizes it varies over time and from community to community. All people, through baptism, have ministries they exercise within the church and the world. In the United Church, we often refer to this idea as "the priesthood of all believers" or as the "ministry of the whole people of God."

For some people, vocational life, that is a life of faith lived out, is intertwined with paid employment, in a variety of fields of work. For others, vocational life is intertwined with volunteer, community, church, and other institutional and organizational commitments. Vocation is our lived response to God's gifts given to us to exercise for the good of the world/for the sake of the world. Vocation is exercised throughout our lives, and while the forms and functions of our vocational life may change and grow organically over time, at its heart vocation is our discerned response to the gifts God has given to us and therefore the claims God has put on our lives.

Teaching and forming lives of faith is a primary responsibility of the church. Not for its own sake in terms of maintaining the institution, but for the sake of supporting faithful peoples and communities in responding to God's call. In saying this, we stand well within United Church tradition, as we see reflected in this quotation from the 1980 Project Ministry report, highlighted in the 1994 Theology of Call report: "'A primary responsibility of the community', said the authors of The Report on Project Ministry (1980), 'is sensing, identifying, testing,

confirming and supporting the various assignments and services to which the Spirit calls the community as a whole, and its many members.”

We affirm that the church’s life and work prepares people for our lives in the world, as “Christ’s presence in the world.” (*A Song of Faith*) As people animated by God’s love, we are baptized into Christ’s own communion with the world. This deep connection to one another and to the world in love, service, compassion, and justice-seeking is a reflection of the nature of God and is what we mean by Christian ministry. It is the primary ministry for which the church must prepare people through its vocation of worship and prayer, community, faith sharing and proclamation.

C) Ministries of the Community: Divine Interdependence

In a church that has been predominantly, although not solely, formed through a western neo-liberal perspective that prizes individualism, claiming community as foundational for ministry can be counter-cultural. The Trinity offers us a metaphor for thinking about ministry, one that is communal and relational in nature. The community of the persons of the Trinity models for us the importance of faith born in community and lived in community. The three persons of the Trinity relate to one another equally; each person of the Trinity holds different functions (in an “economic” understanding of the Trinity) and each of the three is necessary to the whole. While each person of the Trinity is distinct and necessary, none of the persons are sufficient unto themselves. Catholic feminist theologian Elizabeth Johnson conceives of the Trinity as a triple helix, expanding on the double helix image of DNA, the very matter of life on earth². In keeping with an embodied metaphor, ministry can be understood as an ecosystem.

In this understanding of the Trinity, we can also understand the varied ministries of the church, lived out in the world beloved by God. The various ministries of the church, and those who take on ministries of and for the church, are each distinct and necessary; none are sufficient unto themselves. Ideally, these ministries relate to one another equally. The ministries of the laity, offered in the world, as members of the body of Christ, are vital; the ministries of the laity offered within the church, for the sake of the church (for “good order” and for our continued foundational commitment to our conciliar model), are vital; the ministries of the order of ministry (those discerned, challenged, nurtured, and called by the church to respond to the needs of the denominational church), are vital. All of these persons and ministries form an ecosystem of ministry that constitutes the church and enables the church to participate in the *missio Dei* (purposes of God), the church’s call to witness to the love of God in creation, for God’s good creation.

Ministry is born, nurtured, challenged, sustained, discerned in and by communities of faith: local, regional, national. These communities of faith are animated by love: love of God and love of neighbour, including the Earth. Ministry is necessarily and profoundly communal in nature

² Elizabeth Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*. St. Louis: Herder-Crossroads 1992, p222.

and in orientation. As John Wesley wrote and was affirmed in the United Church's 1994 document, "Theology of Call", the church is a community of persons "called by the gospel, grafted into Christ through baptism, animated by love, united by all kinds of fellowship, and disciplined."³

Re-locating the locus of faith and vocation to community and a communal orientation, rather than solely residing in individuals, is another step in living into intercultural and decolonizing commitments. The role of community in calling forth and supporting the gifts of persons is one that is foundational to Indigenous worldviews and practices; this also resonates in other cultures, all of whom are present within the United Church. This re-focusing also reconnects us to Pauline metaphors of the church as the body of Christ, where all parts, all members, are equally important and necessary to the body. Our conciliar model of governance continues to reflect this theological and scriptural foundation. This model places authority, governance, and polity within community and affirms that "listening for God's Spirit can happen most trustworthily when the membership is gathered prayerfully in council."⁴

The Indigenous Church, in the "Calls of the Caretakers" which was received by the 43rd General Council in 2018, notes the centrality of community in ministry:

"We, the Indigenous ministries and communities of faith of The United Church of Canada, declare that we will tell our own story of what ministry means for us. We will decide for ourselves who we are, who constitutes our ministries groups and practices. Colonialism took community control away from us and placed it in a colonial centre of authority. Recovery from colonialism is our path moving forward." (p. 1-2)

"We have faith that the Spirit of Christ, the work of the Holy Spirit, the evidence of creation, and the love of God will move us forward on the road of true reconciliation so that we can know 'the beloved community' of 'All Our Relations.'" (p. 3)

The work of decolonization in church and society is inseparable from a *metanoia* (radical re-orientation) – a transformation in self-understanding. Christianity offers a path from individualism to communion through the affirmation of our being made in the likeness of a community: a divine Trinity.

D) Co-operative Ministries: No one thrives alone

The Trinitarian or braided triple helix metaphor reminds us of a divinely choreographed interdependence which the apostle Paul described as parts of a Body.

³ John Wesley, *The New Testament with Explanatory Notes* in United Church of Canada "Theology of Call" 1994, p 14

⁴ United Church of Canada "Theology of Call" 1994, p 14

For decades, communities of faith strived to be independent and self-sufficient. This is no longer possible or desirable. This does not mean the end of communities of faith; on the contrary, conceiving of the body as a much bigger, more amorphous entity with shared leadership, frees the church to strengthen ministry as a whole. Just like chaplaincies, campus ministries, youth ministries, and emerging forms of Christian communities, communities of faith, must be understood as **parts** of a body rather than the body itself.

Co-operative ministry is a model of ministry in which the clergy and lay people of one or more communities of faith are working together, as Christian ministers, each in their own right, being mutually supportive and accountable and committed to God's purposes in the world. For communities of faith to thrive there must be collaboration between clergy and lay people, among communities of faith, and between communities of faith and their neighbourhood. It is a way of relating and working together in the life of the church that understands ministry to be governed by:

- A deeply held belief that by virtue of their baptism all Christians share in Christ's ministry for the world.
- A recognition and acknowledgement that there are a diversity of gifts and vocations within the body of Christ which need to be discerned, nurtured and supported so that all may fulfill their calling.
- A belief that the church is reflecting the nature of God and Christ's example only when living and working together in an inclusive community; recognizing their interdependence with each other and the world, and striving to be a justice-living and justice-seeking community.
- An approach to the role of ordered ministry as midwifery to the birth of the giftedness already present in the baptized.



We ask ourselves what parts of the whole need to be present for the ministry of the church to thrive. We begin not with “who” or “how,” but with “what.” The core ministries of the church are sharing, nurturing and practicing the faith in order for Christ's life to be animated through lives of love in the world.

Within this wide ecosystem of collaboration, we ask ourselves what parts of the whole need to be present for the ministry of the church to thrive. We begin not with “who” or “how,” but with “what.” The core ministries of the church are sharing, nurturing and practicing the faith in order for Christ's life to be animated through lives of love in the world. How we do that and who is involved changes over time and from place to place but in every manifestation of the body, where the core ministries of sharing, nurturing, and practicing the faith are taking place, there will be, in some form:

- a) a community of people supporting one another in living and growing in faith (*koinonia*)
- b) facilitated time and place of public worship and prayer (*liturgia*)
- c) facilitated sharing and learning the faith (*kerygma, didache*)

- d) facilitated spiritual practices of service (community, justice, healing) and hospitality (*diakonia*)

Keeping this holistic and inter-dependent image in view means that models of ministry that are struggling to be self-sufficient can give way to cooperative models that enable ministry to take place. Whether connected geographically or virtually, manifestations of the body, collectively animating Christ's ministry in the world through human communities, become hubs of sharing, nurturing and practicing faith. This means that one-minister-per-congregation is neither the norm nor the goal. Rather, a community of ministers (baptized, clergy and lay) nurturing and practicing faith together is the goal.

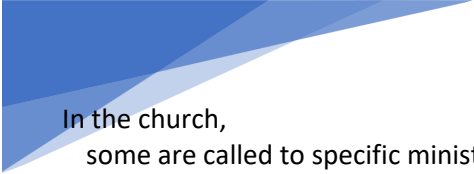
E) Ministries of Leadership Within the Church: Lay & Ordered

We have articulated the core ministries of the church for our time by speaking of The United Church as a "Christian evangelical, ecumenical, and missional community rooted in a particular locale focussing on deep spirituality, daring justice and bold discipleship."⁵ With this as the purpose (the "what" of ministry), "who" and "how" follows.

Broadly speaking, the "who" will be both paid and volunteer, working together; they will be ordered and lay, working together. Their training, support, authorization and accountability will vary, but in every case will serve the good of the whole.

"How" these ministers will work varies from situation to situation but in every instance, ministry is intended to be offered *in community* and *as community*. The church is a communion created by Christ; within that communion, the church has "offices", which are filled by both lay and ordered, "for worship, teaching, administration, and government" (Basis of Union). Therefore, it is on behalf of, and grounded in, community, that we offer ministry.

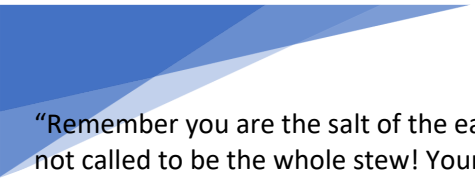
Ministries which serve the life and work of the church are often given "offices" of responsibility and accountability. These offices, for which lay and ordered ministers are "set apart" for service, demand varying levels of commitment.



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.

- A Song of Faith

⁵ United Church of Canada General Council 43, "Becoming Beloved Community 2022-2025" 2021. p 5



“Remember you are the salt of the earth—and not called to be the whole stew! Your calling, then, is to equip the laity to bring distinctive flavour to their several worlds, and to ensure the voice of the United Church is raised effectively in the public square on issues critical to the common good.”

- Rt Rev. Dr. Lois Wilson presenting an honorary degree at Emmanuel’s 2019 Convocation (Emmanuel College e-newsletter, September 16, 2024)

Lay ministries are served in one or more short terms, with freedom to move in and out of offices of service, expressing their faith in deeds and actions within and beyond the community of the church. Ordered ministry, which includes both diaconal and ordained, is more restrictive than lay ministries as ordered ministers pledge to a lifelong office, and share not only their own faith with the church and world, but are required to carry and share the faith of the church itself. Ordered ministers are “set apart” on behalf of the **denomination**, to carry relationship with the denomination to communities of faith. This

uniqueness is not by virtue of role or responsibility or stream of ministry but by the relationship with the wider denomination, including accountability. This is reflected in the reality that ordered ministers and designated lay ministers in appointments are accountable to the Office of Vocation, the denominational structure, rather than to a local or even regional expression of the church. It is also reflected in the understanding that ordered ministers are officers of the church by virtue of their ordering rather than by a particular function or ministry that they carry out.

Both lay and ordered ministers may have a vocation in the world which aligns with their sense of discipleship. A lay person serving a ministry on a church board or as a licensed worship leader may be a professor at the local university or a daycare provider in the neighbourhood. Likewise, the ordered minister may be a registered and practicing therapist or a religious studies instructor. Sometimes a life of faith and service takes more than one expression at the same time (bi-vocational ministry). As bi-vocational, lay and ordered ministers experience coherence in the fulsome expression of their faith and service, though only one of those vocations may be accountable to the church.

F) Recommendations:

A move to embrace more fully a model of ministry inspired by divine interdependence will require attention to certain practices and ways of thinking. These are by no means new but are brought into focus again here. In this section, we identify recommended directions, priorities, and areas for the church as a whole to attend to with renewed commitment.

Regarding the ministry of the whole people of God

- 1) As the primary sphere of the church’s ministry in the world, focus attention on nurturing and supporting people’s lives of faith
- 2) Bring the faith expressed in secular professions and vocations from the margins to the centre of the community of faith

Regarding models of ministry inspired by divine inter-dependence

- 1) Work from an image of the desired whole, not from a collection of the surviving parts
- 2) Call and equip people for cooperative models of ministry
- 3) Free governance at the local level for maximizing cooperation, teaming, novelty and creativity
- 4) Focus governance at the regional level on resourcing, support and oversight
- 5) Focus governance at the denominational level on enabling and safe-guarding policy development, standards and accountability
- 6) Develop accessible forum for exchange of experience and resource sharing

Regarding lay and ordered ministry within the church

- 1) Clarify means of support for all roles in ministry (see appendix)
- 2) Build mentorship into all roles in ministry
- 3) Clarify lines of accountability for all roles in ministry (see appendix)
- 4) Ensure means of teaming for all roles in ministry
- 5) Ensure that the pathway to ordered ministry takes into account flexibility to maintain second profession/occupation.

Conclusion: Animating Ministries of Love for our Time

The purpose of this reflection is to affirm the church's participation in the poetry of God: a ministry animated by love in and for the world, and to recommend where policies may aid its flourishing.

The language and notion of ministry flows freely through the church: a term of service on a board or committee is ministry, the Go-Project is ministry, the General Council's work is ministry, the Moderator is a minister, the music director is a minister, the field education student is a minister, the youth are ministers, ministry personnel, campus ministry, forest ministry, Christian ministry, Christ's ministry, the church's ministry. A great constellation of Spirit-led activity, personal faith, global community, professional accountability, and Christian tradition circles around our understanding of ministry in the church.

A gift from the Spirit, this broad understanding of generative and shared ministry graces our church. Forgiven for the hurt and confusion provoked by multiple coexisting models of ministry, we are invited to step into the Spirit's gift for our time: a creative, collective, holistic and inter-dependent understanding of ministry. In whatever shape or size, the purpose of this ministry is to nurture, practice and support the faith in which people of The United Church of Canada are engaged as instruments of God's "handiwork" of love in the world.

SELF-OFFERING IN MINISTRY	FOR EXAMPLE	EQUIPPED THROUGH	SUPPORTED BY	TEAM (ONE OR MORE OF)	ACCOUNTABLE TO	COMPENSATED BY
faith expressed in the world	care-giver, teacher, social worker, coach, parent, artist, activist	faith shared and nurtured in community of faith	community of faith	N/A	N/A	N/A
service through the church in the world	community ministry	diaconal training, experience in social services	global diaconal community, diaconal peers	volunteer and staff teams	community and individuals served, employer, association or accrediting body	employer salary
	chaplaincy	chaplaincy certification	mentors	staff teams		
	theological education	the academy	academic association	faculty		
	spiritual direction	professional training and qualification	professional association	peers/associates		
service to church unpaid (local and institutional)	community outreach, committees and boards, music, church school, pastoral care, worship team, Regional and General Council boards and committees	experience, orientation	chair, team lead, paid accountable minister, pastoral charge supervisor	lay leaders, lay ministers, ordered ministers, ecumenical partners, staff of neighbouring agencies	community served, team	N/A
service to church occupational/paid (local)	leadership in community of faith (with or without ordered minister), music ministry, specialization	Lay Licensed Worship Leadership credential, Pastoral Care training, professional training or education	Ministry and Personnel Committee, Pastoral Charge Supervisor, mentors, elders	lay leaders, lay ministers, ordered ministers, ecumenical partners, staff of neighbouring agencies	community served, employer	employer (salaried or stipendiary)
service to church professional/paid	ordered minister	candidacy and testamur	Ministry and Personnel Committee, pastoral relations and Office of Vocation ministers, mentors, elders	lay leaders, lay ministers, ordered ministers, ecumenical partners, staff of neighbouring agencies	community served, employer, denomination through ethical standards of practice	employer at denominationally determined salary
service to and for church professional/paid (local, regional or denominational)	First Third (children, youth and young adult) ministry, justice ministries, advocacy and animation, stewardship Executive ministry, Pastoral Relations, administration, facilitation, archives, Regional/GCO employment	experience, training, professional/occupational credentialling and experience	staff lead, committee, council, chair	staff and volunteer team, working group, committee	Regional or General Council, direct report through HR policy	employer through human resources policy standards