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“Behold, I make all things new.” These words from Revelation 21:5 are the theme for the 42nd General Council. They remind us that all creation is in a constant process of change; that the church is always being reformed, called into new ways of being; and that God is at the very heart of this transformation.

This theme was new, and yet not new, when the book of Revelation was written. It carries echoes of Isaiah 43:19: “I am about to do a new thing; now it springs forth, do you not perceive it?” We name this in a different way every time we say the words of A New Creed, affirming that we believe in a God “who has created and is creating.”

As we approach the 42nd General Council, we are all aware that the United Church is living in a time of change. God is at work in our world. We may struggle to see the new thing, to understand where it is all heading, but we are part of the change, just as God’s people throughout all time have found themselves living in a changing world.

This is a time of daunting possibility. In these changing times, we are called to lift up the things that are most central to our identity as the United Church. We look forward to experiencing the days of discernment and decision with you in Corner Brook in August.

For this General Council, we expect that the primary focus will be on the report and proposals offered by the Comprehensive Review Task Group based on their consultations and deliberations over the past two-and-a-half years—new ways of being the church. And, at the same time, as always there will be business coming to the General Council from across the United Church, much of it reflecting our deep commitment to concerns of peace and justice, to God’s call to mend the world.

Thank you for agreeing to serve as a commissioner at this historic and special meeting of the General Council. There will be a lot to read (although we have tried to be strict about the length of reports!), but your role is more than the sum total of your knowledge. You have been called to this task because of your experience in and love for the United Church. Commissioners must prepare and be familiar with the material before General Council, and yet come to the council open to being moved by the wisdom and passions of others and the voice of the Holy Spirit encountered through prayer and worship.

We will all have work to do together in Corner Brook, and of course there will also be opportunities to enjoy the legendary hospitality of our hosts in Newfoundland and Labrador Conference. We pray that you will experience God’s blessings through the beauty of the location, the inspirational worship, the friendships formed and renewed, and the sense that your decision-making work is a real contribution to the future of our church.

Travelling mercies, and we’ll see you in Corner Brook in August.

Nora Sanders
General Secretary, General Council

Gary Paterson
Moderator





Welcome from the 42nd General Council Planning Committee Chair

It is my pleasure on behalf of the 42nd General Council Planning Committee to welcome everyone to our Triennial Meeting in Corner Brook. Canada is a large country and many of you have travelled a long way to be here. Equally we welcome our global and ecumenical partners and other invited guests. Some of you have traveled from outside Canada to be with us and you bring greetings from our partner churches. We thank you for your commitment to the work of our church at this time. The Planning Committee in partnership with the Local Arrangements Committee have worked hard to create a General Council program that meets the needs of The United Church of Canada and yourselves.

As many of you know General Council is hard work. We know you are up to the challenge. The Planning Committee has created a program which we believe will include uplifting worship and music, an efficient framework within which to carry out our business and elect the next moderator and time in which we can relax and have fellowship with each other. All these activities are important and each is a necessary part of the whole. Our planning would not have been possible without strong support from United Church staff both in the General Council and Conference offices.

This is only the second General Council to be held in Newfoundland and Labrador. The first was in 1964 in St. John's. So we go from coast to coast! There is great excitement and anticipation among the members of Newfoundland and Labrador Conference and their support as host province has been tremendous. The General Council knew this would be so when the meeting was awarded to Corner Brook and Newfoundland and Labrador Conference. The Planning Committee wishes to thank very sincerely everyone in the province who have contributed and will be welcoming everyone with Newfoundland and Labrador hospitality during General Council.

Once again, WELCOME EVERYBODY. May we collectively be guided by the spirit to make the tough decisions that are needed to move The United Church of Canada forward into the future. I would close this message by thanking everyone who has supported the Planning Committee and myself with your thoughts and prayers over the last three years. It has been a wonderful journey and a privilege to serve.

Blessings,

Roy West,
Chair GC42 Planning Committee

The 42nd General Council Planning Committee:

Andrew Aitchison (Music Coordinator)

Miriam Bowlby (Youth Forum Coordinator)

Kathy Brett (Co-Chair Local Arrangements)

Maya Landell (Worship and Music Coordinator)

Faith March-MacCuish (Conference Executive Secretary, Newfoundland & Labrador Conference)

Fred Monteith (Business Chair)

Gary Paterson (Moderator)

Nora Sanders (General Secretary)

Karen Smart (Lead Staff Resource)

Bill Steadman (Chair, Theology Inter-Church Inter-Faith Committee)

Linda Stonehouse (Co-Chair Local Arrangements)

Shirley Welch (Staff Resource)

Roy West (Chair)

THE UNITED CHURCH OF CANADA / L'ÉGLISE UNIE DU CANADA
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Rev. Heather Sandford, B.A., M.Div., Conference Personnel Minister

Rev. Roger Janes, B.A., M.Div., Program & Leadership Development
Ms. Alison Piercey, Conference Office Administrator

Welcome to Newfoundland and Labrador Conference
from The Desk of the Executive Secretary, Faith March-MacCuish

It seems like such a short time ago we were busy getting our proposal ready to submit to General Council Executive to host the 42nd meetings of the General Council in Corner Brook. Now, here I am welcoming you; not only to our Province, but also to your extended church family, here in Newfoundland and Labrador. Welcome! We have been expecting you and we have been preparing for your arrival. Welcome! We are so proud to show you this part of your roots in our family tree.

Welcome to the most easterly Conference in The United Church of Canada. It's a place with its own time zone; as a matter of fact we have a couple of time zones in our Conference. We have the Atlantic Time Zone in parts of Labrador and the Newfoundland Time Zone for the Island and other parts of Labrador. In Corner Brook, you are currently a half an hour later than Nova Scotia. So set your watches, or look at your phones, and enjoy your extra time here on "The Rock."

We do not have presbyteries like the other Conferences in The United Church; we have Districts. There are two Districts; the East and the West. The Conference has 87 Pastoral Charges and five District-recognized ministries in chaplaincy services. There are 200 congregations and they are located throughout the province, both urban and rural. The East District is comprised of the Northeast Avalon to the Town of Terra Nova. The West District begins at Glovertown and continues to Port-Aux-Basques and all places in between, as well as Labrador.

We are very proud to be part of The United Church of Canada and feel very blessed to live out our ministry in this unique place. We are elated to have you with us! We are aware that these are changing times and we are asked to make some very difficult decisions at these meetings, so we hope that you find peaceful places to rest your soul as you go about this hard work.

From the members and staff of the Newfoundland and Labrador Conference, Welcome Cousins! If there is anything we can do to make your time with us more enjoyable please do not hesitate to ask!

Faith March-MacCuish
Executive Secretary

INFO - 4

WELCOME FROM THE 42ND GENERAL COUNCIL LOCAL ARRANGEMENTS COMMITTEE

Commissioners and Guests of the 42nd General Council:

Corner Brook and the 42nd General Council Local Arrangements Committee are looking forward to welcoming Commissioners and guests to the 42nd General Council of The United Church of Canada to take place at Grenfell Campus, Memorial University and the Corner Brook Civic Centre.

Local congregations, as well as those from across the province of Newfoundland and Labrador, have been busy making the registration bags and gathering items to fill those bags, and there will be lots of cookies and tea buns baked in the time leading up to August 8th!

This is the first time in 50 years that Newfoundland and Labrador Conference has hosted a General Council, and we are all looking forward to the opportunity of having you all here at this historical time in the life of our church.

While there will be lots of work to be done during the meetings, we hope you will take the time to enjoy a bit of what western Newfoundland has to offer.

We look forward to meeting you all in August.

Blessings,

Linda Stonehouse and Kathy Brett
Co-chairs, Local Arrangements Committee
The 42nd General Council

Greetings from the East District Chair

Greetings to each of you in the name of Jesus Christ the head of our church!

I am very pleased, and very excited to welcome you to the Newfoundland and Labrador Conference, to the meetings of the 42nd General Council, and to this very beautiful part of our vast and diverse country.

I have just returned from our Spring Meetings of District and Conference and I heard much about the preparations for your arrival. I learned of all that is underway to get ready for your visit. I heard about all that's being collected, created, assembled, and booked. There is great anticipation among all those who will greet you with a very special Newfoundland and Labrador welcome!

Likewise I am quite sure that there is considerable anticipation for you as you make your plans for travel and delve into the package of materials to prepare yourself and as you contemplate what clothes to bring!!

Know that your anticipation and excitement are matched on this end of things, and as you journey toward the meetings and the business of GC 42, both figuratively and literally, please know that you are held in prayer.

This is a fascinating and challenging time to be church, and through it all, we walk in the hope and the assurance that there are great things on the cusp. We indeed journey, knowing that our God walks with us, ever beside and ever before, and that although much is unknown, there is a tremendous imprint of those who have boldly gone before.

As we seek to be faithful to the work that God has called us to be about, may we endeavour to walk and serve following the example of Christ as we journey, trusting in the words from Jeremiah 29:11 "For I Know the plans I have for you...Plans to give you Hope and a Future"

God's richest and deepest blessings be with you in your preparations and in your deliberations. It is truly a special gift to be in the company of such a great cloud of witnesses. Come and be open to all that God will enable in your time together and in your time here in this truly wonderful place.

Thanks be to God!

Sue White,
East District Chair

**The United Church of Canada
Newfoundland and Labrador Conference
West District**



Chair: Rev. Wilson Gonese

**Recording Secretary: Linda Stonehouse
Corresponding Secretary: Pansy Martin
c/o 8 New Road Bonne Bay Pond,
NL, A8A 3N8
E-mail: pansymartin939@gmail.com**

**Welcome from the West District,
Newfoundland and Labrador Conference
Rev. Wilson Gonese, Chair**

Welcome, welcome, welcome to our wonderful West District! We are very happy to be the host Conference and the host District for these General Council 42 meetings. We have been preparing for your arrival for the past two years, and it is hard to believe that you are finally here. It is exciting for us to be hosting you and we want, at this time, to offer a sincere and warm welcome to all of you commissioners from across this great land of ours; from sea to sea to sea.

We are glad you are here. Welcome also to the staff who will be helping the meeting run smoothly, and to the many, many volunteers who have pooled together their resources and skills to help make this meeting a memorable one. We welcome also in our midst, our special guests, students and the youth. All of us working together to discern God's spirit for The United Church and its ministry will indeed make us stronger. As someone who has moved to Newfoundland and Labrador from Africa, I have been learning a new language all its own. I will leave you with a couple of phrases:

Ow's she cutting?
Best kind, b'y.

How are You?
I am feeling great!

We hope your time with us is "best kind." If there is anything we can do to make your stay more enjoyable, please do not hesitate to speak to one of our many volunteers and we will do what we can to help.

I know many of you have signed up for the tours that will showcase some of our wonderful geography and our people! We hope you enjoy getting to know our West District. Blessings on the meetings and the wonderful work of God that we are about. My dear friends, I believe God is doing something new for our church, and the time is now!



Message from the Mayor

It is my pleasure to bring greetings and extend a warm welcome to The United Church of Canada's 42nd General Council. We are delighted that you will be meeting at Grenfell Campus Memorial University in Corner Brook.

On behalf of my colleagues on City Council, I would especially like to welcome those who are visiting from across Canada along with global and ecumenical partners.

Corner Brook is a small city with a unique atmosphere where we are blessed with a most beautiful and rugged landscape. While you are here I encourage you to view the magnificent scenery, experience the warmth and hospitality of our people, and enjoy all the amenities our City and region have to offer.

For those of you who are from Corner Brook, I invite you to take this opportunity to rediscover your city through the eyes of our visitors, with whom you will be spending this week. As you show them your hospitality, I hope that you will also share your pride in our beautiful city.

Best wishes!

Sincerely,

Charles Pender
Mayor

Welcome from the Vice-President, Grenfell Campus

Welcome to Grenfell Campus, Memorial University of Newfoundland! I am so pleased you have chosen to hold the National Conference of The United Church of Canada at our campus.

I understand that this is a particularly special year for your church, as you are celebrating the 90th anniversary of The United Church of Canada—we are honoured to be the venue for this auspicious occasion.

I'm confident you will be comfortable and happy here, because Grenfell Campus is a very special place. We pride ourselves on being a warm and intimate environment for our students, our faculty and staff, and of course, for the visitors from our communities. As does the United Church, Grenfell Campus believes that inclusiveness, multiculturalism and diversity are key to a healthy and rewarding life.

I'm especially pleased to learn that there is a significant representation of young people from your various Conferences. At Grenfell, we put students at the centre of everything we do. All our programs and services focus on students. There are so many aspects to student life—academics, leadership and teamwork, engagement, research, sports and recreation, and social responsibility. Our students experience many opportunities to develop in each of these areas. As the youth of your church make their way around campus, they will find information about our community and our programs and services, which I hope they will find helpful, and perhaps, inspiring! We welcome any questions about the programming we offer. We would be honoured to show students around campus and help them to understand why living and learning at Grenfell is so extraordinary.

It is our goal to provide you with an environment that is enriching and comfortable for your conference. Please make yourselves at home. If there is anything we can do to make your experience more comfortable, do not hesitate to let us know. All the best for a memorable and joyous celebration of your faith. I look forward to meeting many of you in the days ahead as I take part as a conference presenter.

God bless,
Dr. Mary Bluehardt Vice-President, Grenfell Campus

SPECIAL INVITATIONS - Please Note the following special invitations:

1. Lug a Mug and Water Bottle and Lunch

Please bring your own mug and water bottle and help us by keeping them clean during General Council.



Lunches will be pick-up bag lunches. You will be given a bag that will be yours for the week. At lunchtime you will pick up your lunch and take it to the location of your choice such as the lunch room, at a learning option, outdoors, in your residence, etc.

2. Invitation to Wear Your Cultural Dress on Saturday, August 8

Culture is a way of being, and all of us have multiple cultural identities. Our identities, and our understandings of ourselves, can be based on our diverse ages, faith backgrounds, countries of origin, gender identities, sexual orientations, racial identities, languages spoken, and much more.



On the Saturday evening of General Council, you are being invited to honour one aspect of our cultural identities—our ancestral heritages. On this evening, you are being invited to wear your traditional cultural clothes and headwear, and to honour the cultural diversity among us.

Our traditional dress/attire is what our cultural and ethnic ancestors or contemporaries would wear on a special occasion to dress up. For some of us, that will look very different: it might be a ceremonial gown, kimono, kilt, gomesi, or suit and tie.

We are a diverse church, and all of us come from different cultural and ethnic traditions—among us, we identify us identify as Indigenous, as recent immigrants, as generations-old Canadians, and in many different ways. Some of us know what cultural traditions we come from; some of us are still searching for our cultural roots. On the Saturday, no matter how you self-identify, please dress in a way that feels most comfortable to you and your traditions to celebrate a special occasion.

- 3. Learning Options:** On Monday, August 10, and Tuesday, August 11, will have exciting opportunities to engage in Learning Options. These 45-minute interactive workshops will start at 12:30 p.m. each day during the lunch breaks, and you will be able to pick up your bagged lunch after the morning plenary ends and bring your lunch to your chosen workshop. These opportunities for continued learning will be offered on a wide range of topics relevant to the United Church, ministry, and mission. Some Learning Options will be led by global, ecumenical, and interfaith guests; two options on each day will be Bible studies. The full list of Learning Options is available in English and French on the GC42 website: www.gc42.ca. Please register for your preferred Learning Option as soon as possible at www.gc42.ca/learning-options, and by the latest on Saturday, August 8, at the registration tables. These will be dynamic workshops and opportunities for engagement that you will not want to miss!





BEHOLD I MAKE ALL THINGS NEW

Hosted by Newfoundland/Labrador Conference

	Saturday 8	Sunday 9	Monday 10	Tuesday 11	Wed. 12	Thurs. 13	Friday 14	Sat 15
7:00-8:15		Breakfast <i>Swim 7:30 to 8:30 a.m.</i>	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Travel Day Breakfast
8:30-12:00	Stewards Orientation at 11 a.m.	9 a.m. - Sunday Morning Worship Commons 1 10: a.m. Further introductions	Commons 3	Gather in Commons for Worship Commissions	Commons 6	Commons 7 Election of Moderator	Commons 9	8:30 GCE 9:00 Staff Leaders
12-1:30	Lunch – Registration Starts –new Residence Building Foyer	12–2 Extended lunch Alvin Dixon Memorial 5k run/2k walk	Lunch Learning Options	Lunch	Lunch Sabbath Time	Lunch	Lunch	Lunch
1:30-6:00	11:00–12:00 Stewards Orientation 4:00 Table Group Facilitator Training Early dinner – 5:15–7:00 p.m.	Commons 2 Reports <i>5 p.m. Nominations for Moderator Close</i>	Commons 4 Conference Gatherings	Commissions Commons 5	OFF/Free Time – Optional Local Excursions	Commons 8 Election of Moderator Conference Gatherings	Commons 10	
6:00 - 7:30	7 p.m. Opening of General Council	Dinner	Dinner	Dinner	Dinner – on or off campus	Dinner	Dinner	
7:30 - 9:30	Worship, Welcome, Introductions Orientation	Celebrating 90 Years: Stoling the Moderator Nominees	Moderator Nominees Address Council & Youth Forum <i>Worship</i>	Gather in Commons 5 Theological Reflection Pilgrimage to Spiritual Practices	OFF/Free Time Optional Beer and Hymns <i>Swim 8 to 9 p.m.</i>	Kitchen Party – Local High School	Closing Worship	

Please note: There will be no formal breaks. Please use the facilities and get snacks as you need them.

Daily Start Times: Most days the meeting starts at 8:30 a.m. (with gathering music at 8:15). On Sunday, August 9, there will be a later 9:00 a.m. start (with gathering music at 8:45).

Lunch Time: Will normally be 90 minutes. On Sunday, August 9, it will be two hours to allow for the 5k run/2k walk.

COVENANT

The words of the GC42 Covenant will help us set the foundation for how we will treat each other as we build a strong discerning community. May it be lived into throughout the meeting and beyond.

The start of the Covenant is based on the 7 teachings shared and practised by many Indigenous people.

English	French	Mi'kmaq	Mohawk
Be Love	- Amour	- Gesaluet	- Kanoronhkwáhtshera
Be Wise	- Wisdom	- Ne'tata'suaqan	- Kanikonrowahnhátshe
Be Truth	- Vérité	- Gi'wajiaq	- Orihwiihóhwe
Be Respect	- Respect	- Gepmite'lmatl	- Kakwenien'stáhtshera
Be Humble	- Humilité	- Wanqwajite'teken	- Aionhni'tente
Be Honest	- Honnéteté	- Gegnuimatl	- Ahkoriahwahkwarihshióntshera
Be Brave	- Courage	- Melgita't	- Kanikonhrahtsanítshera

* Wanqwajite'teken — Humility is to know yourself as a sacred part of Creation. In the Mi'kmaq language, this word can also mean “compassion.” You are equal to others, but you are not better. Some communities instead express this with Wantaqo'ti, which in addition to “peace” can also be translated as “calmness,” “meekness,” “gentility,” or “patience.”



**PLEASE USE THESE INTERCULTURAL LENS TOOL QUESTIONS
AS YOU REVIEW THE WORKBOOK
AND IN OUR TABLE GROUP TIMES**



**IT IS HOPED THAT THE INTERCULTURAL CONVERSATION
IS WOVEN THROUGHOUT THE MEETING**

INTERCULTURAL LENS

1. ***What*** is the context?

- What are my own biases, and how will I address them?
- What unspoken cultural norms, values or rules might be present?
- What perspectives might be missing?
- What issues of systemic injustice are named and unnamed?
- What assumptions might be being made about who and what matters?

2. ***Who*** will be affected?

- Are minority voices heard in the decision-making process?
- Who are the stakeholders?
- Whose voices are valued in the decision?
- Whose perspectives might be missing from this conversation?
- Who has been invited to participate?

3. ***How*** will this increase equity?

- How does it lift up the intercultural vision?
- How might power differentials be effectively addressed?
- How could we facilitate equitable conversations?
- How will assumptions be checked or verified?
- How will this enable the church to live into its commitments around interculturalism, racial justice, gender justice, covenanting for life in the midst of empire, and other aspects of being a justice-seeking/justice-living church? (Or, to challenge systemic injustice?)

THE GUIDING PRINCIPLES, THEME, AND LOGO FOR THE 42ND GENERAL COUNCIL

The Guiding Principles as approved by The Executive of the General Council,
November 16–18, 2013

In all that we do, both before and at General Council, it will be in the spirit of making The United Church of Canada more faithful and stronger in its commitment.

We profess in *A New Creed*:

*We are not alone
We live in God's world.
We believe in God:
who has created and is creating.*

In this time of recreation, the work of the Comprehensive Review will be the primary piece of business before the 42nd General Council. The 41st General mandated this task group with the overall task “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 GC42 Planning Committee will work to find ways to manage the workflow coming to this General Council to ensure the time required is available to address the work of the Comprehensive Review.

The time has come to *make new*. Trusting in God:

We will allow for the grace and space to engage in faithful work:

- The agenda will allow space for the Holy to enter into our work
- The way to do the work of General Council will fully integrate business and worship, discernment and community building
- We will engage in the core questions facing The United Church of Canada at this time

This General Council is meeting together for the first time, and we will meet together in friendship and peace:

- We will begin with communication and education before people arrive at Corner Brook
- Our communication during General Council will be done with intention and care, to help people understand and fully engage in the process
- We will build community, by building a sense of connectivity within the General Council Circle and with other circles of The United Church of Canada

We will work in a spirit of abundance and thankfulness:

- We will recognize the gifts given to the church over the years
- We will recognize that we are surrounded by blessings
- We will be good stewards of funds, natural resources, and people’s time and energy, both before and during the General Council meeting

We will focus on the United Church’s sense of the future, tackling questions about our future with integrity and hope:

- The future belongs to many people, and we will strive to hear many voices in the work of the General Council
- We will look for the opportunity to grow as we face change
- 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.

THE THEME AND LOGO

The Theme: The theme for the 42nd General Council comes from the last few pages of the biblical story in Revelation 21:5. The text “Behold, I make all things new” reminds us that all creation is in a constant process of change; that the church is always being reformed, called into new ways of being; and that God is at the very heart of this transformation. We are not alone.

The Logo: The logo says pretty clearly that we’re meeting in Newfoundland, but let your imagination play with the symbols. Think of



God’s circle of love that holds us;
of the currents and waves that carry us forward, through storm and in calm;
and of the fish, Jesus Christ, who is in our midst, who is on the move,
and who invites us to put down our nets into the deep,
to fish on the other side;
to follow him...even when it means stepping out of the boat!

MEDIA COVERAGE AT GENERAL COUNCIL

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

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

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

Also, as a Commissioner or Youth Forum Delegate, if you have been asked to report on the work of the 42nd General Council 2015 for your local newspaper, or other media outlet, please come to the newsroom for proper identification. Any participant at General Council who is also functioning as a journalist should be wearing a media nametag. This is particularly important if you intend to quote individuals who may not be aware that comments made in private conversation may also appear in a news report.

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

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

While reporters are not permitted onto the floor during business sessions, 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 regular news reports and video clips in French and English. These will be posted throughout General Council on the United Church's 42nd General Council website (www.gc42.ca). There you will also find links to our Facebook, Twitter, Flickr, and Instagram channels, as well as live streaming video of the Council's proceedings.

In keeping with the initiative to make the 42nd 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 42nd 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 cooperate 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 2015

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
CRTG	Comprehensive Review Task Group
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
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
MP	Ministry Personnel
MTU	Manitou Conference
MV	More Voices United
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-MEPS	Permanent Committee, Ministry and Employment Policies and Services
PC-PMM	Permanent Committee, Programs for Mission and Ministry
PMM	Programs for Mission and Ministry
ROP	Record of Proceedings
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
WCC	World Council of Churches
YF	Youth Forum Program at General Council

LIVING WITH RESPECT IN CREATION AT GC42



**We are called to be the Church:
to celebrate God’s presence,
to live with respect in Creation**

—*A New Creed*



The 42nd General Council Planning Team for 2015 of The United Church of Canada affirms the commitment to planning and hosting a *greener* General Council.

The Team has planned for better environmental stewardship with commitments to put a priority on being as “paperless” as possible and to working with our host site and our local arrangement team on greening and recycling. We are working on a GC42 “whole council” carbon offset response recognizing our travel impact is large.

What Commissioners can do for better environmental stewardship...

- Bring your own reusable water bottle and coffee/tea mug, and refrain from purchasing items on your journey that have excess or non-recyclable packaging. Coffee, tea, and water will be provided in the meeting spaces, but we will not be providing cups or glasses. Everyone is asked to bring your own and to keep them clean for themselves.
- Don’t print unnecessary documents; charging stations are provided for electronic use, and you will receive e-updates on your devices throughout the meeting.
- Pack and travel lightly, with proper footwear and clothing to spend time outdoors.
- Spend time intentionally each day outside, prayerful and intentional about our connections to the world and all of God’s creation
- Calculate your carbon footprint to travel to Corner Brook at www.carbonzero.ca, and come prepared to give financially to the GC42 carbon offset response project



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

—*General Council’s Task Force on the Environment, 1977*

IN MEMORIAM

Name	Date of Birth	Year Entering Ministry	Date of Death
Newfoundland and Labrador Conference			
Baker, Wallace James	Jun. 25, 1922	1954	Aug. 8, 2013
Harris, Harvey George	Aug. 4, 1931	1965	Feb. 5, 2014
Harris, Mary Aileen	Apr. 13, 1946	2002	Nov. 15, 2014
Logan, Daryl Leroy	Jul. 5, 1933	1960	Jan. 1, 2013
Mercer, Elizabeth Jemima	May 31, 1948	2002	Oct. 16, 2013
Newbury, Ambrose Erastus	Feb. 10, 1930	1967	Nov. 2, 2012
Reynolds, William Thomas	Nov. 1, 1928	1958	Mar. 18, 2014
Maritime Conference			
Atkinson, Ronald Bruce	Aug. 2, 1927	1957	Jan. 17, 2014
Burrill, Fred Chester	Mar. 3, 1927	1952	Apr. 21, 2012
Cameron, Ranald MacDonald	Mar. 3, 1926	1953	Feb. 27, 2015
Crooks, Robert Alexander (Bob)	Mar. 7, 1931	1958	Apr. 5, 2015
Dempsey, Ronald Wesley	Mar. 19, 1928	1957	Mar. 14, 2013
Favier, Cyrus Charles Murray	Jun. 17, 1926	1955	Mar. 1, 2015
Feltmate, Ronald Ellsworth	Mar. 9, 1936	1960	Dec. 14, 2013
Gosbee, Francis (Frank) Russell	Jun. 15, 1917	1966	May 3, 2013
Griffin, Allan Edward	Jun. 30, 1938	1990	Aug. 20, 2014
Griffin-Allwood, Philip George Allister	Jan. 1, 1954	2005	Nov. 1, 2012
Hamilton, Rosborough Brydone (Ross)	May. 25, 1924	1952	Nov. 7, 2014
Humby, Richard Fry	Jan. 24, 1917	1950	Sep. 24, 2014
Jones, Bryer Robert	May 15, 1927	1960	Mar. 27, 2013
Kempton, Leonard Avery	Sep. 4, 1937	1961	Aug. 15, 2014
Kitson, Frederick Fenton	Mar. 31, 1931	1969	Jul. 1, 2012
Kingston, Harold David	Mar. 21, 1927	1954	Oct. 30, 2013
Leslie, Earle George	Nov. 25, 1926	1956	Jan. 17, 2014
MacDonald, James Allistar	Apr. 17, 1932	1956	Apr. 25, 2015
MacDonald, John Fraser	Oct. 30, 1931	1966	Mar. 12, 2015
MacDonald, William Grant	Jan. 4, 1914	1938	Dec. 6, 2013
MacDougall, Norman Dewar	Jun. 19, 1932	1965	Mar. 6, 2015
MacIntosh, James Henry	Sep. 23, 1930	1958	Aug. 26, 2012
Martin, Boyce Manuel	Jul. 19, 1940	1977	Oct. 25, 2014
McLennan, Donald Ross	Apr. 5, 1926	1955	Jun. 22, 2012
Moase, William Roy Ewen	Oct. 19, 1966	1990	Mar. 8, 2015
Reid, Linda Elizabeth	Jan. 10, 1946	2000	Jul. 30, 2014
Shaw, Robert Malcolm	Oct. 21, 1914	1961	Sep. 20, 2013
Shields, Samuel Patterson	May. 13, 1920	1948	Mar. 16, 2015
Stuart, Kimly Ruth	Oct. 20, 1927	1948	Jan. 28, 2015
Sutherland, Donald Roderick	Apr. 30, 1930	1957	May 8, 2012
Watson, Thomas	May 17, 1948	2010	Aug. 15, 2012

Name	Date of Birth	Year Entering Ministry	Date of Death
Montreal and Ottawa Conference			
Babstock, Lester Roy	Feb. 14, 1935	1966	Jun. 13, 2014
Burns, Donald McFarlane	Jan. 18, 1914	1938	Mar. 18, 2013
Christie, George Howard	Sep. 18, 1919	1946	Nov. 16, 2012
Frost, Stanley Brice	Feb. 17, 1913	1939	Jul. 25, 2013
Gilmore, Frank Pettes	Jul. 10, 1927	1952	Jun. 12, 2014
Lokhorst, Geerlof	Oct. 4, 1923	1956	Dec. 22, 2014
Praamsma, Peter	Aug. 25, 1939	1967	Nov. 5, 2014
Walker, William Glassford	Dec. 22, 1936	1983	Dec. 29, 2013
Bay of Quinte Conference			
Ashford, Hugh Raymond (Ray)	Jul. 22, 1926	1950	Oct. 5, 2014
Batstone, Herbert Albert "Bert"	Oct. 12, 1922	1953	Sep. 16, 2014
Buchanan, William Charles	Sep. 11, 1925	1976	Jun. 16, 2012
Burn, Frederick James	Sep. 14, 1931	1956	May. 16, 2014
Catto, Charles Robert	Jun. 7, 1929	1954	May. 9, 2014
Crichton, Douglas Alvin	Aug. 20, 1924	1952	Sep. 28, 2013
Davidson, David Donald	Dec. 13, 1922	1953	Jan. 13, 2015
Ficko, Gordon Frederick	Jul. 19, 1919	1947	Mar. 8, 2013
Jewell, Willet Fred	Nov. 1, 1927	1962	Jun. 17, 2014
Lamb, John William Thornton	Nov. 8, 1930	1956	Jun. 10, 2013
McAvoy, Hubert James Warnock	May 19, 1920	1946	Sep. 16, 2012
McLeod, Donald Campbell	May 16, 1930	1970	Jul. 8, 2012
Merkley, Gordon Herbert	Jun. 3, 1926	1962	May 15, 2012
Parsons, Abel Pittman	Aug. 22, 1918	1951	May 6, 2013
Richardson, Grant Gordon	Apr. 5, 1932	1971	Aug. 3, 2012
Robinson, Alfred	Jun. 8, 1918	1951	Sep. 10, 2012
Spencley, John (Jack) Bradshaw	Dec. 15, 1912	1944	Jul. 20, 2013
Stockton, James Ross	Oct. 11, 1924	1962	Apr. 11, 2012
Storring, Laurie Ann	Apr. 28, 1956	2000	Mar. 28, 2015
Teskey, George Franklin	Oct. 13, 1920	1949	Oct. 18, 2013
Tuck, Alan David	Sep. 8, 1953	1984	Jan. 13, 2015
West, Colin Lorne	Nov. 22, 1927	1951	Apr. 22, 2013
Toronto Conference			
Alfano, Vincent Domenic	Aug. 10, 1947	1973	Jan. 27, 2015
Allan, David Ralph	Jan. 12, 1937	1961	Feb. 04, 2014
Arnill, Murray Cecil	Mar. 5, 1931	1966	Apr. 14, 2014
Bowers, George Bruce	Dec. 6, 1921	1962	Jan. 26, 2013
Brown, Douglas Hilton	Aug. 11, 1924	1961	Jul. 19, 2012
Bushell, James Francis	Oct. 13, 1940	1970	Feb. 4, 2015
Current, Marion Elizabeth May	Sep. 21, 1932	1958	Nov. 18, 2013
Day, Jean Marilyn	Aug. 04, 1935	1964	Dec. 23, 2013

Name	Date of Birth	Year Entering Ministry	Date of Death
Toronto Conference (continued)			
Denholm, Andrew Thomas	Jan. 15, 1924	1949	May 20, 2012
Denning, Harry Melville	Apr. 16, 1923	1953	Jan. 31, 2013
Doney, George Ross	Aug. 25, 1936	1961	Oct. 28, 2012
Fisher, Melbourne (Mel) Thomas	Aug. 14, 1925	1960	Jul. 20, 2014
Franklin-Hearne, Walter Jesse	Aug. 16, 1921	1982	Nov. 20, 2012
Frost, Winnifred Margaret	Aug. 16, 1920	1979	Jan. 2, 2014
Hamilton, Sylvia Gertrude	May. 25, 1928	1979	Mar. 7, 2015
Hutson, Vernon Sylvester	Apr. 15, 1926	1963	Feb. 25, 2013
Julian, William Geoffrey	Dec. 24, 1919	1947	Jul. 8, 2012
McCalmont, Robert Desmond (Des)	Dec. 27, 1928	1957	Nov. 5, 2014
McLean, Donald Earl Cameron	Feb. 19, 1923	1951	Mar. 18, 2013
Morrow, Henry McFarlane	Nov. 22, 1915	1940	Aug. 17, 2013
Roberts, Bruce Douglas	Feb. 21, 1931	1961	Dec. 19, 2012
Roth, Wolfgang Max Wilhelm	Oct. 1, 1930	1958	Nov. 25, 2013
Skibinski, Michael George	Oct. 21, 1930	1958	Sep. 1, 2012
Stanford, William Ernest	Jul. 12, 1922	1951	Mar. 18, 2013
Trimble, Robert George	Dec. 30, 1927	1953	Mar. 29, 2014
White, Peter Gordon	Nov. 23, 1919	1946	Mar. 12, 2013
Hamilton Conference			
Asumang-Birikorang, Martin	Sep. 8, 1947	1974	May 31, 2013
Bell, Edith Frances	Aug. 9, 1927	1980	Jan. 5, 2014
Brox, Howard Lewis	Sep. 3, 1922	1951	Aug. 22, 2012
Carson, William McMillin (Mac)	Apr. 30, 1934	1959	Sep. 27, 2014
Clark, Diane Lynne	Dec. 5, 1945	1996	Sep. 28, 2014
Evans, Alvin Lloyd	Aug. 25, 1920	1953	Jul. 6, 2012
Gibson, James Brooks	May 30, 1929	1962	Feb. 7, 2015
Hongisto, Helge Olavi	Feb. 6, 1921	1947	Mar. 19, 2013
Huether, John William Lloyd	Sep. 5, 1922	1964	Aug. 12, 2014
Jones, Norma Alice	Aug. 26, 1919	1966	Dec. 30, 2013
King, Walter Arthur	Aug. 30, 1920	1966	Jul. 27, 2012
Lindsey, Robert George Wesley (Bob)	Jun. 22, 1926	1956	Dec. 17, 2014
McLachlin, Alan McPherson	Mar. 4, 1926	1952	Jan. 29, 2013
Mills, Jacqueline Elizabeth	Dec. 28, 1922	1949	May 7, 2014
Mittler, Walter Peter	Dec. 27, 1922	1977	Aug. 15, 2014
Moore, Earl Douglas	Aug. 1, 1928	1971	Apr. 18, 2015
Nichols, John Thornton Palmer	Aug. 12, 1912	1938	Aug. 31, 2014
Nix, James Ernest	Aug. 10, 1920	1947	Jan. 21, 2013
Perry, Norman Albert	Jun. 10, 1937	1965	May 14, 2012
Pfaff, Geraldene Lindsay	Oct. 23, 1945	1992	Mar. 27, 2013
Pizzolante, Joseph Joel	May 22, 1934	1975	Oct. 7, 2012
Proud, William Arnold	Oct. 7, 1929	1963	Mar. 18, 2014

Name	Date of Birth	Year Entering Ministry	Date of Death
Hamilton Conference (continued)			
Scrutton, Paul Norman	Feb. 13, 1927	1955	Apr. 12, 2014
Smith, Donald Ivor MacGregor	Nov. 26, 1928	1997	Jun. 12, 2014
Starkey, Fred	Jul. 2, 1914	1948	Sep. 8, 2012
Steed, Harold Tilney Hill	Nov. 24, 1918	1947	Sep. 8, 2012
St. Jean, Earl Kenneth	Mar. 28, 1916	1972	Mar. 6, 2014
Stokes, Robert Kenneth	Jan. 29, 1928	1955	Nov. 19, 2012
Walker, David	Jul. 31, 1925	1977	Aug. 6, 2013
Willis, Douglas Edgar	Jan. 12, 1926	1953	Oct. 5, 2012
London Conference			
Camman, Jurrien	May 20, 1934	1963	Apr. 13, 2012
Carver, Arthur Lloyd	Dec. 13, 1920	1971	Feb. 17, 2014
Clarke, Morley Grant	Jun. 20, 1921	1948	Apr. 27, 2012
Darke, Robert Frederick (Fred)	Sep. 24, 1945	2007	Jan. 17, 2014
Garrett, Kent Douglas James	Mar. 31, 1937	1999	Jan. 3, 2015
Hardy, Leslie Joseph	Sep. 4, 1911	1953	Oct. 20, 2012
Irvine, David	Mar. 28, 1914	1959	Aug. 20, 2012
Lindsay, John Miles	Oct. 13, 1947	1983	Mar. 20, 2015
McCosh, William Ernest	Sep. 4, 1924	1954	Jan. 06, 2015
McKellar, Peter Malcolm	Jul. 13, 1937	1964	Oct. 27, 2014
Perry, Robert Cecil	Apr. 16, 1931		Aug. 14, 2013
Sayers, Larry Ernest	Dec. 19, 1942	2007	Jan. 8, 2014
Seed, Charles Sydney Frederick	Oct. 5, 1934	1982	May. 19, 2012
Shuttleworth, Gary Thomas	Feb. 19, 1947	1990	Apr. 19, 2013
Snyder, Austin Francis	Oct. 29, 1928	1954	Nov. 9, 2013
Tucker, Gwyn	Aug. 7, 1943	1978	May 26, 2012
Manitoba and Northwestern Ontario Conference			
Boughton, Keith Donald	Oct. 19, 1927	1958	Jul. 25, 2014
Clark, Ralph E.	Jul. 6, 1928	1952	Dec. 29, 2014
Cowan, Walter Rennie	Sep. 28, 1932	1957	May 4, 2012
Davis, William Henry	Feb. 3, 1918	1942	Jun. 1, 2012
Flook, Doris	Jan. 31, 1922	1968	Oct. 20, 2012
Joycey, Geoffrey P.	Oct. 30, 1916	1944	Mar. 22, 2013
McKinnon, Rainie Price	Aug. 11, 1923	1972	Feb. 4, 2014
Perry, James M.	May 27, 1926	1951	Jun. 8, 2012
Rutley, Horace Trevor (Ted)	May 5, 1926	1965	Nov. 2, 2013
Sampson, Jannette May	Jun. 29, 1942	1992	Aug. 23, 2012
Thompson, Glen William	Jun. 16, 1927	1951	Jul. 15, 2014
Vialard, Joseph Gastón	Feb. 13, 1927	1963	Feb. 17, 2014

Name	Date of Birth	Year Entering Ministry	Date of Death
Saskatchewan Conference			
Bater, Donald (Don) William	May 1, 1934	1970	Jan. 10, 2015
Castledine, Muriel Ann	Aug. 1, 1950	2010	Jul. 25, 2013
Clarkson, Kenneth Bernard	Dec. 22, 1923	1956	Jun. 26, 2014
Cox, Elinor Grace	Mar. 25, 1929	1958	Jan. 21, 2013
Hodge, Oliver Rankine	Nov. 27, 1926	1958	Aug. 19, 2013
Iwai, Hiraku	Jun. 16, 1931	1959	Oct. 27, 2014
Oglesby, Jack	Feb. 6, 1923	1967	Feb. 10, 2014
Russell, Alexander George	Sep. 12, 1921	1967	Aug. 17, 2013
Ward, George Everett	Oct. 11, 1917	1946	Nov. 27, 2013
Alberta and Northwest Conference			
Beairsto, Russel Gilbert	Jan. 29, 1923	1948	Oct. 6, 2014
Becking, Hugh Angus	Nov. 24, 1927	1955	Dec. 15, 2012
Edworthy, Aubrey Gordon Silvanus	Apr. 22, 1919	1944	Dec. 22, 2013
Frey, Wilbert Edward	Jan. 3, 1920	1958	Apr. 14, 2012
Henning, James Leonard	Jul. 18, 1931	1960	Jan. 31, 2015
Hutchinson, Gerald Middleton	Mar. 23, 1914	1943	Apr. 14, 2015
Hutchinson, Laura Jean	May 15, 1948	2004	May 13, 2012
Ireland, Douglas Richard	Jun. 20, 1953	1980	Sep. 04, 2013
Irwin, Alice Veda	Nov. 4, 1923	1947	Apr. 18, 2013
Kane, Velma Ann	Aug. 3, 1937	1984	Jul. 15, 2014
Kayes, Robert Arnold	Apr. 28, 1935	1969	Mar. 30, 2015
Kett, Roger Albert	Jun. 11, 1968	1994	Jul. 7, 2012
MacAulay, Roderick Alexander	Jul. 17, 1924	1950	Jan. 29, 2013
MacMahon, Donald Carleton	Jul. 28, 1926	1952	Jul. 7, 2013
Marshall, John Ralph	Sep. 23, 1930	1957	Jan. 12, 2014
McHutchison, Sheila	Apr. 4, 1941		Oct. 10, 2014
McLaughlin, Charles Thomas	Mar. 20, 1942	1982	Apr. 21, 2014
Morris, Kenneth William	Aug. 28, 1932	1960	May 10, 2014
Parkes, Clifford Horace	Jan. 23, 1921	1961	Apr. 2, 2014
Peterson, Foley Cyril	Sep. 25, 1927	1965	Oct. 25, 2013
Read, Eric Alexander	Mar. 4, 1930	1955	Oct. 19, 2013
Smith, Wilbur Robert (Bob) Charles	Apr. 13, 1933	1970	Aug. 1, 2013
Spicer, Nellie Mae	Jun. 1, 1939	2000	Nov. 11, 2014
Towers, John (Jack) James	May 12, 1925	1951	Aug. 13, 2013
Waite, William Douglas	Jun. 28, 1924	1954	Jun. 1, 2014

Name	Date of Birth	Year Entering Ministry	Date of Death
British Columbia Conference			
Angus, Jean Petrona	Feb. 22, 1923	1977	Apr. 23, 2013
Barnum, Ronald Douglas	Sep. 07, 1936	1962	Jun. 12, 2014
Booth, Rodney Maynard	Aug. 01, 1933	1957	Jul. 10, 2014
Bragan, James (Jim) Harris	Feb. 5, 1940	1972	Jan. 2, 2014
Burnett, Bonnie Lee Leslie	Sep. 23, 1944	1978	Nov. 5, 2012
Connal, Ross Gillespie	Jul. 12, 1926	1951	Sep. 19, 2014
Cook, Ivan Harley	Feb. 1, 1929	1968	Oct. 4, 2012
Darling, Frances Marr	Aug. 2, 1951	2008	Mar. 30, 2013
Davis, George Robert Paul	Jan. 17, 1948	1975	Dec. 5, 2014
Dickie, Ernest Graham	Feb. 10, 1939	1971	Feb. 22, 2014
Easson, William George	Jul. 21, 1925	1964	Sep. 14, 2012
Edmunds, Kathleen Ann	Jun. 7, 1962	2010	May 31, 2012
Erb, Colleen Margaret	Jan. 19, 1928	1980	Feb. 3, 2013
Evans, Elizabeth (Betty) Pearl	Oct. 9, 1929	1979	Jan. 8, 2014
Ferguson, Eleanor	Apr. 19, 1932	1963	Sep. 13, 2012
Ferguson, George Edward	Aug. 13, 1936	1964	Jun. 29, 2014
Horricks, John Thomas (Jack)	Jan. 18, 1921	1946	Dec. 19, 2013
Hutton, Leslie (Les) Wilbert	Apr. 9, 1926	1970	Jul. 1, 2014
Jackson, Donald Barney	Aug. 17, 1920	1966	Apr. 23, 2015
Jackson, Glenn Clifford	Apr. 7, 1940	1965	Apr. 29, 2015
Johnson, Frank	May 3, 1918	1945	Nov. 21, 2012
Keating, Arvon Argyle	Feb. 21, 1924	1965	Mar. 17, 2013
Kropp, Frederick (Ted) V.	Aug. 4, 1932	1966	Apr. 23, 2013
Lucy, Arthur Russell	Nov. 19, 1929	1963	Jul. 4, 2012
Macdonald, Margaret Jean	Apr. 5, 1917	1950	Jul. 4, 2012
McLachlan, John Alexander	Sep. 28, 1928	1959	Dec. 25, 2013
Moir, Frances Ann	Aug. 3, 1930	1986	Jan. 18, 2013
Moorhouse, Clayton Herbert	Apr. 3, 1929	1984	Jun. 25, 2013
Pollock, Robert Allen	Oct. 4, 1957	1999	Jan. 6, 2013
Pudwell, Linda Elaine	Apr. 27, 1952	2010	Jun. 12, 2014
Simonson, Helen Doreen	Mar. 24, 1930	1985	Dec. 1, 2012
Stewart, John Thomas	Aug. 30, 1922	1947	May 29, 2014
Thomson, Robert (Bob) Talbot	Dec. 15, 1930	1963	Feb. 4, 2015
Travis, John Probyn	Aug. 27, 1923	1950	Mar. 24, 2013
Tuttle, George Milledge	Oct. 4, 1915	1941	May. 26, 2012
Waddell, Wilfred (Wilf) Cunningham	Jul. 4, 1923	1953	Oct. 3, 2014
Watt, David Dewar	Feb. 15, 1935	1976	May 24, 2014
Wilson, Reginand Alistair	Apr. 10, 1917	1943	Mar. 1, 2015
Wong, Daniel Daw Yee	Dec. 25, 1935	1968	Nov. 28, 2014

Name	Date of Birth	Year Entering Ministry	Date of Death
Manitou Conference			
Bould, David Pawson	Sep. 1, 1930	1956	Dec. 16, 2012
Bould, Geraldine Gladys	Mar. 1, 1928	1956	Sep. 16, 2014
Broughton, William Paul "Bill"	Mar. 31, 1938	1995	Jul. 23, 2013
Constant, Ruggles Camlin	Dec. 15, 1932	1965	May 2, 2014
McCrea, Robert John	Jun. 11, 1918	1959	Oct. 29, 2012
Purdy, Margaret Ethel (Meg)	Jul. 1, 1936	1985	Dec. 16, 2014
Tucker, Peter David Cecil	Feb. 3, 1934	1967	Dec. 31, 2012
Vanderstoel, Nico	Jun. 4, 1938	1982	Mar. 22, 2015
All Native Circle Conference			
Crate, John Vernon	Aug. 13, 1936	1977	Mar. 25, 2014
Joyea, Maria	May. 30, 1935	2001	Feb. 4, 2013
McDonald, Ernest John	Sep. 1, 1955	2003	May. 27, 2014

GUESTS AT THE 42ND GENERAL COUNCIL

Western Region Vice Chief, Kevin Barnes



Kevin Barnes was born in Frenchman’s Cove, a small fishing village on the south shore of the Bay of Islands. He has three brothers and has lived in Benoit’s Cove, Humber Arm South, for the past 30 years.

Kevin is married to Sharon White from Halfway Point, Humber Arm South, and they have a daughter and a son. Sharon is a retired nurse. He works with Parks Canada in Gros Morne National Park as a Park Interpreter, where he takes visitors on guided hikes throughout the Park.

Kevin has been a member of the Federation of Newfoundland Indians for approximately 10 years, and the thing he enjoyed most about his work was the reward of teaching children about Aboriginal culture and beliefs. He also enjoyed working with the different members of the nine Bands as they have all contributed something unique to the work and yet they all had the same commitment to help the Mi’kmaq people.

Kevin is looking forward to the future now that the Qalipu Mi’Kmaq First Nation Band has been formed and thinks that “the ghost of Confederation will finally be laid to rest.” He believes it has been a long road with many bumps but states that “thanks to the Creator, we made it.”

Marie Wilson, Commissioner, Truth and Reconciliation Commission of Canada



Dr. Marie Wilson brings to her role as Commissioner more than 30 years of experience as an award-winning journalist, trainer, and senior executive manager.

She has also been a university lecturer, a high school teacher in Africa, a senior executive manager in both federal and territorial Crown Corporations, and an independent consultant in journalism, program evaluation, and project management.

As a journalist, Dr. Wilson worked in print, radio and television as a regional and national reporter. She was the first host of the Canadian Broadcasting Corporation flagship television program, Focus North, and the corporation’s senior manager for northern Quebec and the northern Territories. As a Regional Director for the CBC, she launched the first daily television

news service for northern Canada, and developed the Arctic Winter Games and True North Concert series.

She delivered training through the South African Broadcasting Corporation during that country's transition to democracy, and served as an associate board member of what became the Aboriginal Peoples Television Network, APTN. Dr. Wilson is the recipient of many awards including an honorary Doctor of Laws degree from St. Thomas University in Fredericton, NB. She speaks English and French. Dr. Wilson and her husband Stephen Kakfwi have three children and four grandchildren.

GLOBAL AND ECUMENICAL PARTNERS

GLOBAL ECUMENICAL DELEGATION: Latin America and Caribbean

EMMANUEL BAPTIST CHURCH El Salvador, Rev. Miguel Tomás Castro



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.

About Miguel Tomás Castro

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. Rev Castro is a member of The Partner Council of The United Church of Canada.

KOINONIA Brazil, Marilia Schüller



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.

About Marilia Schüller

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 15 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. Ms. Schuller is a member of The Partner Council of The United Church of Canada.

METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS, METHODIST CHURCH OF HAITI

The Methodist Church in the Caribbean and the Americas is the regional expression of the Methodist tradition. The United Church of Canada continues to explore a special relationship with the MCCA, recognizing we share with the global church a mutual responsibility to participate in God's Mission in the world in local contexts as well as a shared history of mutual recognition and partnership. Part of the MCCA family The Methodist Church of Haiti, established in 1817, continues to work with the people of Haiti restoring communities and lives after the earthquake. Rev Gesner Paul, President of the Methodist Church of Haiti says "After the earthquake, life continues."

Members of the Methodist Church of Haiti (EMH) remain intimately involved with the reconstruction of Haitian society. The church has identified six priorities as part of a plan for lasting change:

1. Education: to get schools up and functioning again
2. Reconstruction of permanent buildings
3. Sustainable Development
4. Health
5. Evangelization: "understanding that we are not just citizens of heaven but of this earth"
6. Christian education: rebuilding learning networks



About Bishop Gesner Paul

Rev. Gesner Paul was elected as the president of the Methodist Church of Haiti in 2009 (known by its French acronym as ÉMH). Coming to that position a year before the earthquake that devastated Haiti much of his leadership has been about reconstruction. His priorities include: strengthening the church's financial capacity so as to reduce external dependence, and preparations for the church's 200th anniversary in 2017. ÉMH has 160 congregations—including one in Montreal that is becoming an associate member of the United Church's Consistoire Laurentien. EMH operates about 100 schools in Haiti.

GLOBAL ECUMENICAL DELEGATION: Africa

PROGRAM FOR CHRISTIAN-MUSLIM RELATIONS IN AFRICA (PROCMURA)

Kenya, Rev. Dr. Johnson Mbillah



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.

About Johnson Mbillah

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. Mbillah grew up in Northern Ghana where Muslims, Christians, and those who practise traditional African religions lived alongside each other without incident. That has led to a passionate commitment to fostering Christian-Muslim relations and understanding, a significant challenge in the current context. His work includes peacemaking in areas of tension, especially in northern Africa. Says Mbillah “Don’t buy into extremism, don’t retaliate. We are all interdependent. We need our civilizations to co-exist. This is crucial for the health of humankind.” Dr Mbillah is a member of The Partner Council of The United Church of Canada.

THE UNITED CHURCH OF ZAMBIA

Zambia, Rev. Peggy Mulambya-Kabonde



Founded in 1965, the United Church of Zambia is a united and uniting church formed by a union of four denominations established by missionaries in the late 1800s and early 1900s. UCZ is Zambia’s largest Protestant church. The United Church of Zambia has been at the forefront of ministry, including providing quality education; theological training for its leadership; providing health services in rural Zambia; training in agriculture; and development programs for the people across the country. The United Church of Canada has been partnered with UCZ since it first began.

About Peggy Mulambya -Kabonde

Peggy Kabonde is the first woman to be appointed General Secretary of the United Church of Zambia. Formerly Chaplain to the University of Zambia and an executive member of the World Alliance of Reformed Churches, Peggy is the United Church of Zambia’s first woman theology graduate, and is currently working on her doctorate on Female Ordination. She has been a member of the Circle of African Women Theologians since its inception in 1989 and has in the

past worked to coordinate gender justice issues with the Council for World Mission (CWM) Africa region. Rev Mulambya-Kabonde is a member of The Partner Council of The United Church of Canada.

GLOBAL ECUMENICAL DELEGATION: Global Ecumenical

KAIROS Canada Toronto, Jennifer Henry

KAIROS Canada unites eleven Canadian Christian churches and religious organizations in a faithful ecumenical response to the call to “*do justice, and to love kindness, and to walk humbly with your God*” (Micah 6:8). We deliberate on issues of common concern, advocate for social justice and join with people of faith and goodwill in action for social transformation.



About Jennifer Henry

Jennifer Henry currently serves as the Executive Director of KAIROS: Canadian Ecumenical Justice Initiatives, giving leadership to ecumenical commitments to human rights and ecological justice with KAIROS’ 11 churches and religious organizations. She has worked in ecumenical social justice in Canada for over 20 years, beginning in 1993 when she joined the Ecumenical Coalition for Economic Justice (ECEJ) as a popular education coordinator. Primary areas of focus have included international human rights, Indigenous rights, gender and economic justice, and theological and biblical reflection on justice issues. She currently serves as a member of the Primate’s Commission

on the Doctrine of Discovery, Reconciliation, and Justice of the Anglican Church of Canada, the Good Jobs Roundtable, spearheaded by Unifor, and the Board of the Centre and Library for the Bible and Social Justice.

PEACE FOR LIFE Kenya, Esha Faki

A people’s movement for global justice and peace



Peace for Life is a global faith-based movement global faith-based movement that mobilizes the power of the power of spirituality to resist militarised globalisation and creating life-enhancing alternatives.” The interfaith network traces its roots to the International Ecumenical Conference on Terrorism in a Globalised World held in Manila in September 2002 (sponsored by the World Council of Churches, the Christian Conference of Asia, and the National Council of Churches in the Philippines). This unique network’s mission is to challenge militarized globalization and to work for a new world nurtured by peoples upholding human dignity and human rights and supporting life-enhancing alternatives.

About Esha Faki

Esha is a Muslim scholar from Kisumu, Kenya. She is a faculty member of the College of Arts and Social Sciences, Department of Religion and Philosophy of Maseno University in Maseno, Kenya. Her particular areas of interest and research are in Islam and Human Rights, Women and Gender Issues in Islam, Early Islam, Islamic Contemporary Studies, Religion and Politics and Religious Studies, Comparative Religion, Interfaith Dialogue and Peace and Conflict Studies. Dr Faki is a member of The Partner Council of The United Church of Canada.

WORLD COMMUNION OF REFORMED CHURCHES

Based in Hanover, Germany, Rev. Chris Ferguson



The World Communion of Reformed Churches (WCRC) is a communion of Presbyterian, United and Uniting, Reformed, Congregational, and Waldensian churches that have been called together in Christ to promote the renewal and the unity of the church and participate in God's transformation of the world. Believing that Christian faith is based on responding to both the spiritual needs and the economic and social rights of all people, WCRC has identified three core callings: to promote justice in the economy, the earth, and all of God's creation, and to work for peace and reconciliation in the world; to renew a passion among Reformed Christians for God's mission in a spirit of partnership and unity; and to promote the full participation of women and youth in all aspects of the church's life.

About Chris Ferguson

Chris Ferguson was ordained as a minister of The United Church of Canada in Vancouver in 1978. He has worked at McGill University, the United Theological College in Montreal, and as UCC General Council Staff for 14 years. Chris served as a UCC Global Mission Personnel for a total of 11 years alongside global partners in Costa Rica, Jerusalem, New York, and Colombia. In September 2014, Chris Ferguson was elected General Secretary for the World Communion of Reformed Churches.

GLOBAL ECUMENICAL DELEGATION: Canadian and US Ecumenical

CANADIAN COUNCIL OF CHURCHES

Alyson Barnett Cowan

Founded in 1944 The Canadian Council of Churches is the largest ecumenical body in Canada, now including 25 churches of Anglican, Evangelical, Catholic, Historic Reform, Free Church, and Eastern and Oriental Orthodox traditions. It is one of the most inclusive ecumenical bodies in the world, representing more than 85% of the Christians in Canada.

The Council works together to embody ecumenical, Christian "unity in diversity" through dialogue, witness and work in common action. In unity and in celebration of the richness of diversity, CCC members work together on the challenge of faithful living in the 21st century.

The United Church of Canada is a founding member of the CCC, with members active in many aspects of the Council's work.

About Alyson Barnett-Cowan



The Rev. Canon Alyson Barnett-Cowan was elected President of the Canadian Council of Churches in May 2015. Until the end of January 2015 she was the Director for Unity Faith and Order for the Anglican Communion, based in London, England. In this capacity she staffed the Inter-Anglican Commission for Unity, Faith and Order, and was the lead staff for the ecumenical dialogues of the Anglican Communion. During the first months of 2015 Alyson is serving as Interim Secretary General of the Anglican Communion until a permanent

appointment is made. Before her appointment to the Anglican Communion Office, Alyson was the Director of the Faith, Worship, and Ministry Department of the Anglican Church of Canada, where she staffed its theological and ecumenical work. Alyson is a canon of the Diocese of Brandon.

UNITED CHURCH OF CHRIST, USA

**Karen Georgia Thompson
Campbell Lovett**

The United Church of Christ (UCC), USA is a distinct and diverse community of Christians that come together as one church to join faith and action. With over 5,000 churches and nearly one million members across the U.S., the United Church of Christ serves God in the co-creation of a just and sustainable world. The UCC is a church of extravagant welcome, and a church where "...they may all be one" (John 17:21).

Under one collective identity, The United Church of Christ, USA is a welcoming, justice-minded Christian community raising their VOICES for an alternate vision:

- Where God is all-loving and inclusive
- Where the Church of Jesus Christ welcomes and accepts everyone as they are
- Where your mind is nourished as much as your soul
- Where Jesus the healer meets Jesus the revolutionary
- Where together we grow a just and peaceful world



About Karen Georgia Thompson

Rev. Karen Georgia Thompson serves as Minister for Ecumenical and Interfaith Relations in the National setting of the United Church of Christ. Before taking up that role Karen Georgia served in the national setting as Minister for Racial Justice with Justice and Witness Ministries. She provided key leadership in the national initiative "Sacred Conversations on Race."

Before joining the national staff, Karen served in the Florida Conference United Church of Christ as a Pastor and on the Conference staff as Minister for Disaster Response and Recovery following the devastating 2004 and 2005.

Ordained in 1999, Karen Georgia has a broad range of professional experiences throughout the settings of the United Church of Christ, USA. She has been a key participant in the dialogue on full communion between The United Church of Christ, USA and The United Church of Canada.

About Campbell Lovett



Rev. Campbell Lovett serves as the Conference Minister for the Michigan Conference of the United Church of Christ, USA. Before taking up the position as Conference Minister, Rev. Lovett served as Senior Minister in a congregation in Rhode Island where he was active in many community justice initiatives.

When introduced to the Michigan Conference as the new Conference Minister in 2012 the chair of the search committee described Rev. Lovett as “a person of deep and abiding faith, and an articulate, compassionate and skilled leader. He...is driven by a vision for the church of the future...he engenders trust with those with whom he works and shares ministry.”

ANGLICAN CHURCH OF CANADA Bishop Michael Oulton

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. At present the dialogue is exploring what steps can be taken toward mutual exchange of ministries between our two churches.



About Bishop Michael Oulton

The Rt. Rev. Michael Oulton was installed as the twelfth Bishop of Ontario on September 11, 2011. He has served parishes in Alberton/O’Leary Prince Edward Island in the Diocese of Nova Scotia and Prince Edward Island as well as Ontario, where he served St. Peters, Collins Bay and Christ Church Belleville. Bishop Oulton cites a passion for the Churches’ engagement with the world in mission, quoting theologian Thomas Buechner who wrote that our vocation as disciples of Jesus Christ is found where “your greatest passion meets the world’s greatest need.” Bishop Oulton is a member of the Anglican–United Church Dialogue.

CANADIAN CONFERENCE OF CATHOLIC BISHOPS

Most Rev Peter Hundt

The Canadian Conference of Catholic Bishops is the national assembly of the Bishops of Canada. Through the work of its members, the Conference is involved in such areas as ecumenism and interfaith dialogue, theology, social justice, liturgy, and Christian education. The CCCB appoints members to the Roman Catholic–United Church of Canada Dialogue, which has been meeting since 1975. The dialogue 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. The dialogue is currently discussing theologies of creation, ecology and the environment, and preparing to celebrate the 40th anniversary of the dialogue this fall.



About Most Rev Peter Hundt

Bishop Peter Hundt was born on August 26, 1956 in Hanover, Ontario. He attended St. Peter's Seminary in London, Ontario and was ordained to the priesthood for the Diocese of Hamilton on May 8, 1982. He was appointed an Auxiliary Bishop of the Archdiocese of Toronto by Pope Benedict XVI on February 11, 2006 and ordained a Bishop on April 25, 2006. On March 1, 2011 he was appointed Bishop of Corner Brook and Labrador by Pope Benedict XVI and he was officially installed on April 13, 2011.

GLOBAL ECUMENICAL DELEGATION: Asia

NATIONAL COUNCIL OF CHURCHES IN THE PHILIPPINES **The Philippines, Fr. Rex Reyes**

Vision: “Life in all its fullness (John 10:10)—a just, egalitarian, self-reliant and sustainable society



The National Council of Churches in the Philippines (NCCP) is a fellowship of 10 non-Roman Catholic churches and nine associate members working for unity in witness and service. The NCCP finds its theological bases on the incarnation (John 1:14), the ministry of Jesus Christ (Luke 4:17–21) and the unifying and redeeming love of God (John 17:23). The NCCP journeys primarily with the suffering, the marginalized and the vulnerable with a vibrant hope for just and inclusive communities.

A strong voice for human rights in the Philippines, the NCCP unites and mobilizes the churches and partners to engage in humanitarian work, the struggle for justice and peace, the defense of human rights and civil liberties and the preservation of posterity and the integrity of creation. In this prophetic task for the transformation of church

and society, the NCCP constituency has not been without its share of repression, extrajudicial killings, harassments, arrests and enforced disappearances.

About Rex Reyes

Father Rex Reyes is the 7th General Secretary of the National Council of Churches in the Philippines and the first indigenous person to lead the Council. An Igorot from the Mountain Province in northern Philippines he is the first indigenous person to lead the council. He has served as Program Secretary of the NCCP's Program on Ecumenical Relations and with the Episcopal Church in the Philippines. Until April 2015 Fr Rex was the President of the Christian Conference of Asia. An ordained Anglican minister, he also serves as a Canon at the National Cathedral of St. Mary and St. John of the Episcopal Church in the Philippines. Fr Rex is a member of The Partner Council of The United Church of Canada.

PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREA Republic of South Korea, Rev Tae Jin Bae

“A prophetic voice for democratization, human rights and reunification.”



Prior to the foreign intervention of the United States and then the Soviet Union in 1945 the people of Korea lived as one people. When hostilities ended in 1953, three million people had been killed and the peninsula divided. Tensions remain acute today as the northern socialist regime faces the capitalist southern republic across the 38th parallel. For the Presbyterian Church in the Republic of Korea (PROK), reunification and peace-building remain its most important priorities.

The PROK upholds the spiritual importance of dialogue, engagement, diversity and reconciliation. Seeking to go beyond the narrow, traditional concept of mission, the PROK reaches out to the “Minjung,” those who are oppressed, exploited and despised—homeless teenagers, sex workers, orphans, the elderly, the disabled and the unemployed—through a series of mission houses, associations and centres. PROK sponsors peace-building and conflict transformation workshops, maintains an ecology center to address the growing threat to God’s created world and its inhabitants, and supports dozens of migrant worker centres which offer temporary housing, medical help and legal services to South Korea’s 700,000 migrant workers.

The PROK has an enduring commitment to ecumenism with strong partnerships with churches around the world. The United Church and PROK work together closely in mission priorities related to justice, peace and life.

About Rev Tae Jin Bae

Currently serving as the General Secretary of The Presbyterian Church in the Republic of Korea (PROK) Rev Bae has also served as senior pastor to churches in Kangjineup and Canaan Presbyterian Churches in the Republic of Korea and as Executive Secretary of the Department of

Mission and Society for the PROK. An active participant in ecumenical activities Rev Bae is currently a board member for The Christian Literature Society of Korea.

UNITED CHURCH OF CHRIST IN THE PHILIPPINES Philippines, Bishop Reuel Marigza

“A transformed church and society towards an abundant and meaningful life for all”



The United Church of Christ in the Philippines has been a model of bold, prophetic witness. It believes the church exists for mission. As a Church institution, UCCP cannot live unmindful of the realities of the outside world. UCCP equips its members to engage in active ministry with the whole community, with a particular focus on human rights, democracy, just and lasting peace, economic and ecological justice. Because of these works, many courageous church workers and members have lost their lives resisting evil and seeking justice. The UCCP is a Protestant mainline group with around 1,000,000 members and 2,218 pastors in 3,112 congregations.

The United Church of Canada and United Church of Christ in the Philippines have a long history of joint projects, exchanges, study exposures, and internship programs. The United Church has worked with the UCCP and other partners in the Philippines for an end to human rights violations, including political killings through international political advocacy, formal reports and petitions, and personal accompaniment with pastoral visits, overseas personnel, and fact-finding missions.

About Bishop Marigza

Bishop Reuel Norman O. Marigza is the General Secretary of the United Church of Christ in the Philippines (UCCP). Bp. Marigza serves in various capacities as Bishop, Church Administrator and as beloved Pastor among pastors. His ministry has had a life-long impact on young people many of whom became pastors, church-workers, and dedicated their lives in the service of those pushed to the margins of Philippine society.

Living out the prophetic calling in his defense of human rights and civil liberties, Bp. Marigza initiated the process of filing court cases against former President Gloria Macapagal-Arroyo, high ranking officials, and the military holding them accountable for extrajudicial killings and other human rights violations against members of his church. Under Bp. Marigza's leadership, the UCCP formally filed six cases of human rights violations committed against UCCP members. Prior to his election as General Secretary of UCCP, Bp. Marigza taught at the Divinity School of Silliman University.

GLOBAL ECUMENICAL DELEGATION: Interfaith

Hindu Community, Dr. Veeresh Gadag

For some time now, The United Church of Canada has been involved with studies of its engagement with interfaith partners. In fall 2014 the Theology and Inter-Church Inter-Faith Committee released the document *Honouring the Divine in Each Other*, which invites people across the United Church into process of exploration of the relationship of The United Church of Canada to Hinduism in the Canadian context.

Acknowledging the significant contribution of Hindus to Canada's pluralistic society, the study reviews the history of Hindu practice; the arrival of Hindus in Canada and patterns of Hindu life in this setting; and opportunities to work with and learn from Hindu neighbours. The study encourages us to grow in understanding Hindus as they would wish to be understood and to search for new ways of theologically understanding Hinduism and its relationship with Christianity.

About Veeresh Gadag



Veeresh Gadag earned his Ph.D. from the University of Poona, Pune, India and was teaching at the University of Poona before moving to Canada some 26 years ago. He has been a faculty in the Division of Community Health and Humanities in the School of Medicine, Memorial University and is past Director of the Health Research Unit. In addition to his day job, he is deeply involved with issues related to religion, spirituality, social justice and seniors. He has been a practicing member of the Samarpan Meditation and is a past Director of its Canadian Chapter – Shree Shivkrupananda Swami Foundation, Canada. He is currently a member of the Board of Directors of the Religious Social Action Coalition of Newfoundland and Labrador which deals with issues related to poverty; and Seniors Resource Centre of Newfoundland and Labrador. He is also a member of the group involved in Affordable Housing and Faith. He is a past President of the Hindu Temple Association, St. John's and has

been organizing over the past decade, annual Multi-Faith Symposia on Spirituality at the Hindu Temple, St. John's. He is a member of the Pastoral Care Department at Eastern Health, and a member of the Newfoundland and Labrador Spiritual Pastoral Care Network.

GENERAL COUNCIL YOUTH FORUM PILGRIMS

Katie Vardy

Newfoundland and Labrador Conference

My name is Katie Vardy! I'm 18 years old, living in St. John's, Newfoundland, and I'll be representing the Newfoundland and Labrador Conference at GC42. I'm a pretty silly individual who loves the presence of others and going on adventures. I can normally be found, at any given point, reading, knitting, hanging with my puppies (my puppies are cuddled into me as I write this), or singing. I've been an active member of my church now, for a very long time. My home church is St. James United Church, and for those of you that are familiar with The GO Project, the St. John's GO takes place at my home church. I was baptized at Topsail United Church, which is just outside town. And I was confirmed at the age of 13 at St. James. Since becoming confirmed, I've been very active in my church. I enjoy helping out with Sunday school, participating in youth group, planning and partaking in Sunday worship when able to, and I just overall love my congregation and the atmosphere of my church. I have also participated in four GO Projects; St. John's, Toronto, Halifax, and Stratford. Needless to say, church is a huge part of my life, and I'm blessed to say that I don't have to go every week to feel God's presence (I usually work on Sundays). I am so looking forward to the pilgrimage, exploring Canada with other amazing individuals, experiencing GC42, and of course, sharing my journey with everyone.

Max Martin

Maritime Conference

My name is Max Martin and I am representing Maritime Conference! I'm 18 years old and I was born in Halifax, Nova Scotia, and raised just outside in Lower Sackville! I've played competitive football for 13 years and have been involved in church all my life. I have been a member of Knox United Church since I was baptized there as a child and grew up in Sunday school programs as well as in my teenage years being an active member of my youth group. In the summer of 2014 I participated in the Halifax GO Project mission site and had a truly life-changing experience over those 10 days. During my time throughout church I have come to realize that my dream is to become an Ordained Minister in the United Church and will be starting university next fall on my path to ordination! I feel so blessed and excited to embark on this journey.

Sam Chambre

Montreal and Ottawa Conference

I am a confirmed member of St. Andrew's United Church, Williamstown. Like other clergy kids, I have sort of grown up at Montreal and Ottawa Conference, attending since preschool. I have been part of the YAYA program here since I was 11 years old. At 16 years old, I'm still very happy to still be coming here, and I am currently one of the Seaway Valley Presbytery reps to the Montreal and Ottawa Conference YAYA committee. In 2009, I flew with other presbytery representatives to Kelowna, BC, to attend the Children's program at General Council 40. That was an awesome experience! At the time I thought it was perfect because I got to do a ton of fun stuff and I didn't have to sit through all of the "boring meetings." Six years later, I'm much more involved in the church and interested in knowing what's going on and voicing my opinion.

Over the past year, I have enjoyed attending Youth Forums across Quebec, and I'm looking forward to another week at Quebec-Sherbrook Presbytery Camp, where this year I will be a camp counsellor. I went to Rendez-vous last summer and had a blast. I also attended a General Council Youth Forum at Five Oaks this past winter, where I met a bunch of cool new people from across Canada and will be going on a pilgrimage with 14 of them.

I'm super pumped for my pilgrimage this summer, where I will spend five weeks travelling across the county before ending up in Corner Brook, NL, for GC42!

Amy McClelland

Bay of Quinte

My name is Amy McClelland. I am 18 years old and am the representative from Bay of Quinte Conference. I am very involved in my home congregation of St. Paul's United Church in Bowmanville, Ontario. I have been attending there since I was in grade 2, and I love participating in youth events, volunteering at Sunday school, and singing in the worship band. My interests include yoga, animal rights, playing ukulele/guitar, dancing, social justice, and most of all singing (I love to sing). Next year I will be attending Waterloo University for a degree in Therapeutic Recreation, and I hope to someday work with kids with disabilities. I am so honoured to be going on the pilgrimage and am so excited to learn more about what this AMAZING church is doing and what we can do to help it out. I feel truly blessed and can't wait to share this amazing journey with all of you!

Alex VanCaeyzeele

Toronto Conference

My name is Alex VanCaeyzeele and I am representing Toronto Conference! I am 17 years old and call a town called Keswick home, and my life revolves mostly around a blue police telephone box and some treble and bass clefs. I have moved around a lot during my 17 years on this earth but spent most of my time living in a small town called Holland Landing. For as long as I can remember I have been attending church with my grandmother, and this tiny church in Holland Landing where there were more bums in the choir than there were in the pews some Sundays was the church that I grew up in. I was baptized in that church and cried my little eyes out when we closed it down. I soon found a new church community in which I felt the same sort of love and welcomeness. I have been a member of Sharon-Hope United Church for over five years now. I was confirmed here when I was 13 years old and attend church regularly with my grandma still. I have also been a part of the Cooperative Church Camp that is held each summer, as a leader and as the organizer for it.

I am a grade 11 music and leadership student at Keswick High School. Music has always been a very big part of my life—I grew up singing in my church choir, and now I play a multitude of instruments with my school. I am currently playing tuba, but I also play flute, saxophone, trombone, and I am currently learning the piano! I am a part of the Concert band, Jazz band, and Music council at my school and help plan most of the events that involve music at my school. I am so very excited to start my journey this summer with all of these amazing people! I know I will miss home a lot, but I look forward to bringing home all of my experiences and new learnings to my friends and family and home and in my church community!

Cassidy Deveau**Hamilton Conference**

Hi everyone! I'm Cassidy Deveau. I'm 16 years old and I am representing Hamilton Conference this summer. I also live in Hamilton and have all my life. I have been a member of the United Church for about three years now. I started going to church by myself when I was 13 in what I believe to be a calling of the Holy Spirit on my life to seek God. One day I just walked up to Pioneer Memorial United Church and I knew it was the community for me. I was confirmed at Pioneer a year ago. I have had an amazing faith journey thus far, and I am so looking forward to continuing it this summer with the pilgrims, the leaders, and all the other folks involved with General Council and this journey. I love all the aspects of a Christian lifestyle, such as going to church, youth group, and having quiet time with God. I also love watching *Trailer Park Boys*, spending time with my family and friends, and watching movies. I'm a pretty average 16-year-old girl, to say the least.

Katelyn Cody**London Conference**

Hello! I'm Katelyn Cody, representing London Conference on the pilgrimage. I'm from Ailsa Craig, small town proud. I will be 18 next week, and am currently in grade 12. In September I will be attending the University of Ottawa. I have been actively involved in my hometown church for as long as I can remember, helping at dinners, teaching Sunday school, and volunteering whenever needed. I attended the 41st General Council in Ottawa three years ago. Since then I have loved attending London Conference youth forum each year, Worshiplude in Ottawa, as well as Rendez-vous 2014 in Winnipeg.

In my spare time I enjoy creative writing, music (especially singing), drama, and travelling. Most of my time, however, is filled with working, volunteering, and spending time with friends and family. This summer I am most looking forward to seeing, firsthand, our church across the country, and what makes each Conference special. I intend to truly become God's hands and feet in everything we do along the pilgrimage and after.

Aidan Legault**Manitou Conference**

My name is Aidan Legault, and I'll be representing Manitou Conference on the Pilgrimage. I'm 17 years old, and I've been a member of The United Church of Canada since I was born. I've been attending St. Peter's United Church in Sudbury, Ontario, for the past eight years. I started participating in youth events when I was 14, and I haven't stopped since! Some of my favourite events that I've attended include Worshipludes in Ottawa, Youth Forums for my Conference, and Rendez-vous 2014 in Winnipeg. I've also worked as a Counsellor at Camp Lorrain, a United Church Camp in northern Ontario. My interests include drama and musical theatre, improv (my team just got back from Canadian Nationals; SO MUCH FUN), *Reach for the Top*, martial arts, and social justice work and volunteering. This fall, I'll be attending Mount Allison University to study Political Science. My ultimate dream is to represent Canadians as a Member of Parliament. It is such a profound honour to have the opportunity to represent my Conference alongside so many incredible people from around Canada, and I cannot wait for the trip to begin!

Ayla Hamilton

Conference of Manitoba Northwest and Northwestern Ontario

I am a confirmed member of Silverton Knox United Church, and I attend both Silverton and Russell services. The church I have grown up in has brought me up to be the person I am today; they have encouraged me to express and pursue my ideas and passions. At Silverton United Church I am Sunday school teacher and I sing in the choir. In Russell United Church I am a member and help conduct the family choir. I take part in both services as often as I can. Our family often has Sundays that are spent 9:00–10:00 at a Silverton service then 10:30–11:30 at a Russell service! I also take part in events we host, like being a leader at Vacation Bible School, or participating in the Famine as well as potluck lunches and church garage sales and so much more.

Since grade 7 I have attended every ALF and zebu. I go to Rock Lake United Church Bible Camp. I am the only youth that has attended our annual meeting the last three years in a row. I attended Rendez-vous this summer and am on my churches' YAAY committee. With each event I go to I bring reports back to my churches. I lead a very busy life, but God has always been at the centre of that busy life.

I believe that the youth pilgrimage will be that opportunity to gather the real and collective voice of United Church youth.

I'm thankful for the hard work and foundation the generations before me have done. They motivate me too. They didn't give up when things got a little complicated; they had patience and carried on. They faced hard questions that made them stretch because that's what it means to follow Jesus. He didn't promise this was easy! He promised he would be present every step of the way. In our change, we need to respect what the previous generations have built. That tradition is an important part of who we are. These people have met and changed and grown for 100 years in places across Canada in little villages like Silverton and big cities like Toronto. They trusted where Jesus was leading them and changed, even when that change was scary.

I'm so excited to be a part of our church in this way and help form our church. I can't wait and think that it is such an honour to be in this position. The pilgrimage is going to be an amazing and humbling experience. I'm shocked that such an opportunity has presented itself to me. I can't wait.

Sheldon Dugas

Saskatchewan Conference

Hello. My name is Sheldon Dugas. I am 18 years old and a member of the Saskatchewan Conference. I have been going to The United Church of Canada my entire life. I was baptized in Terrace Bay, Ontario, and confirmed in Kapuskasing, Ontario. I have been living in the small town of Delisle, Saskatchewan, for the last five years and participated regularly at my local church, Delisle-Vanscoy United Church. When I'm not doing anything church-related, I like to spend my time reading books, playing video games, watching movies and TV, and focusing on school. I hope to go to the U of S and become a teacher after I graduate from high school in June. I am looking forward, and feel blessed, to be a part of this journey with so many youth and young adults who are people that I can call friends.

Julia Heesing**Alberta and Northwest Conference**

Hey everybody! My name is Julia Heesing and I will be representing Alberta and Northwest Conference on this summer's pilgrimage! I am 17 years old and very excited to celebrate my 18th birthday in June, on my last day ever of high school! I live just outside Edmonton, Alberta, with my mom and dad (and sometimes my two older brothers, who are currently living elsewhere for postsecondary!).

I attend my hometown church, Fort Saskatchewan First United, and have all of my life. I was baptized and confirmed there in May of 2012. I have since then become more involved with the wider church, including attending General Council 41 in Ottawa. At my church, I enjoy being with all the people that I have come to know and love over the years and am so excited to meet many of you in that same way this summer!

Outside of church I am kept busy by a lot of things; at the top of that list is school, especially since I am in my graduating year, along with the senior girls' soccer team I play for. When I'm not doing one of those things, I'm usually reading, being outside, with my family, or baking!

I'm currently reading a book entitled *Jesus Feminist* by Sarah Bessey, and in closing I want to share my favourite quote from that book with you...one that fills me with hope of what everything this summer will be: "We are among the disciples who are simply going outside, to freedom, together, intent on following Jesus; we love him so. We're finding each other out here, and it's beautiful and crazy and churchy and holy. We are simply getting on with it, with the work of justice and mercy, the glorious labour of reconciliation and redemption, the mess of friendship and community, the guts of walking on the water and the big sky dreaming of the kingdom of God."

Maia Walker**British Columbia Conference**

I'm Maia Walker and I will be representing BC Conference on our pilgrimage. I am 18 years old and come from Kamloops, BC, where I have lived my whole life. I have been a part of the United Church since I was about four years old when my mom decided to move us from the Lutheran Church, and I've been hooked ever since. Since then the church has slowly grown to touch almost every aspect of my life. I have had the opportunity to participate in camp both as a camper and a leader, I went to youth group for years, and eventually to confirmation classes. Shortly after I was confirmed (almost five years ago now) I joined our presbytery's youth council, which allowed me to help plan youth events, attend presbytery and Conference, and connect and bond with different groups of people in ways that are extraordinary. I have yet to experience something as incredible as United Church life and culture; there is absolutely nothing like it, and I thank God every single day that I found it. I am so excited to be a part of the journey that the church is starting this summer. There is change coming, whether we like it or not, so I figure it's pretty great that I can be there and meet some pretty awesome people and do some pretty awesome things while it's all happening. Other than doing church things I love reading, playing rugby, arting, and most anything that gets me called a nerd. There are very few things

that I love more than books, tackling things, new paint brushes, and a good Doctor Who reference. I look forward to meeting as many of you as possible this summer.

Nicky McKay

All Native Circle

My name is Nicky McKay. I'm from Berens River, MB, and I go to school in Winnipeg, MB. I'm in grade 12/11, I'm 16 years old, and my hobbies are sports, mainly volleyball and ice hockey.

Pilgrimage Leaders:

James Aitchison

James has grown up in the United Church, the son of a minister. A self-styled “adventurous contemplative,” he has an equal passion for travel and stillness. Having thoroughly enjoyed living in the GO Project Intentional Community, he is excited to be taking part in the cross-country pilgrimage with youth en route to the 42nd General Council.

Alana Martin

Alana grew up in Halifax and currently lives in Toronto, working with various church groups and organizations. She graduated from Dalhousie University with Spanish and International Development Studies and is very much interested in global mission and outreach as well as The GO Project and local ministries exposing all ages to the needs in our society. Alana is a candidate for Diaconal Ministry within Maritime Conference. Having worked with The GO Project for five summers, Alana is thrilled to continue working with youth and our church in creative and innovative ways with the GC42 Pilgrimage!

MODERATOR NOMINEES

REV. JIM BALL



Nominating Body
Hamilton Conference

Biographical Sketch

I was born on the Hamilton Mountain and raised by the shores of Lake Ontario. By the banks of the Etobicoke River, in fields and forests of play and learning, I enjoyed the best of childhoods. On nearby beaches I took off my shoes and pressed my toes deep into the cold, wet earth, standing fixed in delight and wonder. A child knows when she or he stands on holy ground.

The ability of nature to inspire was soon matched by the energy of my own inquisitiveness and wish to understand. I embraced the detached, measuring ways of a young biologist. It was a development that matched well the clear-thinking sensibilities of my Presbyterian home.

The rest of the story is exciting and routine. I played and sang my way through my teen years. I joined the United Church. My heart and mind were claimed by the open, inclusive, ecumenical idea of us. I pursued higher education in Canada and Europe, collecting three degrees at the University of Toronto (B.Sc., M.Div., M.Th.) and additional wisdom at the Ecumenical Institute in Switzerland. I became more intentionally a student of scripture and for a time served as a university T.A.

I have served in Toronto and Hamilton Conferences ever since my ordination in 1981. I have worked alongside the people of four wonderful faith communities in Richmond Hill, Caledon East, Halton Hills, and Guelph. There were urban, rural, team, and public dimensions to each one. Each was an example of healthy collaboration and mutual support. Each served a wider world. Each called out fresh creativity and growth in me. Some of the work was easy. Much of it was hard. I made mistakes. Together we were the church—worshipping, comforting, learning, feeding, sheltering. We even helped build the first key piece of Canada's national trail. It was all gift and blessing.

I have served the wider church in many roles and tasks: in committee work at presbytery and Conference levels (Christian Formation and Education and Students), in representational roles and writing tasks for General Council and the former Division of World Outreach (Ecumenism, Interfaith, and Social Justice), and in policy work at Emmanuel College in the area of continuing education (chairperson). For a decade I served as our denomination's principal voice and presence at table with other national churches in our collective conversation with the Canadian Jewish Congress. I eventually chaired that national consultation. My work and learning for the church has included travel to the Middle East, to India and Nepal, to Europe, to New York and California, and across Canada. I have also had the privilege of serving the General Council, both as a commissioner and as staff resource.

My adult life journey has been shared with Anne, who is my wife and best friend. Our children, Michael (a new graduate in law in Quebec and fully bilingual) and Sarah (a recent graduate in family studies in Guelph), are our deepest joy.

As I walked recently along the paths of the nearby forest, the ancient words again rose up: Holy, holy, holy. Some gifts never leave us. The Jesus I follow left us many, including the encouragement to live with respect in creation, to measure the fairness of life from the margins, and to trust always in our created capacity to serve.

Statement

Those who know me know that I love stories. I love listening to them. Learning from them. Growing because of them. As we all prepare for the 42nd General Council meeting in Corner Brook, the important role of stories has been on my heart and mind.

We live in story. Whether we are eight-year-olds playing pond hockey or 80-year-olds pondering end-of-life decisions, we each have a narrative we tend to live into and out of. It is a tale that interprets the events and experiences of our lives, that guides our choices, steadies us in storms, and casts our vision forward. What is yours? And what is ours together?

When it all seems too much, and sometimes is—the struggle, the losses, the closings; when we have a hard time finding serenity to accept the things we cannot change; when decisions need to be made but the clarity and confidence we would like to have before making them elude us—I believe we are invited to breathe, listen, and remember who we are as ambassadors of relationship: To focus less on graph trends and thoughtful analysis and imaginative experimental models, important though all of these things are, and more on the issues of identity, culture, and spirit that make or break any venture of change and renewal. Goals are important to set and structures important to make nimble, but our habits, assumptions, and energy will be key factors that help or hinder us on the way. To get at these we need a special kind of listening.

As we face the shadow and light of an uncertain future, I believe we are invited to remember our shaping and sustaining story. It is a story of many stories, beginning with an ancient one. The old story affirms creation's goodness and adequacy, including our own; it invites us to begin all reflection with the question "How many loaves have we?" and not waste our time focusing on what we don't have or cannot do; it reminds us that life goes better when we act on need not want; that regular rest and debt relief help everyone (Sabbath), that many voices are better than one (diversity), that circles are better than pyramids (equity), that tents are better than towers (mobility), that it is easier to turn away from external trappings than to let go our internal hunger for them (Exodus), and that we should measure life from the margins and always stand with the weak. Its pages are filled with stories that ask nothing of us (blessing, gift, and comfort) and everything of us (discipleship, wilderness rehab, and truth and reconciliation). Its stories call us to a ministry of relationship. They send us out, as we are, to meet others as they are and where they are, to open ourselves with love and vulnerability to their hurt and struggle, and in that space share a meal and healing together. I believe that identity, balance, and direction are found for us in these old tales.

I believe we are called to remember the story of our families and communities of origin, the women and men who shaped us and influence us still. We are invited to listen to our lives speak, to do our own deep spiritual work and get clearer through the support of safe community. Spiritual practices, family of origin work, and more help us identify the assumptions and habits we have inherited, including the things that trigger us, that shut down or release our better angels. For me, this remembering includes my father, his experience as an orphan, and the damage that marked him that was never discussed but everywhere felt. That he found capacity to trust enough to build relationship and a life of purpose was inspiring, and set deep in me a desire to leave no one out or behind.

I believe we are called to remember the story of surrounding community—past, present, and emerging—beginning with the peoples of the First Nations with whom we walk. This is a moment for us to make better that relationship through lived apology and meaningful reparation. We remember also the others beyond the church, diverse and good, with whom we would work on the things that challenge us all. Most are not waiting for us to change, but they do welcome our humble accompaniment. When they express hurt or healing in their coffee shop conversations and radio songs we encounter sacred story, lifted up in the language of universal human experience. It is a language we should adopt. Our remembering also extends to people seeking fairness, including the young, who offer so many gifts in a new age and who are full partners in the work of building healthier connection.

I believe we are called to remember the story of the earth, to listen to it carefully enough to understand how so many of our theologies and practices still do not look all the way to the ground; and to recall the many ways the earth teaches interdependence, mutual respect, and the need for balance and rest.

Most of all I believe that this is a time to remember that we are remembered. From before our beginnings until after our endings, we are held. There is a world that needs to hear and feel this, and rest more deeply in it, so that anxious hearts might relax, and busy accumulation slow, and an exhausted and damaged earth find healing.

To live in remembrance is not to dwell in the past but to live in relationship—back, forward, around, down, and in. Relationship is our work, and remembrance our practice of it. Lives of risk, trust, vulnerability, fairness, forgiveness, and love, shared with humility and joy, reflect our identity. Our story. We don't need much in the way of money or structure to be living it. We can be this, and offer this, anywhere. As Christ's body in the world. God's Spirit being our helper.

REV. DEBRA BOWMAN**Nominating Body**

Vancouver South, Cariboo, Vancouver-Burrard, and Fraser presbyteries (British Columbia) and BC Conference

Biographical Sketch***Chair of Agenda and Planning Committee for 39th General Council***

I was responsible for planning, with the Moderator and the General Secretary, a meeting of 700 people in which we needed to discern the future direction of The United Church of Canada. This undertaking involved familiarity with discernment methodologies and large group facilitation, as well as strong leadership skills.

2000–2009 Member of General Council Executive,
Chair of Business Committee of GCE for some of that time

2001–2002 Member of GCE Governance Project Team

2002–2006 Member of GCE Governance, Planning, and Budget Processes Committee

Attended the 36th, 37th, 38th, 39th, and 40th meetings of the General Council

Leadership with Congregations

- Ryerson United Church: Coordinating Minister, 2006–present
During the nine years I have been the Coordinating Minister of Ryerson United Church in Vancouver I have learned an enormous amount about the potential of the church as a partner in new work. Forging and leading partnerships involves work with the congregation, Vancouver City, nonprofits, developers, and architects to determine how our property resources and our sanctuary can undergird the ministry of Ryerson United in the 21st century. I am very committed to considering how our buildings both shape and reflect our mission and theology; this includes considering how we hold space for the sacred and the secular to encounter each other; how our buildings can serve as “commons space” or “piazza space.” I believe that the holy can be made known and experienced in beauty and am wondering how the church can be a space that allows, even encourages, this to happen.
- I have also served Wilson Heights and Capilano United Churches.

Leadership with the Larger Church

- President BC Conference 2011–2012
- Executive Secretary, BC Conference, February 2000–June 2003
While Executive Secretary we implemented the changes brought about by the Conference’s decision to restructure. While the implications of such changes are often far-reaching such decisions can be implemented well.
- Facilitated workshops on leadership practices for several presbyteries; for the Emerging Spirit program; for the BC Sowing Promise, Growing Leaders Events; and for the Interim Ministry program. This work has three foci: (i) where we are in our development as an

organization, (ii) what leadership is required, and (iii) what kinds of relationships and personal behaviours are required.

- Served on the LeaderShift Advisory Resource group.
- Worked with groups in the Effective Leadership Pilot project. This initiative presents many of the same challenges that a move from presbyteries to regional councils might offer.

Education

- Following a Master's of Divinity degree (1995, Vancouver School of Theology) I have pursued a wide range of courses dealing with leadership during times of organizational change.
- Powers of Leadership: Meeting the Challenges of the New Commons
The focus is on a framework of leadership for a time of adaptive challenge, extremely relevant to leadership in the church at this juncture in our history.

Statement

Once in a long time there is a point when “hope and history rhyme” (*The Cure at Troy* by Seamus Heaney, www.goodreads.com/author/quotes/29574.Seamus_Heaney). A time when the caustic flow of cynicism is staunched and a collective call for justice is heard. We are at such a time in our history.

I grew up in Chilliwack, BC, in the late 1950s, when we had practices at elementary school about what to do when the atomic bomb fell. (Leave your rubber boots and lunch kit behind, and run home as fast as you could!)

I came to early maturity when the people I placed hope in were all assassinated—John F. Kennedy; Martin Luther King, Jr.; and Robert Kennedy among them.

I was living in Argentina during the time when that country's “dirty war” was an early rumour. I was confident that nothing like that could happen at home, until students were shot dead at Kent State University.

These life experiences, and my undergrad formation in political sociology, shaped in me despair for our future. The church seemed irrelevant to the crisis of the time, and I left.

And then, years later at the baptism prep for our son, when all we really wanted was to have him “done,” I fell in love. To quote Seamus Heaney, hope and history rhymed.

As I listened to the scripture and the hymns and the orientation to what the United Church was about, I recognized a vague memory about hope and possibilities and justice. I was converted from cynicism and despair.

That is the call to our church now—to find the capacity to offer hope to those who despair at this point in the world's history.

I think we are at a global tipping point. Capitalism run amok and the destruction of our environment are dividing our world along sharp lines.

The national church and all congregations need to align with those seeking righteousness. To become much more maladjusted and maladapted to the way things are going. To be a stick in the wheel to what feels like an inexorable rolling away from God's yearning for creation. To be one of the places where the sacred and the secular align for righteousness.

Some of my sabbatical was spent in Italy during Lent and Easter. I wanted to see what it looked like when religious celebrations are lived out on the streets. Instead I saw what community living looked like on the steps of the churches. The piazzas of every city and village offered common ground for people to gather. People of all ages, stages, economic classes, and abilities came together and talked, argued, laughed.

What if churches served as piazzas? What if we offered ourselves as open spaces, gracious, hospitable, and engaged in the world, where anyone can enter and rest a little, be received and welcomed and restored? Where we form partnerships and alliances with those we encounter and together continue our efforts to change the world? Our buildings and our spaces would be physical manifestations of our mission.

If we take this posture seriously, we stand at the most intimate level of developing community.

This kind of hospitality involves a lot more than a cup of coffee in the narthex. Many of us already offer meals for the isolated and beds for those in crisis. Much more life can be happening in our spaces. We have the room to partner with non-profits with similar commitments to quality of life so that our mutual care for others is housed affordably in our buildings. We can be a home for the resistance.

The United Church of Canada has no time to go to ground in preoccupation with structures. We need to determine one thing each community of faith can take on and then find partners who will strengthen our efforts. Some examples from my congregation, Ryerson United in Vancouver (ryersonunited.ca):

- co-sponsoring with EcoJustice to show *On the Line*, a movie about the proposed Enbridge pipeline
- the Can You Dig It learning disabilities organization building a community garden on Ryerson's land for members and neighbours
- partnering with the choral community to create space for beauty and for all the arts to be rehearsed, housed, and showcased in affordable space

Because I was gone from the church for so long, and because our sons are very involved in athletics, much of my time is spent in tension between the secular and the sacred worlds. In that place, it is easy to see a yearning for meaning in the secular world, and the same vague memories of possibilities for hope that I had.

There is an awakening afoot—and we can be part of it.

I chose to come back to church, touched by the commitments of the congregation, and because in faith I could see hope for our history. With that conviction I accepted the call to ordination so that I could offer witness to the source of my hope. And it is that same impetus and imperative, and love for this church, that moves me to be a candidate for Moderator. I believe I have the gifts, the heart, and the conviction to deliver the leadership we need.

It seems, at this moment, we in the United Church are standing with our noses pressed up against a window looking onto the rest of the world. We have so much to receive and so much to offer through our engagement with the community immediately outside our doors. I trust that with simplified structures, less desperation about finances, and a renewed connection to God's purpose, the glass will shatter and we will spill out into the streets, and people will come to live and Love in our piazzas, in our sacred spaces.

But this I call to mind,
and therefore I have hope:
The steadfast love of the Lord never ceases,
[God's] mercies never come to an end;
they are new every morning;
great is your faithfulness.
"The Lord is my portion," says my soul,
"therefore I will hope in [God]."
(Lamentations 3:21-24)

REV. JORDAN CANTWELL**Nominating Body**

River Bend Presbytery (Saskatchewan Conference)

Biographical Sketch

I was born in New York, shortly after the conclusion of the Second Vatican Council, to a Methodist mom and a Roman Catholic dad. Ecumenical dialogue and practice have been part of my life from the very beginning, and continue to shape who I am and what I believe God is calling the church to be. We moved to the Canadian prairies when I was in grade 2, and I've been a prairie girl ever since. I grew up mostly in the Anglican Church, but left the church in my early 20s (like so many others) to explore alternative spiritual paths.

My first connection with the United Church came in the late 80s as I became involved in social justice movements. In 1989, I was hired as the first staff person for the Alberta Youth Animation Project on Southern Africa—an ecumenically sponsored program addressing racism and apartheid in both Canada and Southern Africa. In 1993, the United Church sent me to be an international observer with the Ecumenical Monitoring Program in South Africa, through the World Council of Churches. By the late 90s I had joined the United Church, grateful to have found a spiritual home where my passion for social justice and my belief in a radically inclusive God were both welcome.

I started working at The Centre for Christian Studies when it first moved to Winnipeg. That is where I learned about diaconal ministry and its unique and important place in our church. It's also where I met the amazing woman who would later become my life partner. I also worked as a staff associate at Augustine United, a core neighbourhood church in Winnipeg. Eventually I was given responsibility for Augustine's Oak Table outreach ministry, which offers hospitality, support, and advocacy for folks who are living in poverty. The people at the Oak Table helped to form me in significant ways—as a person and as a minister. They taught me about community, about sharing, giving, and receiving, they taught me about human dignity and what it means to be created in God's image. I am so grateful for my many mentors at the Oak Table Ministry.

In 2006, my family moved to Saskatoon so that I could study for my MDiv at St. Andrew's College. I graduated in 2010 and was settled into my internship charge, Delisle-Vanscoy United Church, where I have now served for seven years. It has been an incredible blessing to serve in a congregation that is open to new ideas, interested in the wider church, and generous with my time. This has allowed me to serve for the past six years on the Theology and Inter-Church Inter-Faith Committee; participate in the Moderator's visit to Israel and Palestine (2011); attend the World Council of Churches Assembly in Busan, South Korea, as a delegate for the United Church; travel to Mexico on an education/exposure tour with a group of youth and young adults from Saskatchewan; serve as a home group leader at Rendez-vous 2014 and the winter gathering of Youth Forum 2015; and chair the Education and Students Committee of River Bend Presbytery for four years and the presbytery itself for the past year. Some of the other ways I

have been involved in wider church work include serving as the United Church co-chair to the local Roman Catholic–United Church dialogue, attending GC41 as a commissioner, providing worship leadership for Ministry Matters and Prairie Horizons, and serving on the leadership team of the Saskatchewan All My Relations Network (formerly the Living into Right Relations Network).

I am married to Laura Fohse, a diaconal minister who serves McClure United Church in Saskatoon, and we have an amazing daughter, Hope, who graduates from high school this year. I am so grateful for their encouragement and support to let my name stand as a nominee for Moderator.

Statement

One of the great pieces of wisdom I have learned from friends who live with the daily reality of poverty is that the only faithful response to perceived scarcity is to become more generous and more community-focused. Like the hungry crowd that followed Jesus to a deserted place, we are being asked to reorganize ourselves so that our resources might be distributed in new ways that allow everyone to experience God’s abundance (Mark 6:30–44).

Much of the attention of the Comprehensive Review has been on how we will organize the United Church in the future to ensure that we remain faithful and sustainable. Sustaining the institution should never become an end in itself, only a means toward an end. The church doesn't exist for its own sake, but to be a community that embodies God’s justice, expresses God’s compassion, and works relentlessly for God’s vision of shalom. Getting the structure “right” means ensuring that how we organize the church reflects our mission and purpose. As we wrestle with what the United Church should do, be, and look like in the future, we know our structures must enable the voices of the marginalized to be heard and given priority; accountability to one another needs to exist at every level of governance; respect for creation should be evident in all aspects of our life together; and structural injustices must be transformed.

For many years we have been in a process of reflection and repentance for the colonial attitudes and practices that have shaped the United Church and marginalized Aboriginal people in this country. It is time to dismantle the structures that continue to privilege some at the expense of others. As we make significant structural changes, we will need courage, vision, and humility to ensure those changes, and the processes we use to implement them, reflect a new kind of relationship with our Aboriginal brothers and sisters.

We are still learning what it means to be an intercultural church. This will continue to be a priority for many years. By increasing support for and engagement with our ethnic, francophone, and Indigenous ministries we will all be strengthened and enriched. As our faith communities become more culturally diverse we will find wisdom and help from ecumenical partners, who have much experience in embracing the gifts and challenges of diversity.

I am excited about the leadership and deep faith I see among young people in our church. We need to strengthen our support for youth and young adult ministries and ensure that their voices, visions, and concerns are heard at every level of the church.

We need to muster all our courage because we are being called to fundamental change—not simply in our structures but also in how we relate to one another in the church, in this country, to the land, to all our relations. We need to embrace this change, not so that we survive institutionally but so that we truly embody the gospel by which we are called and named. Change is difficult. It is particularly stressful for those in leadership; we need good support in place for our leaders. Change also means there will be loss, and loss is always painful. We will need courage to walk through the pain to reach the abundant life that waits for us on the other side.

We will also need humility. Humility allows us to hear the wisdom that comes from outside of ourselves. My ministry with youth, Indigenous, LGBTQ, and core neighbourhood folks has given me a deep appreciation for the vision and insights of people who have been pushed to the margins—in both church and society—and shown me how essential it is that their voices be given priority. They are able to see and name critical truths that are invisible to those standing at the centre of power and privilege. As we move through this time of change, we must listen deeply to the voices at the edges and welcome perspectives that are different, even discomfoting.

We need to strengthen our global and ecumenical relationships as well. We need one another now more than ever before. Our ecumenical and overseas partners have wisdom and perspectives that will enhance our understanding of the gospel and help us to navigate faithfully through these waters of change. We also have insights and experiences from which they can benefit. As the Church throughout the world faces new challenges and opportunities, each of our churches will be stronger if we remain open to learning from and supporting one another.

How we make changes in our church is as important as the changes we make. As we begin to implement the decisions that the upcoming General Council will approve, we will need to make sure we keep asking ourselves key questions:

- Where do we see the Holy Spirit?
- How does this action reflect God's justice, God's economy, God's grace?
- Does this direction embody the truth of Jesus Christ as we understand it?
- How does this strengthen our relationships with one another in the church, in this country, to the land, to all our relations?
- Who is being left out/silenced? Who needs to be heard/included?

Amidst the turmoil and insecurity that inevitably accompany times of transition, we are reminded that some things do not change—at our core, we are still about embodying God's love and hope and good news in a world that needs them more than ever. This is something we know how to do. As we move into an uncharted future, we bring with us a rich tradition, deep wisdom, and profound stories that have the power to shape and reshape us. We will go forward carrying with us the best of what we have been and marrying it to the best of what we will be. These are rich, exciting, anxious, Spirit-filled times. With courage, humility, and hope we will follow the Spirit down old and new paths wherever it may lead.

REV. BRIAN CORNELIUS**Nominating Body**

Ottawa Presbytery (Montreal & Ottawa Conference)

Biographical Sketch

I was born on the shores of Lake Victoria in Kenya, East Africa, and had the childhood joy of running barefoot on African soil. Though my spirit path has taken a different route, I cherish the Christian love demonstrated by my Canadian missionary parents.

At 15, I was transplanted from the land of my birth, a change I didn't choose and didn't like. I found a way forward by engaging with an intercultural church in suburban Toronto. Sensing a call to ministry and steeped in the tradition of my birth, I enrolled at Central Pentecostal College in Saskatoon before beginning ordained ministry in Ottawa.

The practice of ministry changed me, changed me radically and set me on another path. This transformation deepened at Saint Paul's University, where I revelled in feminist, liberation, process, narrative, and creation-centred theologies. During this theological conversion, I embraced and was embraced by the United Church.

After transferring from the Pentecostal tradition, I was appointed to Northwestern United. This congregation took risks, and we experienced growth. I grew theologically, embracing the scholarship of the Jesus Seminar and Rita Nakashima Brock. I also grew spiritually as walls of self-denial crumbled. I grappled with my sexual orientation. Through the pain and gain of an intentional process that kept the well-being of our children at the fore, my ex-wife and I moved forward to reorient our lives so that, while no longer married, we still keep our vows through ongoing care for each other.

Northwestern cared for us through this reorientation. I learned the depth of grace and was grateful for a supportive presbytery, where I was elected Presbytery Chair and served as Chair of Pastoral Care and Oversight.

After 10 years of pastoral ministry at Northwestern, I was appointed Acting Executive Secretary for Montreal & Ottawa Conference, where I engaged in financial management, stewardship development, the articulation of Conference mission, and oversight in legal matters as well as congregational and ministry personnel reviews.

However, pastoral ministry beckoned, and I was called to First United in Ottawa. First had welcomed me into the United Church, and in 2005 the congregation had proactively decided to strengthen its ongoing capacity for ministry by selling their building. I provided leadership during this transition and in our subsequent ecumenical partnership. I am celebrating 10 years with this Affirming faith community that values creative worship, contemporary theological engagement, healing ministries, and social and ecological justice, and grapples with understanding "Emergence Christianity."

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I am also “graced” to be involved with United Church finances, keeping apprised of congregational finances, being Presbytery Treasurer and on Executive, sitting on the Conference Finance Committee, and serving on the Executive and Finance Committee of the General Council.

Beyond church, I have passion for physical activity such as swimming, curling, softball, running, and spending time at the gym. I parent two university-aged children, a daughter, Haley, and a son, Logan.

I am also fascinated with narrative therapy and its relation to narrative theology. For my 50th birthday, I embarked on a narrative sojourn to the land of my birth, backpacking, mountain climbing, revelling in the spirit wisdom and life energy of East Africa, and grounding myself in the spiritual writings of Richard Rohr and Joan Chittister.

Statement

If you want to go fast, go alone. If you want to go far, go together. This African proverb lodged in my heart after an ecumenical conference in Juba, South Sudan. For me, this proverb echoes the spirit birthed in our church that cried *unity not uniformity* and the spirit that lives when we declare *we are not alone* and speak about *all our relations*. This spirit understands we *go farther together*.

The Comprehensive Review grapples with rapid and profound cultural and technological shifts that Phyllis Tickle identifies as the “Great Emergence.” This shifting demands the difficult yet exciting work of navigating uncharted waters and traversing unknown terrains. Awareness of our “soul work” and intentionality in our “structural work” will help us go farther together.

Our “Soul Work”

When pondering the declining membership and finances in our church, I am captivated by Richard Rohr’s image of “falling upward.” This image is a paradox. Paradox informs the Christ story and the parables of Jesus.

I embrace “falling upward” as an alternative narrative, not in naive optimism but as a theological grounding to animate our lived paradox, where we proclaim an “upward” resurrection faith that quickens the soul while graphs and charts with “falling” lines wrench at the soul. Experiences of “falling” focus the heart.

Recently, I read the novel *The Orenda* by Joseph Boyden. “The Orenda” means “life-force”. I don’t pretend to understand the depth of experience reverberating through this novel. I simply keep rereading the novel in order to learn.

Lodging within my soul are the recurring references to “heart song” and “death song.” The heart song sings the life-force by recounting the beauty of creation, the intimacy of relationships, the accomplishments in life. The death song acknowledges the strength of the life-force, which is larger than one person yet in each person, a strength that sustains in suffering and endures across the generations.

These “songs” from another spirit tradition teach me. They reveal the soul of my own Christian story. And I hear wisdom for our United Church.

Consider the heart song. I joined the United Church because I heard a heart song in the poetics of A New Creed and the democratic processes that generated A Song of Faith. I appreciate the heart song of non-literalist approaches to scripture and doctrine. I am humbled by a heart song that apologizes, in particular to First Nations peoples for colonial attitudes and for our participation in residential schools. I revel in the heart song committed to right relations as well as social and ecological justice; that aspires to being intercultural; and that values ecumenical, interfaith, and non-religious partnerships. I celebrate a heart song that emphasizes inclusion and is open to change through a willingness to restate spirit practice and theology. The United Church’s heart song has strength and gift worth celebrating and cultivating.

Consider the death song. There are definite instances of death in our church, and we grieve a denominational past that no longer exists. Yet within these losses, dare we sing a death song that releases and even renews the life-force in our heart song? Can this death song invigorate birth happening in our church and at the edges of our church? Death and birth are paradoxically linked, a “falling upward.” The heart song informs the death song, which in turn unleashes life in the heart song.

I can’t predict our institutional future, but I have faith in the presence of an ever-rising Jesus who inspires our heart song and who walks with us. I have faith in our ability to adapt and change through a “falling” that compels us to focus on our “reason to be.” We have before and we can again. Moreover, I see in young and old alike an openness to embrace innovative ways of being and doing.

We are called to the soul work of falling upward so we can *go farther together*.

Our “Structural Work”

“Falling upward” guides our decision-making by focusing on the “upward” of mission and sustainability.

Structures hold us and connect us. We need structures, yet in the face of falling charts and graphs, we recognize our present structures are no longer sustainable and even hinder us. To *go farther together* requires proactive change for smaller yet effective governance, understanding that Jesus calls us *to serve and not to be served*. Structures serve mission. Mission is rooted in service, the service of being and acting for individual wholeness and healing as well as joining collective heart and voice to embody the gospel and vision of Christ Jesus for a compassionate and just society.

At Corner Brook and in the coming year, should remits be required, we are called to finalize our collective decisions, not begrudgingly but by allowing the Spirit to enliven us through the necessity for change. Whether we embrace directions offered through the Comprehensive Review or make other decisions, we are called to cooperatively honour our conciliar being and the whole people of God by

- welcoming insight from all communities of faith—vibrant, transitioning, dying, and emerging
- listening to voices at the edges of our communities of faith, especially those of youth
- embracing the challenge of Truth and Reconciliation and the wisdom of our Aboriginal Ministries Council
- attending to our francophone presence as well as our regional, cultural, and linguistic differences

Our “now” responsibility is to decide.

Once we collectively decide, we are called to deliver by

- holding spiritual vitality at our core
- being clear and caring
- nurturing innovative leadership and ministries
- integrating components of varying studies and pilot projects into a cohesive whole
- acknowledging gaps and developing timely processes for the whole church to respond

Our “now” responsibility is to deliver.

Personally, I appreciate the general directions in the Comprehensive Review and I particularly support a renewed model for funding the church. The Comprehensive Review compels us to hear our heart song so that in deciding and delivering, we do our soul work and our structural work with an awareness and intentionality that understands that we *go farther together*.

REV. SHAUN E. FRYDAY**Nominating Body**

Montreal Presbytery (Montreal & Ottawa Conference)

Biographical Sketch

Shaun believes that The United Church of Canada is uniquely positioned to have a clear, unequivocal and distinctive voice on religious, justice, moral, and ethical issues within Canadian society and around the world. He believes the church has a strong and vibrant future. His forthright manner calls us to activism, and his passion and dedication propels us into action. Out of his extensive and diverse experience, he feels called to offer leadership as Moderator to The United Church of Canada.

Steeped in the traditions and ethos of the United Church from his childhood in St. Margaret's Bay in Nova Scotia, through his education at Mount Allison University and the Atlantic School of Theology, and throughout over 30 years of service across the country, Shaun's spiritual home has always been in The United Church of Canada. He has served congregations in Roblin, Manitoba; Burlington, Ontario; Montreal, Quebec; and, for the past 15 years, Beaconsfield, Quebec. He brings to pastoral ministry particular skills in church leadership, conflict management, mediation, congregational renewal, and mission strategies, including congregational visioning of a new way forward in the 21st century with the EDGE Network. He has experience at all levels of the church, having chaired Montreal Presbytery three times and having served on a number of committees at presbytery, Conference and General Council. Shaun's excellence in pastoral ministry has most recently been recognized by the Atlantic School of Theology, when he was awarded the Distinguished Alumni Award at the 2014 convocation ceremonies.

With a deep understanding of the spirituality, history, traditions, and polity of the United Church, Shaun has encouraged and challenged the church to intentionally engage with current issues. Shaun is particularly sensitive to minority issues, egalitarian concerns, justice, dignity, and human rights. As part of his conviction that congregations embody their core values in ministry, he was instrumental in Beaconsfield United's unique formation of Montreal's West Island LGBTQ Youth Centre and expansion of its ministry to LGBTQ adults and the West Island Rainbow Seniors. Shaun's work with the LGBTQ community includes addressing homophobia and helping move others into healthier relationships. He has spoken at two international conferences on LGBTQ rights. For these and other initiatives, The United Theological College at their 2013 convocation conferred upon him the Craig Chaplin Award.

Shaun has demonstrated an exceptional commitment to environmental and justice issues. He has been a voice calling for regulation of Canadian mining practices abroad, and in 2012 led the Beaconsfield Initiative to the Philippines, which resulted in the presbytery, Conference, and General Council 41 passing motions for action. In his role as an advocate, he names human rights violations occurring in the Philippines and actively engages parliamentary committees and members. His particular interest in human rights advocacy in the Philippines has involved

travelling there on four separate occasions to meet with church leaders and address government officials. In May 2010, he served there as an international election observer.

Shaun does these things with compassion, hope, and humour. He is undaunted by the demands before the church and is able to speak to them faithfully and thoughtfully.

For more information please visit Beaconsfieldunitedchurch.com.

Statement

A pickle jar full of water, hastily filled at a borrowed Anglican church hall (our church having no plumbing of any sort) was my official launch into The United Church of Canada. The little country church had been put up by the Methodists in the previous century and still had the communion rail that ran out of the table on either side and across the front of the church. Four of us gathered around what could be described as a candy dish on the table as the minister, Mr. Miller, poured the water from the pickle jar into the dish. We didn't stand on formality. He was dressed in a pink clerical shirt with black buttons, which was enormously controversial at the time. We loved Mr. Miller; he was kind and funny, could outsize the congregation, and looked in on us regularly after our father died at a very young age, leaving my mother to fend for a brood of six children. The four of us in the church that afternoon, my two sisters closest in age, Mr. Miller, and I had arrived in haste. About 20 minutes earlier and the day before our confirmation, he discovered that we had not been baptized as infants. My dad had come from several centuries of dissenters and saw no good reason to give his children over to a non-confessing mode of discipleship. He only believed in adult baptism, and we had reached the age of discretion—I was 15. When the reverend discovered the oversight during a conversation at the church supper we had been enjoying, he promptly filled the pickle jar from the kitchen tap, loaded us into his car, and took us to our church.

Without much ceremony, we knelt down and I watched the water refract in the early evening light as it went from the jar into the “font”—although that sounds like putting on the dog. The church was full of pews, not people. It was still, and there was a presence in the place. Standing up with water running down my forehead (Mr. Miller followed the injunction use your hand, use water, and use lots of it), there was an awkward silence between us as we blinked our eyes dry. I could not really detect any difference in my sisters, and no doubt them in me, as the newest disciples along the south coast of Nova Scotia. Perhaps that would come with confirmation the next morning, I thought to myself. So far it seemed to be what might be considered a “rushed job.” About 10 minutes later, we were returned to our ham and scalloped potatoes dinner that had been left waiting and cooling on the table.

Forty years have passed since that drenching and watching the baptismal water, prismatic in quality, broken and ordered, rain-bowed in hue and in hope, with promise and restoration that flowed down on me. I have long loved The United Church of Canada and have lived out of its brokenness and hope. The church has cradled and formed me; its colleges and schools have educated me; its history and witness give me courage to speak both to the church and on behalf of the church; and the church's people comfort, challenge, and encourage me.

In my heart, the vision I hold for the church is to be a place where hope and hurt meet and mingle and discover life-giving reconciliation, diversity, and wholeness. We no longer need carry the old taboos and false notions of nation-building. Our Aboriginal people, who have experienced such profound pain and harm, await our action with a full embrace of the TRC recommendations directed toward the churches. We will be joined by our global church partners, who will be listening to hear that their voices are heard and responded to with absolute solidarity. The youth of the world will lead us, and we need to follow them, be present to them as they call and clamour for a new way of being in the world. Even the climate is restless with us, demanding our attention. Those in the LGBTQ community in the country and in our global family will wonder about our authenticity in acknowledging the spiritual damage that has been caused by the church's attitudes and inaction.

We are financially endowed with billions of dollars of assets, unimagined at the time of union by the founders, that need to be reimagined for mission and ministry. Church governance structures that create difficulty in discerning power over from power with people need to be set aside. We have the capacity, opportunity, and desire to be remade into a more responsive, fearless, and faithful witness of the Creator by whom we are called.

In Corner Brook, at the 42nd General Council, the people will gather. From the tundra of the north, the cities of the south, the coastal communities of the east, the farms of the prairies, and the mountains of the west we come to be church. We are a creative people, a tenacious people, a Spirit people, and I am more than confident that we can meet the day with resourcefulness, energy, and hope.

My prayer is that we intentionally engage one another to feel and experience the richness and the abundance of our tradition. There are a myriad of creative ways the Spirit is speaking in the church, and when we come with our sacred stories let us not miss the occasion to hear them, lift them, and speak them. With open hearts, minds, bodies, and souls, let the One who gave us the promise "Behold I make all things new/Voici je fais toutes choses nouvelles," will live, transform, and move within us in our time and generation.

With a profound sense of gratitude I offer myself to the Office of Moderator of The United Church of Canada.

Faithfully,
Shaun E. Fryday

P.S.: Thanks to the Anglican Church of Canada for their pickle jar and plumbing.

REV. KAREN HILFMAN MILLSON**Nominating Body**

Living Waters Presbytery (Toronto Conference)

Biographical Sketch

I was raised by a mother with a passion for social justice and for inclusion of all people, and a father with a passion for meaningful conversations and a sense of bold vision. Their influence awakened a longing in me for community filled with respect, deep listening, authentic connections, and a capacity to see potential and possibilities.

The church played a peripheral role in my childhood. On the rare occasions we went to church I found it to be a place that excluded me and my perspectives and experiences. My most painful memory was when I was 10. I was told that my powerful sense of the light of God's love within me and in every person I met was wrong. I tried to shift to a second-hand set of beliefs, but letting go of a first-hand sense of knowing God left an aching emptiness, and I simply couldn't do it.

During university days for my degree in drama I realized I was living my life behind a facade of external expectations. At that time I rekindled connection to my authentic self. A decade later, during my internship in preparation for ministry, a spiritual director observed that most of us live our lives caught in external expectations, fear, and judgment, and the goal of the spiritual journey is to reconnect to who we are as a beloved child of God, to our true self that is the source of Wisdom and creativity within us. This familiar understanding has guided my life and ministry.

Throughout 25 years in congregational ministry in two pastoral charges (1988–2013), followed by two years as a Facilitator of Significant Conversations with congregations, I have focused on developing what I call *Circle Culture*—a safe place to explore questions, perspectives, and possibilities (www.CircleCultureInstitute.com). Otto Scharmer's Theory U confirmed what I had discovered: that if we are going to effect change we need to get past the voices of fear and judgment within us and connect to our authentic selves. When we connect in community at this level of authenticity, we move beyond entitlement and turf-protection to creative future possibilities.

My work is to provide opportunities for communities to connect to the bold vision that is seeking to emerge amongst them. Space is created through intentional spiritual and community practices for people to recognize their gifts and capacities, to clear away the clutter that is limiting potential, to discover possibilities, and to identify next steps to develop and test their ideas.

I have shared my passion in large and small ways, including Chair of Presbytery (1990); Task Group on Structures that presented a Three-Council Model to General Council (1994); Leadership Team for Orientation to Rural Ministry; consultant when Toronto Conference shifted from nine presbyteries to four (2009); leadership at all levels of the church on Creating Circle Culture; Commissioner to General Council three previous times; coordination for small group circles at St Paul's in Orillia, with over 400 participants annually and for eight differently

focused pastoral care teams with 130 volunteers; worship leader for six Conference Annual Meetings; keynote speaker; Ignatian Spiritual Exercises; leader on partnership trip to Guatemala and pilgrimage to the Holy Land; participant in international gatherings developing vision and strategies for well-being and resilience in our global community and neighbourhoods.

I am continuously grateful for the loving support of my husband Alan of 35 years, two daughters, their husbands, and three delightful grandchildren. We all live in Orillia, Ontario, a place of creative energy and ancient healing.

Statement

My vision for the church is rooted in my vision for the world. It is a dynamic vision of relationships grounded in trust and respect that animates the longing for wholeness and well-being that is stirring amongst us.

As we stand at the edge of the 10th decade of The United Church of Canada we find ourselves living in times of overwhelming disruption and amazing potential. In many ways, life as we've known it is ending. But are we dying, or might the pain and turmoil be connected to giving birth? In Isaiah's vision we are nudged by a question from God, "I am doing a new thing! Can you not see it?" We need to see the new thing God is doing. In these times when the familiar patterns and structures of our common life are radically shifting, it is critical that we as people of faith not be consumed by fear. Rather, let us see this as an opportunity for new possibilities to emerge.

In the midst of global turmoil there is also a global spiritual awakening. We see it in the blessed unrest that is gathering people together for meaningful conversations, in people seeking authentic connections and right relations, and in a longing for respectful sharing of resources that do not devastate the earth. We also see it in churches engaging new practices and perspectives.

As the church, we can more fully be part of this spiritual awakening, if we are willing. It will require us to be intentional about our inner work, clearing out attitudes that hold us in fear, despair, and limitation so that love, joy, and inspiration can guide us to a new vision. Through anticipation of new life we shift from focus on survival and fear of death of the church to focus on the new way God is calling us to. We are charged to be God's love-in-action and to see possibilities infused with hope, knowing that whatever we give energy to will grow.

Our diminishing financial and people resources provide a catalyst to reimagine how we will be church. The church of the future will likely look very different from what we are accustomed to. How exciting it is to imagine new ways of responding to the hopes and longings of the world through our message of love for everyone! The world is crying out for meaning and connection. We have the capacity to create safe places for the important conversations that need to happen in our neighbourhoods. Evolutionary efforts are being made in the world and in our churches. We need to partner with people and groups to support positive initiatives that align with our goals for community filled with deep gratitude, compassion, and wonder.

Throughout my years of ministry I have developed seven goals that reflect what I see the purpose of the church being in these times:

- 1) to engage in the awakening that is happening in the world that includes spiritual fulfillment, social justice, and environmental sustainability
- 2) to respond to the deep longing within our culture for meaningful conversations, ensuring that all voices are encouraged and safe
- 3) to intentionally respond to unmet life-needs so as to be relevant in the lives of people within and beyond our congregations
- 4) to develop gift-based ministry to enhance leadership capacity
- 5) to walk with people in times of struggle and change when they seek transformation in their lives
- 6) to help people learn to connect with their authentic self, the divine power within, and the guidance of Christ consciousness
- 7) to be radically inclusive

My repeated call in life has been to help communities tap into their own wisdom to find a way forward in times of transition. I have developed Circle Culture, which I have defined as an intentional way of being in which we

- listen deeply
- speak from our heart, mind, and experience
- trust that we have the wisdom we need within us and amongst us
- honour our own and one another's gifts
- commit to action to move toward change
- encourage, support, and be accountable to one another
- discover clarity and creativity emerging in our midst
- align with the intuitive flow of life

Circle Culture emerges as we connect to our core wisdom and creativity at the centre of our authentic selves. In my experience, the combination of all our voices speaking authentically allows the Spirit to guide us toward future possibilities we might never imagine on our own. My heart sings when I hear a radical new idea arising from an in-depth conversation where many diverse voices are represented.

I look to the future of the church with a sense of deep hope and excitement. I anticipate that out of the depth of our faith we will be led wisely to combine our resources so we can best respond to our call and purpose.

A central aspect of the work we will be doing in the coming years is developing relationships that profoundly shift the old way of interacting. We are already committed to this intention in our commitments to reconciliation with the First Peoples of Canada, to being an intercultural church, and to exploring new partnerships and networks as in the vision offered by the Comprehensive Review Task Group report. Can we risk engaging in decision-making in new ways so that more voices will be heard through consensus-building? Can we enter into relationships without the constraints of grasping for the way we have always done things? Can we commit to seek to see the light of love in everyone?

A key role of the Moderator as spiritual leader over the coming three years will be to ensure that we remain enthusiastic and led by vision rather than fear, so we stay open to creative possibilities

and be willing to be led by Spirit. Our hope is rooted in the trust that we are being called, as “United in God’s Work” says, “to participate more energetically and faithfully in God’s new creation.”

MS. ANN HARBRIDGE



Nominating Body

Pending nomination by Commissioners at General Council*

Biographical Sketch

I was born in Sarnia, Ontario, the eldest of six children. In 1973, I married my soulmate. We moved away from family because of Ross's work, living in Ottawa, London, and Gravenhurst, Ontario, before moving to Bradford, Ontario. Because we lived so far from family, both of us found family in other places, most importantly the church.

I have served at all levels of the church. My involvement at presbytery has included a term as chair, and membership on various committees and commissions, including a commission to establish the structure of our new presbytery when Toronto Conference went from nine presbyteries to four about five years ago. I currently serve on the Congregational Life Commission, working with congregations as they find themselves dealing with the challenges of decreasing membership and shrinking resources. I have served on the Toronto Conference Executive, most recently completing a two-year term as Conference President. I served on a General Council task group looking at Ministry and Personnel processes prior to the last General Council, and I attended the 40th and 41st General Councils as a commissioner.

I heard a lovely way of referring to those of us in my age category this weekend. I am on the higher end of middle age! Despite that I love to spend time with the youth and young adults in our church. Events like Rendez-vous, Worshiplude, and confirmation retreats all give me energy. The enthusiasm of our church's young people is contagious!

In 2014 I was privileged and challenged to attend the Truth and Reconciliation Commission event in Edmonton, and in June of this year I was present in Ottawa as the commissioners presented their report. We still have a long way to go toward reconciliation.

Prior to responding to my call to ministry, I spent 25 years working for Sherwin Williams Co., finishing my career with them by managing their Canadian distribution centre in Vaughan, Ontario. My management skills were honed in that role. It was a challenging and rewarding career for many years, but several things happened that caused me to rethink my work.

Following the death of my husband in July 2001 from cancer, the events of 9/11, and much soul-searching, I responded to God's call to ministry and left Sherwin Williams. That call took me to Trinity Centennial, a rural congregation about an hour north of Toronto. I was recognized as a Lay Pastoral Minister (DLM) by Toronto Conference in 2007. I have now served Trinity Centennial for 12 years, and together we have grown from a small, sleepy congregation to a medium-sized one full of new life.

I am a 50-year member of Girl Guides of Canada, including three years as their President. In that role, I led the organization as it transitioned through changes in its structure at both the national and provincial levels.

Apart from my church and volunteer work, I am a grandmother to seven wonderfully delightful grandchildren ranging in age from four to 20 years. I spend my free time playing with the grandkids, camping, gardening, sewing, and doing what needs to be done around the house. I have a passion for pastoral ministry; however, my gifts in organizational management and working through change, and my ability to be a calm presence in the midst of change, are what I humbly offer to the church at this time in our history.

Statement

My favourite line in the Song of Faith refers to God as Holy Mystery. So much about God is a mystery. Sometimes I think I know less about God after 12 years in ministry than I knew before my training as a Lay Pastoral Minister. And I know I am not alone. Most of us have questions. We hear the stories of our faith, and we wonder how those stories, written so long ago, are relevant today. Who is God, and where is God in a world that has changed and continues to change in ways that our parents and grandparents couldn't have even imagined? Holy Mystery, indeed! But I love a good mystery, and so I am excited to continue exploring who God is and where we find God in a world where so many struggle to find God.

I am passionate about the church and the place we have in the lives of the people of our communities, whether they are in church every week or call upon us in times of crisis. It is because of that passion for the church that I feel called to allow my name to be put forward as a nominee for Moderator. We face challenging times, and I believe I have the gifts needed at this time in our history to help the church navigate the changing landscape we face. I have proven myself to be someone who can see the big picture. One of my greatest gifts is in leadership during times of chaos. This came out during my time as President of Girl Guides of Canada, and again in Toronto Conference as we restructured, going from nine presbyteries to four. I bring a calm presence and a compassionate heart to those who are anxious about change.

As I think about our church, I sometimes wonder how we continue to serve those who long for the old ways and days and at the same time be a place where the Twitter, Instagram, and Snapchat crowd can find their way to God? There is a hymn in *More Voices* titled "Listen, God Is Calling." We need to listen as much as we speak. In fact, perhaps more—after all, we've been given two ears to hear and only one mouth to speak! The Spiritual but Not Religious crowd is crying out for a place where they can find that Holy Mystery that is God. Our traditional religious structures, liturgies, and hymns of days gone by are of no interest to those who identify as spiritual but not religious, and yet, I believe it is still God whom they yearn to know. How does this United Church of ours offer that place where God is found and where the gospel message of Jesus Christ can continue to be our path to God, at the same time opening our hearts and minds to others who might seek that Holy Mystery?

It would be easy to look at the statistics and give up. Certainly if the church was healthy in terms of people and resources, we wouldn't be dealing with the Comprehensive Review at this General Council. But we are dealing with it, and whatever is decided at this meeting will shape the

church in ways that are very different from what we are used to. It will shape the church in ways that are likely to be uncomfortable for many of us. In the months and years ahead, we will need to find a way to live into the changes that are approved at this 42nd meeting of the General Council. Will we have the courage to make the radical changes that will see our church able to move beyond our next decade and the celebration of our 100th anniversary and into our next century? I have that courage, and I believe that I can instill it in others.

Anxiety is high as we let go of some of the structures and processes we have come to know and trust. It will be high not only among clergy and lay people active and involved in the courts of the church but also especially high among staff who currently serve our General Council, our Conferences, and in some cases our presbyteries, who depend on those jobs to take care of their families. We are going to need patience and a calm presence to see us through. Regardless of the changes we face, one thing remains constant: we live in God's world; we are not alone. When we put our trust in God, we will find our way. We only have to look at the stories of our faith to know it is indeed possible. After all, remember the disciples, hidden away in the closed room, fearful and anxious. But they didn't remain there—if they had, the movement that became the Christian church would never have come to be. We can't remain in a place of fear and anxiety. We have a story to tell and a chance to make all things new!

As I ponder my involvement in this General Council meeting, I am particularly excited by the theme "Behold, I make all things new." We have a wonderful opportunity this August, as we gather with God, to birth something new, something even more exciting than the current church we are in Corner Brook to represent. Do you think the disciples had a clear idea of what it was that Jesus intended for them? I don't. I believe they carried the stories; they made mistakes; they certainly would have been fearful and perhaps even ready to give up as they gathered and walked and talked with one another. Despite all of that, we're here today, a part of that Christian story.

I am confident we will be here in the future in ways that are still to be revealed. It is part of the Holy Mystery I talked about earlier. None of us has all the answers, but I remain hopeful, and excited about the possibilities that lie ahead of us as we continue to be the church, led by Holy Mystery.

* The General Secretary has received notice of intent that this nomination will be made at the 42nd General Council. To keep Commissioners well informed of the decisions that will be before them, information on this prospective nominee is included here and in the meeting materials.

REV. DAVE JAGGER**Nominating Body**

Waterloo Presbytery (Hamilton Conference)

Biographical Sketch

I am thankful for my United Church roots. Being born and raised in Hamilton, Ontario, I attended Emmanuel United Church up on “the mountain” during the heydays of the late 1960s and 1970s. Taking the traditional route, I was confirmed in grade 8 and proceeded into the church youth group.

It was, though, at Silver Lake United Church Youth Camp that I realized that Christian faith is about more than just church involvement. At the same time as recommitting myself to following Jesus, I surrendered to the call to ministry I had been desperately trying to avoid. My commitment to church camping has remained

strong to this day.

Of all the traditions, experiences, and learnings that have rooted me and nourished me, the most important is believing passionately that **in all things** God truly is at work for good and that **no-thing** can separate me from God’s love, as revealed in Jesus. The untimely death of a parent. My marriage to Deb 27 years ago. A couple of occurrences of cancer. The birth and subsequent parenting of our three sons: Josh, Benji, and Nathan. Deb going back to school and then to work outside our home. The normal routines of life. Bad, good, easy, hard, **in all things**, God truly is at work for good! (And sometimes we even get to see it!) Everything I do is rooted in that belief. In sharing it with others I have seen it bring hope, and I believe it will enable us to risk being the church that God is calling us to be.

Following my ordination in 1990 by Hamilton Conference, I have watched as new shoots have grown from those roots. My 25 years of congregational ministry have witnessed great change in Canadian culture and, therefore, in the United Church. Nothing is as it was or as I was trained to expect. As a result, in order to evolve, I have repeatedly had to learn and relearn how to do ministry by creatively synthesizing the old with the new.

- Typed sermons available to read became sermons online, first in text on Internet bulletin boards and recently in audio and video: www.trinityunitedelmira.ca.
- Flip charts becoming overheads, becoming data projectors and SMART Boards as worship becomes more EPIC (Experiential, Participatory, Image-Rich, and Connective).
- Helping congregations change from inward-looking Christendom churches into mission-centred faith communities engaging their wider context and experiencing transformation.
- Discovering that an online virtual community can be just as powerful as a face-to-face physical community as small groups and Bible studies move beyond local geography.

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- Working with other Past Chairs of Waterloo Presbytery to create and implement a new presbytery structure, adapting to the new cultural realities while still focusing on presbytery's mission "to support and encourage the vitality and mission of local and regional ministries of The United Church of Canada within our area."
- Most importantly, always asking questions about what our VISION is for how we will live out our MISSION as followers of Jesus in the specific context in which we find ourselves.

Statement

As nominees for Moderator, we were each given 1,000 words to sum up the challenges facing the United Church and what we see the church's future to be. [*pause*] Is that giggling I hear?

Wouldn't it be great if someone could do that? Lay out a nice three-point plan to get us from where we are to where we want to be? But we can't. At least I can't. Not because the batteries in my crystal ball are low. There are just too many unknowns. Too many variables. The culture we find ourselves immersed in is still changing, and radically; we cannot pretend that we are separate from it.

It is no longer new news that the United Church that I grew up in during the 1960s and 1970s is passing away. However we may feel about that news, the fact remains...it is a reality.

The first 90 years of the United Church's life have been great. We have planted many deep roots of faith and practice.

However, no one can tell what's coming, what struggles and issues we will face. No one can tell what the United Church will look like in 15, 20, and certainly not 90 years from now. Will we have congregations, and if so, what will they look like? Neighbourhood house churches? Online faith communities? How will all these local entities relate to each other? The decisions we will make at General Council 42 around the Comprehensive Review recommendations are just the beginning.

I can feel the anxiety level rising just thinking about all this. Before we throw up our hands and descend into hopelessness, though, giving in to a fatalistic "Meh!" I would remind us that this is not a problem.

After all, being the church isn't about knowing all the answers and seeing the whole path laid out before us. For the last 90 years, and well before, being the church has always meant discerning the next step that Jesus wants us to take—Jesus, who says to us, "Follow me," and then forms us into a Spirit-filled community called "church" for the purpose of mission.

Being the church requires us to continually ask the hard questions to keep us rooted in mission. What are we about? Why does Canada need the United Church? Why does our neighbourhood need our local church? What do we have to offer them? What is our identity? That's a conversation that evokes passion and energy! That's a conversation I believe our church needs to

have. After all, if all we do for the next triennium is focus on how we are going to structure ourselves, then we have missed the opportunity to have a parallel, and I believe more important, conversation about what we are going to do with that new structure.

Thankfully, we have these words from scripture to give us hope and accompany us as step by step we move into our future: *“In all things, God works for good”* (Romans 8:28a). Words that our own experience as the United Church has proven to be true.

“In all things”...like combining three and more Christian denominations into one United Church.

“In all things”...like the various positions on social justice issues we have taken that are unpopular or controversial: poverty work, climate change, Israel-Palestine, economic justice, human rights, etc.

“In all things”...like apologizing to First Nations for our part in colonialism and residential schools.

“In all things”...like participating in the Truth and Reconciliation Commission to continue to work toward right relations.

“In all things”...like welcoming and insisting on full participation in the life of the church for all people, regardless of race, status, sexual orientation, or theological position. *“In all things, God works for good.”*

Repeatedly, we have put those words to the test, and repeatedly they have proven themselves to be true; God has proven them to be true. I believe it is safe to say we are rooted in those words. I know I am.

“In all things, God works for good.”

- Even in the pain of budget cuts and declining human resources, *“God works for good.”*
- Even as we grieve the closure of congregations and the ending of long-held ministries, *“God works for good.”*
- Even as we let go of structures that have served us well for a long time, *“God works for good.”*
- Even as we struggle to think of ourselves in new ways, *“God works for good.”*

“In all things, God works for good.”

- As we give permission to experiment in what it means to be church, *“God works for good.”*
- As a new generation rises, *“God works for good.”*
- As faith communities are transformed and renewed, engaging with their local communities, becoming hubs of faith development, *“God works for good.”*

- As different funding models and options emerge to sustain our mission, “*God works for good.*”
- As new ministry shoots begin, whether they are long-lasting or finite in life, “*God works for good.*”
- As partnerships are formed that we may never have imagined in order to work for justice and peace, “*God works for good.*”

As the Christian faith of individual people is deepened and as people are cared for, valued, and set free to do their own ministry, “*God works for good.*” As we discern and experiment and risk (and we must!) encouraging new shoots to develop from the roots of our past, taking us deeper into the mission we hear Jesus calling us to live (one step at a time), I know it is safe to say those words will do us well.

For a different way to picture these ideas, please see this presentation: [“Nurturing our roots to discover new shoots.”](#)

REV. DR. ANDREW RICHARDSON**Nominating Body**

Prince Edward Island Presbytery (Maritime Conference)

**Biographical Sketch**

I am anchored in congregational ministry; it is in communities of faith that my gifts have been forged, honed, and affirmed over the past 27 years. I have served diverse communities: a small, struggling rural charge; a new church development; a program-sized church; and currently a large multi-staff congregation. Though these settings are all very different they share in common a deep desire to form meaningful community; a resonant faith, and a desire to serve God and humanity in meaningful mission. I have seen the malaise, sadness, and fear that come with the disenfranchisement of the church. But I have also seen boldness and the great initiatives and new ways of being church that come bubbling up among the faithful. My doctoral work at Columbia Theological Seminary (on Friendship as a model for church) was a direct response to the loneliness and alienation that many in my churches experienced in their lives. I remain passionate and excited about ministry and the church.

From the beginning of my ministry, I have been privileged to be involved in the wider work of our denomination. I have attended several General Councils; chaired national, regional, and presbytery committees; and have been part of many of the major conversations that we have had as a church. As Chair of the Working Group on Faith Formation for Ministry I was most recently involved in some challenging work meant to help the church re-examine and reshape how we do theological education.

One of my great passions is teaching. I have taught diverse groups and topics, from change management to M.Div. students to introducing Brahms' Requiem to seniors. In every setting I have discovered men, women, and children who want a profoundly resonant theology, who are not seeking easy answers, who want to be intellectually challenged, and who are innately curious in their spiritual quests. I am energized and encouraged by such groups.

I have strong skills in governance, having chaired many community organizations and boards. As the chair of the largest school district in New Brunswick I managed a large staff, hired a superintendent and principals, oversaw a multimillion-dollar budget, and led the board through a visioning process that resulted in clear, measureable goals. I led the City of Summerside in a community safety audit to help neighbours combat crime through collaborative, creative, and evidence-based approaches. I have experience in motivating groups, encouraging collaboration, building consensus, and managing change.

My wife and I are owners of a coffee stall at the farmers' market in Summerside. We sell fresh, organic, free-trade products and have welcomed the opportunity to share with primary producers in our area the task of promoting sustainable goods and services. This has provided us with an enjoyable way to engage and be present to our community.

I love to sail, am a film buff, am a voracious reader, and love good music and good company.

Finally, I have been fortunate to be supported in my ministry by my family. My wife Janet and children Alexander, Olivia, and Noah have all in one way or another shared and supported my ministry, been shaped by the church, and at the same time cultivated their own unique path of discipleship.

Statement

For some time the United Church has been focused on how to adapt to shrinking resources and decline. At all levels much time and effort have been given to structures, methods, and solutions. We have streamlined, amalgamated, planned, studied, and speculated. Yet even in the midst of these activities, we are often despairing, exhausted, mistrustful, and angry. Responding to institutional needs simply doesn't energize us, doesn't convict us, and in the end doesn't really even provide much hope.

Whoever is the next Moderator will have to help the church come to terms with some immense structural changes. Institutional change is very much in the future for the church. However, it would be a mistake to equate institutional change with renewal.

I was reminded of this when our congregational board watched a TED talk by organizational guru Simon Sinek called "How Great Leaders Inspire Action." The talk pointed out that people are not inspired by *how*; they are inspired by *why*. This is a profoundly theological question and among the most important questions for us as a denomination because at the edges of the church people are asking, "Why Jesus? Why Christianity? Why church?"

As we continue to experience intense disruption, the church needs to shift our focus from how to why. Before we can even begin to engage the world with the gospel, we ourselves have to be convicted. Why do we continue to invoke the ancient story of Jesus of Nazareth? Why do we gather in community for worship Sunday after Sunday? Why do we have a church in the first place? Why are we compelled to act for justice, to reconcile with our neighbours, to care for all creation? Why Jesus? Why Christianity? Why church?

I would welcome a church-wide engagement with these questions and would hope to facilitate some deep theological conversation that would have the possibility to shape us, challenge us, engage us, and ultimately help us move into apologetics—the ability to clearly articulate the "why" to the curious, the bystanders, and the critics who are all around us. As Karl Barth said, "In the church of Jesus Christ there can and should be no non-theologians."

This conversation need not be centred on ancient confessions, rigid orthodoxies—liberal or conservative—or simple, stale theologies. In fact what we need is a conversation that is recombinant, brought together from various sources. As a church we need to cultivate ways for people to put the pieces of their own spiritual thinking and experience alongside the rich theological tradition of the church and in doing so create new sequences, potentially creating a new theology that can keep evolving as people's needs and the world that we inhabit change. Since commitment to Christ, and living the gospel, has many expressions based on diverse geographical and cultural contexts, such conversations must be intentionally intercultural,

involving those on the margins and those at the centre; those in the church and those outside it; those who are Christian and those of other or no faith; cradle Christians and emerging Christians; young and old; dominant and minority cultures. A conversation that is more like jazz than static classical forms, built upon a strong foundation and yet fluid and changing, improvised and polyrhythmic, spontaneous and surprising.

The possibilities of this kind of church-wide conversation give me hope for our collective future. It is important that we face forward into the theological and spiritual headwind of this burgeoning movement. If we do so, we may well repeat the feats of previous generations, who overcame other seemingly impossible crises in the church. The church has been considered on its deathbed many times in the past, and it has arisen renewed. We can, like our forbears, reframe the gospel in ways that again speak to the deepest human longings and needs.

In the new *Mad Max* movie the main character gives some well-meaning advice to his companion: “You know hope is a mistake, don’t you?” In the church it seems like we have taken this advice to heart. Often church life mirrors the world around us: cynical, despairing, and fearful. Where is the sense that even in the midst of rapid change and disruption we abide in Christ; that we belong to God; that in life, in death, in life beyond death we are not alone? The irony is that though we are stewards of a hopeful gospel, we despair. Though we are called to proclaim a life-giving, empowering Word, we are often afraid of the future before us. Though we are called to bold living, we often lack courage. This despite the promise of John 15:11: “I have said these things to you so that my joy may be in you, and that your joy may be complete.”

It is time for the church to lean into this joy—an abiding, loving, infectious joy. Yes, we need new structures and new ways of being the church. Yes, we have to live with our own disenfranchisement, with the end of Christendom, with the death of some cherished practices. But is lament the only response? Where in our church are the signs of joy, the surprise of resurrection? If joy is the echo of God’s great love for us, then I want to be surrounded by believers whose echo is resounding and overwhelmingly joyful. I want to be inspired by my church. Enough despair and hand-wringing. Enough with talk of exile and dislocation. Enough with not enough. Through God’s grace we have been given enough to be the church the world needs. Let’s preach justice like we are desperate for justice to roll down like an ever-flowing stream. Let’s follow Christ into the contested spaces of the world. Let’s heal the sick, strengthen the fainthearted, support the weak, and hold fast to what is good. Let’s talk about love in a world consumed by hatred, forgive where retaliation is the norm, and announce Christ’s peace to a wartorn world. Let’s simply answer our calling to *be* the church, to practise resurrection, abiding in Christ, and filled with joy.

MR. MICHAEL SHEWBURG**Nominating Body**

South West Presbytery (Toronto Conference); and Kent Presbytery (London Conference)

Biographical Sketch

No matter where life has taken me, my roots are in southern Ontario. It is where I began my formative years, growing up in Blenheim, and it is no surprise to me that I have settled back in the area living in Paris. I was always curious about the church—my grandmother tells a story of picking me up from Kenesserie Camp, and as we walked to the car, it is rumoured that I said, “One day I’m gonna run this place!”

It was a going home when God called me to serve as a Staff Associate in 2000 at the same camp I had called home for so many years. I served as the Director of Camping and Youth Ministry in Kent Presbytery for three years, with a break in 2003 to serve in South Africa and India on the Council for World Missions, Training in Mission Program. These years were formative to my understanding of the church’s role in community-building and faith formation.

In 2004 I moved to Toronto, and a year later was called to serve as the Minister to Youth at Islington United Church. Over the past 10 years, I have journeyed with the congregation and together we have grown the children, youth, and young adult programs. A significant part of my work has been the co-creation and development of The GO Project—a program that engages children, youth, and young adults in local mission and discernment: www.thegoproject.ca.

In 2012, The GO Project expanded enough for Islington to create a new position unique to the GO Project, and I continue to serve Islington in this capacity. GO has served over 675 children, youth, and young adults since 2007 at youth programs in Toronto, Halifax, Vancouver, St. John’s, Stratford, and Saskatoon; the Paris, Ontario, adult intentional community; and children’s programs across southern Ontario.

My ministry and life have been nourished by my ongoing studies—both formal and informal. I completed a diploma of Social Work through Sheridan College in Oakville, Ontario, and a few years later began studies at the University of Toronto and Emmanuel College, focusing primarily on theological studies. In 2011 I was recognized as a Designated Lay Minister.

I have often been called a “church geek” and have served in many ways at all levels of our church. Notably and most recently, I have been privileged to be part of the Moderator’s Advisory Committee and to act as the Ordered Ministry representative on the Executive of the General Council for Toronto Conference. Through this role, I serve the Permanent Committee on Programs for Mission and Ministry. I served on the General Council Youth Forum Design Team from 2000 to 2006, which allowed me to attend General Councils in Camrose, Toronto, and Thunder Bay. In 2011 I served on the initial leadership team for Rendez-vous, and in 2012 I attended General Council in Ottawa as a commissioner.

Lastly, and most importantly, I live with my partner Ryan and our four-year-old son Marshall at our farm in Paris, where we grow veggies for a small, local, community shared agriculture endeavour.

Statement

We all know that the church is in a time of great change. There are many ways we are being boldly called into the future—one of these calls comes to us through the Comprehensive Review process. The Comprehensive Review report stirs my imagination and sparks my excitement for a church that will help us live into our calling of discipleship. If the report is accepted, our church will need a Moderator who can help ignite this vision by fanning the flames of hope and quelling the fears that will inevitably come with a remit process. Through many years of discernment, I feel called to offer unique gifts of leadership to a changing church, inspiring hope, excitement, and care into what the CRTG report offers.

Recently my partner and I adopted a little boy. This major transformation in our lives has caused me to reimagine many things, but my love and passion for the church have remained consistent and have even strengthened since becoming Marshall's dad. Even more now than ever, I feel called to play a major role as we co-create a church that is vibrant and authentic, that will be around for him and future generations. Their church will look different from the church as we currently know it, and it is our call to make space for this church to take form. I know that I can offer this care and vision to the church while offering deep care and love to my family.

Recently Moderator Gary Paterson said, "It used to be that the Moderator spoke for the church, but now the need is for the Moderator to speak to the church." I believe that this is true for this time in the life of the church. The church needs to be unburdened from the shackles of polity and procedures that have mired it deep in a bog; our tires now spin in an effort to keep the truck moving. It is time to leave the truck in the mud, put our hip waders or wellies on, or even risk our bare feet and wade out into the wilds. In our effort to keep the truck going, we have often forgotten our true calling as disciples in the world. It is my prayer that the CRTG report is adopted by the church as a first step toward getting out of the truck. The CRTG report will by no means save the church, as it can only be saved by the discipleship of its many and varied members.

I have the privilege of dining most Wednesday evenings at The GO Project Intentional Community meal in Paris, which draws together guests from all walks of life. It is a gathering of regular church folk and those who have not stepped inside a church in years or ever—guests from the mainstream of community and from the margins. The meal is truly an example of the Eucharist without the hampering of rules and regulations. Some call it worship, some call it church, and others call it a free meal with fun people. I see it as bread being broken in a broken world; I see it as sharing bread among strangers who become community; I see it as bread being broken in order that our own brokenness can be restored. When I think of who might have gathered around the table with Jesus—the temple crowd and the outsider—this meal becomes a true glimpse into walking as Christ walked. At the heart of my vision for the church is the deep conviction that the church is at its best when we break bread together.

A few years ago, I had the privilege of walking with a teenager and her family through her journey with cancer. I found myself in places that no formal training could prepare me for. I trembled as she asked me to be the one to hold her feet in comfort as an MRI machine loudly scanned her body, I rejoiced in the car while singing “Bohemian Rhapsody” together at the top of our lungs, and I felt honoured to be called to late-night emergency-room pastoral care visits with tired parents. She taught me that Christian community is about deep prayer and trust in a Creator who yearns for each of us. The church is at its best when we care and are cared for by one another.

When I was a teenager, my home church gave me a key to the building because I was in leadership with youth people and was a visiting elder to the nursing home. I guess it made sense to them to give me a key. Little did they know that I was wrestling with my identity and trying to figure out who I was. In the sanctuary there is a beautiful stained-glass window of Jesus, holding a lantern and knocking at the door, that is backlit because it was covered over by an addition many years ago. On hard days I would go to the church at night, let myself in, turn on the light behind the window, and lie down in the darkness to look up at this window and pray to God. You can see every detail of the glasswork, and it is magnificent—I felt so safe in that place. The church is at its best when we create space to find safety and trust our young with its legacy.

I believe that it is time to give the keys of the church to our youth, to entrust our buildings, systems, and institution to the young prophets and seek to understand their wisdom. We need to practise listening before we speak, we need to trust much more before we judge, and we need to invest before reducing. These are the convictions and the hope that I bring to my nomination for Moderator.

REV. BILL THOMAS**Nominating Body**

Niagara Presbytery (Hamilton)

Biographical Sketch

Who am I?

I am a husband, a father, a stepfather, a son, a brother, a minister, and much more. I am married to Cheryl Wood-Thomas (also a United Church minister). We are very proud and happy parents in a blended family that brings together seven children: Max, Zoe, Victoria, Rebecca, Liam, Rachael, and Fiona, ranging in age from 28 to 13.

I was born in Glasgow, Scotland. My family emigrated to Canada in 1964, arriving in Saint John, New Brunswick. My father was a ship's draughtsman, and so we moved from shipbuilding towns in New Brunswick to Quebec to Ontario, finally settling in St. Catharines, Ontario, where I completed elementary, junior high, and high schools.

Upon graduating from high school I enlisted in the Canadian Armed Forces, Maritime Division (the navy), where I served for three years, eight months, and 17 days. During that time I gained some important insights. First, I realized that military life was not for me. Second, we can encounter moments of grace in the most unlikely places and at the most uncertain times in our lives. It is while serving on board *HMCS Nipigon* that I first felt the nudge toward ministry, although it would be another decade before I would begin to answer.

Soon after leaving the navy, I began studying at Mount Saint Vincent University (Halifax). Upon completing my Bachelor of Arts (Religious Studies, Philosophy, and Women's Studies), I entered the MA program at Concordia University (Montreal) followed by an MDiv at the Atlantic School of Theology (Halifax).

I have served the church as a student, a lay person, and an ordained minister. My ministry has been in both rural and urban settings, and I have served in Quebec, New Brunswick, and Nova Scotia (on the mainland and in Cape Breton). At present I am in team ministry at Silver Spire United Church (www.silverspire.ca), back in St. Catharines, Ontario, after a 30-year hiatus.

My introduction to the work of the wider church was through the Twinning program, matching United Church congregations and presbyteries with global partners. Since that early introduction in 1997, I have been involved in the global mission and outreach ministries of our church, starting in the Division of World Outreach and transitioning to the Justice, Global and Ecumenical Relations Unit to Partners in Mission to Church in Mission and now to the Permanent Committee on Programs for Mission and Ministry. Through the years I have been able to work with great people, some of whom are also nominated for Moderator at this General Council.

I have also been blessed to represent our church on a World Council of Churches Solidarity Mission in the Philippines, the National Council of Churches in the Philippines, and the World

Communion of Reformed Churches, and as a member of the coordinating committee of The Caribbean and North American Area Council, where I have witnessed the expansive work of the body of Christ both in Canada and around the world. Within the context of that work I have been able to contribute to some of the empire work, including *Reviewing Partnership in the Context of Empire*. I also had a hand in *Gender Justice and Partnership Guidelines* and Ken Delisle's excellent resource, *Moving toward Full Inclusion: Sexual Orientation and Gender Identity in The United Church of Canada*, all documents with which I am proud to have my name associated.

Statement

We are in the midst of change. Of course, that is always true. However, as commissioners, General Council staff, Youth Forum participants, and others journey toward Corner Brook in August, we do so knowing that the conversations we will have, the proposals we will consider, and the decisions we will make will result in significant changes in who we are and how we function as The United Church of Canada. It feels like there is an increased urgency to our discernments and a weight to our decisions brought about by the present context within which we are living, part of which is the fiscal realities facing the church that have been laid out in "United in God's Work."

The Comprehensive Review Task Group has done a great service to the church, committing countless hours to meetings, consultations, collating of results, reflection, and report writing, encouraging us at every level to engage with the information and recommendations being made. We owe a debt of gratitude to the CRTG for their efforts, and regardless of what you feel are the merits or the failings of "United in God's Work," the document and the proposals it offers have certainly sparked conversations across the church.

Last November, I was in Burlington, Ontario, attending Ministry in Motion. This year I have participated in varied gatherings of United Church types. Since January I have been in Victoria, BC, for Epiphany Explorations. I was then back in Burlington for Cruxifusion in April, followed by a quick trip to Halifax for an Alumni Dinner at the Atlantic School of Theology, (my alma mater). Finally, I was in Beausejour, Manitoba, at the Sandy-Saulteaux Centre for the Deepening Understanding of Intercultural Ministries education event offered by the Canadian Churches' Forum.

At first glance this might seem to be an odd array of events and gatherings. It might come as a surprise that there were times, sitting at table and sharing a meal with other participants, when I was struck that similar conversations on common themes were taking place at each event. Words like evangelism, discipleship, partnership, right relations, confession, and reconciliation (the list could go on) kept entering the dialogue. Concerns over theology, Christology, and ecclesiology were repeated over and over again.

At Epiphany Explorations, presenters talked about the need to own the gospel we proclaim, to be firm in our faith and fearless in our evangelism. We were challenged to offer the good news of Jesus Christ to the world, starting in our local communities. At Cruxifusion a number of participants identified themselves as Progressive Christians who stressed both "progressive" and "Christian." My participation in both Epiphany Explorations and Cruxifusion made the

experience at the Intercultural Ministries event that much more valuable. It is both blessing and bane for the United Church that we have such a large tent. In all of our congregations—large or small; rural or urban; east coast, west coast, or somewhere in between—we have a multitude of cultures represented. When I look at my own church, I am looking at youth culture, choir culture, Jamaican culture, Chinese culture, university student culture, choir culture, “old-time religion” culture, “no religion” culture...you get my drift. How do we engage interculturally, and what is the foundation upon which we build?

I am convinced that some of those divisions and barriers that we believe separate us are no longer real. The walls that once divided us, that laid boundaries not to be crossed, can be broken down, and have in many cases already been diminished or removed. There are points of intersection in these conversations where stories can be shared, hurts can be named, and reconciliation can begin to take shape.

When “United in God’s Work” entered the conversation, it was recognized as a starting point. The proposals concerning change to the structure of the church need to be looked at from the lens of gospel-living and gospel-sharing. When considering whether we have four courts, or three, or two...how does that decision allow for more effective and efficacious communication of the gospel? When seeking ways of Chasing (or embracing or welcoming or ...) the Spirit, how do those new ministries, and the church’s investment in them, enhance our ability to mentor and disciple people? How do these decisions empower the church to be the church and people who profess themselves to be Christians to live out that profession? In short, in the midst of change, how do we communicate the good news of Jesus Christ and continue to work toward the kingdom of God?

If we take this question seriously we will move beyond establishing “a process...to continue conversation with the Aboriginal ministries” to a place of standing in solidarity in the pursuit of justice for survivors of residential schools and the murdered and disappeared Aboriginal women across the country. We will recognize that our commitment to partnership demands of us that we include our partners in conversations around church structure, financial matters, and funding formulae as well as evangelism, advocacy, and peaceful protest. My experience has been that our partners possess a wealth of knowledge and are generous in their sharing.

There is much more to say as we journey toward Corner Brook, and I expect there will be other opportunities to speak to particularities. I end this short reflection (each of us was given 1,000 words) with an acknowledgement of the role of the Moderator. The Moderator is called to offer a vision to the whole church. My vision centres around the uplifting and the strengthening of people to live out their own ministries as members of the Body of Christ.

The Moderator is also called to be a pastoral presence to the church. This is particularly important in times of change and transition, and I take this role very seriously. As we discern our future, amid the concerns, questions, and anxieties, as well as the hopes, dreams, and belief that God is indeed still creating and doing a new thing, I hold all of us in prayer.

God bless!

REV. DR. JOHN H. YOUNG**Nominating Bodies**

Kente Presbytery and Upper Valley Presbytery (Bay of Quinte Conference)

Biographical Sketch

John H. Young grew up in the village of Douglastown in northeastern New Brunswick. He received his BA (Honours, History) from Mount Allison University (Sackville, NB) and his MDiv from the Atlantic School of Theology (Halifax, NS). He then studied at Southern Methodist University in Dallas, TX, where he completed a PhD in the History of Christianity. He is currently an assistant professor at the School of Religion, Queen's University, and he served from 2011 until earlier this year as the chair of its theology program. His teaching has been primarily in the areas of Church History and Practical Theology. He 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 Theological College (now the School of Religion), Queen's University, in 1991. Teaching theology students has been, for him, ministry in another setting.

While in congregational ministry and in his current teaching ministry, John has served on, and been the chair of, a number of committees at both the presbytery and the Conference level. He is a past Chair of Kingston Presbytery. He was 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 (1988–1994) and The Manual Committee (2000–2009). From 2007 to 2009 he served as chairperson of a national Task Group on the Number of Commissioners to General Council. He is currently completing his second three-year term as Bay of Quinte Conference's ministry personnel representative on the Executive of the General Council. He has been a member of the Supervisory Committee for the General Secretary, General Council, since 2009 and is currently its chairperson. He has long had a particular interest in the rural church and rural ministry, and he served two terms 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 and the history of the United Church. He is the author of several book chapters, including one in *The United Church of Canada: A History* that looks at the church from 1946 to 1960. He and the Rev. Dr. Catherine F. MacLean of St. Paul's United Church in Edmonton have recently co-authored a book on fresh ways to preach difficult doctrines that will be published this fall by United Church Publishing House.

Statement

Fifty to sixty years ago, new United Church buildings were being opened weekly, the equivalent of the M&S Fund increased 10 percent or more almost every year, Sunday schools suffered from

overcrowding, and membership grew every year. Today, as we know, the reality is different. Participation in a religious community has gone from being “the thing to do” to a thing hardly anyone does. Being involved these days in a church, or a synagogue, or a mosque makes you stand out as unusual in most communities. The major issues now facing the United Church all flow from an immense cultural shift that began in Canada in the late 1960s.

One issue with which we shall wrestle at the General Council meeting in Corner Brook is how to organize ourselves and use our resources. We are now much smaller than when we last did a major revision of our governance and operational structures about 45 years ago. This issue is a key one, and it has been a major, though by no means the only, focus of the Comprehensive Review Task Group’s work. The question is not whether we shall change but how we shall change.

A second and more important issue is the need to recognize the effect of that cultural shift on what it means to be the church. How do we learn, talk about, and live out our faith in a secular society increasingly ambivalent to the practice of any faith tradition? For instance, while we need to take stands and to develop clear, theologically grounded responses to current issues, we must also recognize that we now speak primarily to our own members and to like-minded constituencies. We no longer influence either government or society in any significant way by the announcements we make or the positions we take, though occasionally members of the wider society may “overhear” our statements and begin to think differently about a matter. These days, what influence we have comes mostly when our members write letters, or talk to others, or make intentional lifestyle choices as a result of their understanding of the faith, choices that lead family members or friends or neighbours to ask, “Why?”

Another part of being the church in our context is the need to give faith formation and teaching the faith tradition a more important place. Newcomers with no church background need, and many current members desire, a chance to deepen their knowledge of the faith tradition. People need to know the faith tradition if they are to live out of it.

Learning how to share our story in an increasingly secular culture is also part of this issue of how to be the church in our context. We cannot and must not engage in evangelism with a view of pulling people deeply committed to their denomination or their religious tradition to ours. At the same time, we need to learn how to do evangelism, or to share our story, when those around us who are “unchurched” want to know what we think, or wonder about the things we believe, or question why we act the way we do. Learning how to share our faith story in a Canada that is more secular, but also more religiously varied, was a concern the Emerging Spirit campaign of the previous decade tried to address. It is an area we still need to address.

A third issue is strengthening our congregations and the other non-congregational communities of faith that may arise from our congregations. If we do not have healthy congregations or communities of faith able to witness to their faith in word and in deed, neither our governance structures and procedures, nor our regional offices, nor our theological schools, nor anything else really matters. Those other entities are important, but they are important only insofar as their work is a resource to local communities of faith—congregational and non-congregational—and to those who make them up. The Comprehensive Review Task Group and other national

committees over the years have had it right in seeing the strengthening of our communities of faith as a critical issue. As we make decisions in Corner Brook about how to move forward, we need to use the lens “Will these decisions strengthen our communities of faith?”

Finally, we need to clarify who we are as The United Church of Canada. Our ancestors who dreamed about such a denomination in the early 20th century, and who brought it into being in 1925, had a very clear vision. They knew the purposes for which the denomination existed. Changes in Canada meant that shared vision had largely disappeared by the late 1960s. We have not found one to replace it. Yet, as one lay member put it recently when I was a guest at his church, “We need a vision if we are to have a future. Survival is not a vision.” He is right—on both counts. What are our non-negotiables or our key principles? What are those things essential to being the United Church, those things that make us who we are? I think some of these principles or “non-negotiables” are things that have been with us throughout our history, though they would look and function differently now from the way they did 50 or 75 or 90 years ago. We need to name those principles or “non-negotiables.” Doing so would begin to cultivate the ground so that a vision of who we are and who we want to be may again take root and grow.

PROPOSALS BY ORIGIN

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ANW 1	Nuclear Free World	BLUEBERRY 34–35
ANW 2	One Death Per Minute: Call for Canadian Implementation of the Arms Trade Treaty	BLUEBERRY 41–42
ANW 3	Social Justice Conversation	BAKEAPPLE 39–41
ANW 4	Caring for Pastoral Relationships – a Response to the Comprehensive Review	SESSIONAL 6–7
ANW 5	Justice in the New Compensation Model	PARTRIDGEBERRY 26
ANW 6	The Rural Ministry of the UCC	BAKEAPPLE 43
ANW 7	Membership of the UCW in GC	SESSIONAL 90
ANW 8	Number of Regional Councils	SESSIONAL 14
ANW 9	Organization & Responsibilities of Proposed Denominational Council	SESSIONAL 15–16
ANW 10	Organization & Responsibilities of Proposed Regional Councils	SESSIONAL 17–18
ANW 11	Funding Model (1) CRTG #6	SESSIONAL 121
ANW 12	Funding Model (2) CRTG #6	SESSIONAL 122
ANW 13	Child Well-Being Index	PARTRIDGEBERRY 2–3
ANW 14	CRTG – Representation of UCW	SESSIONAL 88–89
ANW 15	Grass Roots Stimulus	SESSIONAL 19–20
ANW 16	Denominational Funding	SESSIONAL 123–124
ANW 17	Reducing Carbon Emissions	BAKEAPPLE 1
BC1	Concerning Covenants	SESSIONAL 21
BC 2 – Blue Comp 2	Two State Solution	BLUEBERRY 7
BC 3	A Just Peace	BLUEBERRY 9–10
BC 4	Greenhouse Gas	BAKEAPPLE 2–3
BC 5	Climate Discussion Circles	BAKEAPPLE 31–32
BC 6	Green Renewable Energy Investment	BAKEAPPLE 9–10
BC 7	Proportionally Representative Parliament	BLUEBERRY 32–33
BC 8	Travel Carbon Tax	BAKEAPPLE 4–5
BC 9	UCC Pension Board Divestment from Goldcorp	BAKEAPPLE 26–28
BC 10	Considering Terminology in <i>United in God’s Work</i>	SESSIONAL 8–9
BC 11	Clean Water for All Canadians	BAKEAPPLE 33
BC 12	Amendments to “United in God’s Work:	SESSIONAL 22–23
BC 13	Response to United in God’s Work	SESSIONAL 24
Blue Comp 1	Composite: SK 1 & TOR 9 Public Inquiry for Missing & Murdered Indigenous Women & Girls	BLUEBERRY 1
Blue Comp 2	Composite: BC 2 & LON 22 Israel-Palestine Two State Solution	BLUEBERRY 6

Source	Proposal Title	Page
Blue Comp 3	Composite: HAM 2, LON 19 & LON 20 Quorum	BLUEBERRY 48
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BQ 2	New Mission for The United Church of Canada	BAKEAPPLE 42
BQ 3	Clarification of the Proposed New Assessment Formula	SESSIONAL 125–126
BQ 4	A Response to the Final Report of the Comprehensive Review Task Group	SESSIONAL 27–28
BQ 5	Correcting the Unintended Consequences – Maternity & Parental Leave Policies	PARTRIDGEBERRY 27–30
BQ 6	Full Voting Status National UCW President	SESSIONAL 91–92
BQ 7	A Proposal to Clarify Sections C and D of The Manual	CONSENT 28
BQ 8	Natural Justice for College of Ministry	SESSIONAL 143
CRTG 1	Comprehensive Review – Chasing the Spirit	PLENARY 12
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CRTG 5	Comprehensive Review – An Association of Ministers	PLENARY 24
CRTG 6	Comprehensive Review – Funding a New Model	PLENARY 25
CRTG 7	Comprehensive Review – Remits/Meeting of the 43 rd General Council	PLENARY 26–27
GCE 1	Full Communion – United Church of Christ USA	PLENARY 35–38
GCE 2	Police Records Checks Policy – REF MEPS 9	CONSENT 7–8
GCE 3	Congregation DM Policy – REF MEPS 14	CONSENT 9–10
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GCE 5	Sabbaticals for Persons Involved in Interim Ministry – REF MEPS 19	CONSENT 13–15
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GCE 7	Conference Interviews for Interim Ministers (GC 41 TOR 1)	CONSENT 18–19
GCE8	Effective Leadership & Healthy Pastoral Relationships – MEPS 23	CONSENT 20
GCE 9	Candidacy Pathway – MEPS 10	PARTRIDGEBERRY 6–10
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GCE 11	Faithful, Effective and Learned Leaders	PARTRIDGEBERRY 11–12
GCESE 1	Amending the Disability Provisions of the Manual	CONSENT 21–23
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GS 4	Prioritizing the Work of General Council	PLENARY 11
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GS 9	Mutual Recognition: Presbyterian Church in the Republic of Korea	PLENARY 28–31
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HAM 5	Review of the Basis of Union Section 11	PARTRIDGEBERRY 25
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MNWO 11	Reconsider Name – Chasing the Spirit	SESSIONAL 11
MNWO 12	Comprehensive Review - Regional Councils Should be Appropriate Size	SESSIONAL 50
MNWO 13	Comprehensive Review - Order of Ministry and “UCC Memberships”	SESSIONAL 51
MNWO 14	Proposals Recommended by GCE for Adoption – One Order of Ministry	PLENARY 51–52
MTU 1	Full Participation of Adherents	PARTRIDGEBERRY 23
MTU 2	Fossil Fuel Divestment for Earth Justice	BAKEAPPLE 11–12
MTU 3	Denomination Funding Formula	SESSIONAL 132–142
MTU 4	Comprehensive Review: United in God’s Work – Representation of United Church Women on Councils	SESSIONAL 107
NL 1	A New Model	SESSIONAL 78
NL 2	Non-support for an Association of Ministers	SESSIONAL 120
NL 3	Task Group to Establish Regional Boundaries	SESSIONAL 79
NOM 1	Appointment of the Executive of the General	CONSENT 24–25

Source	Proposal Title	Page
	Council	
NOM 2	Appointment to the Committees of the General Council	CONSENT 26
SK 1 – Blue Comp 1	Support & Continuing Support for a National Public Inquiry into Missing & Murdered Indigenous Women & Girls	BLUEBERRY 2–3
SK 2	Training & Accountability of Ministry Personnel	SESSIONAL 80–82
SK 3	Amendment to College and Association of Ministers	SESSIONAL 114
SK 4	College & Association of Ministers	SESSIONAL 115
SK 5	Support, Assessment, Oversight & Discipline for DLMs	SESSIONAL 116–117
SK 6	Oversight of Communities of Faith - 3 Court Model	SESSIONAL 83–84
SK 7	Strengthening Regional Councils - an Alternative	SESSIONAL 85–87
SK 8	Solidary & Support for Progressive Evangelicals	BLUEBERRY 30–31
SK 9	Restorative Care for Mission Unite & Outreach Ministries	PARTRIDGEBERRY 1
SK 10	Amendment to Chasing the Spirit	SESSIONAL 13
TICIF 1	Relating to these Reports: 1. TICIF Accountability & Future 2. Disability 3. Land & Covenant	CONSENT 27
TICIF 2	One Order of Ministry	PLENARY 41–50
TICIF 3	Towards a New Model of Membership	PARTRIDGEBERRY 13–22
TOR 1	Toward a Just Peace in Israel/ Palestine	BLUEBERRY 11–12
TOR 2	Relationship-building towards peace between Palestinians and Israelis	BLUEBERRY 24–25
TOR 3	Fossil Fuel Divestment for Climate Justice	BAKEAPPLE 6–8
TOR 4	Pension Fund Proposal	BAKEAPPLE 14–16
TOR 5	Pension Board (UCCPB) Divestment from Goldcorp	BAKEAPPLE 20–22
TOR 6	Sharing of Resources	PARTRIDGEBERRY 31
TOR 7	Arms Trade Treaty	BLUEBERRY 39–40
TOR 8	Urging Israel, Pakistan, India and North Korea to Sign Nuclear Non-Proliferation Treaty (NPT)	BLUEBERRY 36–38
TOR 9 – Blue Comp 1	Public Inquiry for Missing & Murdered Indigenous Women & Girls	BLUEBERRY 4– 5
TOR 10	Treatment of Prison Inmates	PARTRIDGEBERRY 4–5
TOR 11	UCW Representation on Council	SESSIONAL 108
TOR 12	Review of Basis of Union, Section 11	PARTRIDGEBERRY 24
TOR 13	Recycling non-Biodegradable Plastics	BAKEAPPLE 37–38
TOR 14	Consensus Decision Making	PLENARY 53–58

GUESTS AT THE 42ND GENERAL COUNCIL

ASSEMBLY OF FIRST NATIONS

Perry Bellegarde, National Chief

The Assembly of First Nations is a national advocacy organization representing First Nation citizens in Canada, which includes more than 900,000 people living in 634 First Nation communities and in cities and towns across the country.



About Perry Bellegarde, National Chief

Perry Bellegarde was named Assembly of First Nations National Chief on December 10, 2014. He has spent his entire adult life putting into practice his strong beliefs in the laws and traditions instilled in him by the many Chiefs and Elders he has known over the years. Passionate about making measureable progress on the issues that matter most to First Nations people, National Chief Bellegarde is a strong advocate for the implementation of Inherent Aboriginal and Treaty Rights.

National Chief Bellegarde is from the Little Black Bear First Nation, Treaty 4 Territory. He served as Chief of the Federation of Saskatchewan Indian Nations and Saskatchewan Regional Chief for the Assembly of First Nations. He has also served as the Tribal Chair of the Touchwood-File Hills-Qu'Appelle Tribal Council, Councillor for the Little Black Bear First Nation, and Chief of Little Black Bear First Nation.

UNITED CHURCH OF CHRIST, USA

Geoffrey A. Black, General Minister and President, the United Church of Christ



The Rev. Geoffrey A. Black was elected General Minister and President of the United Church of Christ in June 2009.

During his career he has served as assistant chaplain at Brown University, associate minister at St. Albans (NY) Congregational UCC, pastor of Congregational UCC of Hempstead, NY, lecturer in the Field Education Department of Union Theological Seminary in New York, and Protestant chaplain at Adelphi University.

Ecumenical commitment, concern for equal justice, African-American empowerment, and community improvement have shaped Black's ministry in the church and the communities in which he has lived. Black earned a B.A. degree from Lincoln University in 1969 and an M.A.R. degree from Yale Divinity School in 1972.

Black will end his tenure as UCC General Minister and President in June 2015 at the conclusion of General Synod 30.

INFO - 92: Addition

MENNONITE CHURCH CANADA

Willard Metzger



The first Mennonites came to Canada in 1786 from Pennsylvania. This was followed by three waves of settlement from Europe (1822, 1870s, 1920s). Mennonite Church Canada was formed in 2000, integrating two North American church bodies—the Mennonite Church (MC) and General Conference Mennonite Church (GC). In 2008, Mennonite Church Canada’s 221 congregations and 32,000 members represented a cross-section of Canadians—brothers and sisters from all parts of the globe and the Indigenous people of Canada. In addition to English and German, 45 Canadian congregations worship in 14 additional languages. The church states as Identity and Purpose: *God calls, equips and sends the church to engage the world with the reconciling Gospel of Jesus Christ. We are a community of disciples of Jesus, a part of the Body*

of Christ, covenanted together as congregations, area churches, and a national church body. Gratefully responding to God’s initiatives and empowered by the Holy Spirit, we commit ourselves and our resources to calling, equipping and sending the church to engage the world with the reconciling Gospel of Jesus Christ.

About Willard Metzger

The Rev. Dr. Willard Metzger has been in his current role as Executive Director of Mennonite Church Canada since 2010. He previously served in pastoral/parish leadership for 18 years with Mennonite Church Eastern Canada (MCEC), and on the General Board of Mennonite Church Canada for nine years. Most recently he served as National Director of Church Relations for World Vision Canada (2005–2010). He has travelled to over 50 countries and had extensive experience speaking to Canadian churches across a wide diversity of Christian expression. He recently co-authored a book entitled *Going Missional* (with Karen Stiller). Willard welcomes opportunities to share his passion for the church through preaching, teaching, and workshops. In May 2015 Willard was elected as a Vice President of the Canadian Council of Churches.

THE MUSLIM ASSOCIATION OF NEWFOUNDLAND AND LABRADOR

Mumtaz Cheema

The Muslim Association of Newfoundland and Labrador (MANAL) was formed in 1982. The association successfully opened Newfoundland’s first and only mosque, [Masjid an-Noor](#) in 1990 at St. John’s, Newfoundland. MANAL Mission Statement: The Muslim Association of Newfoundland and Labrador endeavours to establish a Muslim community adhering to Islamic values and is committed to the general welfare of its members so that they may contribute to the well-being of the community at large.

The first documented presence of Muslims in Newfoundland and Labrador goes back to 1964, when Dr. Muhammad Irfan joined Memorial University of Newfoundland as a faculty member in the Department of Physics. Today the Muslim community in Newfoundland is comprised of

over 600 families, in addition to many undergraduate and graduate students studying at the Memorial University of Newfoundland.

About Mumtaz Cheema

Dr. Mumtaz Cheema is currently working as Associate Professor of Agronomy at Grenfell Campus, Memorial University of Newfoundland. He graduated in agronomy from the University of Agriculture, Faisalabad, Pakistan in 1989 and obtained his PhD from the same university in 1999. He started his career as an agronomist in a local seed company before he joined the faculty at the University of Agriculture, Faisalabad, Pakistan. Later he went to Iowa State University of Science and Technology, Ames, Iowa, for a post-doctoral fellowship, and worked as visiting scientist at Nova Scotia Agriculture College, Truro. He has authored four book chapters/monographs and published more than 90 research articles.

FINANCIAL IMPLICATIONS OF PROPOSALS BY ORIGIN

Source	Proposal Title	Page	Cost	Implications? Risk? Notes
ANW 1	Nuclear Free World	BLUEBERRY 34–35	\$	
ANW 2	One Death Per Minute: Call for Canadian Implementation of the Arms Trade Treaty	BLUEBERRY 41–42	\$	
ANW 3	Social Justice Conversation	BAKEAPPLE 39–41	\$\$\$	INCREMENTAL COST
ANW 4	Caring for Pastoral Relationships – a Response to the Comprehensive Review	SESSIONAL 6–7		*
ANW 5	Justice in the New Compensation Model	PARTRIDGEBERRY 26	\$	
ANW 6	The Rural Ministry of the UCC	BAKEAPPLE 43	\$\$	
ANW 7	Membership of the UCW in GC	SESSIONAL 90	\$	*
ANW 8	Number of Regional Councils	SESSIONAL 14		*
ANW 9	Organization & Responsibilities of Proposed Denominational Council	SESSIONAL 15–16		*
ANW 10	Organization & Responsibilities of Proposed Regional Councils	SESSIONAL 17–18		*
ANW 11	Funding Model (1) CRTG #6	SESSIONAL 121		*
ANW 12	Funding Model (2) CRTG #6	SESSIONAL 122		*
ANW 13	Child Well-Being Index	PARTRIDGEBERRY 2–3	\$	
ANW 14	CRTG – Representation of UCW	SESSIONAL 88–89	\$	*
ANW 15	Grass Roots Stimulus	SESSIONAL 19–20	\$	
ANW 16	Denominational Funding	SESSIONAL 123–124		*
ANW 17	Reducing Carbon Emissions	BAKEAPPLE 1	\$	

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

In most cases, existing proposals can be accommodated without tradeoffs or reaffirm existing work.

*Individual proposals in response to Comprehensive Review are not costed but can be accommodated within the high-level financial plan. Depending on what is decided, Comprehensive Review proposals will entail \$2–4 million in restructuring costs that would be funded by a one-time draw on reserves.

Source	Proposal Title	Page	Cost	Implications? Risk? Notes
BC1	Concerning Covenants	SESSIONAL 21		*
BC 2 – Blue Comp 2	Two State Solution	BLUEBERRY 7	\$\$\$	ONGOING PRIORITY
BC 3	A Just Peace	BLUEBERRY 9–10	\$\$\$	ONGOING PRIORITY
BC 4	Greenhouse Gas	BAKEAPPLE 2–3	\$	ALREADY BEING DONE
BC 5	Climate Discussion Circles	BAKEAPPLE 31–32	\$\$	
BC 6	Green Renewable Energy Investment	BAKEAPPLE 9–10		RISK OF LOSSES
BC 7	Proportionally Representative Parliament	BLUEBERRY 32–33	\$\$	
BC 8	Travel Carbon Tax	BAKEAPPLE 4–5	\$\$	ALREADY BEING CUT
BC 9	UCC Pension Board Divestment from Goldcorp	BAKEAPPLE 26–28	\$	FIDUCIARY DUTY
BC 10	Considering Terminology in <i>United in God's Work</i>	SESSIONAL 8–9		*
BC 11	Clean Water for All Canadians	BAKEAPPLE 33	\$	
BC 12	Amendments to “United in God’s Work:	SESSIONAL 22–23		*
BC 13	Response to United in God’s Work	SESSIONAL 24		
Blue Comp 1	Composite: SK 1 & TOR 9 Public Inquiry for Missing & Murdered Indigenous Women & Girls	BLUEBERRY 1	\$	
Blue Comp 2	Composite: BC 2 & LON 22 Israel-Palestine Two State Solution	BLUEBERRY 6	\$\$\$	ONGOING PRIORITY
Blue Comp 3	Composite: HAM 2, LON 19 & LON 20 Quorum	BLUEBERRY 48	\$	
BQ 1	Renew the Current Structure	SESSIONAL 25–26		
BQ 2	New Mission for The United Church of Canada	BAKEAPPLE 42	\$\$- \$\$\$	INCREMENTAL

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

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Source	Proposal Title	Page	Cost	Implications? Risk? Notes
BQ 3	Clarification of the Proposed New Assessment Formula	SESSIONAL 125–126		*
BQ 4	A Response to the Final Report of the Comprehensive Review Task Group	SESSIONAL 27–28		*
BQ 5	Correcting the Unintended Consequences – Maternity & Parental Leave Policies	PARTRIDGEBERRY 27–30	\$\$\$	NEW COST TO CONGREGATIONS
BQ 6	Full Voting Status National UCW President	SESSIONAL 91–92	\$	*
BQ 7	A Proposal to Clarify Sections C and D of The Manual	CONSENT 28		
CRTG 1	Comprehensive Review – Chasing the Spirit	PLENARY 12	\$\$\$\$\$	\$1.9 MILLION ALLOCATION
CRTG 2	Comprehensive Review – Aboriginal Ministries	PLENARY 13	\$	*
CRTG 3	Comprehensive Review – A Three Court Council Model	PLENARY 14–21	\$\$\$\$	RESTRUCTURE COST
CRTG 4	Comprehensive Review – A College of Ministers	PLENARY 22–23	\$\$\$\$	*
CRTG 5	Comprehensive Review – An Association of Ministers	PLENARY 24	\$\$	FURTHER STUDY
CRTG 6	Comprehensive Review – Funding a New Model	PLENARY 25	\$\$\$\$	RESTRUCTURE COST
CRTG 7	Comprehensive Review – Remits/Meeting of the 43 rd General Council	PLENARY 26–27	\$\$	*
GCE 1	Full Communion – United Church of Christ USA	PLENARY 35–38	\$	
GCE 2	Police Records Checks Policy – REF MEPS 9	CONSENT 7–8	\$	
GCE 3	Congregation DM Policy – REF MEPS 14	CONSENT 9–10	\$	

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

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Source	Proposal Title	Page	Cost	Implications? Risk? Notes
GCE 4	LLWL Policy – REF MEPS 13	CONSENT 11–12		
GCE 5	Sabbaticals for Persons Involved in Interim Ministry – REF MEPS 19	CONSENT 13–15	\$\$\$	INCREMENTAL COST TO THE MINISTRY
GCE 6	Pastoral Relations Sabbatical Leave Policy – REF MEPS 21	CONSENT 16–17	\$	
GCE 7	Conference Interviews for Interim Ministers (GC 41 TOR 1)	CONSENT 18–19	\$	
GCE8	Effective Leadership & Healthy Pastoral Relationships – MEPS 23	CONSENT 20	\$	
GCE 9	Candidacy Pathway – MEPS 10	PARTRIDGEBERRY 6–10	\$\$\$	
GCE 10	Living Apology to LGBTTQ Response to BQ 2 Affirming Ministry Status for GC + GCE & PMM16 Apology to LGBTTQ	BLUEBERRY 26–29	\$\$	
GCE 11	Faithful, Effective and Learned Leaders	PARTRIDGEBERRY 11–12	\$\$\$	
GCESE 1	Amending the Disability Provisions of the Manual	CONSENT 21–23	\$	
GCESE 2	Proposal on Reconciliation	PLENARY 39–40	\$	
GS 1	Procedural Motions	PLENARY 1–8	0	
GS 2	Plenary Consent	PLENARY 9	0	
GS 3	Enacting Remits 1 through 9	PLENARY 10	\$	
GS 4	Prioritizing the Work of General Council	PLENARY 11	0	
GS 5	Appeal – Calculation of Deadline to Initiate Appeal	CONSENT 1	\$	
GS 6	Minutes of Court Meetings	CONSENT 2–3	0	
GS 7	Notice of Congregational Meetings re: Amalgamations and Disbanding	CONSENT 4	\$	

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

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Source	Proposal Title	Page	Cost	Implications? Risk? Notes
GS 8	Members of the Order of Ministry Elected/Appointed to Public Office	CONSENT 5	\$	
GS 9	Mutual Recognition: Presbyterian Church in the Republic of Korea	PLENARY 28–31	\$	
GS 10	Change in Governance – UCC Act to Not For Profit	PLENARY 32–34	\$\$	
GS 11	French Translation of The Manual	CONSENT 6	\$\$	
HAM 1	Setting the Date for a Congregation or Pastoral Charge Meeting	BLUEBERRY 43–45	\$	
HAM 2 – Blue Comp 3	Quorum for a meeting of the Governing Body of a Congregation or Pastoral Charge	BLUEBERRY 49–50	\$	
HAM 3	Changing Structure of a Governing Body	BLUEBERRY 46–47	\$	
HAM 4	Representation of United Church Women on Councils	SESSIONAL 93		*
HAM 5	Review of the Basis of Union Section 11	PARTRIDGEBERRY 25	\$	
HAM 6	Representation of United Church Women on Councils	SESSIONAL 94–95		*
HAM 7	Initiating Comprehensive Review of Property & Monies	PARTRIDGEBERRY 33		*
LON 1	Naming the Denominational Council	SESSIONAL 29		*
LON 2	Naming of the Denominational Court	SESSIONAL 30		*
LON 3	Proposed Name for the Denominational Council	SESSIONAL 31		*

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

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Source	Proposal Title	Page	Cost	Implications? Risk? Notes
LON 4	Representation to General Council	SESSIONAL 32		*
LON 5	Youth and Young Adult Representation at the Denominational Council	SESSIONAL 33–34		*
LON 6	Representation of UCW on Councils	SESSIONAL 96		*
LON 7	Representation of UCW on Councils	SESSIONAL 97		*
LON 8	Representation of UCW on Councils	SESSIONAL 98		*
LON 9	Representation of UCW on Councils	SESSIONAL 99		*
LON 10	Representation of UCW on Councils	SESSIONAL 100		*
LON 11	Representation of UCW on Councils	SESSIONAL 101		*
LON 12	Representation of UCW on Councils	SESSIONAL 102		*
LON 13	Representation of UCW on Councils	SESSIONAL 103		*
LON 14	Accountability of Regional Councils	SESSIONAL 35		*
LON 15	College of Ministers & Association of Ministers	SESSIONAL 118		*
LON 16	Association of Ministers	SESSIONAL 119		*
LON 17	Secure Funding for United Church Camping	BAKEAPPLE 44	\$\$\$- \$\$\$\$	INCREMENTAL
LON 18	Funding for Restructuring	SESSIONAL 127		*
LON 19 – Blue Comp 3	Achieving Quorum in an Age of Shrinking Membership	BLUEBERRY 51–52	\$	
LON 20 – Blue Comp 3	Quorum Requirements for Congregational Meetings	BLUEBERRY 53	\$	
LON 21	Continuation of Unsettling Goods Campaign	BLUEBERRY 54	\$\$\$	ONGOING PRIORITY

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

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INFO - 100: Addition

Source	Proposal Title	Page	Cost	Implications? Risk? Notes
LON 22 – Blue Comp 2	Israel-Palestine Two State Solution	BLUEBERRY 8	\$	POLICY CHANGE
LON 23	Divestment for a Just Peace in Israel-Palestine	BLUEBERRY 20–23	\$\$\$	ONGOING PRIORITY
LON 24	Role of Christian Theology in Legitimizing Israeli Palestinian Territories	BLUEBERRY 55	\$\$	
LON 25	Ministers Attached to Courts	SESSIONAL 36		*
LON 26	Balanced Representation on Regional and Denominational Councils	SESSIONAL 37		*
M&O 1	Alternative 3 Council Model	SESSIONAL 52–62		*
M&O 2	Number of Regional Councils	SESSIONAL 63		*
M&O 3	Representation at the National Council	SESSIONAL 64		*
M&O 4	CR: Strengthen Cooperation & Relationships with Other Churches	SESSIONAL 65–66		*
M&O 5	Pastoral Oversight	SESSIONAL 67		*
M&O 6	Oversight of Communities of Faith	SESSIONAL 130		*
M&O 7	Comprehensive Review Representation of UCW Councils	SESSIONAL 106		*
M&O 8	Amendment to the 3 Council Model Regarding Delegate Participation	SESSIONAL 68		*
M&O 9	Evaluation after Implementation of CR Changes	SESSIONAL 69		*
M&O 10	Chasing the Spirit	SESSIONAL 12		*
M&O 11	Funding a New Model	SESSIONAL 131		*
M&O 12	Resource Sharing	PARTRIDGEBERRY 32		
M&O 13	Enabling Justice Work Through Times of Change	SESSIONAL 70–71		*

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

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Source	Proposal Title	Page	Cost	Implications? Risk? Notes
M&O 14	Change the Name of the College of Ministers	SESSIONAL 111		*
M&O 15	Allow for a Larger Board of Directors for the College of Ministers	SESSIONAL 112		*
M&O 16	National Listing for Interim Ministry and Ministry of Supervision	SESSIONAL 113	\$	
M&O 17	Recognition in Principle of Francophones	SESSIONAL 72–73	\$	
M&O 18	Francophone decision-making Network of UCC	SESSIONAL 74–76	\$\$	
M&O 19	Support for Ministries in French	SESSIONAL 77	\$\$\$	INCREMENTAL COST VS PRESENT
M&O 20	The Beaconsfield Initiative	BAKEAPPLE 35–36	\$	
M&O 21	Climate Change Proposal for GC42	BAKEAPPLE 29–30	\$\$\$	WOULD REQUIRE NEW STAFF
MAR 1	Continuation of Unsettling Goods Campaign	BLUEBERRY 56–57	\$\$\$	ONGOING
MAR 2	United Church of Canada Pension Board Divestment from Goldcorp	BAKEAPPLE 17–19	\$	FIDUCIARY DUTY
MAR 3	Continuation of Unsettling Goods Campaign	BLUEBERRY 58–59	\$\$\$	ONGOING
MAR 4	Extending Support for Just Peace in Israel & Palestine	BLUEBERRY 13–19	\$\$\$	ONGOING PRIORITY
MAR 5	Existing Social Justice Networks & the Comprehensive Review	SESSIONAL 38–39	\$\$	COMPLIANCE ISSUE?
MAR 6	CIA – Continuation of Unsettling Goods Campaign	BLUEBERRY 60–61	\$\$\$	ONGOING PRIORITY
MAR 7	The Denominational Council Structure & Funding	SESSIONAL 128–129		*
MAR 8	Representation of UCW on Councils	SESSIONAL 104		*

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

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INFO - 102: Addition

Source	Proposal Title	Page	Cost	Implications? Risk? Notes
MAR 9	Alternative Structure to College	SESSIONAL 40–42		*
MAR 10	Responsibilities of Colleges Assigned to Regional Councils	SESSIONAL 109		*
MAR 11	Regional Council Responsibility for Youth Gatherings	SESSIONAL 43		*
MNWO 1	Attendance Numbers of General Council	SESSIONAL 44		*
MNWO 2	Comprehensive Review – College of Ministers	SESSIONAL 110		*
MNWO 3	Comprehensive Review – Three Council Model	SESSIONAL 45–47		*
MNWO 4	Representation of United Church Women on Councils	SESSIONAL 105		*
MNWO 5	MNWO 5 Comprehensive Review - Lay Leadership Development and Education	SESSIONAL 48	\$\$\$	*
MNWO 6	Trans Canada Pipeline Energy East Project	BAKEAPPLE 34	\$	
MNWO 7	UCC Pension Board Divestment from Goldcorp	BAKEAPPLE 23–25	\$	FIDUCIARY DUTY
MNWO 8	Assessment of Fossil Fuel Divestment for Climate Justice	BAKEAPPLE 13	\$	FIDUCIARY DUTY
MNWO 9	Comprehensive Review – United in God’s World	SESSIONAL 10		*
MNWO 10	Staff Person for Supporting Transformation and New Ministries	SESSIONAL 49	\$\$\$	*
MNWO 11	Reconsider Name – Chasing the Spirit	SESSIONAL 11		*
MNWO 12	Comprehensive Review - Regional Councils, Appropriately Sized	SESSIONAL 50		*

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

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Source	Proposal Title	Page	Cost	Implications? Risk? Notes
MNWO 13	Comprehensive Review - Order of Ministry and "UCC Memberships"	SESSIONAL 51		*
MNWO 14	Proposals Recommended by GCE for Adoption – One Order of Ministry	PLENARY 51–52	\$\$	
MTU 1	Full Participation of Adherents	PARTRIDGEBERRY 23	\$\$	ALIGNS WITH TICIF3
MTU 2	Fossil Fuel Divestment for Earth Justice	BAKEAPPLE 11–12	\$\$	
MTU 3	Denomination Funding Formula	SESSIONAL 132–142		*
MTU 4	Comprehensive Review: United in God's Work – Representation of United Church Women on Councils	SESSIONAL 107	\$	*
NL 1	A New Model	SESSIONAL 78		*
NL 2	Non-support for an Association of Ministers	SESSIONAL 120	0	*
NL 3	Task Group to Establish Regional Boundaries	SESSIONAL 79	\$\$	*
NOM 1	Appointment of the Executive of the General Council	CONSENT 24–25	0	
NOM 2	Appointment to the Committees of the General Council	CONSENT 26	0	
SK 1 – Blue Comp 1	Support & Continuing Support for a National Public Inquiry into Missing & Murdered Indigenous Women & Girls	BLUEBERRY 2–3	\$	
SK 2	Training & Accountability of Ministry Personnel	SESSIONAL 80–82	\$	
SK 3	Amendment to College and Association of Ministers	SESSIONAL 114		*

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

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INFO - 104: Addition

Source	Proposal Title	Page	Cost	Implications? Risk? Notes
SK 4	College & Association of Ministers	SESSIONAL 115		*
SK 5	Support, Assessment, Oversight & Discipline for DLMs	SESSIONAL 116–117	\$	
SK 6	Oversight of Communities of Faith - 3 Court Model	SESSIONAL 83–84		*
SK 7	Strengthening Regional Councils - an Alternative	SESSIONAL 85–87		*TIMING OF IMPLEMENTATION
SK 8	Solidary & Support for Progressive Evangelicals	BLUEBERRY 30–31	\$	
SK 9	Restorative Care for Mission Unite & Outreach Ministries	PARTRIDGEBERRY 1	\$\$\$	
SK 10	Amendment to Chasing the Spirit	SESSIONAL 13	0	
TICIF 1	Relating to these Reports: 1. TICIF Accountability & Future 2. Disability 3. Land & Covenant	CONSENT 27	0	
TICIF 2	One Order of Ministry	PLENARY 41–50	\$\$	
TICIF 3	Towards a New Model of Membership	PARTRIDGEBERRY 13–22	\$\$	
TOR 1	Toward a Just Peace in Israel/ Palestine	BLUEBERRY 11–12	\$\$	ONGOING PRIORITY
TOR 2	Relationship-building towards peace between Palestinians and Israelis	BLUEBERRY 24–25	\$\$\$	ALLOCATION DECISION. CONTRADICTS OTHERS
TOR 3	Fossil Fuel Divestment for Climate Justice	BAKEAPPLE 6–8	\$\$	
TOR 4	Pension Fund Proposal	BAKEAPPLE 14–16	\$	
TOR 5	Pension Board (UCCPB) Divestment from Goldcorp	BAKEAPPLE 20–22		FIDUCIARY DUTY
TOR 6	Sharing of Resources	PARTRIDGEBERRY 31	\$\$	BUY-IN NEEDED BEYOND GC ENDORSEMENT
TOR 7	Arms Trade Treaty	BLUEBERRY 39–40	\$	

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

In most cases, existing proposals can be accommodated without tradeoffs or reaffirm existing work.

*Individual proposals in response to Comprehensive Review are not costed but can be accommodated within the high-level financial plan. Depending on what is decided, Comprehensive Review proposals will entail \$2–4 million in restructuring costs that would be funded by a one-time draw on reserves.

Source	Proposal Title	Page	Cost	Implications? Risk? Notes
TOR 8	Urging Israel, Pakistan, India and North Korea to Sign Nuclear Non-Proliferation Treaty (NPT)	BLUEBERRY 36–38	\$	
TOR 9 – Blue Comp 1	Public Inquiry for Missing & Murdered Indigenous Women & Girls	BLUEBERRY 4–5	\$	
TOR 10	Treatment of Prison Inmates	PARTRIDGEBERRY 4–5	\$	
TOR 11	UCW Representation on Council	SESSIONAL 108		*
TOR 12	Review of Basis of Union, Section 11	PARTRIDGEBERRY 24	\$	
TOR 13	Recycling non-Biodegradable Plastics	BAKEAPPLE 37–38	\$	
TOR 14	Consensus Decision Making	PLENARY 53–58	\$\$	POTENTIAL SAVINGS TOO, DEPENDING ON SIZE OF GROUPS

Costing estimate: \$ (thousands) \$\$ (tens of thousands) \$\$\$ (\$100-\$500,000) \$\$\$\$ (500,000–1 Million) \$\$\$\$\$ (>\$1million)

In most cases, existing proposals can be accommodated without tradeoffs or reaffirm existing work.

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INFO - 106: Addition

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MODERATOR'S ACCOUNTABILITY REPORT

Origin: Gary Paterson, Moderator

Soon, my time as Moderator will come to an end, and shortly after, I will be returning to my home congregation, St. Andrew's-Wesley, to once again engage in ministry "on the ground." It seems an apt moment to share with you some of what I have done and learned in the journey of the last three years.

I am grateful...for this United Church, now celebrating its 90th anniversary; for the call to be your Moderator, the opportunity to offer what I could for the well-being of this church; for the hundreds, no, thousands of faithful people I have met across the country, and around the world, filled with Spirit, gifts expressed in so many different ways.

On good days, it's easy to be thankful. But it is perhaps even more important to be grateful on the tough days, when we are tired; when worry about the future seems to hold the upper hand, and anxiety leaves us feeling cranky or despairing. As the 17th-century poet George Herbert has said:

*Thou who hast given so much to me,
Give one thing more, a grateful heart...
Not thankful, when it pleaseth me,
As if thy blessings had spare days:
But such a heart, whose pulse may be
Thy praise.*

Change is constant, which means the church is always in crisis in one way or another. What is happening to the United Church, and to most, if not all, other denominations in North America, is part of a sea change in our society, our world. There is no quick fix; trust me on this.

I have laughingly said that in past times God sent locusts to wake us up but that nowadays God sends statistics. We are being called (and forced) into a new future. Hence my participation in the work of the Comprehensive Review—the challenges of structural change; the necessity of cutting our budget by some \$10–11 million; and above all, the dreams of a different way of being church.

We must both cherish the past and let it go. And that's not easy. Note this pattern in Isaiah 43:16–18, where verses describing the mighty acts of God in the liberation from Egypt are followed immediately by "*Do not remember the former things, or consider the things of old.*" So...we are called to remember how God has been with us in the past; to cherish our history; to lament and grieve what is passing away; and then...to let it go, whether that be liturgies, buildings, organs, or a paid, full-time congregational minister in every town.

Nevertheless, this is a time for hope. As the Bengali poet, Tagore, has said, "*Faith is the bird that feels the light and sings when the dawn is still dark.*" And so, I have travelled across the country, singing about the light, the dawn, even though the darkness sometimes feels overwhelming—www.united-church.ca/files/general-council/gce/2015/gce_1503_workbook.pdf (pages 31–34)—visited all 13 Conferences; attended innumerable events, gatherings,

conferences, celebrations, and anniversaries; met with a multitude of congregations and their ministry leaders—urban, rural, and remote; small and large; thriving, and near closure. And over and over I have tried to balance hard words—“Wake up! Everything is changing—NOW! Perhaps half of our buildings will shut their doors in the next 10 years”—with words of encouragement, inviting people to see new possibilities, trusting that crucifixion and resurrection are intertwined...and true.

We are a big-tent denomination. I have spent time with post-theists and Cruxifusion members. I have celebrated with congregations when they became “Affirming,” and I have watched us struggle to understand our place in the multiethnic reality that is Canada. I have preached in French and shared in worship where nine different languages were offered up by members of the congregation. But I also know that we haven’t figured out what it means for us to be intercultural. I have met with people who feel our United Church is “too political” and those who are convinced we’re not doing enough. Some are hungry to rediscover what evangelism is all about; others are worried about what that might look like. But, for all our differences, we are committed to being a “united” church, and we want to understand each other, and strengthen each other. Part of my call has been to be a travelling Moderator who listens, who cross-pollinates, who tells stories from one congregation to people in another part of the country, who believes that our differences makes us stronger and richer. And when I can’t get there in person, I’ve done my best to get the message out with letters, articles, video-greetings, YouTube videos, and above all with my blog—over 160 postings...who knew!!

But we’re going to be smaller; that’s a fact. And as we find ourselves on the margins of power and influence, it might feel a lot like early church days, which could be exciting, a time of experimentation and new possibilities, where we live as salt, yeast, and mustard seed. As Jesuit Daniel Berrigan said, *“We stand on the brink of the unknown. Which is to say, that things are normal, and good, and permissive of joy.”*

During the last three years the text I have preached on most frequently comes from Isaiah 43—*“Thus says the LORD...I am about to do a new thing—now it springs forth, do you not perceive it?”* Nobody knows what “the new thing” is, exactly—it’s been called the “Missional Church,” “Fresh Expressions,” the “Emerging/Emergent Church.” It’s why I and 100 ministry leaders attended Greenbelt in August 2013, to be part of a festival where 20,000 people were sharing their experiences and hopes for a new church. It’s why I have been excited by the various “Greenbelt follow-ups” that have occurred, such as “Cracks” at Ottawa; “Festimagouche” at Tatamagouche, the week after General Council (www.festimagouche.ca); or “Skylight,” happening in Paris, Ontario, the week before General Council www.skylightfestival.ca. It’s why we must continue to invest in and support ministry leadership, in both traditional and new expressions. It’s why “Chasing the Spirit” (or whatever we might end up calling it) is the first recommendation of the Comprehensive Review.

I’m convinced that poetry helps. You ask me for a presentation, a reflection, a sermon...and you’re bound to end up hearing at least one poem. Here and there I’ve done workshops on poetry and faith. Metaphors—like salt, yeast, and mustard seeds—grab the imagination and take us to new places. So do images of...overburdened camels that can’t get you through the desert alive (www.gratefulness.org/poetry/lightening_the_road.htm); piranhas who turn out to be God’s

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beloved children (dianneastle.blogspot.ca/2014/05/piranha-prayer-by-evangeline-paterson.html); weeds in a vacant lot that lead us into deep prayer (www.goodreads.com/quotes/414333-praying-it-doesn-t-have-to-be-the-blue-iris-itLINK); the thread you hold onto that saves your life (www.goodreads.com/quotes/319729-the-way-it-is-there-s-a-thread-you-follow-it).

I've even suggested that jazz is a metaphor for what we are about—God offers the melody of the gospel, and then asks us to improvise; God gives us our own instrument, and then asks us to play with others.

Spending time with the youth and young adults of our church also helps. I've had the opportunity to be part of several Conference Youth Events: British Columbia's Evolve, London Youth Forum, Toronto's Teen Camp, Worshiplude in Ottawa, Maritime Youth Forum; other youth gatherings in Manitou, Manitoba and Northwestern Ontario, Bay of Quinte, Montreal and Ottawa, and at the Aboriginal Spiritual Gathering; and National Events such as Connections (Camping), Rendez-vous, and Youth Forum. Not just the church of the future, but the church right now, with vibrancy, enthusiasm, and hopefulness! I want to take that energy and sprinkle it across the church. Let's always remember how important it is to support youth ministry.

Because this has been a triennium where we have focused on what it means to be church, there have been frequent conversations about how we will engage in the mission to which God calls us, the ministry of loving neighbour and neighbourhood, the work of peace and justice. What does it mean to have less power, and to know that government pays little attention to what we think and that the media isn't particularly interested in what we have to say unless it's publicly controversial or scandalous? How do we live with the reality that there will be fewer resources for staff and research?

Well, we know that this work flourishes when it is local and contextual, and owned by members of congregations and communities of faith. Networks will become increasingly important. Likewise, partnerships with other denominations and ecumenical organizations; and with non-church groups who are equally committed to the work of changing the world. But we also know, from experience, that staff support is necessary for the long haul, particularly for national and global issues. So how do we find the balance?

I have visited many of our urban ministries across the country, from Victoria to St. John's; met with global partners in Colombia and Cuba; talked to people engaged in the pressing challenge of saving the earth...climate change, fossil fuels, environmental degradation, species extinction; have had conversation with those calling attention to the deep injustices in the land of Israel and Palestine; and have been present at gatherings of the Truth and Reconciliation Commission.

How do we establish priorities? As Archbishop Romero once said:

*We cannot do everything, and there is a sense of liberation in realizing that.
This enables us to do something, and to do it very well.
It may be incomplete, but it is a beginning, a step along the way,
An opportunity for the Lord's grace to enter and do the rest.*

I am grateful to have been able to participate in a number of events with Aboriginal people—from ceremonies in Bella Coola where residential school survivors were honoured; to the gathering of Keewatin Presbytery; to intimate listening circles during the Truth and Reconciliation Commission events in Vancouver and Edmonton and elsewhere; to our church's Aboriginal Spiritual Gathering. My understanding of the broken relationship between Aboriginal and non-Aboriginal people has moved from head to heart. I am certain that how Canada travels the road to reconciliation will define who we are as a country, and I believe that our church has a particular call to take leadership in this journey—for justice for Aboriginal peoples; for our own healing; and for the well-being of this country.

And yes, let me say again, I am grateful. And since we embrace an incarnational faith, let me be specific and concrete. Grateful for Sue Fortner, my Administrative Assistant, who kept my life as organized as possible these past three years; for General Secretary Nora Sanders, a colleague of patient and faithful wisdom; for the staff at the General Council Office, dedicated and creative; for John Lawson (chair) and the members of my Advisory Committee, who helped shape my ministry as Moderator; for the members of the General Council Executive, who meeting by meeting held the well-being of the church in their prayers and decisions. And I offer endless thanks for The United Church of Canada—may we remain faithful to Jesus Christ, whose body we are.

The Right Rev. Gary Paterson
41st Moderator of the United Church of Canada

MODERATOR’S ADVISORY COMMITTEE REPORT TO THE 42ND GENERAL COUNCIL CORNER BROOK

It is the mandate of the Moderator’s Advisory Committee (MAC) to “provide advice, support and assistance to the Moderator in fulfilling the duties of the office most effectively” (*Manual* 3.17).

It has been the great privilege of the MAC Committee to accompany our Moderator, Gary Paterson, on this three-year marathon that is the Moderator’s journey from Ottawa to Corner Brook, Newfoundland, and the dozens and dozens of places in between. We have marvelled at Gary’s great stamina and boundless energy. His heart’s desire is to say “Yes!” to every invitation that came from every United Church across the land—and our gentle reminder that we felt part of our mandate was to ensure that he made it to the finish line healthy in body, mind, and spirit! Each time we met, we witnessed Gary’s deep passion and love for this United Church and the offering of his best leadership ability in this time of transition and comprehensive review. Most of all we witnessed up close his deep Christian faith and call to offer spiritual leadership to our United Church, “quickenning in the hearts of the people a sense of God as revealed in Christ, and heartening and strengthening the whole United Church.” (*Manual* 511)

Each Moderator tends to use the MAC Committee in different ways that works for them. We met eight times over the Moderator’s mandate. The rhythm that we worked out was to meet face-to-face for several days each year and supplemented these meetings with conference calls. In each of these meetings we were privileged to listen to the joys and challenges Gary experienced in his role as Moderator and then to pause and explore in a deeper way those areas that Gary needed to ponder and where he needed to hear different perspectives and points of view. Bible stories and poetry always flowed through these conversations. And we were always privileged to join in prayer—with so many others across the church—to pray for Gary in his leadership role, for his family, and for our church.

As Chair I met quite regularly with Gary and Sue Fortner, Administrative Assistant to the Moderator, to consider Gary’s agenda in some detail. In this detailed work, I wish to knowledge with deep gratitude Tim Stevenson, Gary’s spouse, who was most helpful in so many ways but especially helping Gary keep a healthy home/work balance. (By the way, this is an almost impossible task for the Moderator! It is important for us as a church to remember the cost on the family that this Office demands.)

One of the important tasks of the Moderator is to have an extended (six-day) visit to each of the 13 Conferences of our church. Very early in Gary’s mandate we met with the Executive Secretaries from all the Conferences, and they were very frank and forthcoming about what they needed. It was evident that there was “no one-size-fits-all” type of visit. On behalf of the Moderator and the MAC Committee, I would like to extend our thanks to all the Executive Secretaries who did so much to shape, arrange, welcome, and in many cases, act as chauffeur and guide for the Moderator in exploring this wonderful church of ours in their context.

This Committee is made up of a combination of staff and lay/ministry members. The staff has to be there—but they were with us with amazing grace, diligence, and full attention. Mary Frances

Denis always offered sage advice. Nora Sanders, in the midst of a myriad of duties and responsibilities, offered her full attention, solid direction, clarity, and wisdom that came out of an alive and vibrant faith. And finally deepest thanks to Sue Fortner, Administrative Assistant to the Moderator, who has faithfully worked with three Moderators and MAC Committees and has been “Den Mother” to us all. To all the other members of the MAC Committee who shared of their time and wisdom and faith—I wish to offer deepest thanks.

Finally I offer thanks to God for the inspired and faith-filled leadership of our Moderator, Gary Paterson, and this journey we were privileged to share with him.

And since none of our meeting were ever complete without poetry...a poem for Gary and for the readers of this report:

Not knowing when the dawn will come

I open every door;

Or has it feathers like a bird,

Or billows like a shore?

Emily Dickinson (1830–86)

John Lawson, Chair

Respectfully submitted on behalf of the MAC Committee

Gary Paterson (Moderator),

Marion Best (Former Moderator)

Mary-Frances Denis (Program Coordinator, Media and Public Relations),

Susan Fortner (Administrative Assistant to the Moderator),

Hannah Lee (Member),

Martha Pedoniquotte (Member),

Nora Sanders (General Secretary, General Council),

Michael Shewburg (General Council Rep)

GENERAL SECRETARY'S ACCOUNTABILITY REPORT

Origin: General Secretary, General Council

Behold, I make all things new.

—Revelation 21:5

I hold this scripture passage in my heart as I reflect on the past three years and look ahead to implementing the decisions you will make in August at the 42nd General Council. These words tell us God continues to create and call the church into new ways of being. They remind us that God is at the heart of this transformation and recall our Creed, which tells us, “We are not alone, we live in God’s world.”

These hopeful words speak to me especially at this time in the life of The United Church of Canada. This is a challenging time to be in church leadership. Like many denominations, the United Church is struggling to adjust to declining membership, volunteer resources, finances, and influence. But our shared faith that God continues to work in the world is a source of strength and hope that helps me—and I hope all of you who will serve as commissioners to the General Council—see new possibilities in these uncertain times. May we open ourselves to one another and the Holy Spirit as we discern together where God is calling us.

A time when the focus is on structure and process would not have been my choice of times to serve in church leadership. I would rather serve in a time when the focus was on renewal of our faith in ways that speak to current and coming generations. Maybe you feel the same way. And yet here we are, called to leadership in these times. I pray that together we can ensure that, even as decisions about structures and finances occupy us, we will remember that these things exist to support our calling to serve others and to share the good news of Jesus Christ in the world.

God’s promise to make all things new includes our church—his church—and the faith we live and share.

As I write this report in preparation for the 42nd General Council, I share news of my own work, as well as the work of all of the staff colleagues who serve with me. This report is an overview of some of the work the General Council Office has done on your behalf over the past three years. Further details are available in the accountability reports I shared with the Executive of the General Council during the triennium, which were published in the workbook for each Executive meeting. You can find them at www.united-church.ca/general-council/gce.

The Work of the General Council Office

Those of you who have visited the General Council Office in Toronto have met the dedicated members of our staff and seen at least some of what we do. But in a church as diverse and geographically spread out as ours, it is sometimes helpful to let you know about the work our office does because so much of it, while crucial to the church, is not always visible.

This list of things that staff of the General Council Office do is not in any particular order, and is by no means complete:

- support the Moderator, including coordinating the Moderator’s visits across the church

- create, share, and facilitate worship resources, including Lenten resources and online Bible studies
- develop public statements on issues of key concern
- collect and analyze church statistics and publish the *Year Book*
- support the work of living into right relations between Aboriginal and non-Aboriginal peoples
- process pre-authorized remittance givings to local congregations and the Mission & Service Fund
- facilitate events—like Rendez-vous, for celebration, learning, and mission
- set standards and policies for United Church camps and incorporated ministries
- provide technical advice and problem-solving support to congregations around finance, CRA compliance, insurance, and organizational change
- support congregational stewardship and raise money for the Mission & Service Fund, which supports the work we do as a denomination
- work with communities of faith to imagine and develop new ministries
- develop and nurture ecumenical and interfaith relationships and work with global partners
- communicate the work and priorities of the church through the denominational website, social media, and print publications
- administer payroll and benefits for ministry personnel and lay employees
- administer our pension fund and ensure it is invested wisely and responsibly
- support Conferences, pastoral charges, and ministers in questions about and supporting healthy local pastoral relations between ministers and congregations
- support the policies that help to ensure safe and healthy local ministries
- call and support members preparing for ministry and coming to the United Church from other denominations in Canada and around the world.
- research, design, and test new and effective ways to support local congregations and their ministers.
- work with Conferences to coordinate work across the church
- support and plan meetings of the General Council and its Executive, the Aboriginal Ministries Council, and denominational committees and task groups

Even after three rounds of staff cuts (sadly, since I have been here, in the first year after each General Council), it's amazing what gets accomplished. I am grateful for all my colleagues at the General Council Office and Conference offices, who contribute so much to the life of our church. The relationships within the Staff Leaders group—composed of the General Council Office management group and Conference executive secretaries and speaker—have been particularly important to me as we have prayed together, and struggled together with the difficult issues that our church faces. Our church is truly blessed by the dedication and loyalty of staff, especially in the face of continuing change and uncertainty.

These Times of Change

Much of our work at the General Council Office over the past three years has been focused on resourcing visioning and planning processes around the future of the church.

The largest and most complex of these processes was the Comprehensive Review, which culminated in *United in God's Work*, a report you will consider and make decisions about in August. Supporting the Comprehensive Review Task Group was a big focus of my work this triennium as it engaged the church in an unprecedented conversation about the future and undertook the huge task of reviewing church structures and processes. I particularly want to thank the seven members of the task group who, along with the Moderator, brought their wisdom, commitment, and countless volunteer hours to the task of reimagining our church. They are true servants of the church who have given up so much to do this work on our behalf. I would also like to thank General Council and Conference staff who supported the task group by offering research, expertise, logistical assistance, and hospitality to the task group.

Having supported the task group as they did their work, my role shifted when their report was completed and released. As General Secretary, it is now my role to encourage engagement with the report across The United Church of Canada, and to ensure that Commissioners have full scope to work with it and consider changes as they come to the General Council to make decisions.

Even after over two years of consultation and discernment, the Comprehensive Review Task Group's recommendations offer broad themes for change. If these changes or variations of them are approved, there will still be many details to be filled in during the implementation phase. I am committed to undertaking this work, with staff colleagues, and with advice and direction from the Executive, and from all courts of the church.

While much of the task group's work focused on nurturing new ministries and developing more agile structures, it also recognized a fundamental imperative: the need to bring our spending in line with our revenue. Whatever decisions are made about our church structures, we are headed for change. With the Permanent Committee on Finance projecting a cumulative deficit of almost \$20 million over the next three years if no steps are taken, it has become clear that we will need to begin to address our financial challenges even before decisions around the Comprehensive Review report and any other related proposals can be finalized and implemented. That's why the Executive of the General Council in March approved in principle a proposal to move to a balanced budget by 2018 at the latest and has directed me to work with the Permanent Committee on Finance to bring to the November 2015 Executive meeting budget plans that will achieve that goal. Our best thinking at this time is that these plans would include reducing grant programs in 2016, initiating planning for staff reductions, reducing travel and governance budgets, and eliminating Conference operating grants by 2018, with the exception of All Native Circle Conference. For more information, please see the report of the Permanent Committee on Finance.

At a time when we know some changes will involve loss, God continues to help us to see opportunities. One of those opportunities lies in strengthening our relationships with other denominations as an expression and extension of our ecumenical and uniting traditions. You will have before you at this General Council meeting three historic proposals; these are a first for the United Church. You are being asked to approve three new relationships that will bring us closer to ecumenical partners: a full communion agreement with the United Church of Christ (USA) and mutual recognition of ministry agreements with the Presbyterian Church in the Republic of

Korea and the United Church of Christ in the Philippines. All of these, which are the culmination of several years of work, show our commitment to unity as the body of Christ, and offer opportunities for new or richer relationships at all levels of the church.

During this triennium, we have been living into the decision of the 41st General Council to enter into another form of ecumenical relationships, a form that is new to our denomination. The Executive has approved Associate Relationships with the Ghana Methodist church, The Methodist Church of the Caribbean and Americas, and the Methodist Church of Zimbabwe. These relationships provide connection with migrant churches, while respecting their desire to maintain their own identity and connection to their denomination in the country of origin.

There are other possibilities for new ways of working with others. Recognizing that many congregations are already involved in Habitat for Humanity projects, we have begun discussions with Habitat about a national partnership to support these relationships. These discussions, which are in early stages, are built on the recognition of common goals of service to others, and the benefits to both organizations of offering church members the opportunity for “hands on” work in service of others, using organizational structures for volunteer involvement that Habitat already has in place.

Also looking to the future, we continue to implement and experiment with a range of technologies to communicate and meet more effectively and efficiently. Perhaps our most visible achievement in this area is the launch of the new denominational websites en français (www.egliseunie.ca), and the coming new English site (www.united-church.ca), which will enhance our ability to serve both English- and French-speaking members and seekers by making content more engaging, easier to find, and accessible on tablets and cellphones.

We are also using technology more and more for education, discussion, and spiritual nurture. Some of you may have participated in webinars hosted by EDGE: A Network for Ministry Development, United in Learning, “Rock the Bible,” our second annual online Lenten Bible study; or the series of live online discussion forums the Comprehensive Review Task Group hosted to engage the church in discussions about the future. We are also using technology to meet over distances. In this triennium, the 41st General Council reconvened electronically to deal with a few items of routine business. At this General Council meeting, we have moved increasingly to electronic workbooks instead of paper, and are live-streaming the meeting for people across the church who want to follow the proceedings. And we are looking at the possibility of beginning the 43rd General Council with an electronic session a year early in 2017 to approve the results of any remits that you may authorize.

Even as some ministries struggle or close, new life and growth are present in many parts of our church. I’m excited about the initiative that has created “The Hope Collection” as a place to celebrate these, and learn from their experiences. www.hopecollection.ca

As we move into the next three years, may we bring hopeful eyes to the possibilities ahead. Perhaps we can experience the inevitability of change as an opportunity to try new things.

Responsible Investment

During this triennium, a Responsible Investment Reference Group created to consider issues and provide advice to all three investing bodies of the denomination nationally (United Church of Canada treasury fund, the United Church Pension Board, and United Church Foundation). Although each has some different considerations because of different legal and fiduciary obligations, the shared Reference Group strengthens the sense of shared principles.

It hasn't just been a matter of studying these issues: the church has been engaged in various forms of advocacy and shareholder engagement as well. We were the first denomination in Canada to become a signatory to UN PRI (UN Principles of Responsible Investment), have partnered with SHARE (Shareholder Association for Research and Education), have written letters to government leaders, and have had representatives speaking up at corporate annual meetings.

Major Reports

This has been a busy triennium, and you will see elsewhere in this workbook the results of other work the General Council Office has supported over the past three years. This work includes reports and proposals on:

- one order of ministry
- a new understanding of membership
- a competency-based assessment system for candidates for ministry
- the Effective Leadership and Healthy Pastoral Relationships project
- Candidacy Pathway

Each of these reports is the culmination of several years of committee and staff work and in some cases would result in significant changes in our understanding and processes. But I believe each is also a faithful response to our current realities and deserves your consideration and prayer.

Living Faithfully in the World

General Council Office staff continued over the triennium to support and animate the church's social justice priorities. Staff likely spent more time on measures related to peace and justice for Israel and Palestine, including the "Unsettling Goods" campaign, than on any other justice work coming out of the 41st General Council. This work is well begun, but far from complete: at its March meeting, the Executive directed that the work flowing from the Israel/Palestine report and motion at GC41, including deepening and strengthening relationships with the Jewish community guided by the United Church resource *Bearing Faithful Witness*, continue until 2018.

During the triennium, staff also coordinated a number of emergency appeals to raise money for situations of urgent need, including Syrian refugees, the Ebola crisis in west Africa, South Sudan, and Typhoon Haiyan in the Philippines. I am writing this report just days after the earthquake in Nepal, and already United Church members have contributed generously to support the efforts of ACT Alliance, the ecumenical body we are part of to coordinate response to these major events.

I also want to lift up the fine work of the United Church Women (UCW) in addressing issues of social justice, both in Canada and around the world. The UCW marked its 50th anniversary by raising \$268,956 to fund maternal health training programs in Tanzania that are helping to lower death rates related to pregnancy and childbirth. I have in my office a beautiful rag doll, made by former UCW President Beverly Greene as part of the Alberta UCW Child Well-Being Initiative, a campaign that has been raising awareness about child poverty in Alberta since 2007. Both these initiatives demonstrate the leadership that the UCW provides our church as its members live out in very practical ways the four tenets: Christian witness, study, fellowship, and service.

Partner Council

The United Church is privileged to have the accompaniment of the Partner Council, which is made up of representatives of global and Canadian partners. These partners help us understand that we are a part of a larger global context. Their wisdom and counsel have been a tremendous gift. After exposure to the church's work in right relations, the Partner Council has encouraged us to make choices that could even mean decreased funding to global partners, in order to continue our commitment to right relations. We look forward to the insights of Partner Council members who will be in Corner Brook with us in August.

Affirming Ministries

The 41st General Council directed me to lead the Executive of General Council and the General Council staff in the "Affirming Ministry" study program, and to bring a report and recommendation to the 42nd General Council. We did not use the "Affirming Ministries Study Program" (which is the formal program of Affirm United), because it is designed for faith communities who will be deciding whether to become Affirming; a program was designed in consultation with Affirm United. We were grateful for the assistance of Bruce Hutchinson as a member of Affirm United and a former member of the General Council Executive. The executive had opportunities at each meeting for learning and reflection on what it means to be truly affirming. This and other intercultural lenses were lifted up during both educational times and decision making throughout the triennium.

I recommend that further opportunities be included in the work of the next and successive executives. In the final session, executive members were asked to make suggestions for further things that could be done to demonstrate the Executive's commitment to the affirming process, and these will be considered by the Permanent Committee on Governance and Agenda as they plan for the work of the next Executive. I am not recommending other formal steps at this time. The Executive is not a faith community in the way that a congregation is, nor a collection of faith communities, as a presbytery or Conference is, but is a subset of a larger body, the General Council, and is therefore governed by the decisions of the General Council, which has spoken clearly on this topic.

The staff of the General Council Office also took part in an educational process, in their case an in-house workshop about gender identity and sexuality. This workshop included information about the differences and connections between gender and sexuality and best practices for making an environment that affirms individuals of all gender identities and sexualities, with a particular focus on transgender experiences and preferred personal pronouns. All of us who serve as staff of the General Council Office are bound by the decisions and policies of the General

Council, so this process was geared towards growing and learning together as a community, and included exercises to help us explore how to give and receive apologies. It is my intention that we will continue to give staff learning opportunities to equip them to understand and live out this and other priorities of the General Council. If General Council approves the proposal for a “Living Apology” process, staff of the General Council Office will be encouraged to engage with that. In this triennium, we also had a review of the General Council Office Human Resource policies in light of affirming principles. Our policies meet all legislated requirements of a work place and are broadly inclusive and accessible. I do not recommend other formal steps at this time.

Right Relations

After six years of work, the Truth and Reconciliation Commission is to release its final report on June 2nd, and I, along with the Moderator and a considerable group of United Church people, will be attending the closing events in Ottawa. This will represent the end of the formal work of the Commissioners in acknowledging and documenting the experiences, impacts, and consequences of residential schools for former students, and raising awareness among all Canadians about the legacy of this shameful part of our history.

One of those Commissioners, Dr. Marie Wilson (who is also a member of the Yellowknife United Church), will be present at General Council to report on the work that has been done and on all that remains to be done for reconciliation to become a reality. As one of the parties to the Settlement Agreement, the United Church has committed to continuing to work together with the other parties (churches, government, and Aboriginal groups) to respond to the Truth and Reconciliation Commission recommendations, as we strive to live out our apologies and live into right relations.

Youth Forum

Following the successful Rendez-vous event in Winnipeg last summer, I am excited about this year’s new format for Youth Forum. The combination of the winter session (which I attended a little bit of) in February, involving a larger number of youth, the Pilgrimage across Canada this summer with one young person from each Conference, and the participation with youth commissioners from each Conference in the main body of General Council in Corner Brook, offers wonderful opportunities to youth participants and to the United Church as a whole. Given the significance of the decisions about the future of the United Church that this General Council will make, these youth voices will be especially important.

By the time we gather in Corner Brook, many of you will have encountered the youth Pilgrims on their way across Canada, and we will all benefit from the insights that they bring to General Council.

The Manual

The 41st General Council approved a major overhaul to *The Manual*, and in this triennium the feedback on the new, simpler, clearer, less restrictive *Manual* has been very positive. The Manual Committee has recommended only a few small “tidying up” changes for consideration at this General Council.

Aussi, je suis heureuse que le Manuel soit maintenant disponible en français (www.united-church.ca/fr/files/handbooks/manual_2013.pdf). C'est la première fois qu'une telle ressource complète est disponible et ce sera un outil important pour les délégués francophones et bilingues au Conseil général 42, et les membres de l'église en général. La traduction a été possible grâce aux efforts de Judith Bricault (traductrice) et de Fred Braman (réviseur juridique). Merci à eux.

(Also, I am pleased that *The Manual* is now available in French (www.united-church.ca/fr/files/handbooks/manual_2013.pdf). It is the first time that such a complete resources has been available, and it will be an important tool for the francophone and bilingual commissioners of the 42nd General Council and members of the church generally. Judith Bricault did the translation and Fred Braman reviewed the legal terminology. Thank you to them.

Remits

One of my responsibilities at General Council is to report formally on the results of the remits authorized by the 41st General Council 2012 and 2013. There were nine remits conducted during the past triennium. Eight of the remits have been approved by a majority of the presbyteries. The voting results are included in the proposal that I have brought to this 42nd General Council for enactment of these eight remits.

Rulings

The General Secretary is also responsible for “ruling on questions about the polity, procedures, and practice of the United Church.” The following rulings were given during the past triennium:

- | | | |
|----------|--------------|---|
| 13-001-R | Jan 15, 2013 | Including Names of Respondents Under SAPRPP in Presbytery Minutes |
| 12-002-R | Nov 21, 2013 | Fee for Conference Annual Meeting |
| 14-001-R | Oct 7, 2014 | Oversight re: Mandatory Racial Justice and Boundaries Training |

United Church Foundation

I serve on the board of the United Church Foundation, and am pleased to report to you that the United Church and its Foundation, while separate entities, are working together to serve the interests of our beloved denomination. During this triennium, \$29.2 million of trusts and endowments were transferred by the United Church to be held and managed by the Foundation, lifting up the principle that the Foundation would have responsibility for the “forever funds” that support future as well as current activities of the church.

Location of 43rd General Council

I am delighted that the Executive has accepted an invitation from Bay of Quinte Conference and All Native Circle Conference to hold the 43rd General Council (2018) at the University of Ontario Institute of Technology and Durham College in Oshawa, Ontario. Bay of Quinte has not hosted a General Council since 1968, and All Native Circle Conference has never hosted a General Council. Due to scheduling issues at the host site, the Council will be held in July rather than August 2018.

Final Word

As this triennium comes to a close, I want to express my gratitude to all those who have supported the work we do together on behalf of the church. In particular, I would like to thank:

- Moderator Gary Paterson, who has inspired me and the church with his visionary and energetic leadership.
- the elected members of the Executive of the General Council and the committees and task groups of the General Council, who have offered their expertise and time to support the work of the church.
- all the members who have served on my supervision committee during this triennium, (Colin Phillips, Nobuko Iwai, Mary Laidlaw, Anna Stewart, Patricia Hassard, Sybil Wilson, and the late Alvin Dixon), who have offered invaluable guidance and encouragement to me over the past three years. I would particularly like to thank John Young, whose term on the committee is ending after six years, including the past three as chair. I am grateful for John's faithful leadership, wise counsel, dedication, and unwavering friendship.
- staff colleagues who serve with such competence and commitment through changing times.

I also want to thank all the faithful people across the church who have held me and staff of the General Council Office in prayer, encouraged us, and challenged us. It is a great privilege to serve you and the church we love during these times of change and opportunity.

Nora Sanders
General Secretary

EXECUTIVE OF THE GENERAL COUNCIL ACCOUNTABILITY REPORT

Origin: Moderator, General Secretary, and Chairs of Permanent Committees

The Executive of the General Council has met seven times this triennium. The first meeting was a very brief one right after the end of the 41st General Council to welcome the new Moderator and appoint a Sub-Executive for any necessary business arising before the first full meeting of the Executive in November 2012. One of the Executive meetings, in November 2013, also coincided with a brief General Council Meeting, marking the first time General Council had gathered partly in person and partly through electronic means. The minutes of the Executive meetings have been shared with the church through Web postings throughout the triennium and can be found at www.united-church.ca.

The single largest commitment of time for this Executive has been to engage with the work of the Comprehensive Review Task group, which was appointed by the Executive in November 2012, as directed by the 41st General Council. The Task Group reported and received feedback at each subsequent Executive meeting. Each of the permanent committees also offered advice or considered the work of the Comprehensive Review Task Group as it related to their own areas of responsibility, knowing that all areas of the church's life will be affected by major structural decisions.

During this triennium, all committees gained experience in doing some of their work electronically, instead of always meeting in person, as a way of exercising greater financial and environmental responsibility. The following notes offer other highlights of the Executive's work as offered by the permanent committees and the Aboriginal Ministries Council.

Permanent Committee on Finance

Members of the Finance Committee continually repeat the mantra that "financial resources are tools to accomplish our mission." This committee's role is to enable elected members to have a clear understanding of finances in order to enhance their decision-making. Thus, throughout this term, the committee used these principles to guide its work:

1. Ground ourselves theologically.
2. Provide clarity in a concise manner.
3. Focus on the future.
4. Recognize that we are being called to do things differently.

Budget Management and Clarity in Reporting

The triennium began with the realization that it was necessary to effect major reductions in expenditures in order to live within our means. We continue to face the reality of declining revenues. This required difficult decisions by the Executive of the General Council. As the triennium closes, we are able to report that operating projections and expenses were maintained at target levels throughout the triennium with the help of above-historical-average investment returns. The committee also oversaw a staff process that made adjustments to the reporting systems so that there is great transparency. In particular, there is greater clarity in reflecting the use of reserves as well as report investment income. We also adjusted our practices on the use of bequests in order to invest a portion of these bequests for the long-term benefit of the church.

Significant cost reduction is still required over the coming triennium no matter what the outcome of restructuring proposals.

Philanthropy

The Finance Committee has made it a priority to focus on philanthropy. Research at the grassroots level offered important insights, both encouraging and challenging. While we have a strong “brand” as a church both locally and nationally, there is sometimes confusion about how our funds are used. This understanding is helpful in guiding strategies to support revenue generation at a local and national level. A new five-week stewardship program for congregations has been developed, providing all of the resources needed for congregational stewardship and Mission & Service giving—to inspire, to ask, and to thank. In addition, Mission & Service giving programs have been strengthened and significantly refined over the triennium to focus on increasing participation.

The transfer of \$29 million in trust and endowment assets from the General Council Treasury to the United Church Foundation—along with increased donations to the Foundation, strong investment returns, and sound management—has placed the Foundation in a strong position, with over \$56 million in assets under management as of March 31, 2015. This is an increase of \$51.5 million from March 31, 2012. This positions the Foundation to support all long-term giving and enabled it become financially self-sufficient.

Responsible Investment

The Finance Committee continues to support the values of socially responsible investment. Through our ongoing relationship with SHARE, as well as through establishing an advisory committee for both the General Council and the Foundation, it has been possible to engage in a number of issues, specifically excessive executive compensation; climate change, free and informed consent of Indigenous peoples, and human rights concerns. The church became the first denomination in Canada to become a signatory to the United Nation’s Principles of Responsible Investment and is actively pursuing carbon reduction advocacy—both politically and in our investment process.

Other Finance Work

The Finance Committee continued to receive updates on the General Council Office relocation, to receive results from internal and governmental audits, to consider efforts to improve information technology, to restore the nationally funded Directors’ and Officers’ Umbrella Liability Insurance, and to monitor loan guarantees.

The Finance Committee reminds commissioners to be particularly cognizant of financial affordability and staffing implications when considering the proposals before this General Council.

Permanent Committee on Governance and Agenda

The role of Governance and Agenda is to assist in developing and refining structures, policies, and procedures to facilitate the work of the General Council and its Executive to enable the church to carry out our role in God’s mission.

Governance

The committee worked to improve governance processes by

- reviewing **decision-making processes**, including refining the proposal process; exploring consensus decision-making with Programs for Mission and Ministry; approving the use of technology to reconvene GC41 electronically to deal with authorizing remits; and approving the use of clickers for voting at General Council 42
- reviewing final revisions to the administrative sections of ***The Manual*** and the **handbooks** authorized by the 41st General Council to complete the process of making *The Manual* more accessible and simple
- Providing guidance and advice on a number of **polity issues**, including committee restructuring and membership for Programs for Mission and Ministry; election of youth commissioners in light of the new Youth Forum program; and number and distribution of commissioners to the 42nd General Council, ensuring francophone presence and participation of intercultural observers
- Recommending approval of a new **conflict of interest policy** for Conferences, presbyteries, and pastoral charges prepared by the Manual Committee

Work from the 41st General Council

The committee provided **oversight of the work** sent from the 41st General Council to ensure that work was distributed appropriately and to monitor progress on individual projects. As mandated by the 41st General Council, this committee focused **governance education** on Becoming an Intercultural Church and Living as an Affirming Body in an effort to expand our perspectives and understandings and examine our behaviour and attitudes, both individually and as a body.

Meeting Management

Position descriptions were developed for individuals assuming leadership roles at executive meetings (e.g., Table Group facilitator, Friend in Court, Music Leadership, Theological Reflector, Chaplain, Reference in Council, Sessional Chair); lighter meals and snacks were introduced; and we tried out the process of using a webinar to provide governance education prior to face-to-face meeting.

Permanent Committee on Ministry and Employment Policies and Services

The interconnected projects under the oversight of the Permanent Committee on Ministry and Employment Policies and Services are described below under headings that lift up the broad themes of the work prayerfully and faithfully engaged in this triennium.

Discerning and Calling Forth

The Executive received a number of reports that both respond to work from previous General Councils and fundamentally reshape the way in which ministry is understood in The United Church of Canada. The report from the Candidacy Pathways pilot projects culminates nine years of program development, testing in three Conferences (British Columbia, Bay of Quinte, and Manitou), and the work of St. Andrew's College in the equipping phase. (See the [Candidacy Pathways Report](#) in this workbook – REPORTS 137–144.) The Committee also developed a

series of recommendations on Diaconal Ministry that the Executive adopted. They respond to proposals from the 41st General Council 2012, which address issues relating to the processes and policies in place to support this stream of ministry. These may be found in the Executive meeting minutes from November 2014.

Educating and Equipping

The committee recommended to the Executive that inquirers, during the discernment process, be encouraged to undertake a financial consultation on the affordability of ministry training and lifestyle. Candidates will also be required to contact the Employee and Family Assistance Program during internship for a consultation on debt, living expenses, salary potential, etc.

Supporting and Supervising

The Executive received regular reports on the progress of the Effective Leadership and Healthy Pastoral Relationships testing that occurred throughout the triennium in nine Conferences. (See the [Effective Leadership and Healthy Pastoral Relationships Report](#) in this workbook at REPORTS 127–136.) The authorization from the 41st General Council 2012 to test different means of oversight and discipline, pastoral relations, and mission enhancement resulted in a number of different creative expressions of support and accountability for ministry personnel and communities of faith to respond to directions on polity and structure emerging from the 42nd General Council 2015, the Executive proposes to the Council that the testing continue and the results inform the development of new policies coming out of decisions of this Council.

Policy Updates

The Executive updated and approved the following:

- Staff Associate transition policy
- Licensed Lay Worship Leaders and Congregational Designated Ministers policy
- Human Resource policies
- Admissions policy and procedures
- Interim Ministry policy and procedures
- Sabbatical Leave policy and procedures, including for Interim Ministers
- Gender Transitioning Healthcare Spending Account policy
- Compensation for Supervised Ministry Experience
- Discontinued Service List clarity for reporting and recording
- Disability policy and procedures
- Financial Assistance Committee accountability
- Police Records Checks policy and procedures
- Settlement costs and restrictions review
- Retirement policy clarity

Other Ministry and Employment Work

Recruitment and development of leaders is an important priority, and the Executive received regular updates on the work focused on Recruitment, and the God's World Needs Leaders campaign. As well, increased awareness of the challenges and benefits associated with military chaplaincy were reviewed. Annually, the benefits plans for ministry personnel and employees of the United Church are reviewed by the committee and recommendations for changes are

considered by the Executive. In addition to reducing premium rates in 2015, the Executive authorized several improvements to benefits.

Permanent Committee on Programs for Mission and Ministry

The Permanent Committee has been living into a season of transition this entire triennium. The former unit-wide committees on Partners in Mission, and Communities in Ministry, were phased out, and a larger all-encompassing permanent committee was created. Through it all, the committee has grounded its work in worship, study, and community-building as it seeks to live into its identity and ministry as “the people of God.”

Partner Council

The Partner Council, made up of global and ecumenical partners from Canada and other countries, has been a significant part of the United Church’s affirmation and commitment to living out its understanding of partnership. In view of anticipated structural changes, a reduction in the size of the Council from the current nine members to six members is planned. This will allow some cost savings, while still allowing us to have the important advice and insights that come from our partners.

Ongoing Work Items

The program work of the Permanent Committee is broad, interconnected, and complex. Some work items continue to be implemented with staff, working with a variety of networks. The following are ongoing pieces of work that the committee will continue to engage in over the next triennium:

- advocacy networks
- new financial architecture
- global mission personnel review
- French-language resources
- refugees
- program evaluation
- EDGE new Ministry pilot

Youth and Young Adult Strategy

The Executive has approved a new strategy for 2015–2018 to continue to support youth and young adults to grow in faith and offer leadership in the United Church.

Migrant Church Working Group

This working group, made up of staff and elected members, from the Permanent Committee on Programs for Mission and Ministry; the Permanent Committee on Ministry and Employment Policy and Services; and the Theology and Inter-church Inter-faith Committee reported to the Executive, naming key initiatives (Associate Relationship, Mutual Recognition of Ministry, and Full Communion Agreement) and indicating a way forward. This report will be before the 42nd General Council in 2015 as background to the General Secretary’s report on Mutual Recognition of Ministry and the full communion agreement. (See the report [A Journey to Full Communion](#) in this workbook – REPORTS 23–31.) The working group recognizes that there is some need for clarification and changes to our policies and will work with the General Secretary to bring these

forward to the General Council and to the work on membership. For more information, please see the background report on the [Migrant Church](#) at REPORTS 32–40.

Unsettling Goods Campaign

The Unsettling Goods campaign was developed to carry out the work directed by the 41st General Council based on the report of the Working Group on Israel and Palestine. This work is not complete, and the Executive has directed that it continue.

Living Apology to Members of LGBTTQ Communities

Rather than creating wording for an apology and recommending it for adoption, the Executive has received the advice of a consultation with those affected, and is bringing to the General Council a recommendation for a Living Apology process. This would be an installation that would travel to different places in Canada to allow people to learn and engage with the stories.

Aboriginal Ministries Council

Created in 2009, the Aboriginal Ministries Council is still relatively new and continues to grow in its role within the United Church. In conversations with the Comprehensive Review Task Group, it was recognized that Aboriginal communities of faith and their partners need time for further dialogue as they consider the structures that will best support their full participation in The United Church of Canada. The Aboriginal Ministries Council will be engaging Aboriginal communities on the following key questions:

1. What is a cohesive vision for Aboriginal ministries?
2. What principles will guide relationships with the wider church and with the constituencies that make up the council?
3. How will the vision be achieved?
 - a. What is the precious work that must go forward?
 - b. What is not essential and no longer effective?
 - c. What structure and resources (i.e., staff, networks, technology, funding) are needed to support the work of Aboriginal ministries?

In 2014 Aboriginal communities of faith have come together for Under One Tent conversations, which have provided a platform for this dialogue to begin. Communities share a common experience of growing and of adapting to change. Through these discussions, the Aboriginal constituencies that form the Aboriginal Ministries Council continue to explore ways to work together. For more information please see the [Aboriginal Ministries Council Accountability Report](#) – REPORTS 59–68.

Real Property Plan

The Aboriginal Ministries Council is establishing a property and capital plan for United Church buildings in Aboriginal communities. The purpose of the plan is to articulate, size, resource, and execute a project to improve Aboriginal buildings and residences in partnership with local, regional, and national partners. The project is a joint venture of the Aboriginal Ministries Council and Circle, as well as partners and stakeholders wherever real property buildings are located. The scope and duration of the project will be determined in the context of the overall Aboriginal ministry strategy and resources. Significant support and collaboration from partners and stakeholders is needed to ensure the objectives will be met.

In February 2015 the Aboriginal Ministries Council agreed to implement the initial phase of the Real Property Plan. This includes consultation with Conferences that have an interest in Aboriginal real property and with the All Native Circle Conference's Council on Sharing. Information on the plan will be shared with Aboriginal communities in early 2015.

There is a strong emotional attachment to buildings. Communities of faith will be asked to hold in balance the value of shared history and the challenges facing the church. They will also be invited to consider how they honour sacred and historic space while building capacity for spiritual nurture and ministry for future generations. Youth and young adults are not attached to buildings. Their spiritual nurture comes through connectional space (using technology, events, and gatherings).

National Aboriginal Spiritual Gathering

The National Aboriginal Spiritual Gathering, with representation from Aboriginal ministries across the United Church, was held in July 2014 on the Oneida First Nation west of London, Ontario. Based on the evaluations from that event, the Aboriginal Ministries Council will support the planning of future gatherings, focusing on vision and objectives, representation, location, youth leadership in planning and facilitation, and roles of host community and council.

Theological Reflection

In doing its work throughout the triennium, the Executive has been guided by worship, prayer, and theological reflection. The Moderator has played a significant role in lifting our hearts with scripture and poetry – always just the right poem! We are grateful for the theological reflections provided at the Executive meetings by Bill Steadman, Alan Boyd, Bruce Gregersen, Abigail Johnson, Basil Coward, and Barb Janes.

A JOURNEY TO FULL COMMUNION – RE PROPOSAL GCE 1

Origin: The Report of the Joint Partnership Committee - The United Church of Christ and The United Church of Canada, April, 2015

The United Church of Canada and The United Church of Christ (USA) share a rich and similar history as “united and uniting” churches in North America. In 2013, both denominations authorized a Joint Partnership Committee to discern the call of God towards entering full communion. After a year of discernment, the committee is recommending through each denomination’s respective executive body that the 30th General Synod of The United Church of Christ, which will meet June 26-30, 2015, in Cleveland, Ohio, and the 42nd General Council of The United Church of Canada, which will meet August 8-15, 2015, in Corner Brook, Newfoundland and Labrador, approve a full communion agreement. This document is the formal report of the committee, and is meant to accompany the proposal and serve as a resource for those who will carry the commitment to a full communion relationship into the future.

United and Uniting

The United Church of Canada came into being in 1925 as the first union in the 20th century to cross historic denominational lines. While union discussions in Canada first began at the end of the 19th century, the Methodist Church in Canada, the Presbyterian Church in Canada (about one-third of Presbyterian churches in Canada stayed out of union), and the Congregational Union of Canada, along with a large number of Local Union Churches which had formed in anticipation of union, formally celebrated the formation of the new church on June 10, 1925 in Toronto, Ontario. In 1968, at the time of the formation of the United Methodist Church in the United States, the Canadian Conference of the Evangelical United Brethren Church also joined the United Church.

The United Church of Christ was formed on June 27, 1957, in Cleveland, Ohio, with the merger of the Evangelical and Reformed Church and the Congregational Christian Churches. Conversation toward union began in 1938, but the impetus to union had started long before that as both denominations were the result of earlier mergers. The Congregational Churches traced their roots to the English Reformation and to Puritan New England, while the [Christian Church](#) had its beginnings on the American frontier. The Evangelical Synod of North America, a 19th-century German-American church, was prominent in the Mississippi Valley, and the Reformed Church in the United States, which was of German and Swiss heritage, was initially made up of churches in Pennsylvania and surrounding colonies in the early 1700s.

There are remarkable similarities between the two churches in their commitment to social justice and commitment to inclusion of diversity in sexual and gender identities, in disabilities, and in theological openness and expression. For example, The United Church of Christ, through its predecessor bodies, ordained its first female minister in 1853, its first black minister in 1892, and its first openly gay minister in 1972. The United Church of Canada first ordained women in 1936, and in 1988 declared that sexual orientation was not a criterion for determining eligibility for ordination.

The churches share many global relationships as well as similar commitments to the ideals of partnership in mission. They have a history of shared appointments in overseas personnel, and

ministry personnel already move through admission processes between the churches. Both churches have also played significant roles in the social transformations of their societies.

The mottos of both churches are based on Jesus' prayer in John 17:20-21, a passage that has often been cited as a foundation for church unions and ecumenism: "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." The United Church of Christ's motto is "That They May All be One", while The United Church of Canada's motto is *Ut Omnes Unum Sint* ("That All May be One" in Latin). The United Church of Canada's crest also includes the Mohawk words *Akwe Nia'Tetewà:neren*, meaning "All My Relations," as well as the name of the church in French. These mottoes are a reminder that both churches share a common heritage and ethos as united and uniting churches.

It is also important to see this passage from John as an affirmation that full communion within the body of Christ is a gift that is already present. A full communion agreement expresses more visibly and fully what already exists through the eyes of faith. John 17 speaks to what theologians call a "proleptic" or "as if" reality. The unity we hope for has already been accomplished in Christ. It is not something we strive for, but rather something deeply true about ourselves that we can now only glimpse. It is not something we construct, but something that Christ gives to us. In full communion, we commit ourselves to living out in visible ways the central truth of our separate identities: that we are a part of each other and are one body.

Historically, full communion was first used to indicate the relationship between geographically separate churches that would likely become one body if they were in the same place. This early meaning is significant for the relationship between The United Church of Canada and The United Church of Christ. If Canada and the United States were one country, it seems inconceivable that the churches would not have entered an organic union. However, the United States and Canada are two distinct countries and each church is intimately connected to its national context. This proposal, therefore, does not envisage an organic or structural union.

Yet the Committee believes much can be gained through a full communion agreement and that such an agreement can contribute to the united and uniting movement throughout the world.

More than 60 churches throughout the world see themselves as part of the united and uniting family of churches. While not all use the name "united" or "uniting," most understood their unions as an ongoing process that points to the future. They also understood that their first or most recent union would not be their last, and that they would continue to bear witness to Jesus' prayer that all may be one. Yet today, almost 100 years after the first union of this modern era, few churches have any appetite for structural unions.

In this context, full communion agreements have become one of the few remaining expressions of deeper ecumenical commitment. The committee affirms full communion as an important avenue of ecumenism, but wishes to offer an important consideration.

The committee explored in its first meeting the implications of two northern and comparatively wealthy churches proposing a full communion relationship between themselves, potentially privileging their relationship over ongoing global partnerships with southern and historic mission-receiving churches. The committee affirmed the processes of The United Church of Canada, which paralleled this full communion conversation, to establish mutual recognition of ministry agreements with two global partner churches, the Presbyterian Church in the Republic of Korea and The United Church of Christ in the Philippines. From the beginning, the committee, therefore, wished to see the agreement as a contribution to the larger united and uniting church movement. It has explored the two “United” churches maintaining their own names but identifying themselves as jointly part of a “Uniting” family (for example, “The United Church of Christ - A Uniting Church” and “The United Church of Canada - A Uniting Church”). A proposal to rename the churches seemed premature, but the committee hopes both will explore the idea further.

This full communion agreement is at its heart an expression of the spirit of the united and uniting church movement. With it, both churches seek to lift up and reaffirm the “fire in the belly” for the ecumenical visions that brought them into existence. They also want the agreement truly to make a difference for them and for the world.

Context

A full communion agreement is not a back door to union. It does not mean the two churches are merging. Rather, it recognizes that the local context of each church is not incidental, but rather central to its identity and that each church has been called to God’s mission and ministry in its distinctive location and context. However, the fact that the churches share many common issues and challenges suggests there is much to be gained from increased collaboration.

Both churches recognize that social structures can harm people and that the gospel calls the church beyond a concern solely for individual redemption to work for systemic change. Both churches, therefore, work extensively on issues such as racism, poverty, and homophobia and engage actively in political and social issues.

Many of these issues, while specific to each church’s context, also are interrelated. For example:

- The churches are connected by a common land. Geographically, Canada and the United States share air and climate, water systems, mountain ranges, natural resources, animal migration, ecosystems, and more. As two churches with common commitments to ecological justice and openness to theological exploration, and as churches that share a common land, they can commit to journey together in developing theological reflection, resources, and capacities to heal relationships with the land and the environment.
- The churches can also work together in developing a Christian perspective on borders. Christians must not be bound by identities framed solely by national aspirations. Other churches in North America exist as unified bodies across the Canada/U.S. border. Both churches can benefit from a relationship that puts their distinctly national identities into perspective. How might the churches respect their common border, but not be contained by it?

- Both churches face challenges in adapting to changing social contexts. Demographic and sociological changes mean both churches must become far more diverse, while at the same time maintaining their core values and identities.
- Increasing secularization means Sunday worship will likely no longer be sustainable as the main identifier of church life. Both churches need to understand where God is leading them and discover spiritual practices that connect with new social realities.
- Both churches in their own ways are committed to engaging the great challenges of our time: the threat to life in human-driven climate change, the immense suffering and inequality created by unrestrained capitalism, the clash of religious ideologies, and the creation of new enemy images. Deep issues of spirituality are embedded in these challenges, and both churches need to rediscover a language of faith that connects their evangelical heritages with progressive and inclusive identities. Both need to learn again for a different time how to speak and live the gospel in new and compelling ways.

The gifts of relationship flow not just from what the churches hold in common. The differences between the churches also offer opportunities for collaboration and learning.

Ecclesial differences can provide opportunities for reflective engagement. For example, the Congregational polity of The United Church of Christ offers congregations significantly more independence (including control of property) than the Presbyterian and Methodist polities of The United Church of Canada. As The United Church of Canada considers expanding the role of congregations in its polity, it can learn from the experience of The United Church of Christ.

There are also differences between the two churches related to national voice. In The United Church of Christ's understanding, the General Synod speaks "to the church," not for it. In The United Church of Canada's polity, the General Council speaks "for the church." In reality both denominations are struggling to find an appropriate role for their national councils and can benefit from mutual reflection.

There are also differences in understanding of the role of doctrine. Because of its congregational polity, the doctrinal statement of The United Church of Christ has a limited function in the life of the church. The United Church of Canada recently expanded its historic doctrine section of the Basis of Union to include three additional statements developed since union and by doing so established an expectation that further statements will be added in the future. Neither church, however, requires either members or ministers to subscribe to the doctrinal standards of the church. (The United Church of Canada requires ministers to be "in essential agreement" with the doctrines of the church.) As The United Church of Christ seeks new ways to articulate its beliefs, it might benefit from The United Church of Canada's experience of developing new statements of faith.

The United Church of Christ representatives on the committee have identified the ongoing work of The United Church of Canada in building right relationships between Aboriginal and non-Aboriginal peoples as a key area of learning. They note the significance of the two apologies The

United Church of Canada has offered to Aboriginal people, the movement towards Aboriginal self-government in the church, the work at healing in response to the history of residential schools, the affirmation of traditional spiritual ways, and the changes to the United Church crest and historical section of the Basis of Union as some key examples of how The United Church of Canada is building this relationship. They note that The United Church of Christ is just beginning a similar journey and would benefit greatly from the experience and accompaniment of The United Church of Canada.

The United Church of Canada representatives have noted the significant work The United Church of Christ has done on identity. In particular, they noted the clarity of core values and goals at the national level of the church: the “Core Values” of continuing testament, extravagant welcome and changing lives; and the “Bold, Inspirational Goals” of bold, public voice, welcoming, reachable congregations, engaged discipleship, and excellent, diverse leaders. They also noted the importance of well-designed, unified national campaigns as an example of how the church maintains a cohesive identity in the context of a highly congregational polity. The United Church of Canada representatives believe their church could benefit particularly from the experience and wisdom of The United Church of Christ in maintaining a strong national identity.

Both churches need to understand that the challenges they face into the future are not unique to them and they cannot address them alone. It will take a refreshed web of interconnectedness, experimentation, and prototyping with partners who share common commitments and vision. The kind of work each church needs to do is distinctive to the North American context, a liberal and progressive theological identity, and to churches committed to social justice.

Together in ecumenical partnership, the churches can bring their distinctive and perhaps contrasting approaches, gifts, and skills to the task of building a new church of the future.

The Marks

Full communion has been identified historically by five marks:

- common confession of Christ
- mutual recognition of members
- common celebration of the Lord’s Supper/Holy Communion
- mutual recognition and reconciliation of ordained ministries
- common commitment to mission

The World Council of Churches’ Faith and Order Commission meeting in Bangalore, India, in 1978 offered the following vision of full communion agreements:

They will then recognize each other’s ministries; they will share the bread and the cup of their Lord; they will acknowledge each other as belonging to the body of Christ in all places and at all times; they will proclaim together the Gospel to the world; they will serve the needs of humankind in mutual trust and dedication; and

for these ends they will plan and take decisions together in assemblies constituted by authorized representatives wherever this is required.¹

Full communion agreements, therefore, have a significant history within the ecumenical movement. A rich history of theological reflection supports their content and direction ([Full Communion - Appendix A](#) found in the online Reference Materials).

The committee explored the doctrinal statements as well as understandings of ecclesiology, sacraments, membership, and mission of each church. The committee believes the beliefs, practices, and polity of each church are consistent with a full communion agreement.

It noted the general assessment of many that both churches share remarkably similar identities and positions. Furthermore, it would be foreign to either church's understanding to question the legitimacy of any other church within the World Council of Churches family. Both churches also share the practice of an open table. The committee concluded that the core aspects of full communion related to common confession of Christ, mutual recognition of members, and common celebration of communion flow naturally out of the life of both churches.

The challenge and meaning of full communion lie more directly instead in mutual recognition of ministries, common commitment to mission, and the aspiration found in the Bangalore statement of planning and taking decisions together in joint assemblies whenever it is required.

Mutual recognition allows for an "orderly exchange" of ministers, or flexibility among ministry personnel to move back and forth across denominational lines with as little hindrance as possible. In essence, it means two denominations that agree to mutual recognition would:

- accept the credentials of each other's ministers
- authorize ministers to accept calls and be employed in the other denomination's churches under the same or similar processes used for processing a call in their home denomination
- if possible, allow for the continuation of pension, group insurance, and other benefits in the home denomination

The committee understood its work did not include the formal development of the agreement on mutual recognition of ministry. Instead, the details of this agreement would follow the approval of the full communion agreement. Each church would need to change its by-laws to enact such an agreement, develop mechanisms to establish ministerial standing in each church, and explore what arrangements, if any, can be made for pension continuation.

The United Church of Christ has established mutual recognition of ministry within a full communion agreement with the Christian Church (Disciples of Christ). The United Church of Canada has used this agreement as a model for the proposed mutual recognition of ministry agreements with the Presbyterian Church in the Republic of Korea and The United Church of Christ in the Philippines. The overall structure of an agreement, therefore, is already available,

¹ Bangalore Report, cited in Michael Roo, "Full Communion Between Episcopalians and Anglicans in the United States: What Would it Look Like?" *Concordat Essays*, 179.

but both churches would need to identify aspects that are distinctive to the context of the two churches and any by-law changes that would be required.

The mutual recognition of ministry between the churches is historic but it will take many years before the effects of the orderly exchange of ministry personnel become fully visible.

Common commitment to mission, another mark of full communion, has the potential to be more immediate and transformative. Several possibilities for mutual engagement and learning have already been named, including developing jointly a church-wide mission focus and campaign. This would allow both churches to share resources, and could open the possibility of addressing a common issue across national boundaries. It could potentially invite congregations across the two churches to link together in common initiatives and learning and dramatically expand the impact of a campaign.

Another potential area is in global partnership and mission. The full communion agreement between The United Church of Christ and the Christian Church (Disciples of Christ) has led to the formation of the Common Global Ministries Board of the two churches. The board works with 270 partner churches and organizations in 70 countries around the world.

The committee recognized that merging The United Church of Canada's global mission program into this common board is not likely in the near future. Such an exploration would require much more consultation, particularly with global partners that would be impacted by such a direction.

However, the committee did see potential for increased collaboration and sharing. For example, while there is already significant overlap in partners, the breadth of the board's relationships could offer The United Church of Canada opportunities to link with areas of the world and partners with which it currently does not have capacity to engage. This is particularly important as both churches seek to respond to the interests of congregations in nurturing their own global connections.

Shared work, including joint consultations on issues of common concern, is another area of possibility. Respectful and transformative relationships with people of other faiths and the impact of oil pipelines on the environment are two examples of pressing issues that could perhaps effectively be undertaken in partnership.

The churches could also explore together one of the most significant identity issues facing progressive Protestant churches: secularization. In the midst of increasing secularization in both societies, how might the churches be bold in still impacting their respective societies? How might they foster and encourage a compassionate humanity?

A commitment to doing mission together will require planning. The committee believes there are many possibilities for collaboration that can strengthen and widen the engagement of both churches in God's mission. But both churches also need to continue to pay attention to the potential for local engagement.

Michael Kinnamon has noted that recent full communion agreements seem to have made little difference in the ways most local members of congregations live with one another.² He argues that if full communion agreements remain primarily at the national level, they are not truly “communion.” The two churches need to establish formal bonds between congregations and between regional bodies. Examples already exist between conferences and between congregations in border regions of the two churches. The committee believes the true potential of the full communion agreement lies in these connections being established both as a witness to the visible unity to which Christ calls us, and as a means of strengthening each other in commitment to God’s mission.

It is why the creation of an implementation committee or committees is a central part of the full communion proposal. The rich potential of this full communion agreement will require careful nurture and planning at various levels of the churches. This is in part what the Bangalore declaration suggested above in noting that “they will plan and take decisions together in assemblies constituted by authorized representatives wherever this is required.”

The committee urges the churches to put in place structures that will allow the experience and commitment of full communion to grow deeper. These structures should enable opportunities to learn, worship, and engage together at both the national and local levels of the churches.

The structures of this full communion agreement, therefore, can keep before the churches the vision of the prayer of Jesus “that all may be one” and that through them the world might be blessed.

The Possibilities

While these activities of full communion are important, it could be argued that they represent an established framework that should be happening anyway, rather than a true opening to something new.

It is possible, the committee believes, to see this full communion agreement as honouring this historic framework and pointing beyond it to new visions in ecumenism; to the emergence of new relationships that enhance current partnerships and opens new possibilities for united and uniting churches throughout the world. It therefore offers some final thoughts on what might flow from this agreement.

In opening themselves again to their calling as united and uniting, the churches can be drawn once again to the core of their identity as followers of Jesus. In their growth together in full communion they can discover the unity that is already present in Christ. They can learn once again the vision of a church that transcends the divisions of the world. They can seek to be more than just a body of faithful people struggling on their own to survive. They can rediscover what it means once again to be a movement of people who choose to follow Christ into the unknown.

The committee therefore encourages the churches not only to go deeper to live out this full communion agreement, but also to go wider.

² Michael Kinnamon, 2014, *Can a Renewal Movement be Renewed? Question for the Future of Ecumenism.*

In this, the committee urges the churches to continue the vision of a wider united and uniting church movement. It hopes this agreement can be extended to other united and uniting churches that seek to reimagine and recover the ecumenical vocation that brought them into being. More specifically, the committee believes that this is a time for closer relationships between united and uniting churches that are working intentionally at radically inclusive identities grounded in progressive theological exploration.

The committee believes the two churches are being invited to a wider commitment to God's vision and purpose for united and uniting churches in the world, and that this journey of full communion is an opening to something truly transformative for them and for others. That through this initial step the churches can live more fully into the prayer of Jesus "that all may be one" and that the world might be blessed

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REPORT: MISSION AND MINISTRY WITH MIGRANT CHURCHES

Origin: Permanent Committee on Programs for Mission and Ministry

In August 2015, the 42nd General Council will receive proposals dealing with, and celebrate the initiation of, Associate Relationships, Mutual Recognition of Ministries and a Full Communion agreement. This report offers background and context to these new initiatives that have the potential to transform the church.

This report emerges from the work of the Migrant Church Working Group, a shared initiative of staff and elected members participating from three areas of responsibility: The Permanent Committee: Ministry and Employment Policy and Services, the Permanent Committee: Programs for Mission and Ministry, and the Theology and InterChurch InterFaith Committee.

Global migration is changing the church and the world. Significant numbers of migrant churches are emerging bringing gifts of energy, life and new forms of worship and identity. In 2006 The United Church of Canada committed to becoming an intercultural church, understanding that this would be a multi-generational endeavor. It was a necessary decision, not only because of the changing nature of Canada through immigration, but because we fundamentally believe that God's spirit is behind something new happening in our midst. God is calling the United Church and indeed Northern and Western churches to see the world through different eyes, to know that God is speaking from the marginalized places and peoples of the world. And God is inviting the church to be transformed by hospitality.

A Biblical Imperative

The Bible is steeped in the imagery of the sojourner. From Adam and Eve, Abraham and Sarah, Moses, Ruth and Naomi, to Mary and Joseph the Bible is full of stories of those who have left their homes to seek a better land. Psalm 137, for example, captures the heart cry of a people forced from their homes, in language that echoes throughout the scriptures: "How can we sing the Lord's song in a foreign land?"

The biblical record speaks of Jesus born in the midst of a "worldwide" migration, of his family fleeing from a threat and becoming political refugees, of being questioned about his legitimacy because of the place of his birth. It is why the Bible speaks unmistakably about God's call to welcome the stranger: to the people of Israel because they were once strangers themselves in the land; and to the followers of Jesus because it is in the face of the stranger we meet our Lord.

"When an alien resides with you in your land do not molest him. You shall treat the alien who resides with you no differently than the natives born among you, have the same love for him as for yourself, for you too were once aliens in the land of Egypt." Leviticus 19:33–34

"Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; 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." Matthew 25:34–36

A central mark of the church might well be understood as being a migrant community itself, or a *diaspora*, a scattered and dispersed people. The letter to Hebrews declares that believers “have no lasting city but seek one that is to come.” All of us are strangers in the land, all of us find only a temporary residence while struggling and searching together for the promise of a new creation.

“All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country – a heavenly one.”
Hebrews 11:13–16

“Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured.” Hebrews 13:1–3

Throughout history the church has been challenged to overcome its desire for self-protection, its fear for losing its identity and traditions in the face of otherness, and to acknowledge that as a pilgrim community, it is called to welcome the stranger, to be hospitable, to become a place of mutual welcome.

The spirit of mutual welcome is at the heart of the new creation on which the church is founded. It is based in the realization that in Christ all of us are one people.

“Here there is no Greek nor Jew, circumcision or uncircumcision, barbarian, Scythian, slave and free, but Christ is all in all.” Colossians 3:11

“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.” Galatians 3:28

The United Church is challenged to be a faithful witness to the claims of the gospel that the church is a foretaste of the new creation where all people are valued and are loved.

It is not then that the current members of the church need to become better at welcoming others. Rather, the source of the welcome is the essence of the church itself and belongs to the whole community; both those who have been present and those who are newly come. It is a mutual welcoming to a transformed and new church.

The Age of Migration

A migrant may be defined as a foreign born national who has decided of their own choice to move to a new country to stay temporarily in search of or for work and is subject to immigration controls. The UN uses the term migrant worker to refer to a person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national.

The term migrant does not refer to refugees or internally displaced persons. Refugees are persons who been forced to leave their home in order to escape war or persecution. An Immigrant on the other hand is a person who comes to live permanently in a foreign country.

In 2012, the National Bureau of Statistics reported that the migrant worker population had reached 262 million with an average annual increase of about 3.9%.

The difference between a migrant and an immigrant can be defined by the length of stay in the foreign country. The similarities are that they may be seeking a better life and eventually develop social ties to the community they live in. Migrant churches are generally composed of both migrant workers and immigrants who are seeking to become or are Canadian citizens. We will use the terms somewhat interchangeably with this general distinction in mind.

Migration does provide for increased opportunities for many people. Migrant communities contribute in significant ways to their new countries, expanding economies and providing much needed labour. They also provide important funds to their home countries through remittances, which now far exceed the total of all foreign aid transfers.

However there are major human and social costs involved in migration. Poverty and the vast inequalities of wealth and power throughout the world are the major drivers of migration and many migrants, in particular women and children, end up in very vulnerable positions. Many leave husbands or wives and children to work abroad. Many journeys begin with selling property or taking on considerable debt in the hope of a better future. Migrants are vulnerable to exploitation in receiving countries and are often treated as commodities in such areas as domestic work. Structural racism often places barriers to employment and participation in their new countries. Migrants are all too often exploited for political purposes and used to create tension and even hatred between communities. At its worst human trafficking and other forms of extortion (including sexual trafficking and organ removal) result in the worst violations of human dignity imaginable. The impact on migrant's home countries can be equally severe with the loss of often the most highly educated and skilled workers.

Nevertheless, it is clear that we have entered a new time, an age of migration that is dramatically changing the world which we know.

The Challenge for the Church

The Christian witness starts with the affirmation that all human beings are made in the image and likeness of God. This is a simple statement that has profound implications. It suggests that everyone has a right to live a life that is truly human, to seek security and safety for themselves and their family, to provide for their future. Throughout human history this has often meant migration. Drought, crop failures, changing climates, war, poverty, have all been factors that have forced large scale human movements. In the past century, world wars displaced millions. Today globalization, economic disparities, and climate change are proving to be drivers of even larger numbers of migrant populations. While the vast majority of migration is intra-regional and the wealthy northern countries experience comparatively small numbers of migrant peoples, nevertheless, many of these countries, including Canada, place significant limits on immigration.

It is in this context that the church is called to offer a different vision of the world; a world that welcomes migration because we are all immigrants; that affirms the rights of people to seek a better life for themselves and their children, because we are all part of one human family.

Members of the United Church are likely among those Canadians who desire to be open and welcoming to immigrants. On a political level it implies a willingness to address immigration policies and social and institutionalized practices that in society not only restrict immigration, but also limit the full participation of migrant peoples.

The church has also been involved or supported a wide range of programs and ministries with migrant peoples including; an extensive program of refugee sponsorship, advocacy on issues such as health coverage for refugees and visa quotas, the provision of sanctuary, ministry with migrant workers, new ministry initiatives, challenging racism and the many initiatives related to the commitment to become an intercultural church.

On a deeper human level, the task the church faces is a change of heart. Canada has benefited significantly from exploitation of global resources that has led to economic dislocation in many countries. It has done little to address climate change which is forcing more and more people from their homes. The change of heart is about believing that people do have a human right to seek safety and security, including financial well-being for themselves and their families, elsewhere, when it is not possible within their own country.

What Do Migrant Churches Look Like?

New migrant churches are emerging and growing in almost all parts of Canada. The members of these churches are most often either first generation Canadians or migrant workers who desire to maintain contact and connection with their home communities. Many if not the majority of these new communities are Catholic or Pentecostal in origin. However a number are from historic Methodist or Reformed roots and come from home denominations which have deep connections to these two global confessional bodies.

As a member of both the World Methodist Conference, and the World Communion of Reformed Churches, the United Church's Methodist and Presbyterian roots provide connections that have invited contact and exploration from these churches.

It is not surprising that immigrant communities desire to maintain contact with their home communities while engaging the challenging task of integration into a new society. The church can be both a place of comfortable connection to the familiar and a place of integration into the new society.

Some immigrants do seek to be part of existing United Church congregations, if they feel welcomed and find some familiarity in language or style of worship. However many find significant language barriers and much different customs of worship. Church and worship are heart experiences, and both need to connect with our heart language. So also for most immigrants, worship in their home language is a critical aspect of feeling welcome.

So migrant communities gather together sometime in homes, sometimes in more formal churches and often reach out to their home denominations to assist them. Sometimes the home denomination has been instrumental in establishing the community, more often the community comes together on its own. Their connection to the home denomination often involves a pastor assigned to them from the denomination. Often formal visits are made by the presiding bishop or a superintendent. Migrant church communities often send funds back to their home denominations.

Two specific examples of this pattern are Ghanaian and Zimbabwean people who have come to Canada bringing with them their Methodist heritage and connections.

In both cases, church communities in various locations in Canada have been established. In the Ghanaian situation formal and structured churches with pastors sent from the Methodist Church of Ghana have been formed. In the Zimbabwean situation, less formal structures with lay leadership exist.

Both denominations are steeped in the Methodist tradition of connectionalism and believe strongly in honouring relationships with Methodist churches (or United Churches with Methodist roots) in the new locations.

The Methodist Church of Ghana for example, has a formal policy of requesting its diaspora churches to seek relationships with the Methodist denomination in the new country. The expectation is that their churches will stay in connection with the Ghanaian home church through the Presiding Bishop's office. Ghanaian clergy are assigned and sent by the denomination. But expectations are also that these churches and their clergy will function best under the oversight and discipline of the local Methodist church, or in Canada's case, the United Church.

Associate Relationships

Conversations with the Presiding Bishop of The Methodist Church of Ghana (who worshipped with a United Church congregation in Ottawa for several years while doing doctoral studies) initiated the overall conversation on associate relationships in the United Church. Our model of Associate Relationship reflects loosely agreements that the Ghanaian church has established elsewhere in the world.

In Associate Relationships the intention is to honour the distinctiveness of migrant churches and their desire to be in relationship both to the United Church and to their home denominations. It seeks to avoid patterns of assimilation that have characterized the past; to value differences and therefore to be open to being transformed in the relationship.

Past approaches to congregations desiring to join the United Church could be characterized as "all or nothing." In other words, such congregations would be incorporated into the United Church including property, membership and authority for ministry. While this option is still available, it has clearly not worked in recent years by evidence of numbers alone. But it is also not worked in a more important way. By its very nature, incorporation (or assimilation) is designed to make the other like us; to effectively become like us and function under our

structures. It offers little room for maintaining separate identities or for developing dual identities and connections.

The 41st General Council approved the definition of Associate Relationship and defined its parameters. Migrant church communities that belong to denominations outside Canada, associated with the World Methodist Council, the World Communion of Reformed Churches, or are a partner denomination through the United Church's global partnership program are eligible to be Associate congregations. The Executive of General Council has the responsibility for approving Associate Relationship agreements. These agreements, while following a similar pattern, are distinctive to each relationship and are generally made with the home denomination.

Ministers of Associate congregations are assigned by their home denominations and have status in the United Church only while under appointment to these congregations. Currently a remit is before the church entitling ministers of Associate congregations to full membership in the Presbytery in which the congregation or ministry is located. The Associate Agreements are meant to define responsibilities such as pastoral and ministry oversight, denominational ethos and aspects of mutual accountability.

Associate Relationships have been formerly established with the Methodist Church of Ghana and are in process with both Methodist Churches in Zimbabwe, the United Church of Jamaica and the Cayman Islands, the Methodist Church of the Caribbean and the Americas and the Methodist Church of Haiti.

It could be accurately said that this approach is an experiment in building relationships with migrant communities. It is not distinctive to us alone. It is built on other models around the world. Yet it will need to be carefully monitored and evaluated.

Associate relationships are not without risk or challenge. Many differences do exist and do require dialogue and understanding. If Associate Relationships are effective however, they will provide opportunities for United Church and Associate congregations to learn and grow in faith with each other, to find God at work in new ways, to experience different forms of worship, to see the world through different eyes and experiences, and to represent the United Church as a community of welcome.

Mutual Recognition of Ministry Agreements

Mutual Recognition of Ministry allows for what is also sometimes called an "orderly exchange" of ministers, or flexibility among ministry personnel to move back and forth across denominational lines with as little hindrance as possible. In essence it means that two denominations who agree to mutual recognition, would accept the credentials of each other's ministers, authorize them to accept calls and to be employed within each other's churches under the same or similar processes used for processing a call for one of their own ministers, and if possible allow for the continuation of pension, group insurance and other benefits to be maintained in the home denomination. While Associate Relationships deal with whole congregations and their ministers in relation to that congregation; mutual recognition deals specifically with ministry personnel themselves.

Mutual recognition of ministry conversations were proposed in part to seek the assistance of global partners in helping the United Church to address the changing demographic character of Canada. We know that the growth of population of Canada through the last two decades has been primarily due to immigration. We know that we need help in reaching out to immigrant communities in establishing new communities of faith, and in transitioning existing congregations faced with changing demographics in their neighbourhood.

The Presbyterian Church in the Republic of Korea and the United Church of Christ of the Philippines are long standing global partners of the United Church closely connected to us in theology, social justice engagement and understandings of ministry. The Korean and Filipino communities of Canada are large and growing. Korean United Churches also represent the largest number of ethnic specific congregations in the church. Seeking mutual recognition agreements with these two denominations is a way of honouring the long relationships, and also asking for their assistance in reaching out to these growing communities in Canada. It is an expression of reverse mission in which we need their assistance and help to fulfill God's mission for the United Church in Canada.

Mutual recognition is being explored for other reasons as well. Part of the rationale is to find mechanisms of deepening ecumenical life and relationships at a time when other patterns of ecumenism are withering. It is certainly to simplify processes of admission for historic church partners and is in response to direct requests specifically from the United Church of Christ of the Philippines.

Mutual Recognition of Ministry agreements have been approved by the Executive of General Council (and will be celebrated at GC42) with the United Church of Christ of the Philippines, and with the Presbyterian Church in the Republic of Korea. These two agreements will provide models of mutual recognition that could be extended to other global partner churches in the future. Recently, the ongoing United Church Anglican Dialogue has agreed to focus on mutual recognition of ministries between our churches.

Each agreement has and will be developed to address the specific context of the relationship. Attention has been given to ensuring that the agreements are mutual and reciprocal. For example, the agreement with the United Church of Christ of the Philippines seeks to address concerns such as the loss of personnel (the brain drain). (The UCCP has expressed appreciation for the sensitivity of the agreement and see it as a model to be used with other partners around the world.)

Mutual Recognition of Ministry Agreements will not result in dramatic shifts in ministry personnel. In each one there will still be steps of approval and assessment. Care will be taken to ensure understanding of the distinctive ethos of each denomination, such as the commitment of the United Church to full inclusion of people irrespective of sexual orientation or gender identity. The key implication is that we will honour and accept the status of each other's ministers. The impact is likely to be felt over a long period. But it does open the path to new patterns of relationship that can transform us.

The development of mutual recognition agreements reflects a desire to explore new expressions of ecumenical co-operation. They are about strengthening the ministry of the church for God's mission. They reflect an acknowledgement that the United Church cannot face its challenges alone; that it does not have the capacity and the skills to do so. And they express a willingness to open channels of mutual accountability to sister churches in the world.

Full Communion Agreement with the United Church of Christ

The Executive of the General Council in 2012 authorized the invitation to move towards mutual recognition of ministries with several Canadian, U.S., and global church partners. The Executive at the time recognized that mutual recognition of ministry agreements are usually found within larger "full communion" agreements between denominations.

The United Church of Christ, in responding to a request for mutual recognition of ministry from the United Church of Canada, indicated that such an agreement for them would normally take place within the larger agreement. The United Church of Canada welcomed the response and affirmed its willingness to move towards such an agreement.

Full Communion agreements have become identified historically by five marks: common confession of Christ; mutual recognition of members; common celebration of the Lord's Supper/Holy Communion; mutual recognition and reconciliation of ordained ministries; and common commitment to mission. Full communion agreements, therefore, have a significant history within the ecumenical movement. There is also a rich history of theological reflection that supports their content and direction.

While the existing patterns of full communion agreements are important, they do represent an established framework rather than an opening to something new. Our conversations with the United Church of Christ are exploring if it is possible to imagine a vision of full communion that honours this historic framework while pointing to new visions in ecumenism. In particular, it is imagining the emergence of a new relationship that breathes life into our churches and opens new possibilities for united and uniting churches elsewhere in the world.

Each of our churches faces challenges through changing social contexts. The United Church of Canada faces a dramatically shifting society, both demographically and sociologically as does the United Church of Christ. Increasing diversity in our societies mean the both churches must become far more diverse. Increasing secularization, again in both our societies, means that Sunday worship will likely be no longer sustainable as the main identifier of church life. In other words, both churches must now reinvent themselves for a different future.

We cannot and should not pretend that these challenges are unique to us or that we can address them alone. It will take a refreshed web of interconnectedness, experimentation and prototyping with partners who share our commitments and vision. In other words, the kind of work we need to do into the future is distinctive to our North American context, our liberal and progressive theological identity, and our commitment to social justice.

Together in ecumenical partnership our two churches can bring each one's distinctive and perhaps contrasting approaches, gifts, and skills to the task of building new churches of the future.

The Full Communion Agreement with the United Church of Christ will come for approval to the 42nd General Council.

The Tasks Ahead

The commitment of the United Church to become an intercultural church is just beginning and will be a multi-generational task. It will require a transformation unlike anything that the church has experienced before. It is something that we cannot do alone and to accomplish it we need the help and assistance of partners in Canada and around the world.

This report is about only part of this intercultural journey. Associate Relationships, Mutual Recognitions of Ministry, and Full Communion Agreements can and likely will be extended beyond the current initiatives. Each requires ongoing commitments in their implementation, in their practice and in evaluation. Each in their own way helps the United Church to respond to the presence of migrant churches in Canada, and assists the church in becoming a place of hospitality and mutual welcome.

REPORT: MUTUAL RECOGNITION OF MINISTRIES WITH THE UNITED CHURCH OF CHRIST OF THE PHILIPPINES

Origin: General Secretary, General Council

Memorandum of Understanding Mutual Recognition of Ministries The United Church of Canada and The United Church of Christ in the Philippines.

The United Church of Canada and the United Church of Christ in the Philippines have been in a partner relationship for over 30 years. This relationship was formally structured in a Covenant of Partnership signed in 1994 at the respective governing bodies of both denominations.

Both churches have formed their identities through the physical and organic union of historic churches representing the Reformed and Methodist traditions. Both seek to be faithful to a common evangelical, reformed, prophetic and ecumenical heritage. They now desire to deepen their shared journey through the mutual recognition and exchange of ministry personnel, and in doing so to witness to a renewed calling to be truly united and uniting churches.

The United Church of Canada (UCC) and the United Church of Christ in the Philippines (UCCP) agree to enter into an ecumenical partnership that:

recognizes the ordained, consecrated (UCCP) and commissioned (UCC) ministries of both denominations; and

establishes the framework where ordained and consecrated or commissioned ministers of each denomination can have mutual authorization while under appointment for exercising all the prerogatives of their respective ministries in each other's congregations.

In so doing the UCC and the UCCP affirm each other's ministries as true ministries of the one, holy Church of Jesus Christ, blessed by God and called to provide leadership in the church through word and sacrament, pastoral care and education.

Introduction

The United Church of Christ in the Philippines and The United Church of Canada are partners in God's mission. This partnership in mission has emerged from the historic missionary movement to current expressions of the sharing of mission personnel and resources, mutual accountability and common witness. Both denominations are committed to deepening their commitments to new forms and expressions of partnership in the world so that God's people and God's world may be blessed.

Both recognize that the world has changed remarkably in the last two generations. The Filipino population in Canada is now the third largest in the world outside the Philippines and continuing to grow significantly. The UCC is deeply concerned about connecting with this growing population so that it might receive their gifts and be transformed into a church that would better serve God's purposes in the new Canadian reality.

The UCCP is concerned for its Filipino members now resident in Canada and desires to find ways of continuing to support them pastorally. The UCCP further recognizes that there are no

clear policies, nor ordered procedure for UCCP pastors immigrating to Canada and the United States and seeking church assignments. The potential loss of pastors is a deep concern for the church and therefore it welcomes this agreement as a way of mutually establishing a more orderly system of procedures.

The UCC acknowledges the presence of Filipino ministers, people and congregations already within the ministry of the United Church. This Mutual Recognition Agreement expands the possibilities for leadership in these and in new congregations as well as the possibilities for United Church ministers to gain valuable experience serving in the UCCP for a time. The UCCP also desires that the gifts of both Filipino and non-Filipino ministers of The United Church of Canada might offer gifts of ministry and service to the UCCP in the Philippines.

Both churches believe that this agreement will provide opportunity for their ministers and ministerial students to gain experience and skills in leadership in ministry that might otherwise not be available in their home contexts. Both churches believe that a mutual recognition of ministries is one step of greater cooperation towards the objective of sharing together in God's mission.

Both churches acknowledge that appointments under this mutual recognition of ministry agreement differ from personnel and resource sharing through established global partnership programs. Assignments such as those through the Overseas Personnel and Internship programs of the global partnership program of the United Church of Canada will continue through separate funding and policy agreements.

Global Context of Mutual Recognition of Ministry

Both denominations face in their own context the pressures of increasing globalization and related immigration. Both seek to stand against ideologies that make globalization another form of imperial hegemony.

The UCC recognizes that Canadian policies and practices, particularly related to resource extraction, significantly affect the lives of vulnerable people in the Philippines. The UCCP, more so than any other denomination in the Philippines, has faced the implications of standing with vulnerable Filipino communities in opposition to corporate exploitation of resources. The murder of UCCP pastors and workers by private militias employed by these corporations has involved both churches in shared political interventions in each country.

Economic inequalities have also resulted in large numbers of Filipino workers, domestic and others, present in Canada often in circumstances where they are vulnerable and open to exploitation. The reality of Overseas Filipino Workers has resulted in disruption of families and communities as well as the loss of skilled workers and professionals across the Philippines, including the loss of church workers within the UCCP.

Mutual Recognition of Ministry must take into account these and other realities. It must reflect God's judgement against the mighty and proud nations and a light of hope to the poor and oppressed.

Understandings of Ministry

The UCC and the UCCP acknowledge the similarities and differences that exist in their understandings and practices of ministry.

The churches believe that there is consistency in understanding of the roles and educational preparation for ordained ministry for those who have undertaken graduate study preparation (M.Div. or its equivalent) in both churches. Similarly, the UCCP and the UCC acknowledge a consistency of understanding in the nature of diaconal ministry and accept an equivalency between consecration in the UCCP and commissioning within the UCC.

The UCCP and the UCC commit to honouring the specific contexts and commitments of each other's ministry. Each denomination will encourage its ordained and diaconal ministers seeking to become a ministry partner in the other denomination to be sensitive to and honour these commitments.

These commitments include within both churches the full and equal participation of women and men in ministry, and within the United Church of Canada, the full inclusion of gay, lesbian and transgendered ministers.

Within The United Church of Canada ordered ministers 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 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 church 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 responsibility as communicators of the tradition enacted in word and sacrament, education and service. They serve as 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.

Within The United Church of Christ in the Philippines, ordained ministers are those who have been called and set apart for the Ministry of the Word, Sacraments, Liturgy and Pastoral Care and Leadership in the Church of Jesus Christ. Their talents, gifts and capabilities are seen to mirror the grace of God in Jesus and their contributions to the ministry are recognized and affirmed by the faith communities, as they respond to God's call by offering themselves in

leadership as Ordained Ministers. The covenant of the Ordained Ministry is a full-time and lifetime commitment, and those who enter into that covenant dedicate their whole life to the disciplines and lifestyle the covenant requires.

Diaconal Ministers are those who are called and consecrated to serve in specific lines of ministry such as Christian Education, Church Music, Counseling, Chaplaincy, Early Childhood Education, Youth and Campus ministry and some practical theological areas in Ministerial formation such as Christian Educational Ministry, Church Music and research.

Eligibility for Appointment

Mutual Recognition of Ministries means that the ministries of both denominations are considered to be eligible for appointment within both denominations.

Ministers of both denominations must be approved through the respective processes of each denomination. The appointment of a minister from either denomination is based on a letter of good standing from their respective denominations. The UCCP and the UCC commit to ensuring that such letters of good standing ensure that the denomination commends the minister to the other, that their credentials are in order, that there are no disciplinary processes in process, and that their ministry within their home denomination has demonstrated effective and faithful qualities and character. Ministers who are appointed under this Mutual Recognition Agreement will be called Ministry Partners in the United Church of Canada and Mission Co-Workers in the United Church of Christ in the Philippines. For the purposes of this agreement, these terms are understood to be equivalent.

Within The United Church of Canada,

A congregation or ministry of the UCC which seeks an appointment of a UCCP minister is invited to contact the appropriate unit of the General Council Office. The application is expected to involve the participation of the Presbytery and include a needs assessment and an explanation of why a UCCP minister would best serve the ministry needs of the congregation and community.

The United Church agrees that all UCCP ministers seeking to serve a UCC congregation will be placed through an official church assignment from the UCCP. That is, such assignments will be made by the UCCP, specifically the Office of the General Secretary, in response to a formal request the UCC congregation made through the General Council Office.

UCCP ministers, who are assigned in this manner to a UCC ministry, will be asked to make application to become a ministry partner within The United Church of Canada. He or she will be expected to have gained an appropriate understanding and appreciation for the ethos and polity of the United Church. To assist in this preparation, the United Church provides a range of materials available on-line.

Once approved as a ministry partner the UCCP minister will have the same standing as all United Church ministers. It is important to note that this status of eligibility for appointment does not predetermine or eliminate the further steps that will be required to be undertaken by

the UCCP minister through Immigration Canada (Government of Canada) for a work permit in Canada.

Within the United Church of Christ in the Philippines.

UCCP Ministers seeking an overseas appointment within The United Church of Canada will do so following the directions of Article VI “The Ministry Without Borders” of the “Magna Carta for Church Workers of the United Church of Christ in the Philippines.”

UCC Ministers desiring an opportunity to serve within the UCCP will secure letters of good standing and recommendation from their Conference. Their application will be reviewed and submitted through the General Council Office. The Office of the General Secretary of the UCCP will receive the application and will interview the applicant to determine their suitability for ministry within the UCCP. Following this, the applicant, as a Mission Co-Worker, will be placed within the established processes of the UCCP for ministry assignment.

Responsibilities

Recognizing the different cultures and practices that define each other’s identity and the difficulties that are present in adapting to ministry in an unfamiliar context, the UCCP and the UCC commit to ensuring that adequate programs exist within each denomination to support ministers assigned under this agreement. These support programs will include mentoring and accompaniment of Ministry Partners and Mission Co-workers for the first year or more of their appointment.

The UCCP and the UCC, through their Presbyteries or other appropriate means, will also undertake an evaluation meeting with the appointed minister at the end of their first year of service. The intention of this evaluation is to assist the minister in reviewing the first year of ministry in the partner denomination, and determining what additional work or support might be helpful in more effectively functioning in ministry.

Discipline and Accountability

Ministry Partners and Mission Co-workers, who are called or appointed to a ministry in the partner denomination, are seen for the purposes of discipline and accountability, to be equivalent to being admitted to the ministry of the denomination while under appointment.

While under appointment or call they are fully accountable to the respective judicatory bodies and subject to its discipline. Such oversight and discipline will be consistent with the polity and practices of the denomination they serve. Forms of disciplinary action will vary by context and the practice of denominations, but ultimately can lead to the removal of ministry status. In such a case, the relationship of the partner denomination with the Ministry Partner or Mission Co-worker is severed, the pastoral relationship and appointment ends, and discipline and accountability reverts to their home denomination. In all processes of discipline of a ministry partner or Mission Co-worker, the partner denomination commits to ensuring that the home denomination is informed of the outcome of such processes.

The status of a Ministry Partner or Mission Co-Worker is also dependent upon good standing with their home denomination. In the event that the letter of good standing is revoked by the home denomination, the status also ends, the relationship of the partner denomination with the minister is severed and the call or appointment is terminated.

Benefits and Compensation

Ministry partners and Mission Co-workers, while under appointment in the partner denomination through this agreement will be compensated by and receive the appropriate benefits within that denomination. The partner denomination will ensure that ministry partners/mission co-workers are compensated according to the established policies of the denomination and that adequate benefits are in place for health and insurance coverage and for pension contributions as permitted.

Time Limit of Ministry Partner/Mission Co-Worker Status

An appointment, made under this Mutual Recognition Agreement will be for a two year period renewable for two additional two year terms for a total of six years. Once the appointment is completed the minister is obligated to return to their home denomination.

In each two year term, four to six months before the end of the term, the appropriate denominational body, using processes appropriate to the denomination, will undertake a review of the appointment and determine its renewal for an additional two year assignment or its conclusion. A decision for conclusion of the assignment is not eligible for appeal.

Implementing Guidelines

Implementing Guidelines will be developed and approved by the respective Executive bodies of the denominations. Such guidelines will be updated periodically and include:

- Compensation, benefits and pension
- Terms of appointments
- Eligibility for consideration for formal admission (in recognition of the reality of migration but with a clear intention that the agreement not be a vehicle for emigration)
- Options for those pastors who have relocated and desire to be recognized in their new church home
- Oversight and discipline
- Cultural sensitivities
- Denominational identity, ethos, and culture
- References to the UCCP Magna Carta, Sending Forth, UCC Manual and procedural policies
- Form for tri-lateral covenant between the denominations and the ministry partner
- Other required forms for application
- An ongoing structure to intentionally evaluate and evolve the concept and practice of mutual recognition

Approval of this Agreement

This agreement is subject to approval by the appropriate governing bodies of each denomination and will take effect upon the signing of the documents by representatives of the governing bodies.

REPORT: MUTUAL RECOGNITION OF MINISTRY WITH THE PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREA

Origin: General Secretary, General Council

Memorandum of Understanding Mutual Recognition of Ministries

The United Church of Canada and The Presbyterian Church in the Republic of Korea.

Through this agreement The United Church of Canada and the Presbyterian Church in the Republic of Korea enter into an ecumenical partnership that:

recognizes the ordained or ordered ministries of both denominations (the ordained and commissioned (diaconal) ministries of the UCC, and the ordained ministry of the PROK); and

establishes the framework where ordained and commissioned ministers of each denomination can have mutual authorization for exercising all the prerogatives of ministry in each other's congregations.

In so doing the UCC and the PROK affirm each other's ministries as true ministries of the one, holy Church of Jesus Christ, blessed by God and called to provide leadership in the church through word and sacrament, pastoral care and education.

In entering this agreement, the churches affirm their desire to give visible expression to the prayer of Jesus "that they all may be one." (John 17:21) Because of this, we believe that we are "no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him", we believe "the whole building is joined together and rises to become a holy temple in the Lord." (Ephesians 2:19-21)

Introduction

The Presbyterian Church in the Republic of Korea and The United Church of Canada, from the foundation of the PROK in 1953, and in their respective bodies long before that time, have been partners in mission. The Presbyterian Church in Korea was established in 1907, but the division which created the Presbyterian Church in the Republic of Korea (PROK) was forced when the majority Presbyterian Church could not accept the more liberal theology being taught by some Korean professors, as well as William Scott of Canada, and espoused by churches whose clergy had studied under them. They were ordered to recant on a charge of heresy, but refused and, leaving, formed the PROK. The United Church was the sole partner denomination choosing to continue to stay in relationship with the PROK in that division. Canadian missionaries shared the grief caused by this separation, reminiscent of the pain in Canadian communities at the Presbyterian conflict over Church Union in 1925. At the same time all endured the great grief of being a mission in exile after the division of the country and the Korean War forced the Canadian mission from its centre in Hamheung in present North Korea to Seoul, along with the loss of so many Christians and friends through the conflict of the Korean War.

United Church overseas personnel and its predecessors since the first days have served the PROK in education, medical, social service, administrative, and other fields. Canadians were a significant presence in the liberation struggles of Korea, during the Japanese occupation of 1910-1945, and the dictatorship days of the 1970s and 80s. United Church theological reflections on mission and ecumenism have been greatly enriched by Korea's *minjung* theology. The churches continue to work closely together in justice and peace issues, including most recently shared work on empire and economic justice.

The partnership in God's mission of PROK and UCC has emerged from the historic missionary movement to current expressions of the sharing of mission personnel and resources, mutual accountability and common witness. Both denominations are committed to deepening their commitments to new forms and expressions of partnership in the world so that God's people and God's world may be blessed.

Both recognize that the world has changed remarkably in the last two generations. The Korean population in Canada is now the fourth largest in the world outside Korea and continuing to grow significantly. The UCC is deeply concerned about connecting with this growing Korean population so that it might receive their gifts and be transformed into a church that would better serve God's purposes in the new Canadian reality.

The PROK is concerned for its Korean members now resident in Canada and desires to find ways of continuing to support them pastorally. The PROK also recognizes the growing Canadian and English speaking population in Korea and desires that there be opportunities to share in ministry with the United Church of Canada to this community.

The UCC acknowledges the presence of many Korean ministers and congregations already within the ministry of the United Church. A Mutual Recognition Agreement would expand the possibilities for leadership in these and in new congregations as well as the possibilities for United Church ministers to gain valuable experience serving in the PROK for a time.

The PROK acknowledges that this agreement will provide opportunity for some of their ministers to gain experience and skills in leadership in ministry that might otherwise not be available in Korea. Ministers may gain expanded opportunities for congregational leadership and experience of inter-cultural and multi faith communities and families.

Both denominations believe that a mutual recognition of ministries is one step of greater cooperation towards the objective of sharing together in God's mission.

Understandings of Ministry

The UCC and the PROK acknowledge the differences that exist in their understandings and practices of ministry.

The United Church in particular notes its understanding of one order of ministry with two expressions, ordained and diaconal. The United Church believes that there is consistency in understanding and in educational preparation between ordained ministers in both churches. It

commends to the PROK the distinctive role of diaconal ministers within the UCC and their historic connection to the world-wide movement of diakonia. It commends the diaconal ministry of the United Church to the PROK within this agreement as those ordered within the United Church to distinctive service of education, social justice and pastoral care and invites the PROK to receive their gifts.

Within The United Church of Canada ordered ministers 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 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 church 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 responsibility as communicators of the tradition enacted in word and sacrament, education and service. They serve as 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.

Within the Presbyterian Church in the Republic of Korea ordained ministers are called to serve roles of pastor, teacher, evangelist or other roles according to their own talents and the church's need. There is no difference between a minister and a layperson as a new being in Jesus Christ. However the minister is distinguished from a layperson because of the responsibilities they hold. In a sense of serving the church wholly, the responsibility is a most dignifying, useful, and professional role.

Within the PROK ordained ministers are expected to be sincere in faith and be capable of teaching; healthy and committed to the mission of the gospel. They should manage their own families well, and receive respect from others (1 Timothy 3:1-7).

Ministers are called to lead worship authorized by presbytery. They select hymn, psalms, Bible passages for worship and they are responsible for pastoral prayer, sermon, and benediction. They have authority to exercise ritual, that is, baptism and sacrament by the determination of the board meeting (which is composed of the minister and elders) or the permission of presbytery. They have responsibility to lead the baptized to enroll in a church. And when the pastor is asked to administer the sacrament and baptism by another denomination, church, church association, and other special cases, they can exercise or participate as long as it is not against their conscience.

Ministers are in charge of church administration and discipline for the holiness and peace of the church. Ordained ministry within the PROK is understood to express the commitments of the diakonia in service, education and social justice.

Ministers teach the Bible, doctrines, and church rules to their congregations. They do pastoral visits. They should pray and serve especially for the poor, the ill, the wounded, and the weeping. Ministers can serve educational organizations, administrative institutes, and other mission organizations and they should be devoted to their responsibilities.

Ministry Partner and Eligibility for Call

Mutual Recognition of Ministries means that the ministries of both denominations are considered to be eligible for call, appointment or service within both denominations subject to individual approval as a ministry partner.

Ministers of both denominations must be approved through the respective processes of each denomination to be recorded as a ministry partner. The application of a minister from either denomination is based on a letter of good standing from their respective denominations. The PROK and the UCC commit to ensuring that such letters of good standing ensure that the denomination commends the minister to the other, that their credentials are in order, and that there are no disciplinary actions in process. In addition, letters of reference will be provided indicating that their ministry has demonstrated effective and faithful qualities and character.

Within The United Church of Canada,

An ordained minister of the Presbyterian Church in the Republic of Korea is invited to apply to the national officer of the United Church responsible for oversight of this agreement. The application format (available on-line) includes a personal statement on ministry and the interest in serving within the United Church. An interview will be arranged either in person or electronically, to review the minister's interest and to determine the preparation and suitability for doing so. As part of the process, the PROK minister applying to become a ministry partner is expected to have gained an appropriate understanding and appreciation for the ethos and polity of the United Church. To assist in this preparation, the United Church provides a range of materials available on-line. Once approved as a ministry partner the PROK minister will have the same standing as all United Church ministers in eligibility for call or appointment to a United Church congregation. This status will enable a PROK minister either from within Canada or from Korea (or elsewhere in the world) to make applications to United Church congregations advertising for a minister and indicate that they are eligible for call or appointment. It is important to note that this status of eligibility for call does not predetermine or eliminate the further steps that will be required through Immigration Canada (Government of Canada) for a work permit in Canada.

Within the Presbyterian Church in the Republic of Korea,

An ordained or diaconal minister of the United Church of Canada is invited to apply to the national officer of the PROK responsible for oversight of this agreement. The application format includes a personal statement on ministry and the interest in serving within the PROK. An interview will be arranged either in person or electronically, to

review the minister's interest and to determine the preparation and suitability for doing so. As part of the process, the UCC minister applying to become a ministry partner is expected to have gained an appropriate understanding and appreciation for the ethos and polity of the PROK. To assist in this preparation, the PROK provides a range of materials.

Once approved as a ministry partner the UCC minister will have the same standing as all PROK ministers in eligibility for call or appointment to a PROK congregation. This status will enable a UCC minister either from within Korea (or elsewhere in the world) to make applications to PROK congregations through the usual processes.

It is important to note that this status of eligibility for call does not predetermine or eliminate the further steps that will be required for a work permit in Korea.

Responsibilities

Recognizing the different cultures and practices that define each other's identity and the difficulties that are present in adapting to ministry in an unfamiliar context, the PROK and the UCC commit to ensuring that adequate programs exist within each denomination to support ministry partners. These support programs will include mentoring and accompaniment of ministry partners for the first year or more of their appointment or call.

The PROK and the UCC, through their Presbyteries or other appropriate means, will also undertake a reflection meeting with the ministry partner at the end of their first year of service. The intention of this reflection is to assist the ministry partner in reviewing the first year of ministry in the partner denomination, and determining what additional work or support might be helpful in more effectively functioning in ministry.

Contexts of Ministry

The PROK and the UCC commit to honouring the specific contexts and commitments of each other's ministry. Each denomination will encourage its ministers seeking to become a ministry partner in the other denomination to be sensitive to and to honour these commitments.

Discipline and Accountability

Ministry Partners, who are called or appointed to a ministry in the partner denomination, are seen for the purposes of discipline and accountability, to be equivalent to being admitted to the ministry of the denomination while under appointment or call.

While under appointment or call they are fully accountable to the respective Presbyteries and subject to its discipline. Such oversight and discipline will be consistent with the polity and practices of the denomination they serve. Forms of disciplinary action will vary by context and the practice of denominations, but ultimately can lead to the removal of ministry partner status. In such a case, the relationship of the partner denomination with the ministry partner is severed, the pastoral relationship, call or appointment ends, and discipline and accountability reverts to their home denomination. In all processes of discipline of a ministry partner, the partner denomination commits to ensuring that the home denomination is informed of the outcome of such processes.

The status of ministry partner is also dependent upon the good standing of the ministry partner with their home denomination. In the event that the letter of good standing is revoked by the home denomination, the status of ministry partner also ends, the relationship of the partner denomination with the ministry partner is severed and the call or appointment is terminated.

Benefits and Compensation

Ministry partners, while under appointment or call in the partner denomination will be compensated by and receive the appropriate benefits within that denomination. The home denomination of the ministry partner will have no responsibility for providing compensation or benefits. The partner denomination will ensure that ministry partners are compensated according to the established policies of the denomination and that adequate benefits are in place for health and insurance coverage and for pension contributions as permitted.

Time Limit of Ministry Partner Status

A ministry partner, following application, interview and acceptance by the partner denomination, will maintain the status of ministry partner for a period of three years or for the duration of a call or appointment.

If the ministry partner is unable to secure a call or appointment within a three year period, ministry partner status must be renewed through a new application process. Each denomination will determine the extent of the re-application process and documentation required.

If the ministry partner has secured an appointment or call, the status continues throughout the call or appointment. At the end of the call or appointment, and at each change of pastoral relationship, a new application must be made for ministry partner status to be renewed. Each denomination will determine the extent of the re-application process and the documentation required.

Internship

Supervised ministry education opportunities for ministry students will be explored. The PROK and the UCC will explore the ways in which such opportunities for cross cultural learning can be offered to candidates for ministry in the partner denomination. The exploration will include recognition of such internships as credit towards fulfillment of ordination requirements in the home denomination.

Implementation Guidelines

Implementing Guidelines will be developed and approved by the respective Executive bodies of the denominations. Such guidelines will be updated periodically and include:

- Compensation, benefits and pension
- Terms of appointments
- Eligibility for consideration for formal admission (in recognition of the reality of migration but with a clear intention that the agreement not be a vehicle for emigration)
- Options for those pastors who have relocated and desire to be recognized in their new church home
- Oversight and discipline

- Cultural sensitivities
- Denominational identity, ethos, and culture
- Form for tri-lateral covenant between the denominations and the ministry partner
- Other required forms for application
- An ongoing structure to intentionally evaluate and evolve the concept and practice of mutual recognition

Approval of this Agreement

This agreement will be approved by the appropriate governing bodies of each denomination.

NOMINATIONS COMMITTEE REPORT

Origin: The Executive of the General Council, Nominations Committee

The General Council and its Executive are supported in their mandates, in part, through the work of several committees and task groups as well as people serving as representatives of The United Church of Canada with various partner organizations. The Nominations Committee is charged with recommending the members who will serve on these committees and in these roles. Where other courts or groups are authorized to recommend or to appoint members to committees of the General Council, the Nominations Committee compiles these recommendations into a coordinated report.

In offering its recommendations, the Nominations Committee follows the related guidelines and polices set by the Executive of the General Council, makes use of spiritual discernment practices, and respects the United Church's commitments to diversity, becoming an intercultural church, and embracing the leadership of youth and young adult members.

During the 2012-2015 triennium, the Nominations Committee met on 22 occasions, either in conjunction with meetings of the Executive of the General Council or by video and conference call. Of particular note during this past term was the interest generated in serving with the Comprehensive Review Task Group authorized by the 41st General Council. This call for nominations resulted in 65 people expressing interest to serve on this 7-person task group.

Of no less importance is the work of the other committees, task groups and representative roles of the General Council and its Executive, and all those who faithfully serve with them. At the time of writing, the Nominations Committee has made 251 recommendations for appointment or reappointment to these roles, drawing on 476 expressions of interest.

In this report, the Nominations Committee offers the names of those it is recommending for appointment to the committees that report directly to the General Council. The Nominations Committee also proposes extending appreciation on behalf of the General Council to those who have served on its behalf in these roles during this past triennium.

Members recommended for appointment or reappointment (with terms as stated)

Archives and History Committee (43rd General Council, July 2018)

- Wayne Harris – Layperson, Bay of Quinte, *Chairperson*

For information: the following members have been elected through their Conferences Archives and History Committees

- *To be determined* – Newfoundland and Labrador
- Julielyne Anderson – Layperson, Maritime
- Joan Benoit – Montreal and Ottawa
- Diana Duncan-Fletcher – Bay of Quinte
- Mary Gooley – Layperson, Toronto
- Rod Coates – Layperson, Hamilton
- *To be determined* – London

- Dawn Munroe – Layperson, Manitou
- Pamela McLeod – Manitoba and Northwestern Ontario
- John Haas – Ordained, Saskatchewan
- Helen Reed – Diaconal, Alberta and Northwest
- Gerald Hobbs – Ordained, British Columbia
- *To be determined* – All Native Circle

Audit Committee (43rd General Council, July 2018)

- Hugh Johnson – Layperson, Alberta & Northwest, *2nd term, Chairperson*
- Lindsay Mohn – Layperson, Saskatchewan, *2nd term*
- Garnet Webster – Layperson, Hamilton, *2nd term*
- Leah Weiss – Layperson, Manitoba & Northwestern Ontario, *2nd term*
- John Hurst – Layperson, Hamilton
- Robin Pilkey – Layperson, Toronto

Judicial Committee, *as recommended by Conferences*

- Fannie Hudson – Layperson, Newfoundland and Labrador (2021)
- Lynda Goy-Flint – Ordained, Newfoundland and Labrador (2021)
- Diana Ginn – Layperson, Maritime (2024)
- Greg Smith-Young – Ordained, Hamilton (2024)
- David Smith – Lay, Hamilton (2024)
- Steve Wilson – Ordained, Manitoba and Northwestern Ontario (2024)
- Lorna Standingready – Layperson, All Native Circle (2018)

For information. The following members who continue to serve on the Judicial Committee, were appointed by previous General Councils:

- Florence Sanna – Ordained, Newfoundland and Labrador (2018)
- Steven Longmoore – Ordained, Maritime (2018)
- Susan MacAlpine-Gillis – Ordained, Maritime (2018)
- Kerri Seward – Layperson, Maritime (2018)
- Gail Christy – Ordained, Montreal and Ottawa (2018)
- Laurie E. Joe – Layperson Montreal and Ottawa, Layperson (2021)
- Paul Macklin – Layperson, Bay of Quinte (2018)
- Paul Reed – Ordained, Bay of Quinte (2018)
- Gary Magarrell – Ordained, Bay of Quinte (2018)
- Bob Little – Layperson, Bay of Quinte (2018)
- Penny Keel – Layperson, Toronto (2018)
- Ellen Mole – Layperson, Toronto (2018)
- Cindy Randall – Ordained, Toronto (2021)
- John H. Brown – Ordained, Toronto (2018)
- Brad Morrison – Ordained, London (2018)
- Bob Gibson – Ordained, London (2018)
- Ken Fraser – Layperson, London (2021)
- Margaret McKechney – Ordained, Saskatchewan (2018)
- Lorraine Harkness – Ordained, Saskatchewan (2021)
- Marilee Iverson – Layperson, Saskatchewan (2018)

- Charlene Orr – Layperson, Saskatchewan (2018)
- James H. Hillson – Ordained, Alberta and Northwest (2018)
- Nancy Steeves – Ordained, Alberta and Northwest (2018)
- Rhonda Clarke-Gauthier – Layperson, Alberta and Northwest (2018)
- Ben McKay – Layperson, Alberta and Northwest (2018)
- Jon Jessiman – Ordained, British Columbia (2018)
- Ruth Wright – Ordained, British Columbia (2018)
- Stan Lanyon – Layperson, British Columbia (2021)
- Kathleen McCallum – Ordained, Manitou (2018)
- Robert Wright – Ordained, All Native Circle (2018)
- Betty Lou Skogen – Ordained, All Native Circle (2018)
- Donald Little – Ordained, All Native Circle (2018)

Executive of the Judicial Committee, *as recommended by Conferences*

- Lynda Goy-Flint – Newfoundland and Labrador
- Steven Longmoore – Ordained, Maritime
- *To be determined* – Layperson, Montreal and Ottawa
- Paul Macklin – Layperson, Bay of Quinte
- Penny Keel – Layperson, Toronto
- David Smith – Layperson, Hamilton
- Brad Morrison – Ordained, London
- Steve Wilson – Ordained, Manitoba and Northwestern Ontario
- Margaret McKechney – Ordained, Saskatchewan
- James H. Hillson – Ordained, Alberta and Northwest
- Jon Jessiman – Ordained, British Columbia
- Kathleen McCallum – Ordained, Manitou
- Lorna Standingready – Layperson, All Native Circle

Theology and Inter-Church Inter-Faith Committee (43rd General Council, July 2018)

- Daniel Hayward – Ordained, Montreal & Ottawa *2nd term, Chairperson*
- Alison Etter – Ordained, Maritime
- Carmen Lansdowne – Ordained, British Columbia
- Grace Lee – Ordained, London
- Jennifer Janzen-Ball – Ordained, Saskatchewan
- Ryan Slifka – Ordained, British Columbia
- Collin Smith – Layperson, Alberta & Northwest
- Brian Thorpe – Ordained, British Columbia
- Darlene Brewer – Layperson, Montreal & Ottawa, *2nd term*
- Teresa Burnett-Cole – Ordained, Montreal & Ottawa, *2nd term*
- Martha Martin – Diaconal, Maritime, *2nd term*
- Mathias Ross – Ordained, Saskatchewan, *2nd term*
- Earle Sharam – Layperson, Alberta & Northwest, *2nd term*
- Bill Steadman – Ordained, Manitou, *2nd term*

Transfer Committee, (43rd General Council, July 2018)

- Philip Newman – Ordained, British Columbia

Members who have completed or are completing their terms of appointment on the Executive or committees of the General Council:

The Executive of the 41st General Council

Moderator: Gary Paterson

Past Moderator: Mardi Tindal

Conference Representatives: Florence Sanna, Claude Hender*, Ivan Gregan, Charlotte Griffith, John H. Young, Lynella Reid-James, Thom Davies, Steve Lowden*, Charles McMillan, Bill Rogers*, Barb Janes, Bev Kostichuk, Robert Mutlow, Armand Houle*, Jess Cobb*, Alvin Dixon* (deceased), Donna Kennedy,

Members at Large: Adam Hanley, Kellie McComb, Colin Phillips, Adam Brown

Ethnic Ministries: John Kim*, John Lee

Francophone Ministries: Nicole Beaudry, Marie Claude Manga

Aboriginal Ministries Circle: Ray Jones, Jim White, John Thompson, Martha Pedoniquotte, Susan Gabriel, Grant Queskepow*, Mel King

Chairperson, Governance and Agenda: Shirley Cleave

Chairperson, Ministry and Employment Policies and Services: Tracy Murton

World Council of Churches, Central Committee: Carmen Lansdowne*

Chairperson General Council Planning: Roy West

Chairperson Theology and Inter-Church Inter-Faith: William (Bill) Steadman

Global Partner: Ramzi Zananiri (corresponding)

United Church Women: Beverley Green (corresponding)

Observer Board: Ambury Stewart* (corresponding)

* concluded or resigned from appointment prior to the end of the triennium.

Audit Committee - Janet Stockton (Chairperson)

Archives and History Committee – Robert Stevenson (Chairperson), Jean Barman (Academic), Linda White, Karen McLean, Michael Brooks, Edward Avery, Diane Trollope, Earl Gould, Sheila Johnston.

Theology and Inter-Church Inter-Faith Committee – Aruna Alexander, Jordan Cantwell, Jill Curd, Loraine MacKenzie Shepherd, Adam Kilner.

Judicial Committee – Margaret Bain (Chairperson), Maggie Coffin-Prowse, Helen Barkley (Executive), Deborah Deavu, Scott Campbell, Cynthia Grandejambe, Charles Huband (Executive), Glenna Beauchamp, Jeff Cook, Kirk Windsor.

42nd General Council Planning Committee – Roy West (Chairperson), Gary Paterson (Moderator), Fred Monteith (Business Coordinator), Maya Landell (Worship Coordinator), Miriam Bowlby (Youth Forum Coordinator), Linda Stonehouse (Local Arrangements Co-Chairperson), Kathy Brett (Local Arrangements Co-Chairperson), William Steadman (Theology and Inter-Church Inter-Faith).

Comprehensive Review Task Group – Cathy Hamilton (Chairperson), Gary Paterson (Moderator), Russel Burns, Wilson Gonese, Lauren Hodgson, Kenji Marui, Beth Symes, Vic Wiebe.

Conference Records Review Task Group – Barbara Reynolds, Pamela Mykityshyn, Katherine Moore.

Faithfully submitted, by Florence Sanna, on behalf of the Nominations Committee:

Pauline Walker – Maritime
Charlotte Griffith – Montreal and Ottawa
Norma Thompson – Bay of Quinte
Lynella Reid-James – Toronto
Thom Davies – Hamilton
Doug Wright – London
Erin Todd – Manitou
Anna Stewart – Manitoba and Northwestern Ontario
Laura Fohse – Saskatchewan
Bob Mutlow – Alberta and Northwest
Graham Brownmiller – British Columbia
Donna Kennedy – All Native Circle
Nicole Beaudry – Ministère en Français
Diane Bosman & Shirley Welch (staff)

REPORT OF THE ABORIGINAL MINISTRIES COUNCIL

Origin: Aboriginal Ministries Council

Introduction: “*Behold, I make all things new.*” Revelation 21:5

The Aboriginal Ministries Council (Council) will mark its sixth anniversary in the fall of 2015. The Council gathered for the first time in September 2009 to discern and implement recommendations made within the “*Vision of New Beginnings*”¹ report. The work of this triennium brought clarity to a vision of partnership rooted in respect, equity, and mutuality with The United Church of Canada. This new and emerging relationship provides rich soil for spiritual renewal within Aboriginal communities of faith and for the whole church.

The Council encourages the church to continue to build on the gifts and contributions made by Aboriginal communities over the past several decades. One cannot overemphasize the need for adequate time to be given for this significant and transformative work to evolve.

Over the last triennium Aboriginal communities of faith have expressed their needs on matters of spiritual well-being and leadership, support to congregations and improvement of church buildings. The Council has listened and has struggled with the question of how it is that we, the church, might hear, understand, and respond?

Yet, in the midst of struggle Aboriginal communities are committed to The United Church of Canada and want to continue to be a part of it.

Blessings come in the form of new connections with global partners, through new fresh engagements in youth leadership development and new commitments to stewardship. There is much to give thanks for and a growing cause for hope.

The Council meets twice a year. The spring meeting is held at the General Council Office. The fall meeting takes place within an Aboriginal community of faith thus enabling connections on matters of ministry, justice, and spirituality. As we look to building efficiencies in the new triennium we will review the community consultation and engagement processes.

The Council has engaged in fundraising events to support local ministry or the Mission & Service Fund.

The Council regularly reports to the Executive of the General Council.

The 2012–2015 Aboriginal Ministries Council membership is as follows:

Marie Dickens
- Jim White*
- Lori Lewis

¹ Aboriginal Ministries Steering Committee, *Vision of New Beginnings*, approved at the Executive of the General Council, November 15–17, 2008.

British Columbia Native Ministries Council

- Ray Jones, Chair *

All Native Circle Conference

- Russel Burns - All Tribes Presbytery
- Bernice Saulteaux - Plains Presbytery*
- John Thompson- Keewatin Presbytery*
- Lorna Pawis - Great Lakes Waterways*

Ontario and Quebec Native Ministries

- Susan Gabriel*
- Martha Pedoniquotte*
- George Montour, Co-chair
- Wanda Montour

Sandy Saulteaux Spiritual Centre,
Grafton Antone*

Inuit/Metis Community
-Rosalyn Cole*

Committee on Indigenous Justice and Residential School Committee

-Melvin King*

Ministries in French

-Pierre Goldberger

Executive of the General Council

-Kellie McComb*

Intercultural and Diverse Communities in Ministry, Lark Kim*

Executive Minister, Maggie McLeod

*denotes 2–3 year terms are complete

Since the death of honoured Elder, Mr. Alvin Dixon (July 2014) there has been vacancy for a representative from the Native Ministries Consortium, Vancouver School of Theology.

The Work of the Triennium

National Aboriginal Spiritual Gathering (Gathering): This Gathering occurs every three years. It is a forum for listening to Aboriginal communities of faith, guests, and partners on matters of spirituality and ministry.

The 2014 Gathering was held July 25–27 on the Oneida First Nation (Ontario). Aboriginal communities of faith (64 in total) were invited to appoint two delegates to the Gathering, 49% responded. The Moderator, General Secretary, members from the Comprehensive Review Task Group and the Global Partner Council attended as observers. Commissioner Marie Wilson brought greetings from the Truth and Reconciliation Commission and offered condolences to family and community on the loss of the late Mr Alvin Dixon. The communities of Oneida,

Chippewas of the Thames First Nations, and London Conference, played an active role throughout the planning stages and during the actual event.

The Gathering began with a sacred fire, followed by a memorial service for the late Mr. Alvin Dixon. Guest speaker, the Rev. Dr. Cecil Corbett offered reflections on *All My Relations*. Quilt patches representing Aboriginal communities of faith were stitched together to further honour the theme.

The three-day program included a visit to the Mount Elgin Indian Residential School Commemorative site located on the Chippewas of the Thames First Nation. Mount Elgin was one of the Indian residential schools operated by The United Church of Canada. Chief Joe Miskokomon welcomed the Gathering to the territory and shared insights of his community's journey toward reclamation and self-determination. For some participants this was the first time they shared their personal story about how the residential school system impacted their family and community.

Other workshops focused on congregational and leadership development, real property, and stewardship. Youth participants were actively engaged in community and culturally appropriate programming. They offered excellent leadership, particularly in the area of spiritual practices. A silent auction generated over \$1,000 for the Mission & Service Fund. Items for the auction were donated by participants and guests.

Sunday Communion Service was led by the Oneida United Church. The Right Rev. Gary Paterson offered the sermon and the local choir shared beautiful Oneida hymns of praise. Rev. Grafton Antone, and youth delegates presided at communion.

The Council will review the NASG Terms of Reference in early 2015. The review will focus on areas of vision and objectives, representation, location, youth leadership in planning and facilitation; and roles of host community and Council. The Council will consider future sites that will provide opportunity for participants to receive the gift of hospitality from Aboriginal communities of faith while attending to the important logistical aspects that impact participation, cost, and program.

National Elder: The Council continued to develop a proposal for National Elder based on the framework that emerged from the 2011 National Aboriginal Spiritual Gathering. It was determined that a position of National Elder could not be defined within a job description. The Elder provides spiritual leadership and vision. A formal process for selecting or electing a national Elder does not exist within Aboriginal community. Regional Elders have been called upon throughout this triennium.

The Cairn: *The Cairn* (Laurentian University) was erected in honour of the 1986 apology to First Nation peoples. The Committee on Indigenous Justice, All Native Circle Conference, Manitou Conference and the Council have interest in maintaining the cairn. The Council will embark upon a proposal with the partners to post the new crest, install solar lighting, and an image of dancers and drummers to reflect revitalization of culture.

The Bundle: Aboriginal Ministries have gathered a bundle of spiritual items. The bundle is housed in the Aboriginal Ministries Circle area of the General Council Office. Historically, elements of the bundle have been present when the Council meets. The bundle consists of:

- A four directions cloth
- The four medicines (sage, tobacco, sweetgrass, cedar)
- The sacred fire Christ candle
- A broken chalice
- A rabbit pelt and an arrowhead shape stone
- The trowel used to repair the cairn in Sudbury, Ontario in 2005.
- An eagle feather and raven feather.
- Lord's Prayer in Mohawk
- Wampum strands
- Three crosses symbolic of the triune God
- A quill box made of birch bark and sweet grass
- A hand crafted wooden United Church Crest

Each gifted component of the bundle has a story and a teaching. As the Council grew to understand their intercultural nature there began a dialogue on the significance and meaning of the bundle for the Council. This presence of the bundle honours and celebrates Aboriginal presence within the United Church. Its intention is to be a spiritual space for unity.

In October 2013 the Council reviewed a paper that contained background and teaching on each of these sacred items in the bundle. There is consensus that traditional teachings are needed and an understanding of protocol is essential. The Council is committed to building understanding of how to honour these items. Elder Myrtle Moneybird, visiting Elder from the Treaty 4 (File Hills, Saskatchewan) cautioned that a bundle is a serious undertaking.

This dialogue carries significant importance and implications for Aboriginal communities of faith. Traditional wisdom teachings from the various regions are and will continue to be shared. There is much complexity in claiming an identity of Indigenous Christian. Respect is foundational. The Council affirms that we are all people of the earth, land, and lake; and, that unity comes in the most common elements of, earth, air, water, and fire.

In February 2015 the Council directed the Executive Minister to consult with a local Elder to determine future actions.

Leadership Development: The Dorothy Jenkins Estate trust account is held by The United Church of Canada. In a document dated August 31, 1995, the terms of the will state: *"To divide the rest and residue of my estate into three (3) equal shares and to pay...the third share to The United Church of Canada for charitable work among our native peoples."* In November, 2010 The Council began a new relationship with the Joint Grants Committee enabling them to develop a Terms of Reference to manage the application and disbursement process. This new partnership acknowledges the leadership capacity Council's has with respect to matters of "charitable work" in today's context of justice and right relations. Regular disbursements were made throughout

2014 and 2015. Aboriginal youth leadership development has been substantially supported through this fund.

The establishment of the Alvin Dixon Memorial Bursary Fund was announced at the March 2015 Executive of the General Council. This fund will support ongoing education for Aboriginal students. The fund honours life and work of the late Alvin Dixon, a respected leader, who died in 2014. The Council and the Joint Grants Committee will manage disbursements.

Healing Fund: The United Church of Canada's Healing Fund (Fund) came into existence in 1995 in response to the legacy of the Indian Residential School system. This commitment represented a step toward living out the 1986 Apology to First Nations Peoples and the Apology to Former Students of the United Church Indian Residential Schools and to their Families and Communities (1998). The Fund provides funding to community projects involved in culture and language projects—foundational to spiritual renewal of families and communities.

Promotion for the Fund occurs through The United Church of Canada website and various social media platforms.

Council has undertaken to review the Fund's process and trends. Recent trends show a shift in themes and a decline in requests for support for culture and language projects. There has been an increase in requests for administration health care (seniors care, etc.).

Resources for the Fund resources are drawn from Mission & Service Fund (\$300,000 per year). A total of \$660,000 has been granted this triennium (up to December 2014). It is anticipated there will be an additional \$150,000 granted during the 2015 spring granting process. In all, 84 projects with a focus on language, holistic healing, and cultural renewal will have received support from the Healing Fund in this triennium.

The Council will make recommendations for changes in the Healing Fund in the fall of 2015.

Congregational Development: The 2011 National Aboriginal Spiritual Gathering has served as an avenue for Council to consult with communities in the development of a framework for the cluster group model. This program began in 2011 and has continued through this triennium with a focus on: congregational leadership, and resource development; real property, and spiritual healing. The objectives of the cluster groups include information sharing, setting goals and priorities, brainstorming and developing strategies for building partnerships.

Typically, cluster groups consist of three to five communities of faith, a local Elder and a Conference or presbytery staff. The number of participating communities increase in areas that are more isolated.

The clustering process is one approach toward achieving the objectives that have been named in this section. The Aboriginal Ministries Circle engages directly with communities of faith and is in partnership with Conferences, presbyteries, and other areas of the church.

In October 2013 a report was prepared by the Executive Minister and Community Capacity Development Coordinators that reflects the experiences of Aboriginal faith communities. The report identifies barriers and offers strategies to build capacity. The barriers are outlined in detail in the **United in God's Work** report.

The following quotation captures the essence of the work that lies ahead:

“Decolonization is the intelligent, calculated and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, body, and lands, and it is engaged for the ultimate purpose of overturning the colonial structure and realizing Indigenous liberation....” And, “In accepting the premise of colonization and working towards decolonization, we are not relegating ourselves to a status as victims. On the contrary, we are actively working toward our own freedom to transform our lives and the world around us. The project that begins with our minds, therefore, has revolutionary potential.”²

Youth Leadership Development: The Council has committed to actively engage in recruiting members from their constituency to fill future appointments and ensure there is inclusivity of youth and young adults.

The planning team for the National Aboriginal Spiritual Gathering will include one youth or young adult. The Council is committed to designing safe and youth friendly spaces.

Real Property: The Council has a mandate to establish and implement a property and capital plan to address needed repairs, upgrades and restoration to United Church buildings in Aboriginal communities. The Council offers a wide lens from which to discern priorities and has capacity to develop resources that in areas of project planning and management training.

A working group was established March 2014 to develop a Real Property plan and Terms of Reference. This Task Group consists of one representative from each of the constituencies that make up the Council.

The purpose of the plan is to articulate, size, resource, and execute a project to improve Aboriginal Real Property buildings and manses in partnership with local, regional, and national partners. The project is a joint venture of the Aboriginal Ministries Council and Circle, as well as partners and stakeholders wherever Real Property buildings are located. The scope and duration of the project will be determined in the context of the overall Aboriginal ministry strategy and resources. Priority will be given matters of safety. Significant support and collaboration from partners and stakeholders is needed to ensure the objectives will be met. Project objectives are:

² Reprinted <<with permission>> from *For Indigenous Eyes Only: A Decolonization Handbook*, ed. Waziyatawin Angela Wilson and Michael Yellow Bird (School for Advanced Research, 2005), pp. 2, 3.

1. To review the 2007 & 2008 North Pacific Building Assessment Reports and³ updated reports to identify a priority order of work to be undertaken in consultation with stakeholders and partners.
2. Build capacity within Aboriginal communities of faith to develop a vision statement that expresses their ministry.
3. Develop and implement a communication plan for Aboriginal communities of faith, partners, and stakeholders of the Real Property and Capital Plan.
4. Build capacity for communities of faith to identify contractors and local tradesworkers.
5. Upgrade the physical state of real property in accordance to local cultural values with respect to safety, comfort, and aesthetics.
6. Consult with communities of faith, stakeholders, and partners to determine which buildings need to be safely demolished, as well as the capacity to be replaced.
7. Build capacity for communities of faith to assume responsibility for the management and operations of the property.
8. Create opportunity for the church and communities of faith to gain a deeper understanding of real property title within the various communities.

In February 2015 the Council agreed to implement the initial phase of the Real Property Plan. This includes consultation with Conferences that have an interest in Aboriginal Real Property and with the All Native Circle Conference's Council on Sharing. Information on the plan will be shared with Aboriginal communities in early 2015.

The Council appointed five members to serve on the Real Property Task Group. The Task Group will receive and review applications for real property renovation projects from the Aboriginal communities of faith, and will make decisions in a fair and equitable manner.

There is strong emotional attachment to buildings. Communities of faith will be asked to hold in balance the value of shared history and the challenges facing the church. Communities of faith will be invited to consider what the balance is in honouring sacred and historic space while building capacity for spiritual nurture and ministry for future generations.

Partnership with the Committee on Indigenous Justice and Residential School (IIRS): There was collaboration in the planning and resourcing of the Living into Right Relations Task Group's final meeting in November 2013, the goals of which were to:

- name accomplishments and challenges, experiences, and insights gained by the Task Group and home groups and forward to this feedback to those who will have ongoing engagement in this work.
- formulate recommendations with an action plan to carry the work forward within the United Church,
- bring closure to the Task Group through ceremony and acknowledge the five-year commitment and hand over the work to the bodies carrying it on.

³ This report was prepared by the North Pacific Management Services Ltd for The United Church of Canada (2008) contains an overview of the state of the church and manse buildings in Aboriginal communities of faith in Alberta, Manitoba, Saskatchewan, British Columbia, Ontario and Quebec.

The IJRS and Council met twice during this triennium. The key areas of focus were: the comprehensive review—envisioning the future together; clarifying areas of collaboration; and, exploring the question of what follows the Truth and Reconciliation Commission.

Comprehensive Review Task Group

In March 2013 Council made two recommendations: i) Aboriginal representation on the Task Group is needed; ii) The Task Group needs to establish a process of consultation with Aboriginal Ministries. The Council committed to a process that would clarify working relationships between the constituencies it represents.

Russel Burns, Council member, was appointed to the Comprehensive Review Team.

The consultation process began with the community of faith conversation. The Aboriginal Ministries Circle staff supported this work by engaging Aboriginal communities of faith in the questionnaire. Approximately 90% participated in this process.

Later, in the fall, members of the Comprehensive Review Task Group and the Council began to explore the presence and the work of Aboriginal ministries in The United Church of Canada. This dialogue enabled a deeper understanding of the Aboriginal context. Stories from communities of faith emerged expressing the barriers that exist in processes relating to ministry preparation, support, and reparation to church buildings.

From the many and varied conversations these questions emerged:

1. What are the characteristics of a sustainable and effective structure for Aboriginal communities of faith?
2. Council wants to be a part of nurturing the identity of the United Church. Honest conversations are needed as we build up the Body of Christ together. What do we value in a partnership?
3. Without the concept of reparation, is it possible to do justice as we accompany communities of faith? What is fair? What is equitable?

In October 2013 the Council envisioned a structure within the United Church of Canada that would facilitate an equal voice for Indigenous and non-Indigenous peoples within the church.

The Aboriginal Ministries Circle coordinated a research project to review the structures within the Anglican Church of New Zealand and the Uniting Church of Australia's, Uniting Aboriginal and Islander Christian Congress. The research was reviewed by the Council in March 2014. There was some comparison of structures, however, the main focus centred on the principles of the relationships. It was noted how themes of equality and value were reflected within structures.

The following summarizes key points:

- Our present structure has been useful in many ways. The journey has not been easy, yet it has enabled progress. Much work has been done to achieve what exists now, i.e. Aboriginal Ministries Council and Circle, All Native Circle Conference, Sandy Saulteaux Spiritual Centre, British Columbia Native Ministries, Ontario Quebec Native Ministries, and Indigenous Justice/Residential School Committee.

- Indigenous theology needs to be nurtured and documented from within the context of Indigenous communities of faith. There is a need to capture stories for the upcoming generations.
- Equality requires that each party give to the relationship. How will the church address financial dependency? Has our structure created a dependency?
- Aboriginal communities need time and space to express how they want to relate to the wider church.

The dream:

- The foundation of any model needs to recognize the unique relationship between Aboriginal people and Canada.
- The shaded area defines the relationship.
 - Values: Respect, honesty, truth, wisdom, humility, love, hope, strength, courage, sharing, patience, collaboration, traditions, culture.



Aboriginal ministries are positioning themselves for change. The Comprehensive Review process acknowledged and responded to the need for time to further the dialogue.

In February 2015 the Council appointed three members to determine a process to engage Aboriginal ministries in responding to the following key questions:

1. What is a cohesive vision for Aboriginal ministries?
2. What principles will guide relationships with the wider church and with the constituencies that make up the Council?
3. How will the vision be achieved?
 - a. What is the precious work that must go forward?
 - b. What is no longer effective?
 - c. What structure and resources (staff, networks, technology, funding) are needed to support Aboriginal ministries?

The dialogue has affirmed how Aboriginal communities share a common experience of growing and adapting to change. It has become increasingly important that the Aboriginal ministries constitute the Aboriginal Ministries Council establish themselves as one body, working together.

The image of a “smaller house” has been used to describe our future together in the church. To support ongoing life within the church we will carefully consider what we take from the past and present that will continue to serve to revitalize faith and ministry. We will also identify those pieces we leave behind. It is clear that connectional space for spiritual renewal and Aboriginal youth and young adults’ leadership development remain priorities.

The development of Aboriginal ministries has enriched The United Church of Canada and has contributed toward Aboriginal self-determination. This vision has not changed; it continues to expand in ways that support connection for Aboriginal faith communities in this time. Aboriginal leadership renews the whole church.

Going forward Aboriginal ministries will be cautious of being drawn into empire. Space will be held to examine processes and structure that have the potential to become debilitating and oppressive. A circle of relationships will be nurtured rather than vertical or hierarchical structures. The Council recognizes a need for the whole church to shake the “ties that bind” and lean into the strength of Jesus’ prayer “*That all may be one*” (John 17:21) and the Indigenous truth and wisdom of *All My Relations*.

Respectfully submitted,
Ray Jones, Co-chair
George Montour, Co-chair
Marie Dickens
Jim White
Lori Lewis
Russel Burns
Bernice Saulteaux
John Thompson
Lorna Pawis
Susan Gabriel
Martha Pedoniquotte
Wanda Montour
Grafton Antone
Rosalyn Cole
Melvin King
Pierre Goldberger
Kellie McComb
Lark Kim
Maggie McLeod, Executive Minister

NEWFOUNDLAND AND LABRADOR CONFERENCE

The View from Here

The view from here is connected, of course, with the view from right across the country. While we have a slightly different view, what we are looking at remains very much the same. In the Newfoundland and Labrador Conference we have been very busy talking about the Comprehensive Review and its recommendations. We have been busying ourselves with the worry of cut backs and how we might continue to operate in the future with fewer resources. And of course, we are very busy planning for all of you who will be with us at the 42nd General Council.

Conference Initiatives and Action

This fall saw the conclusion to our Models of Ministry Task Group work which began in 2006 with a task group called “Future Directions.” The Future Directions Task group recommended that a Models of Ministry Task group be set up to help pastoral charges with demographic changes within the Conference (out-migration, in-migration, decreasing membership, lack of clergy, decreasing financial support, and an aging infrastructure). Research and a presentation on different models for ministry were presented at a mid-point in the task groups work and then, in October 2014, approximately 75 people representing close to 40 pastoral charges gathered for a final workshop. The event had the Rev. Don Stiles and the Moderator, The Right Rev. Dr. Gary Paterson as theme presenters, as well as a variety of workshop leaders. The event spent time with Marvin Anderson’s seven lenses through which a congregation can look at itself, along with 14 suggested Models of Ministry that might be used, piloted throughout the Conference. Congregations and pastoral charges are asked to view themselves through those lenses while looking at their future direction in ministry and perhaps take some risks to try a new model for their circumstance.

The Conference Council of Finance and Administration, through the East and West Finance and Administration Committees, were asked to look at our insurance policy with respect to Replacement Cost and Actual Cash Value (RC and ACV). Some of our smaller congregations had indicated that they would not rebuild in a situation where their church was destroyed but instead would move their membership to a neighbouring point or with another pastoral charge. In negotiation with our blanket insurance carrier, we did put in place a policy where pastoral charges could choose between RV and ACV. The deadline for congregations to let us know is in June. To date we have discovered that all but one of our congregations will remain with Replacement Value Insurance. We are in a very fortunate place in the Newfoundland and Labrador Conference in which our churches/pastoral charges are all covered under a blanket insurance program, which of course give the Conference negotiation abilities with insurance companies.

Another initiative by the Conference Council of Finance and Administration, through the East and West Finance and Administration Committees, was a request heard from our pastoral charges around a new assessment formula. The formula used to assess pastoral charges for the work of the wider church was based on the number of households under pastoral care and a dollar amount for each household. Many of our congregation felt that this formula was unjust and pastoral charge began to cull their numbers and take people off their lists just to keep

assessments down, which was not a very pastoral response to people. Therefore, the three finance committees began research on a better more just formula. The formula approved by the District and the Conference Executive last spring is:

Total Raised for all purposes by Congregational Givings (line 32A) less Mission and Service received from the Pastoral Charge, exclusive of UCW (line 36)

32A-36 x 5% = Assessment

For some pastoral charges there were increases and for others there were decreases. We have received correspondence from about seven pastoral charges asking that we look into their assessments as they felt the increase was too high. The District Finance and Administration Committees have dealt with each Pastoral Charge on a one on one basis.

Staffing Changes

We have been able to celebrate with Ms. Rochelle Forward and Mr. Greg Forward in the birth of their second child Cain, a little brother to Claire. Rochelle is currently on maternity leave, as she, Claire, and Cain have 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 during Rochelle's leave. We will welcome Rochelle back to the office the first week of June. I take this opportunity to thank all staff for offering themselves for the work of the Conference and for their faithful dedication to the work of the church in the Newfoundland and Labrador.

Future Directions

The future directions of our Conference in some ways will depend on the 42nd General Council and its dealing with the Comprehensive Review. We do not know what our Conference will look like in the future, but what we do know is that the church will still be here. An interesting fact is that the Newfoundland and Labrador Conference became part of the United Church before it became part of Canada. The spirit of God was here long before the United Church, as is witnessed through the Methodist, Presbyterian, and Congregational churches and others in our midst. It was here long before all the church denominations through the spirituality of our aboriginal brothers and sisters; and it will be here long after us. The spirit of God and its ministry will always be here, thanks be to God.

Faith March-MacCuish
Executive Secretary

MARITIME CONFERENCE REPORT

Origin: Maritime Conference

The View from Here

The full spectrum of Canadian society can be experienced within the geographic region of Maritime Conference and therefore we cannot claim any particular unique experience this is not also in evidence in other parts of the country. We have poverty and we have wealth. We have gorgeous pristine areas of natural beauty and we have areas of shocking environmental degradation. We have new immigrants and we have multi-generational European settlers. We have aboriginal communities both on and off reserve. We have thriving churches and we have struggling churches. We have corporate developments and we have citizen activists.

We also have lobster and lupins! Come visit!

As church we continue to seek the wisdom of the Spirit as we discern the Call of God and our expression of ministry within the communities we love and serve. Demographic shifts and changes occur sometimes faster than we can accommodate and we suffer loss and grief as cherished expressions of ministry come to the end of their viability. In other areas, these same demographic shifts provide fresh opportunities for new expressions of ministry. Sometimes we are able to respond and sometimes we grieve our inability to move fast enough to be effective in changing times. Even so, growth is occurring along with loss, and we faithfully seek to express God's love through our actions, large and small.

Conference Initiatives and Actions

The ground laid by the Conference initiative "Ministry in Changing Times" from a few years ago continues to bear fruit. With some shared language and understanding of the dynamics of change, pastoral charges and presbyteries have entered into a variety of experiments and initiatives for changes that will ensure viability and expression of ministry into the community. Conference staff are a resource for these conversations and considerations, while the local decision-making body provides formal leadership.

Conference, somewhat bravely and perhaps too boldly, undertook the construction of a new \$3 million Conference Centre in 2011-2012 that includes office space, meeting space and state-of-the-art Archival storage space. While fundraising efforts continue, regular mortgage payments have now been absorbed into the Conference operations budget, and the increase in allocations, while unwelcome, has been mostly accommodated. Voluntary donations have continued to the extent that an annual payment of \$150,000 directly towards principle was accomplished in 2014, and should be able to be done again in 2015. These early pay-downs have remarkable effect in relieving mortgage interest and shortening the term of the mortgage.

Under the freedom provided by the Effective Leadership and Healthy Pastoral Relations experiments, Maritime Conference has offered a low-level, experimental increase in Conference staff interactions with several presbyteries. This has increased the confidence and ability of the presbyteries to engage with challenging circumstances; however, this has also increased anxiety as the presbyteries have engaged with challenging circumstances that might otherwise have been ignored for some time.

Following the example of British Columbia Conference, a formal arrangement with a specific real estate company is in the process of development. This effort will serve to offer expert assistance in property matters with congregations, Presbyteries and with Conference, depending on the circumstances and the potential of the particular situation.

Four of our summer residential camps have begun to hold regular conversations together to explore shared opportunities for faith formation ministry with children. This spring, a special Camp Promotions Team was hired for short-term, part-time contracts to promote the camping experience widely.

While there are no United Church aboriginal congregations in Maritime Conference, there continue to be developing relationships between United Church and aboriginal folk. We continue to engage to provide support around treaty issues and resource rights. The anti-fracking protest in New Brunswick served to be a gathering of diverse peoples for common cause, with a strong United Church presence.

Staffing Changes

After 15 years of exemplary service, Janice MacLean left the position of Conference Minister, Christian Nurture and Enrichment, in February of 2015. Janice's contributions to the ministry of the Conference and to The United Church of Canada are many, most recently innovating with online offerings of ministry. Janice continues to offer a variety of online ministries through her website, "The Prayer Bench."

Conference continues to maintain the position of Conference Minister, Christian Nurture and Enrichment, but is holding the position vacant until after the meeting of General Council in August 2015. A review in the fall will seek to determine what should happen next.

Future Directions

Conference remains committed to supporting the work of justice and faithfulness with communities of faith around the region and looks forward to the clarification of the organizational means by which these ministries will continue. The needs and requirements of the church and the world are not difficult to identify. However, the overwhelming and looming influence of the Comprehensive Review and the yet-to-be determined decisions of GC42 make future planning difficult.

Respectfully submitted,

David Hewitt
Executive Secretary
Maritime Conference

SYNODE MONTREAL & OTTAWA CONFERENCE REPORT

Origin: Synode Montreal & Ottawa Conference

The View from Here

Montreal and Ottawa Presbyteries have faced a few church closings and amalgamations, while Seaway Valley Presbytery continued its clustering experiment of finding new relationships with neighbouring pastoral charges, therefore able to maintain the structures but share the leadership. Quebec-Sherbrooke Presbytery has been much harder hit by aging populations and the exodus of younger family members to the urban centers, meaning that many of the rural church buildings are being re-purposed in the communities or sold to other denominations. We note that the fundamental and immigrant populations have far greater church attendance and need to space. We have also experienced, in the Quebec presbyteries that although Roman Catholics, the majority church, are still drifting in our direction for worship and weddings, yet many resist the idea of membership and commitment to a protestant denomination. The Consistoire Laurentien continues to be quite fragile and unable to offer full time ministry sites, hence finding appropriate leadership is a challenge but our Spanish congregation is a model of new ministries having launched 5 house churches with lay leadership.

Conference Initiatives and Actions

There have been many exciting ministry and learning opportunities because of the needs of others.

The Truth and Reconciliation Commission event in Montreal April 24–27, 2013 engaged many volunteers, greeting at the event, baking hundreds of cupcakes and making cards for the birthday party at the end, and arriving by bus from further parts of the Conference to learn.

A large focus of work for the staff, particularly the Conference Personnel Ministers has been working with Pastoral Relations and Pastoral Oversight committees, developing and testing new resources for the Effective Leadership project. The goal was to create consistent tools for gathering ministry site data and facilitating processes. The presbyteries have had trainings and are gradually transitioning to using the new Joint Needs Assessment Process and the new Pastoral Care & Oversight tool with hopes to have all visits planned for fall 2015. Living Ministry Profile reports are to be filed annually with traditional Annual Reports following congregational meetings.

The tragic train crash in Lac Megantic, QC on July 6, 2013 created a situation to raise the profile of the United Church. I am deeply grateful to the liturgical contributions of Denis Fortin and Darla Sloan, the political fortitude of some and the generous spirit of pastoral charges who raised over \$4000.

Following the 41st General Council which accepted the Beaconsfield initiative proposal opposed to Mining Actions in the Philippines, several of us joined The Working Group on United for Mining Justice. It is challenged with seeking ways to educate our church about the current issues. The petition from the Beaconsfield initiative was presented with 5000 names in Parliament on October 22, 2014, during the visit of Father Rex Reyes from the Philippines but there is a strong push for the campaign to continue.

Following my first “exposure” trip to the Philippines in November 2011, I have appreciated over 40 opportunities to present, initially on average three invitations per month with presbyteries, UCW groups and individual congregations and mission groups.

I left for a second trip to the Philippines in November 2013 to represent The United Church of Canada at the Jubilee celebrations of the National Council of Churches (NCCP). The timing was such that I became involved in the relief efforts for Super Typhoon Yolanda. Support for our partners in the Philippines has been very encouraging. As of December 31, 2014 for the Cordillera People’s Alliance we had sent \$2989.00. The project I had been encouraging support for since the typhoon, the Pump Boats project in Estancia, Iloilo, has received \$5,855.00. To date, four boats have been purchased, providing employment for 16 families in the village. I am deeply grateful for the depth of people’s generosity.

The Native Concerns Committee participated in a celebration in Kanesatake for the unveiling of a monument to Chief Joseph Swan and witnessed a wonderful presentation at the Kanesatake High School about the beaded Wampum belts, learning how the Archives of all the First Nations people are told through the images and the oral tradition of passing stories. Committee members are part of an ecumenical group in Ottawa and Rev. Jamie Scott has focused our discussion on the Truth and Reconciliation Commission closure which will take place May 31 to June 3 in Ottawa. The committee is also brainstorming plans to recognize the 25th anniversary of the Oka Crisis which deeply affected relationships with Kanesatake/Oka and Hudson, Kahnawake and Chateaugay. The United Church played a variety of roles during the 78 days of stand-off and there is still healing that needs to happen for “right relationships.”

Staffing Changes

The half-time Youth and Young Adult facilitator Shanna Bernier determined that enjoying her new daughter and youth work for her presbytery was a full load and with her resignation came the hiring of Rev. Jean-Daniel Williams working half time for the Conference and half-time as the Anglican-United chaplain for McGill University, effective January 2015.

Rev. Douglas Stewart, after 35 years of ministry, the last eight as Conference Personnel Minister (East) retired and we welcomed Me. Sabrina Di Stefano into the position on February 1 working with Doug for 3 months and officially taking responsibility effective May 2015.

Future Directions

The Comprehensive Review has been the topic of much conversation and over 30 proposals to be discussed at the 2015 annual meeting. There is interest, agreement, and fear as ministry sites try to imagine their future, and many smaller congregations struggle with the new comprehensive salary which has greatly increased housing allowances, while Mission Support is being cut to the outreach ministries. The necessity for tightening the purse is mostly understood, as rural churches are being sold with increasingly regularity, and urban congregations choosing part time ministry option. Where these changes will lead us, and whether there will be any staff support for those who rely heavily on others to guide the processes, is yet to be seen.

Respectfully submitted,
Rev. Rosemary Lambie, Executive Secretary

THE BAY OF QUINTE CONFERENCE REPORT

Origin: The Bay of Quinte Conference

The View from Here

In 2013, we adopted the following Vision Statement

“Enlivened by the Holy Spirit, the Bay of Quinte Conference in its ministries will nurture and enhance our network of relationships with the intention of deepening the lived faith of all within the Conference in light of the Good News of Jesus Christ and the traditions of The United Church of Canada, as we, an Affirming Ministry, recognize and celebrate diversities”

Within this past triennium, we have sought to live into this Vision Statement and our Mission goals of enabling, supporting and encouraging presbyteries and congregations in their ministries. This has happened through the process of becoming an Affirming Conference, a restructuring of boundaries from 7 to 8 presbyteries, a physical move of the Conference Office to a more welcoming and accessible space, a re-commitment to Dancing the Circle of Right Relations, a flourishing Youth and Young Adult ministry, and a commitment of our staff to be involved in the life and witness of our presbyteries.

Conference Initiatives and Actions

- Became an Affirming Conference
- Restructured from 7 to 8 presbyteries
- Participated in the Candidacy Pathways Programs
- Participated in Effective Ministry initiative
- Offered workshops in all presbyteries relating to racial justice, boundaries, M&P Committees, congregation visioning and amalgamation
- Worked with EDGE in congregational redevelopment
- Physically moved our office from Frankfort to Belleville, ON
- Supported Mission Awareness Trips to El Salvador
- Formed an Equity Committee welcoming all
- With All Native Circle Conference, will be hosting the 2018 General Council at UOIT/Durham College in Oshawa

Staffing Changes

In 2012, we hired Mary Jane Hobden as our Conference Personnel Minister (MEPs).

In 2013, we hired David Timpson as our Conference Personal Minister (Pastoral Care).

This has brought us back to a full staff complement of six, which includes two Conference Personnel Ministers, one program staff, two admin staff (office co-ordinator and Finance and IT) and an Executive Secretary

Future Directions

Like the rest of the church, we await the decisions of the General Council and presbyteries and congregations (through remit) on the Comprehensive Review. While acknowledging that the church and its structure may change, we believe its ministry will be ongoing. We therefore

recommit ourselves as a Conference to our Vision Statement and Mission goals and strive to nurture and enhance the ministry of The United Church of Canada through its mission units

Respectfully submitted,

William D. Smith
Executive Secretary
Bay of Quinte Conference

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 involved in the General Council’s Effective Leadership project. This required significant reorganization at both the Conference and presbytery levels. In the initial stages there was considerable upheaval, confusion about roles, and the need to hire additional staff. A major evaluation of this work is underway.

The Conference reviewed its policies related to property. Given the real estate market, especially in the Greater Toronto Area, the Conference and its presbyteries often must decide how to use millions of dollars realized from property sales. At present, the four presbyteries have access to \$12,000,000 in funds (\$3,000,000 each). Conference has a similar fund in the same amount, and a new Leadership Development and New Ministries Fund has been established with \$3,000,000. All these funds enable ministry in a variety of ways, but it has forced the question of “How much is enough?”

As a consequence, Conference will share resources with the General Council, The United Church of Canada Foundation and the Toronto United Church Council Sustainable Energy Loan Fund. In addition, we are beginning conversations with the All Native Circle Conference and the Aboriginal Ministries Council about sharing resources.

Other initiatives include:

- Funding an Explorer program in cooperation with other Conferences whereby young people from different parts of the country can spend part of a summer in another part of the country testing whether ministry might be a vocation for them;
- Providing \$100,000 annually to assist internships and other supervised pastoral education;
- Contributed \$200,000 to pay the line of credit of the Five Oaks Centre, one of the two remaining lay education centres within the United Church;
- Began offering sabbatical grants—up to \$3,500 per community of faith to cover expenses like pulpit supply or weekend supply, and up to \$1,500 per minister going on sabbatical;
- Providing scholarships to up to 10 persons to take training as interim ministers.

Right relations with Aboriginal people has been a high priority. Conference provided funds to enable a group to attend the final Truth and Reconciliation event in Edmonton. Approximately 125 people will attend the Reconciliation Walk and TRC closing events May 30–June 3.

The Conference has begun the process of determining whether to become an Affirming Conference.

Staffing Changes

The Conference pays for a total of 14 full-time equivalent staff serving the Conference and the four presbyteries. In addition, three of the four presbyteries have hired additional staff, primarily to assist with Effective Leadership tasks, and the fourth hired a consultant to train volunteers. Two staff had sabbaticals during the triennium, and two others are eligible for sabbaticals beginning in 2015/2016.

Future Directions

Like everyone else, Toronto Conference is waiting to hear what will emerge from the Comprehensive Review Task Group and whatever decisions GC42 makes. In the meantime, we plan to be as useful as possible to assist communities of faith to be better prepared during a major transitional time.

Respectfully submitted,

David W. Allen (Rev.)
Conference Executive Secretary

HAMILTON CONFERENCE ACCOUNTABILITY REPORT

Origin: Hamilton Conference

The View from Here

For the communities within Hamilton Conference the past triennium continues as a time of change.

Communities such as St. Catharines, Hamilton, Cambridge, Kitchener and Welland continue to experience higher than average rates of unemployment and the social challenges which often accompany such high rates. However, these communities are witnessing positive improvements. Hamilton in particular has significant growth in its downtown core.

Waterloo, Halton, Milton, and Mississauga, which rely more on “high tech” and service industries, continue to experience high levels of growth.

Our rural communities face constant transition. Changes in farming and the agriculture business have also impacted local congregations. Many rural local communities have seen a decrease in population, while communities along the water are experiencing significant growth. This residential development includes both an increasing population of retirees and “bedroom communities” for those working in urban centres.

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.
- Organized, in partnership with General Council staff, a workshop on Intercultural and Diverse Communities.
- Effective Leadership and Healthy Pastoral Relationships Test Conference: providing Bruce Presbytery with support around searches, collegial support, congregational essence statements and pastoral oversight.
- Suicide Prevention Workshop.
- Pastoral Care and Mental Health Workshop.
- Racial Justice Training.
- Organized, in partnership with General Council staff, two oversubscribed workshops on Websites and Social Media.
- Conducted a workshop on Advocacy for Social Justice.
- Ministry and Personnel workshops for Presbyteries and Congregations.
- Hosted Cross Conference Interim Ministry Retreats.
- Presbytery Learning Events.
- Congregational Visioning workshops.
- Focus on relationship building and partnerships.
- Action to work toward becoming an Affirming Conference.

- Right Relations Engagement, TRC engagement and support of Nations Uniting.
- 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.

Staffing Changes

- Staff Equivalent at the Conference Office changed from 7.75 full-time staff to 5.75 full-time staff.
- Full-time Administrative positions eliminated.
- Part-time Administrative position created.
- Full-time Administrative Position with an emphasis on Human Resources created.
- Minister for Congregational Support moved from a two-year contract to full-time.
- Full-time Minister for Faithful Public Witness position was eliminated.
- Part-time Minister for Social Justice position, two-year contract, was created.
- Summer student position was created.
- Executive Secretary, Fred Monteith retired March 1, 2013.
- Executive Secretary, Peter Hartmans started March 1, 2013.

Future Directions

Looking forward Hamilton Conference will continue to provide support to United Church of Canada clergy, staff, presbyteries, and congregations, including partnerships related to Effective Leadership and Healthy Pastoral Relationships. We will support and promote Fresh Expressions in our Conference. The Conference will partner with General Council around any changes related to the Comprehensive Review and the funding transition for Conference related to General Council grants. In 2015, our Conference office will become fully accessible.

Respectfully submitted,

Peter Hartmans
Executive Secretary
Hamilton Conference

LONDON CONFERENCE REPORT

Origin: London Conference

The View from Here

London Conference includes southwestern Ontario and the District of Algoma. Although there are urban centres in each of the eight Presbyteries, London Conference is primarily rural/small town. The stresses these congregations face are those experienced by the mainline church in general with the additional strains of depopulation, employment challenges, and limited resources in rural areas.

These circumstances lead some congregations to speak of their future as time-limited, such as “We have two more years.” Others have embraced these changes exploring how to continue to provide a United Church presence in their community, moving into innovative and life-giving partnerships. The latter congregations have experienced new life and have inspired others.

Entering into change with faith and hope continues to be the focus of the Conference as it seeks to resource its Presbyteries and congregations to discern their future.

Conference Initiatives and Actions

Prior to 2012, London Conference had named priorities and established its staff complement but the two pieces of work were done independently. At the 2013 Annual Meeting, a Priorities Working Group was established that continued until the 2015 Annual Meeting. Its goal was to confirm the priorities of the Conference, identify a staff complement to resource these priorities and to recommend a restructuring of the Executive to support them. The priorities named were:

- 1) Ministry with children, youth and young adults
- 2) Testing the Effective Leadership and Healthy Pastoral Relations Process
- 3) Providing clear, effective and timely communication to the Conference and
- 4) Promoting best practices for healthy congregations.

The Effective Leadership test has been the focus of considerable staff and volunteer time.

London worked in partnership with Toronto Conference to design a process that would reflect the principles adopted by General Council 41. The pastoral charge and presbytery are accountable for the discernment of mission and ministry leadership needs and the support and nurture of pastoral relationships. The Conference is accountable for the pastoral relationship processes related to placement, oversight and discipline. Pastoral relations as well as oversight and discipline are resourced with trained paid accountable staff.

There are a few distinctions between Toronto’s and London’s models based on regional differences. The test has helped standardize and make fair and transparent the pastoral relations and the oversight and discipline processes. Although the work was not possible within existing capacity, the benefits of the test are evident. The Settlement Committee expressed its desire to continue the test and the Executive endorsed this provided staff capacity continued at the current level.

The Executive of London Conference also provided leadership in two additional key areas: 1) focusing on right relations especially concerning Fairfield and the tensions between The United Church and the Delaware Nation-Moravian of the Thames and 2) making a commitment to begin the

Affirming process. In addition, the Executive acted on the direction of the Annual Meeting to create a New Ministries Fund with The United Church of Canada Foundation to receive 10% of the net proceeds from the sale of buildings of closing congregations. A further 10% is directed to Mission & Service and 2% is held in a Conference Archive Capital Fund.

Staffing Changes

The retirement of Judith Gililand from the Congregational Futures portfolio in 2012 and Matthew Stevens from Justice, Stewardship and Right Relations in 2013 changed the configuration of London's staff.

London experimented with its staff complement during the triennium. Elaine Graham started in 2012 in a contract position as Pastoral Support Minister. Her primary responsibilities are the pastoral care of clergy and their families and the development of collegial networks of support in presbyteries. In 2013, Michelle Owens joined the Conference staff as Personnel Minister with key responsibility for the Effective Leadership test. When it became apparent that the test could not be undertaken within existing capacity, a .5 position was created for other elements of the personnel portfolio and Tanya Cameron of the Conference staff took on the role of Minister, Vocations and Training. This change in Tanya's responsibilities created another contract position for financial administration and Krista Ford was recruited. These three contract positions, Pastoral Support Minister, Minister Vocations and Training, and Administrative Support Finance have made possible London's investment in Effective Leadership.

Pretima Kukadia continues to provide graphics for the Conference with responsibility for the website. Betsy Exley, Minister, Faith Formation, Youth and Young Adults offers resources for leaders and programs that help London Conference fulfill its commitment to ministry with children, youth and young adults. On a personal note, I count myself blessed by the opportunity to serve as Executive Secretary.

Future Directions

This spring London held four events to review the report of the Comprehensive Review Task Group, "United in God's Work." Total attendance was between 350 and 400 indicating the interest people have in the changes being proposed. Some presbyteries are discussing how they might embrace elements of the report if it is adopted. Having already experienced the changes tested in Effective Leadership, it would seem that London is interested in being involved in a hands-on way in the next step in the United Church's history.

As of July 2015, the Conference office will move from an office building to premises within Riverside United Church. The new space will provide additional room and enable better remote participation in meetings. It is an excellent example of the way partnership can enrich the life of each involved—a sign of hope for the future.

Respectfully submitted,

Cheryl-Ann Stadelbauer-Sampa
Executive Secretary
London Conference

MANITOU CONFERENCE ACCOUNTABILITY REPORT

Origin: Manitou Conference

The View from Here

Communities in our region have strong historic links to the mining, forestry, and tourism industries. The fortunes of these sectors deeply affect the fabric of our congregations. Mining and tourism are presently strong but hardship continues for many of our pastoral charges that rely on forestry.

The out-migration of our young adults for education and employment opportunities remains a troubling reality.

A significant percentage of congregations function with no ministry personnel. Many of these faith communities are clear that they see themselves continuing to engage in God's mission regardless of proposed changes to the denominational church structure.

This year is the 40th Anniversary of the creation of Manitou Conference. Question of financial viability is the most significant issue for us. Proposed elimination of Conference Operating Grants will make it impossible to survive within the present staffing model. At the same time, we are profoundly grateful for the way in which other Conferences have absorbed much higher funding cuts in recent years, as the future of the church is being determined. It is humbling! We thank the broader church family for generosity which has enabled us to "stay at the table" while future funding directions are considered by this General Council.

Conference Initiatives and Actions

We believe that God's radical hospitality calls Manitou Conference to:

- Journey into new ways of being church and,
- Understand and engage with the struggle for dignity and economic justice for our neighbours and God's Creation.

Of ongoing importance is our right relations work with First Nations neighbours. This ministry continues to be capably led by our Right Relations Home Group.

We continue to recognize First Nation Traditional Territory wherever our courts meet.

Many congregations offered support and hospitality to the Ninanew Oskapawisak walkers during their journey through Spirit Dancing and North Bay Presbyteries. The group of elders and young indigenous people made the 53-day journey from Cochrane to Ottawa for the release of the Truth and Reconciliation Commission's final report.

Manitou is committed to providing strong advocacy for the TRC's "Call to Action."

Conference Executive and each of the presbyteries have been engaged in education and discussion about affirming ministry. At our recent General Meeting we considered a proposal to become an Affirming Conference.

Staffing Changes

In 2014, Conference Personnel Minister, Rev. Catherine Somerville, made the decision to return to congregational ministry. New CPM, Rev. Lillian Roberts, joined the staff team this past November. We've benefited from the gifts that her "new eyes" have brought.

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

Participation in the "Effective Leadership and Healthy Pastoral Relationships" pilot project has been a roller coaster of frustration and excitement. Sudbury Presbytery is fully engaged in testing all of the principles approved by the last General Council. The transfer and flow of pastoral relations work, from what had been presbytery responsibility to Conference, is being handled efficiently. For our Conference MPESI committee there is the challenge of managing two totally different pastoral relations processes at the same time. Conference staff time required to resource the pilot was more than we had anticipated. There are very hopeful and positive results as congregations shift to giving priority to their mission.

The theme for the 2015 Conference General Meeting was: "People Get Ready, There's a Train a-Coming!"

Manitou has been well-engaged in the Comprehensive Review process and, like the rest of the church, is eager to see which "track" we will be on following GC42!

I want to offer a word of appreciation for the way in which our GCE reps, Janice Brownlee and Erin Todd, have ably represented Manitou Conference over the last triennium.

These are stimulating times to be The United Church of Canada here in the north!

Respectfully submitted,

Will Kunder
Executive Secretary
Manitou Conference

ALL NATIVE CIRCLE CONFERENCE REPORT

Origin: All Native Circle Conference

The View from Here

All Native Circle Conference spans five provinces with 40 ministries including 10 remote fly-in communities. As the wider church changes and strains to accommodate the administration of this church of ours, the All Native Circle Conference strains that much harder—it is like trying to keep that (too small) fitted sheet on the bed; each of the corners keeps popping undone because the resources both human and financial can no longer be stretched to accommodate the work. We have been described as the “canary in the coal mine.” We have also been described as the ghettoized. We have not adopted either of these stances in our Conference; we are committed, and continue to do the work.

The TRC’s final report has just been offered. We hope to find and strengthen relationship with the help of these challenges that have been put forward to us all.

Conference Initiatives and Actions

In this past triennium we ordained and commissioned six Aboriginal people in our Conference. We currently have 22 Aboriginal ministry personnel working in our Conference.

We are experiencing some chronic vacancies and continue to work on how to serve these communities. We have developed two ministries that are much like circuit rider ministries; both of these serve isolated fly-in communities—this may be the answer for more ministries. Some partnerships are emerging in southern areas with non-Native churches. We continue to share ministry personnel across Conference bounds, and continue to find good process for transitioning non-native clergy into ANCC.

The Council of Healing and Respect attended the TRC in Edmonton, and from that began a right relations conversation with Toronto Conference. The two Conference executives had opportunity to be in a sharing circle in September 2014 to begin to get to know one another. Previous to this, three congregations (two in ANC Conference and one in Toronto Conference) began to work together on a church tear-down and rebuilding project in a fly-in northern Manitoba community, Red Sucker Lake. This church is 85% complete, and plans are to open this July. It is a project that took five years to coordinate and fund. We will celebrate!

ANCC church communities continue to be offered the “Our Journey” workshop based on the Medicine Wheel teachings. We have had limited engagement, but hope for renewed interest as we commit more staff hours to this initiative.

ANCC’s Executive met with the other five Ontario Conferences at a joint executive meeting at Five Oaks in September of 2014. This was a first time sharing of time and energy across these six Conferences; much relationship-building happened, so much so that All Native Circle Conference and Bay of Quinte Conference will now co-host the 43rd General Council in Oshawa. This will be an adventure in coordination. We are looking forward to this work and this conversation. AND we hope to keep Karen Smart sane during this process!

Staffing Changes

*Gloria Cook ended her contract as Acting Speaker when *Cheryl Jourdain returned from an eight-month leave of absence 1 December 2012.

*Rita Flett, Conference Personnel Minister after extended sick leave left the employment of the Conference in 2014.

*Rick Hebert retired 30 June 2014.

*Aileen Urquhart served as Acting Conference Personnel Minister from February 2013 to September 2014.

*Fjola Hart Wasekeesikaw joined the staff team as Conference Personnel Minister in September 2014.

Future Directions

Conflict resolution continues to challenge us (and the wider church). We will need to find a way to have conversation and be able to resolve conflict across cultures.

We continue to find ways to connect with the Aboriginal Ministries Council and Circle as it develops and plans work that intersects with our Conference.

Respectfully submitted,

Cheryl Jourdain
Speaker
All Native Circle Conference

CONFERENCE OF MANITOBA AND NORTHWESTERN ONTARIO REPORT

Origin: Conference of Manitoba and Northwestern Ontario

The View from Here

The Conference of Manitoba and Northwestern Ontario is a large and geographically diverse conference, we have the flat expanses of prairie in the west and the hills and rocks of the Cambrian Shield in the east, with many lakes and rivers connecting us. We also have great diversity within our many congregations across the Conference, this can be a challenge; however it more often than not is a blessing as we gather and celebrate that which makes us church in this place. Our Conference is blessed with many volunteers who are dedicated to the ministry of the Conference, our six presbyteries, and our many congregations. We continue to have many small, remote congregations unable to afford full-time ministry so therefore have a large number of Licence Lay Worship Leaders and Sacraments Elders offering their gifts and talents across the Conference.

Conference Initiatives and Actions

Our Conference has invested in creating an easy to use website template that is designed for congregations and local ministries to have a website that meets their needs for communication with their congregations through social media as well as connecting them to seekers who want to find a United Church congregation that fits their needs. We have a variety of options for congregations depending on whether they have the technological skills in their midst or need more help from professionals.

As an Affirming Conference we continue to live into what that means in our context and what that calls us to in the wider world. We celebrate that of our six presbyteries two are already Affirming (Cambrian and Winnipeg) and three are in the midst of their education processes to become Affirming (Northland, Assiniboine, and Agassiz). We have also had quite a few congregations in our midst celebrate becoming Affirming Congregations over the past three years.

Right Relations has been a major focus for our Justice Committee. For the past three years this committee has worked together with All Native Circle Conference, Sandy-Saulteaux Spiritual Centre, and the Centre for Christian Studies to hold an annual “Feast for Friends” right relations event. Other areas for education and advocacy include supporting KAIROS, The Jubilee Fund, Initiatives for Just Communities, Manitoba Council for International Cooperation, and the Interchurch Council on Hydropower Inc. We are presently exploring issues around Mining and Fossil Fuel reliance as well as promoting The United Church of Canada Unsettling Goods Campaign regarding Palestine and Israel.

Ministry for Young Adults and Youth (YAAY) continues to be a strong part of the work of our Conference. Rendez-vous was held in Winnipeg in August of 2014 at the University of Manitoba. This was a celebration of Youth and Young Adult ministry across the church, but also an affirmation of the dedication and hard work of the many local volunteers who helped make it happen. The leadership skills learned through our YAAY networks and events continues to foster strong leaders with our youth and young adult community who are an important part of the leadership in presbyteries, at Conference, at United Church camps and in local congregations.

The Effective Leadership and Healthy Pastoral Relationships project in Manitoba and Northwestern Ontario Conference has meant a higher portion of staff time focused in this area and that a smaller group of dedicated Pastoral Relations volunteers has taken on much of the Joint Search Committee work formerly done by presbyteries. We thank this group for all the hard work they have done over the last two years. This work is ongoing and we continue to evaluate how it can best work in our context.

Much of our Conference's focus over the last three years has been engaging as fully as possible in the Comprehensive Review Process. Our hope is that as we move into decision-making at General Council 42, that all of our congregations and presbyteries will have had several opportunities to engage in discussion and decision-making around how we move into the future as a United Church.

Staffing Changes

We are preparing to say goodbye to Lee Rye, Administrative Assistant who is retiring at the end of July after 26 years of serving and caring for the people of our Conference; her knowledge and presence in the office and on the other end of the phone will be greatly missed. We wish her well in her retirement. We also said goodbye to long-time Archivist Diane Haglund; she retired in the fall of 2014 after 25 years of service and dedication to the work of our Conference through the MNWO Archives. In December of 2012 Bruce Faurschou stepped down as Executive Secretary and moved on to a new challenge as Director of United Church Halfway Homes; his ministry and leadership throughout his time in the Conference was greatly appreciated. Bill Gillis ably served as Acting Executive Secretary for six months until June of 2013 during the hiring process for a new Executive Secretary. We thank them all for their dedication and service to our Conference and wish them well in their next adventure.

As the new Executive Secretary I was welcomed in July of 2013. Richard Manley-Tannis, Winnipeg Presbytery Minister of Evangelism, Mission and Church Development; and Erin Acland, Keeper of the Archives, were also welcomed to our staff team and we look forward to their ministry with us in this time of change and transition.

Future Directions

Communication, connection, and building relationships are the priorities as we move forward. We know regardless of what happens this summer at General Council the church we are so passionate about is changing. In times of change we look to build trust and rely on the strong foundations of our church to carry us forward. As the Conference of Manitoba and Northwestern Ontario we look forward to the challenge and know that the strength, dedication, and faith of our people will ensure the mission and ministry of the United Church continues in our context.

Respectfully submitted,

Shannon McCarthy
Executive Secretary

SASKATCHEWAN CONFERENCE REPORT

Origin: Saskatchewan Conference

The View from Here

In spite of the slowdown in both the oil and potash industries, Saskatchewan continues to do well economically. However, the economic benefits vary widely from region to region and those benefits are not reflected in the financial situation of our pastoral charges. Rural depopulation continues. Many rural pastoral charges are challenged by declining numbers and energy levels of their members. This challenge has increasingly affected our rural presbyteries. Vacancies are increasing and the number of ministry personnel continues to decline which has been exacerbated by few or no settlements. However, we continue to be 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 have assumed positions as licensed lay worship leaders and sacramental elders.

Conference Initiatives and Action

A new Conference structure came into effect with the rise of our 2012 annual meeting. One of the results is that the Conference Executive has become smaller. At the same time it has become more collegial and a place where everyone around the table seems to have a voice. It is now more of a fertile place where exciting ideas can sprout from the margins and flourish.

In particular it should be noted:

- After a three-year process, the decision was made at the annual meeting in 2013 that Saskatchewan Conference become an affirming ministry.
- In May of 2014, the decision was made to call upon the Government of Saskatchewan to enter into discussions on resource revenue sharing with First Nations. In the fall of 2014, the Conference Executive decided to challenge ourselves in the same way and so a proposal will be considered at our annual meeting this spring that half of the Moats Land Fund (which is revenue from oil producing property) and half of the net income which accrues to the Fund be shared with the All Native Circle Conference, or its successor.
- We meet more and more by electronic means and have endorsed the principle proposed by the General Council Executive that face-to-face meetings should be minimized by including meetings by electronic formats to reduce the resulting carbon footprint.
- Calling Lakes Centre made the decision to close after many years as an educational centre of the United Church and being central to the life of the United Church in both Manitoba and Northwestern Ontario Conference and Saskatchewan Conference.
- While it feels like there has been a leveling in energy for mission work, much positive continues to be happening within Saskatchewan Conference as 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.

Staffing Changes

Since 2009, the staffing of Saskatchewan Conference has reduced from 8.3 Full Time Equivalent (FTE) staff people to 4.8 FTE staff people plus a contract program staff person for youth and young adult ministry.

In other areas of the United Church staff reductions have been more newsworthy because they have happened in stages. The reduction in Saskatchewan Conference and in many of the other Conferences has been gradual but comparable. This has generally paralleled the gradual reduction in the grant from the General Council to the Conferences.

Since GC41 in the summer of 2012, there have been a few changes in the staffing of Saskatchewan Conference as follows:

- There was a turnover in the administrative staff position which relates to finance. Bev Fawcett retired in February of 2013 after 12 years of employment with the Conference and Heather Dootoff was hired shortly after that time to serve in the same position.
- Katie Curtis was hired as contract program staff person for youth and young adult ministry commencing in the fall of 2012. Youth and young adult ministry is thriving.
- In the summer of 2012, Madeleine McLuhan-Myers started with the Conference as a half-time archivist as the result of an arrangement with the Saskatchewan Archives Board by which we now share her services with the Board.
- Pam Thomas, who started as the Conference Personnel Minister in 2001, has given notice of her retirement effective September 30th of this year. Liz Mackenzie of Hamilton Conference is taking up the position effective September 1st.
- Hazel Arbon, who started in the employment of Saskatchewan Conference in 2007 as a half-time program staff person, has given notice of her retirement as full-time program staff for Mission and Education effective December 31, 2015. The budget that is being proposed to the annual meeting includes the renewal of this position on a half-time basis.

Future Directions

Life on the prairies is changing. How we go about being church on the prairies is changing as well. Congregations are closing. Many communities include shared ministry among the denominations that are present. Lay ministry is increasing as is how much it is being valued.

The United Church in Saskatchewan Conference is prepared to embrace the change which is imminent. As we prepare to move to a new regional structure, it will be important to those of us who are the United Church in Saskatchewan Conference to do what we can to ensure that what makes the Conference distinctive lives on in some way or form.

Respectfully submitted,
Bill Doyle
Executive Secretary, Saskatchewan Conference

ALBERTA AND NORTHWEST CONFERENCE ACCOUNTABILITY REPORT

Origin: Alberta and Northwest Conference

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 changes with points in Saskatchewan. The issues and activities in the province of Alberta dominate the life of our Conference. To get an idea of the size of this Conference here is a small but significant fact. The distance between Edmonton, Alberta and Thunder Bay, Ontario is shorter than the distance between Edmonton and Whitehorse, and Whitehorse is located in Alberta and Northwest 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 2014 was \$121,000, compared to a Canadian average of \$86,000. 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 2013 was \$1,459.

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 \$425 million.

Future Direction

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 83rd 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 83rd Meeting held May 31–June 3, 2012, the Conference adopted a “Mission in Transition” model for its operations. 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 places Alberta and Northwest Conference in a positive position to transition into whatever new model is developed by the 42nd General Council for the church’s operations into the future. We have developed a stewardship program which remains flexible in changing times as we recognize that no matter what future direction the General Council discerns, we must develop more cost-effective ways to support of the mission of the church both in terms of dollars and human resources.

The Mission in Transition model reduced 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). No further reductions have been made since 2012.

The Mission Transition model also established 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. To date 12 new mission projects have received grants and \$133,700 has been dispersed from this new fund. Projects supported include a Spiritual Arts Collective, a Young Adult Neo-Monastic Community, Presbytery Mission Development, Connecting Congregations for Worship and Study through Technology, Youth Justice and Community Service and Aboriginal History and Culture in school education programs.

The Conference meets 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

The View from Here

The United Church west of the Rocky Mountains has discovered the power of prayer. Across the country people were praying for “change”—well, change has come. Now the old adage rings true: “be careful what you pray for!”

Like much of the rest of the church, many congregations continue to shrink in size and in their ability to maintain an active ministry. Some congregations have disbanded and their properties sold. Amalgamation continues to be an option for others. Most struggle to meet budgets that were quite reachable in the past. Money is saved by allowing buildings to deteriorate. Part-time ministry is becoming commonplace.

At the same time a number of congregations are experiencing revived life and excitement for ministry. Only in rare cases, though, does this translate into financial stability. High property values in pockets of the Conference have allowed some to develop or sell their property to provide longer-term financial security.

Immense immigration into the Vancouver area has not brought with it many people interested in the United Church while the depopulation of rural areas threatens the long-standing core of United Church support.

Conference Initiatives and Actions

BC Conference has benefited from significant cooperation between congregations, Presbyteries and the Conference in creating ProVision Funds. Created primarily from the sale of church properties, these funds now total close to \$7 million and are used to finance creative projects throughout the Conference. In an effort to share the benefits of high property values in some areas, these funds begin by benefiting presbyteries in which property sales happen but over time the capital from the funds starts to benefit the whole Conference equally.

As the 50% beneficiary of the largest charitable gift in BC history (from the Judith Jardine estate), BC Conference was able to significantly reduce its grant from the General Council and to establish a leadership development program entitled LeaderShift. Recognizing that an unknown future needs well-grounded and trained leaders, LeaderShift provides a variety of programs and supportive services to the leaders of the emerging church.

As one of the Conferences authorized to experiment with the Effective Leadership initiative which transferred responsibility for ministry personnel from the presbyteries to the Conference, BC Conference created a staff personnel team and a volunteer support system to develop and operate the new systems needed. While not without difficulties, the transition has proved to be relatively smooth and quite successful. Personnel work is now done more efficiently and presbyteries are finding significantly more time available to focus on the work of mission in their areas.

Recognizing that at least in the urban areas property matters have become both a blessing and a curse for congregations, the Conference began its Property Resource Team. A full-time staff person, in partnership with a property professional, has worked with congregations on “repurposing” their properties. Presently two large development projects are far into the planning stages, one including facilities for a new Conference office. Numerous other smaller projects have also been undertaken, including ones that include supported housing and senior care.

After hearing from their bank that it was about to foreclose on its large loan, the Centre at Naramata asked for assistance from the Conference. The Conference loaned the Centre enough money to pay off all indebtedness and helped the Centre work with professionals on a new business plan. Part of the plan called for “contracting out” some of the services done by unionized employees which sparked a lengthy labour dispute and closed all operations at the Centre. Despite a successful appeal for funds and intense research and work, the Centre’s Board decided that the huge capital deficit, its financial indebtedness, and its long-standing marginal sustainability meant that there was no alternative but to close the historic Centre.

BC Conference continues to use a Policy Governance system in its governance work, as it has since 2000. In the past year it finalized new Ends policies which articulate what the Conference is to accomplish. They begin with the recognition that the Conference is just one part of the body of our church and that it does not have to do everything the church as a whole wants to do. Instead, it can focus its work on particular activities and beneficiaries. This kind of priority setting is difficult in our church and it remains to be seen whether it can be maintained over time.

Staffing Changes

Bucking the trend through much of our church, BC Conference has managed to increase its staffing complement. Presently there are 18 staff positions and a number of part-time contractors working regularly for the Conference. In the past few years we have added a mission specialist in our northern presbyteries, a personnel person for our Lower Mainland Presbyteries, hired a coordinator for the LeaderShift work, and have added contract work in communications.

Future Directions

In the near future the Conference will develop policy that will help it determine how much of the assets from property sales should be saved for future generations and how much should be spent in the immediate future. Property sales and development will continue to have a major impact on a number of congregations, possibly freeing up significant assets for use locally and more broadly across the church.

The usual “business model” (low property costs, low wages, major volunteer time, high donations, fund-raising, and tax breaks) that has served congregational life so well in the past will continue to be strained and be found increasingly wanting. Congregations will either continue to fail or will adapt by developing new business models or new kinds of ministries. Leaders with new skills and mind-sets may start developing new ministries that will not depend on the usual models of congregational life and giving.

We anticipate that the Conference will become more important as an administrative centre for church life in the region while presbyteries take on more active mission discernment and support.

Of course, like the rest of the church, we are eager to see what emerges from General Council 42 before making too many firm plans for the future.

Respectfully submitted,
Rev. Karen Medland
Past President

THEOLOGY AND INTER-CHURCH INTER-FAITH COMMITTEE ACCOUNTABILITY REPORT

Origin: Theology and Inter-Church Inter-Faith Committee (Bill Steadman, Chair)

Introduction

The Theology and Inter-Church Inter-Faith Committee is a committee of the General Council. We update our work on a regular basis to the Executive of the General Council, and are called to full accountability at the General Council Meetings held every three years under our current organization. This accountability report, therefore, will address matters that have been referred to us by the 41st General Council, matters that have arisen during this triennium, and also matters that have carried over from the work of the previous triennium.

Specific work assigned to this committee by the 41st General Council was a request to examine Local Ordination as a way to deal with the unique calling of Designated Lay Ministers as Ministry Personnel within the United Church of Canada. We also were asked to look at the desirability of Diaconal Ministers automatically being licensed to preside over the sacraments from the time of their Commissioning as Diaconal Ministers. Further, as a result of discussion and action taken at the 41st General Council, we needed to revisit the statement on ministry to attempt to clarify the church's understanding of ministry today. All of these issues led to the formation of a Working Group on Ministry within the United Church, and its report, as authorized by the Theology and Inter-Church Inter-Faith Committee, and supported by Ministry Employment and Personnel Services Permanent Committee, entitled "One Order of Ministry," is found elsewhere in this packet.

As well, the committee has examined issues of membership that have arisen over the recent years as congregations struggle with how they may maintain our current form of governance which is dependent upon the involvement of full-members while at the same time congregations find more and more of their most active people, who are adherents, are reluctant to enter into full-membership, yet want to be involved in the life, mission and ministry of the congregation. A report that begins to address those concerns also is found within your package of material with separate recommendations and a request for further study by the church.

ONGOING WORK

A. Hindu-United Church Relations

The Theology and Inter-Church Inter-Faith Committee that served during the triennium continued work begun following the 40th General Council to study Hindu-United Church relations. This study followed earlier processes related to Jewish-United Church Relations and Muslim-United Church Relations.

Honouring the Divine in Each Other: United Church–Hindu Relations Today, the study resource prepared by this working group, was completed in this triennium, and is available on-line for study and response by congregations and mission units. We commend this study to the church, and hope that we receive feedback on the statement proposed in the study so that action may be taken to move this relationship forward at the 43rd General Council.

B. Land and Covenant

Coming out of the 41st General Council, and earlier statements on Israel and Palestine, the Theology and Inter-Church Inter-Faith Committee was looking at the whole issue of land from a covenantal perspective. We further realized that land needed to be understood not just in the biblical concept of land as it pertains to the Holy Land (and so the land that is claimed by both Jews and Palestinians), but also to look at land from a sense of Indigenous people, and in particular from the perspective of the land within Canada and our relationship to the land as both Indigenous people and people who have settled on the land, or immigrated into this land, in more recent years.

A symposium was held in May, 2014 in Saskatoon that looked at land from both the perspective of the Holy Land and from the perspective of the rights and stewardship of Aboriginal people within Canada. We determined that the goals of that symposium may have been more encompassing than what we could accomplish in three days. More particularly, we have realized that it is difficult, if not impossible, to address the land issues of Israel, Palestine, and indeed the whole Middle East without coming to grips with our own imperfect, indeed seriously flawed approach, to the land issue within Canada.

As a result, we see it prudent for the United Church to look at land as it pertains to Canada and our relationship with those who have carried the stewardship of the land from its beginning, our Aboriginal people, before we seek to offer further comment on the issue of land as it pertains to other regions and nations.

This may help expand the original concepts shared in the Circle and Cross document, and also, we expect, will be of critical importance in helping us to focus on Aboriginal spirituality in a deeper way. As we have sought dialogue and understanding with Jews, Muslims, and Hindus, we see it as of critical importance to look at Aboriginal spirituality in a concerted way in the next triennium. We would seek the support of the General Council in undergoing such work.

A full report with recommendations for further action on this issue is found elsewhere in this report book for action.

C. Physician Assisted Death (as a follow up to the Moderator's blog in October, and the recent Supreme Court ruling on this issue).

Our Moderator had written a blog in October, 2014 in anticipation of the Supreme Court of Canada Hearing on the issue of Physician Assisted Death (the term "Physician Assisted Suicide" was commonly used at that time, but the Supreme Court in its ruling clarified the terminology with which they felt this issue could be handled appropriately). As a committee we were asked to share our perspective in this issue as background to the Moderator's blog, and then as a follow-up, developed a statement on the issue that was meant to help the church in dealing with this issue theologically, pastorally, individually, and corporately. We wish to continue that work in dialogue with the church as a whole.

Recommendations that were made by the General Council Executive in March, 2015:

- affirming the right and capability of individuals to engage with issues involved in end-of-life decisions

- directing the Theology and Inter-Church Inter-Faith Committee to examine the theological implications of physician-assisted dying and offer guidance to the Executive on the development of a church statement on this issue
- encourage congregations to deepen pastoral capacities to assist those who are facing end-of-life decisions, including a willingness to talk openly about death and dying

D. Theologies of Disabilities

This is work that recently has been placed before the committee. A working group to engage theologies of disabilities was formed, made up of two staff members, a theological resource person, two members from the Theology and Inter-Church Inter-Faith Committee, and four members chosen from a pool of 17 people who applied to be on this working group through the nomination process.

Early in its process, the working group determined it would be helpful to request personal statements related to the ways in which members have experienced the church dealing with people living with disabilities. The respondents could be self-identified as people living with disabilities, caregivers, or allies. The end result was a huge document of over 150 pages that shared very personal and painful stories of people's experiences within the church. The depth of the reflections in this document, and the overwhelming response when the call went out for members of the working group, both underline the timeliness of this work and the pain that is associated with people's personal experiences within our church as they seek to live their faith in the midst of personal disabilities. Often our church is behind other key sectors within society in addressing individuals' needs with regard to the whole range of disabilities, and meeting them. This clearly is important work for our church, and for all of our congregations and pastoral charges.

The report of this working group has been accepted by the Theology and Inter-Church Inter-Faith Committee and is being forwarded to the General Council for your consideration. The action sought from this report is that we engage communities of faith in exploration of theologies of disabilities. Such engagement will be important for people with disabilities and for the communities of faith in their ministry and in developing important pastoral sensitivity for and by their members as well as the community as a whole.

E. Anglican–United Church Dialogue

The focus for the Anglican-United Church Dialogue this year has been our understanding of ministry. This focus in part has arisen from the fact we as a denomination have been looking at the issue of ministry, and also we have begun talks with several denominations around mutual recognition of ministry (or, as in the case with the United Church of Christ in the United States, full communion). It seemed to the Dialogue an examination of our mutual understanding of ministry was an important process to enter. They found much that is helpful within an ecumenical context in the "One Order of Ministry" document, and offered some thoughts through our committee on this document and the report of the Comprehensive Review Task Group as it pertains to acknowledging the oversight role within the church. Such documents were made available through our reporting process to the General Council Executive.

F. The Roman Catholic–United Church Dialogue

This group has been focussed on issues of ecology, environment and theologies of creation in the last year, and will continue to explore mutual concerns arising from those discussions. One initiative the Dialogue is undertaking is production of liturgical resources that may be used by our two denominations in relation to ecological justice. The dialogue also has offered advice on the Comprehensive Review process, reminding us as a denomination not to lose the importance of ecumenical gifts and commitments as we move into a possible new way of being the United Church. The Dialogue is also making plans for celebrating the 40th anniversary of Roman Catholic-United Church Dialogue this year.

G. Mutual Recognition of Ministry

The work being done on mutual recognition of ministry with the Presbyterian Church in the Republic of Korea, and with the United Church of Christ in the Philippines, has had input from our committee and especially through one of our staff persons, Bruce Gregersen. We see these efforts as a helpful way to live the mandate of the committee in our ongoing “inter-church” work.

H. Full Communion with the United Church of Christ, U.S.A.

These discussions have progressed very rapidly, and a timeline for formalizing an agreement on full-communion between our denominations has been approved. This process arose out of a request on our part to pursue mutual recognition of ministry with the United Church of Christ. Such a concept was foreign to them; they were, however, quite open to full communion (involving membership, doctrine, mission and ministry) as part of a more inclusive partnership. Dan Hayward of our committee has been part of this process moving toward a full communion agreement.

In the process, there has been a recognition of how much we have in common, and also what we can learn from one another. We were informed that the United Church of Christ has nothing that is the equivalent to our Theology and Inter-Church Inter-Faith Committee, and those involved in these discussions from the United Church of Christ see it as a possible gap in their own process of doing theology within their church. They see value in our process.

I. Migrant Church Working Group

Dan Hayward is our committee representative on this group as well, and updated the committee regularly on the work of this group as they seek ways to expand our linkages with those who come from denominations within other countries yet who share an affinity to the theology, values, and liturgical tradition of the United Church.

J. The Church Towards a Common Vision

The committee is considering ways to respond to this convergence document from the Faith and Order Commission of the World Council of Churches. We understand that there are clusters of churches and at least one theological school holding discussions and studies around the document, and the Theology and Inter-Church Inter-Faith Committee will be seeking ways to respond to the document in the fall of 2015.

K. Together Towards Life

A working group also is looking at ways to make this World Council of Churches document more accessible. We have also been granted permission to create a study guide more helpful within the Canadian context, with expanded worship and hymn selections. This is work that also is ongoing.

L. China Christian Council

The Committee was informed of an opportunity later in 2015 where a delegation is being sought to meet with the China Christian Council. Theology and Inter-Church Inter-Faith is among the groups within the church with whom this invitation has been shared, as it relates directly to our inter-church mandate. We are pleased that our incoming chairperson, Dan Hayward, has been chosen to be part of that delegation.

M. Adoption

This is another area that we have been asked to address as a committee in light of a recent report on the issue of adoption that came to the General Council Executive. We have set up a task group to develop the terms of reference for a future working group that ultimately will work on and develop a theology of adoption during the next triennium. Committee capacity, and the number of pressing issues that needed attention for this General Council, did not allow us the time to address this important issue in the past triennium.

Summary

As can be seen in this report, we have been assigned a vast array of tasks from a variety of concerns within the church. The diversity of the work demands that the committee be populated by people with a wealth of experience, an agility in handling theological concepts, and a similar diversity of interests in order for the work of the next triennium to be accomplished. The committee as a whole has been impressed by the people who have offered themselves to serve on this committee in the next triennium, and we look forward to this work being shepherded effectively and efficiently in the years ahead.

On a personal note, I wish to thank a very hard-working, insightful, and compassionate committee for all of their efforts this past triennium. One of our members, Dan Hayward, has been nominated to fulfil the role of chairperson in the next triennium. This is a demanding position given the diversity of the concerns addressed, and the detail of reporting needed. I am sure Dan will fulfil this role admirably.

As mentioned above, some major pieces of business will come from this General Council in the form of specific reports. I shall be available to discuss any of this report at the General Council meeting itself.

Committee Members this triennium:

Bill Steadman (chair)
Aruna Alexander
Darlene Brewer
Teresa Burnett-Cole
Jordan Cantwell

Jill Curd
Daniel Hayward
Adam Kilner
Loraine MacKenzie Shepherd
Martha Martin
Mathias Ross
Earle Sharam

Staff Support:

Bruce Gregersen
Gail Allan
Christian Nguyen
Alan Hall (with Working Group on Ministry)

Recommendations:

See TICIF 1 [Theology and Inter-Church Inter-Faith Accountability and Future Work Proposal](#):
CONSENT 27.

REPORT: THEOLOGIES OF DISABILITIES

Origin: Theology and Inter-Church Inter-faith Committee

INTRODUCTION: WHY THEOLOGIES OF DISABILITIES?

Many times I have wondered: “Why would God let this happen? Where is God today?”

I have been bemused, saddened, and perplexed by the way our church has treated those like me, and has largely refused to hear that there is even a problem.

The Theology and Inter-Church Inter-Faith Committee was asked by the Executive of General Council in November 2013 to develop a theology of disability,¹ which could include concepts such as healing, cure, sin, and normalcy. From the beginning, we wrestled with the notion of developing a theology of disability because the category “disability” is not neatly defined or clear. With this principle in mind, we invited people living with disabilities, and allies, to tell their own stories. The *italicized* sections of this report represent a small selection of the 35 submissions received in writing, video performance, and artistic work which we received in answer to our invitation to tell the church a story over a cup of coffee about living with a disability, or being an ally with a person with a disability. We have been honoured to be entrusted with these stories, some painful and some joyful, that have enriched the development of this report.

As affirmed by the United Church in 2012 in the report “Open and Accessible: Ministries with Persons with Disabilities,”² people with disabilities may have physical, mental, or emotional conditions that affect movements, senses, or activities. A disability may be visible, or invisible; it may be physical, cognitive, mental, sensory, emotional, developmental, or a combination of these. Disability is complex. A person with a disability is not reduced to their disability alone; rather, ability is just one identity among many—such as gender, sexual orientation, race, class, and age—that make up who a person is. In addition, understandings of disability change over time. Conditions such as Crohn’s disease or chronic fatigue syndrome, for example, were not considered disabilities several years ago. Disability can also be dynamic. It is an elastic category—an open minority—that anyone can join at any time, with the likelihood of joining increasing with age.

As we reflected on the complexity of disabilities, and the diversities of theologies related to this identity, we moved towards developing “theologies of disabilities,” as there is not only one disability and not only one theology related to this. We also want to present theologies that resist categorizing people solely as either normal or disabled. This type of categorization in the medical model is Western society’s prevailing way of understanding disability. It defines

¹ The United Church of Canada, Executive of General Council, November 2013. “Gathering Together: Toward a Culture of Mutuality and Full Participation for Persons with Disabilities and Their Allies”, pp. 70-78, and “PMM6 Consultation on Disabilities,” pp. 98-99, http://www.united-church.ca/files/general-council/gce/2013/gce_1311_workbook.pdf.

² The United Church of Canada, Executive of General Council, March 2012. “PCPMM 19 Open and Accessible: Ministries with Persons with Disabilities,” pp. 172-180. http://www.united-church.ca/files/general-council/gc40/gce_1203_workbook.pdf. A paraphrase of this paragraph also appears in this report.

disability in terms of what people with disabilities cannot do or what body parts or mental processes do not work. It emphasizes disability as a bodily defect, loss, or flaw. It also views people with disabilities as heroic when they participate in ordinary activities such as sports or careers. Focused on the individual, the medical model pervades our culture to such an extent that we hardly notice that it is only one way, and a particularly Western way, to understand disability.

The social model of disability, an alternative to the medical model, defines disability not as what a person can or cannot do, but how people with disabilities are treated by society. To have a disability is to experience prejudice and exclusion, called ableism. If disability is understood as socially constructed, then the barriers society sets up become an issue of justice. However, this social model has been criticized for focusing on bias and discrimination, while ignoring the physical and emotional realities of disability. Neither the social nor the medical model can fully define disability or what we understand about disability from a theological perspective, but both of these models can contribute to our understanding of disability.

The church is behind, playing catch up and not leading. This saddens me, because of your history of fighting for social justice...This is a justice issue in our midst.

Recognizing that people living with disabilities and their allies often encounter barriers in communities of faith and often find themselves on the margins of church life, the United Church needs to create much more accessible spaces, both in terms of physical space and attitude. According to Statistics Canada, in 2006 14.3 percent of Canadians were persons living with disabilities. In the national identity survey conducted by The United Church of Canada in 2011, only 5.3 percent of respondents identified as living with a disability. This gap illustrates that there are obstacles in the church that prevent individuals with disabilities from participating. And yet people with visible and invisible disabilities are present in all, or nearly all, of our communities of faith. Some may move in and out of church life, and some may move in and out of degrees of disability.

The problem with the church and disability is cultural, and no amount of legislation, tsk-tsking, or calls to right thinking will change it quickly.

The Gospel witness of the ministry of Jesus shows that he sought out the very people who faced disability and marginalization in the society of that time. If we are to be true to Jesus's example, and to the biblical witness, we must be clear that a theology of disability is inherent in Scripture. It affirms that all are created in the image of God, and that all of God's people are welcomed into the radical hospitality of Jesus, wherever they are on the spectrum of ability.

DIFFERENCE AND BUILDING COMMUNITY

My disability is not [the] totality of who I am. Usually, disability is not the first identity I name. As a person of faith, my first identity, my baptized identity, is as a beloved child of God. This is the primary identity that continues to shape my life, and one that I hope [to] be reminded of as I seek to remind others that they too are beloved children of God.

Disability is usually viewed as a limitation, and in comparison to those who have the power to define normalcy. Disability, therefore, is a social construct, created by what a society takes for granted as normal. In fact, both the normalization of ability and the construct of disability can be challenged. There is no normal.

Ideas of normalcy and imperfection remain and get reinforced in the church making some people feel inadequate because of their disability.

Engaging Difference

Disability is about difference: people with disabilities may move, see, hear, speak, and think differently. The United Nations Convention on the Rights of Persons with Disabilities names as a general principle respect for difference and acceptance of persons with disabilities as part of human diversity and humanity.³

Commitment to relationship across diversities presents the challenge of creating communities that expect and honour differences. In the commitment to becoming an intercultural church the United Church has already developed some understandings of what it means to live with difference:

Becoming an intercultural church is 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.⁴

At the same time, as affirmed in the United Church's 2012 Ecclesiology Report,⁵ 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 honours difference, works to transform relations that exclude, and is committed to be changed by those who have been seen as "other." When difference is recognized as "necessary to truth and goodness"⁶ differences become sources of energy, alternative visions of reality, and ways of moving beyond binary thinking into models of multiplicity, mutuality, and dialogue.

Alliance-building through action is key for the work of social transformation.⁷ The ethicist Janet Jakobsen argues that without attention to forming alliances in a context of difference, movements for social change tend to reproduce the very dynamics they criticize in the dominant society. She

³ The United Nations Convention on the Rights of Persons with Disabilities, <http://www.un.org/disabilities/convention/conventionfull.shtml>.

⁴ The United Church of Canada, General Council 41. "Intercultural Ministries: Living into Transformation", p. 312; 524 – 533. http://www.united-church.ca/files/general-council/gc41/2012_rop.pdf and Executive of General Council, "GCE 3 Intercultural Ministries: Living into Transformation (GC41 GCE12 – REF PC PMM 17 2012)", p. 137-138.

⁵ The United Church of Canada, 41st General Council, 2012. "TICIF Ecclesiology Report". Record of Proceedings, p. 431 – 447. http://www.united-church.ca/files/general-council/gc41/2012_rop.pdf

⁶ Gloria Albrecht, *The Character of Our Communities: Towards an Ethic of Liberation for the Church* (Nashville: Abingdon, 1995), 159.

⁷ Janet R. Jakobsen, *Working Alliances and the Politics of Difference: Diversity and Feminist Ethics* (Bloomington and Indianapolis: Indiana University Press, 1998).

contends that alliance-building must engage diversity and complexity within and among groups. Only then can movements for change avoid reproducing the barriers of we/they thinking and instead form working relationships for the creation of “spaces where differences need not imply hierarchy and domination.”⁸ Therefore, the starting point for transformation is not simply valuing diversity by expanding categories of inclusion, but challenging existing relations of domination.

Building Community

Faith communities tend to believe that diversity can be achieved by inclusion through outreach and invitation. Even when committed to diversity, the inclusive community too often reflects notions of pluralism which assimilate differences to the norms of the dominant social order. Honouring and engaging difference entails examining relations of domination and exclusion. Furthermore, building solidarity across boundaries of difference involves risk and struggle.

I would value a church that spends time thinking about how to walk with people who live with chronic, demanding, unpredictable situations.

An alternative vision of community is “radical inclusiveness” aimed at “the conversion of all present structures by the transformative power of ‘dangerous’ stories” in order to create communities “where all are able to know themselves to be loved by a God whose desire for them is fullness of life.”⁹

More than anything, I need you not to be afraid of my story. I need people who are willing to walk with me when I am afraid, angry, exhausted, or sad.

To be radically inclusive requires that dangerous stories re-shape how the community defines itself. Rather than seeking inclusion at the centre, this model of solidarity at the margins aims to transform the very structures that constitute the centre.

It is essential to be aware of the power we hold related to our identities and our roles and who makes space for our leadership. How we see ourselves in leadership impacts how others see us and vice versa.

Re-imagining community in these directions calls regional and national structures as well as local communities of faith to new ways of being church. 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 exclude through hierarchical theologies, binary thinking, and relations of domination and subordination. To embrace ambiguity, faith communities need to be open to multiple and complex ways of expressing faith and permit the renewal of traditions through articulating, re-working, and negotiating diverse norms and values and the relationships among them. Diversity is the hard work of building relationships, bearing one another’s anger and pain,

⁸Jakobsen, *Working Alliances*, 20, 15.

⁹Eileen Scully, “Solidarity: Love that Moves Hands and Feet,” *Groundswell*, Summer/Fall 1996, 3-4.

confronting complicity, and creating politically effective strategies for justice-making. Diversity work is a transformative process, reconstituting church, society, and individual.¹⁰

REDEFINING ACCESSIBILITY, VULNERABILITY, AND SAFE SPACE

Accessibility

At church, the now startlingly regular references in Bible readings and music, to the healing of the blind, to sight miraculously being restored, jumped out at me at every turn with irony and challenge and sometimes a wry smile. I still notice and think a lot about what these words really mean. Has my sight been restored? - sadly no. Has there been healing? This is a more difficult question, and I am grateful to be a member of a denomination and local congregation that can talk about healing at many levels.

To be radically inclusive, a faith community must be accessible—which means more than enabling people with disabilities to enter a building or see and hear in the sanctuary. The symbol of the white wheelchair on a blue background advertises accessibility, but how do the community’s structures and traditions reflect the diversity of Christ’s body? To welcome “all,” the church must think all the way through changing the physical and organizational structures to include not only potential congregants but also ministry personnel. “Under the guise of providing access, a society can systematically limit or censor access, purposefully determining areas of access and conversely determining areas that would remain inaccessible.”¹¹ Full accessibility goes beyond removing physical barriers to reconsider the language of worship. Liturgical language may link sinfulness with disability and use terms to describe disability that divide those with “abnormal” bodies from those considered to be “normal.”

Hear Him, ye deaf; His praise, ye dumb,
your loosened tongues employ.
Ye blind, behold your Saviour come;
and leap, ye lame, for joy.¹²

Making our faith communities accessible goes beyond accommodation. Our commitment to becoming an intercultural church prompts us to ask: What social and material arrangements enable all minds, bodies and souls to worship, grow spiritually, and contribute to the community? The radically accessible faith community includes Christians with disabilities as active, self-identified members in the body of Christ whose vulnerability make the church whole, for “difference is how God says beauty.”¹³

¹⁰ This paragraph appears in “A Church with Purpose: Towards an Ecclesiology for The United Church of Canada in the 21st Century.” Report of the Theology and Inter-church Inter-faith Committee, 41st General Council, 2012. Reports 62.

¹¹ N. Kagendo Mutua, “The Semiotics of Accessibility and the Cultural Construction of Disability” in *Semiotics and Disability: Interrogating Categories of Difference*, ed. Linda J. Rogers and Beth Blue Swadener (Albany, NY: State U of New York P, 2001), 113.

¹² Charles Wesley, “O for a Thousand Tongues to Sing,” *Voices United* 326.

¹³ Darren Dahl, “Why Does Ecumenism Matter?”, sermon delivered at St. Martin’s United Church, Saskatoon, SK, February 1, 2015.

Vulnerability

The dual meanings of being vulnerable emerge as we craft relationships across difference and disability in communities of faith. One can be vulnerable in the sense of being, and feeling, threatened. More hopefully, vulnerability feels as if trust is inherent and the ability exists to open oneself up to love. How can this latter sense of vulnerability be fostered among diverse people? People cannot be forced to love, appreciate, or include others they deem unworthy because of their differences. But the scope of our imagination can be enriched if we learn to live with the hidden lessons of the dissonance that diversity occasions. The movement from feeling threatened to feeling trust needs to occur within communities of faith:

Nurturing relationships, getting to know others and having open communication fosters bridge building. ‘I can do all things through Christ who strengthens me’ and ‘Be still and know I am God’ are important verses that keep my faith “doing and being” in perspective.

These words illuminate the sense of trust that comes with being vulnerable with others in relationship over time.

Safe Space

I need the church to know that I do not need to be fixed.

I have been bemused, saddened, and perplexed by the way our church has treated those like me. And has largely refused to hear that there is even a problem.

Trust is fostered in safe space, a term that has come to mean a place where vulnerable people, such as victims of domestic violence or members of LGBTTQ communities, are safe from violence and free to express themselves in ways not permitted in the wider community. A safe space is an environment where all are accepted and are free to express themselves fully.

Sometimes the church has provided political sanctuary, but its safe, sacred space is for all aspects of human life and relationships. The United Church strives to welcome all people regardless of their gender, race or ethnicity, sexual orientation, or cultural background. Despite good intentions, however, commonly-held theological and cultural beliefs make some communities of faith unsafe spaces for people with disabilities.

The obstacles to nurturing a safe space for people who live with disabilities go beyond inaccessible buildings to overtly and subtly inhospitable attitudes. For example, people with disabilities may be stereotyped as objects of pity, a source of divine inspiration, or recipients of charity rather than embraced by the community as active and contributing members. Further, biblical stories portraying disabilities and illness as connected to sin or acts of healing contribute to confusing messages regarding the church’s view of disability and community membership. Such concerns can lead to the perception that the church may not yet be the safe space it is called to be.

At times theological messages regarding disability such as “God doesn’t give you more than you can handle” serve to protect others’ faith while alienating individuals living with disabilities. In

response we may ask, “For whom are we making our church community safe—people with disabilities, or able-bodied members of the community?”

I was told that God would not give me more than I can handle. I heard these opinions often, and for a young mother (of a child with disabilities) struggling with constant feelings of exhaustion, fear, and uncertainty these suggestions not only did not “cheer me up,” but they engendered feelings of inadequacy and shame.

Communities of faith have the potential to affirm all as full participants but to do so we need to be open to hearing, and faithfully responding to, the stories of all members of our congregations, including stories of painful exclusion. Indeed, as beloved people of God we have the exciting opportunity to befriend all of God’s creation in its wonderful diversity. Communities of faith are called to create a space where the stories, contributions, and full participation of all are embraced and valued.

Fast-forward five years, and you can’t tear J, now 16-years old, away from our church. He’s an active member of (the youth group), volunteers at community dinners, attends camp, sings at open-mic, and won’t miss a Sunday for anything. J has embraced the church and the church has embraced him in return....Our faith community at XYZ United Church has definitely enriched J’s life. He now has faith as well as a whole faith community to support him. And J has enriched the lives of the faith community in return. They know this fantastic young man who grasps life in both hands.

DISABILITY AND THEOLOGY

Practices of welcoming people with disabilities and their allies as full participants in churches have their roots in a theological imagination that understands disability neither as flaw nor defining characteristic, but instead as part of the variation that makes up our communities across the range of human experience.

I am not special. I do not believe that God has uniquely chosen me for this journey. I am not a saint, nor am I some kind of superwoman. In fact, I am the same as you and I am simply doing the best I can because I don’t have any choice in the matter. This is our life...

Not all disabled people “suffer.” Disability can be just one more factor that shapes who a person is.

Theologies of disabilities need to reflect the fact that many people with disabilities do not seek a cure or consider themselves broken or weaker, but rather work with the limits of their lives as something that makes up part of who they are, and may not perceive their disability as a limitation at all, but rather a difference.

I was born with [cerebral palsy]... Had I the choice of miraculously becoming able-bodied, I would choose not.

In practice, however, such bodily differences become socially excluded by attitudes based on common but problematic theological notions. Statements such as “there but for the grace of God

go I” or “God doesn’t ever give you something you cannot handle,” may be expressed with good intentions but have harmful consequences for people with disabilities, putting the burden on them to suffer the consequences of society’s exclusion. Disabilities are not all the same; there are invisible disabilities and mental illnesses that also affect people.

Image of God

So there is need to rethink what it means to be human in relation to God. As part of God’s creation, human beings are created from the earth and with the breath of life (Gen. 2:7), neither perfect nor autonomous, but whole as vulnerable and interdependent creatures. “We have this treasure in earthen vessels” (2 Cor. 4:7).

One of the messages within the Bible is that of perfection, and people with a disability are not perfect. In fact, all people are not perfect.

The whole person is valued not because of a set list of abilities or capacities but in relation to God, with others and the rest of the good creation. The dignity of human life is connected to God’s creative activity; all humans bear the image of God (Gen. 1:27), loved into being as precious.

I have never believed that my disability was a “gift from God” or God’s way of “testing” me. I find such ideas abhorrent and nauseating.... [A]ll of my physical and psychological imperfections, visible and invisible, which seem to be piling up the whiter my hair gets, in no way detracts from the light that shines within me. I know I am made in the image of God. I have God’s thumb-print on my soul. At my core I know I have been “fearsomely, wondrously made.”

Disability is part of the natural limits and conditions of creation, neither a flaw nor a blessing but one of the diverse ways of being an embodied creature. For the image of God is not as a set of capabilities that can be listed and measured according to standards of exchange value, such that their absence makes someone less human; rather, it is a sign of intrinsic goodness and preciousness that is vulnerable and expressed differently in each person.

If all are created in God’s image, we might welcome one another with the intent of honouring the unique and different way that image is borne out in each of us, including disability and/or mental illness. Biblical characters who have a disability—such as Moses (with his stutter) or Jacob (with his limp)—are not somehow special or chosen because of disability; rather, they are examples of how God may work through people with different ranges of gifts and abilities.

The Healing Narratives

Given this, there is need to rethink how we interpret the many Gospel stories in which Jesus heals people with disabilities. For some examples see Matthew 20:29–34 (healing two blind men), Mark 1:23–28 (healing the man with an unclean spirit), and Luke 13:10–13 (healing the bent over woman).

Many disabled people have been severely damaged by Christians who have told the person that their faith is insufficient and that is why they have not been healed.

I didn't like the way people with disabilities were portrayed in the Bible. There were too many references to the lame walking and the blind seeing. If I couldn't walk or couldn't see, was I to blame for having too little faith?

The healing stories may be understood differently. For example, Jesus does not treat disability as a sign of spiritual need or deprivation, as punishment for previous sin, or as a blemish marking some kind of danger. In fact, he challenges such cause-and-effect depictions, opening up alternative perspectives on healing. For instance, in John 9:1–41, with reference to a blind man, Jesus counters the disciples' assumption that disability is a consequence of sin, claiming that neither the man's parents nor he had sinned to cause the disability, but rather that the works of God may be displayed. In this story, as in many others, the focus is not merely on the elimination of impairments and illnesses, re-making people so that they function normally. Instead, the emphasis is on the personal and social transformation that takes place through Jesus' presence.

In this sense, healing entails the restoration of community, removing barriers to belonging, for Jesus had already recognized people with disabilities as part of God's community. Healing marks Jesus' radical hospitality, which fosters new possibilities for the wellbeing (*shalom*) that comes from living in transformed relationships with Christ, with oneself, and with others. Stories of healing in the Gospels serve to show Jesus' identity as Christ, revealing a taste of God's realm at hand: making whole, overcoming isolation, and building community.

Therefore, to focus on the physical cure of the individual with disabilities is to miss a richer, social sense of healing. It also makes people with disabilities the problem and overlooks how it is actually societies that demean and exclude on the basis of restrictive standards of value. Indeed, Jesus' ministry calls attention to this exclusion by constantly challenging the status quo and overturning assumptions about what normal is—refocusing community away from the centre toward the margins, welcoming the uninvited outcast as the honoured guest, pointing toward those shunned by society as, in fact, treasured vessels of the new community of God. Instead of indicating a non-functioning person, the presence of disability may instead be the sign of a non-functioning community, marking the limits of its capacity to welcome and foster belonging. In fact, the prophetic call here is toward communal transformation and right relations. Jesus identifies the work of God with the excluded, those wrongly counted as problems.

I recall being stunned when a woman afflicted with late stage cancer said: "I must have done something very evil for God to have punished me in this way." Sadly it was not the only time I would hear such a statement. I did my best to say: "No, that is not how it works!" but it was an uphill battle.

The old dysfunctional folk theology of God dishing out disease as punishment survives like a wolf in sheep's clothing.

The Disabled God

In an even more radical sense, theologically Jesus' death on the cross is an expression of his identification with those suffering from marginalization and oppression. It is fitting, then, that the resurrected Christ retains the wounds suffered on the cross (e.g., John 19:20, 27), revealing a

God whose solidarity with humanity not only entails vulnerability and suffering, but more powerfully, whose suffering *with* humanity is now displayed as a disability that is raised and taken up into God's own life in the form of Christ's resurrected body.

Jesus now reveals, in the words of disability theologian Nancy Eiesland, a "disabled God" (Luke 24:36–39). Disability is central to the life of God's own presence in Christ, revealing a new wholeness. In Eiesland's words this revelation underscores that "the reality of full personhood is fully compatible with the experience of disability."¹⁴ Furthermore, it means "rethinking Christian symbols, metaphors, rituals and doctrines so as to...remove their able-bodied bias."¹⁵ This powerful image of a disabled God, which deserves a more prominent place in our preaching and teaching, opens up solidarity with people with disabilities and a wider sense of access for all.

Being Church Together

Accordingly, the church—the body of Christ—is that place where welcome, access, and accommodation are central features of life together, through which all members "have the same care for one another" (1 Cor. 12:25). The church is a household of God (Eph. 2:19) in which "dividing walls" based upon human ordinances are abolished (Eph. 2:14–15) and gifts are received from all members of the body (Rom. 12:4–5; 1 Cor. 12), some of whom may be assumed to be weaker but who are in fact indispensable (1 Cor. 12:22).

We could focus on what is not working, what is broken, but if we focus from a place of positive, such as those who do accept and welcome, we can draw the circle wide and build communities of acceptance, that move equity forward.

I have a much clearer sense that I belong in church, especially because people have made me welcome and have made room for me.

The church is a place where all might give and receive gifts. All belong. Since God's image includes disability, and this image dwells in all human beings, the church is summoned into a radical kind of belonging, as if welcoming each other is to welcome the divine in our midst.

Recommendations:

See TICIF 1 [Theology and Inter-Church Inter-Faith Accountability and Future Work Proposal](#): CONSENT 27.

¹⁴ Nancy Eiesland, *The Disabled God: Toward a Liberatory Theology of Disability* (Nashville, Abingdon Press, 1994), 100.

¹⁵ Eiesland, *The Disabled God*, 104.

REPORT: LAND AND COVENANT REPORT

Origin: Theology and Inter-Church Inter-Faith Committee

Prologue

In response to concerns that Bearing Faithful Witness did not address issues pertaining to the land, the Theology and Inter-Church Inter-Faith Committee decided to work on a theology of the land. We believe that we can only address issues of land and occupation in Israel and Palestine from our own Canadian context of colonization. We know that our context will add a confessional note of humility in our response to Israel and Palestine and that we need the guidance of our Aboriginal leaders. To this end, we called for a Symposium in May 2014 entitled “Doing Theology on Occupied Land: A Symposium on United Church of Canada Engagement with Israel/Palestine.” We invited Aboriginal, Jewish and Palestinian leaders as keynote speakers and welcomed workshop leaders from a variety of theological, political and activist perspectives. They were asked to address any of the following issues:

- our religious, ethnic and geographical identities related to the land
- the challenge of competing claims to the same land as essential for the cultural and spiritual identity of different peoples
- biblical perspectives on the call to be people “chosen” to live in a “promised land”
- how divine authority has been used to justify or challenge oppression
- how our response to these questions can lead to transformation of colonial relationships within our own context

Both this symposium and our United Church work in Israel and Palestine held up a mirror to our committee. We attempted to write a reflection on what we learned from the symposium, but realized that in order to articulate a theology of the land that might speak to the situation in Israel and Palestine, as well as other places in the world, we need to understand our own history and context much better.

We offer to General Council our reflections on our colonized, Canadian context arising from the symposium. We conclude with recommendations for the way forward.

Why Focus on the Land?

Guided by A New Creed’s gospel imperative to seek justice and resist evil, The United Church of Canada has spoken out against injustice and apologized for its own role in perpetuating injustice. It has recognized and apologized for its inability to recognize and respect Traditional Teachings within the First Nations and for the harm caused in the Residential Schools. Overseas, it has spoken against the political violence in the Philippines and the destructive impact of Canadian mining in Central and South America and in SE Asia. It called for a boycott of South Africa because of its Apartheid system, of Nestlé because of the adverse impact of its infant formula, of California grapes and Arizona lettuce because of the treatment of foreign workers. More recently, it has supported the call from Palestinian Christians for a boycott of products coming from the illegal Israeli settlements on occupied Palestinian territory.

We are realizing that land plays a significant role in issues such as these. We also realize that we can only speak of land from our own Canadian context of colonization. We must acknowledge the underlying theological rationale that has been used to justify conquest within our own

history. Without addressing this, it will continue to shape actions and attitudes today that justify colonization throughout the world.

Colonization of the Americas

The missionary impulse to convert the world to Christianity, rooted in the Great Commission (Matthew 28:18-20), inspired the early missionaries to accompany explorers and traders in their first forays into the new world. In some places, they provided a moral regulation for traders and settlers, urging them to treat the Indigenous people with respect.¹ In other places, they supported the common European sentiment that Indigenous peoples were savages, to be saved and civilized. This meant that they were to be converted to both Christianity and European culture. In a few places, missionaries called for the annihilation of Indigenous people, in accordance with biblical conquest narratives.²

In almost all cases, the missionaries helped to pave the way for settlers to establish themselves in what was considered “empty land”. There seemed to be little recognition that this land in the Americas was not empty. Colonization of Indigenous land was justified by the doctrine of chosenness. Settlers believed that they, as Christians, were chosen by God to settle in a new, promised land. According to the biblical conquest narratives, if there were others who were living in the promised land, God would lead the chosen ones victoriously in either forcibly taking the land or negotiating with the original inhabitants. To be a chosen people of God meant that God would favour them in their endeavours and bless them with a land flowing with milk and honey. This belief led to a sense of land entitlement, which in turn justified conquest and colonization.

When Europeans began to arrive on the shores of North America, relations with the First Nations varied. Companies dependent upon the trapping expertise of First Nations carefully negotiated business relationships. In Newfoundland, there is little record of negotiation. Rather, there was continuous hostility between the settlers and the Beothuk. Settlers forcibly claimed land, primarily as fishing ports, and were frequently raided by Beothuks, who feared the loss of their hunting and fishing areas. Settlers in turn sought to decimate the Beothuks, leading to a near extermination of the Beothuk people.³

The search for land and security has been a persistent theme with each wave of immigration to Canada. The early settlers knew the importance of land not only for their own livelihood, but also for their identity. For instance, Nova Scotia was called new Scotland because of the Scottish immigrants, many of whom were landless and lost in their old land. Some of the original Scottish immigrants were crofters who had been pushed off the land they were renting in the Scottish Highlands. Earlier, they had been forbidden to speak their language (Gaelic) or honour their

1 Catholic Dominican friars Antonio de Montesinos and Bartolomé de las Casas protested against the exploitation of Indigenous people in South America in the early 16th c. Bartolome de Las Casas: *Witness: Writing of Bartolome de Las Casas*. George Sanderlin, ed. and trans. (Maryknoll: Orbis Books, 1993), 66-67.

2 Rev. Cotton Mather, a Puritan minister, supported the “War of New England Against the Northern and Eastern Indians” in 1689 on basis of Joshua 11.

3Although historical accounts claim that the Beothuk people were completely exterminated, there are still some living who trace their origins to the Beothuk.

culture (wear tartans or play their fiddles and bagpipes). The Scots of the highlands were considered “rude barbarians” who needed to be tamed and civilized by the English-speaking lowlanders. When the Scottish settlers arrived in the new world, they were looking for a place where they could both farm and safely honour their Scottish identity.⁴

At first, there was a combination of animosity, curiosity and support between the settlers and the Indigenous peoples. Some of the first Scottish settlers who arrived in Nova Scotia on the Hector ship in 1773 would not have survived their first winter, were it not for the help of the Mi’kmaq, who brought them meat and taught them how to hunt and use snowshoes.

As the settlers gained land and wealth, they shifted from being the dispossessed in their lands of origin to being the colonizers in the North American colonies. The First Nations shifted from being powerful hosts and allies, essential to the outcome of European wars fought on this continent, to being the colonized, depleted in numbers and spirit, and forced into dependency upon the state. By the 1800s, their population was decimated by European-borne diseases, assimilationist policies, and massacres. Ironically, their language and sacred ceremonies were gradually outlawed by some of the same people whose own Scottish traditions had also once been outlawed. In both Scotland and the Americas, the theological rationale for destroying the local culture was to bring civilization and salvation to the “heathen barbarians”.⁵ The United Church “Indian Missions” attempted to eradicate Traditional teachings and culture, “inculcating in the Indian child a moral standard which is the antithesis of all his home experience.”⁶ One Superintendent of Missions claimed: “Among the Indians the old deep-rooted heathen practices are now dead because the leaders have experienced the New Birth and they are now enthusiastic members of the Church.”⁷

Covenant within North America

The Two Row Wampum Treaty, made between representatives of the Five Nations of the Haudenosaunee Confederacy (called Iroquois by the settler nations) and the Dutch in 1613, is considered the basis of all subsequent treaties and covenants between First Nations and European/North American governments. This treaty was symbolized by a belt with two rows of purple beads. These rows signified the courses of a Haudenosaunee canoe and a European ship travelling down the same river of life together, parallel but never touching. The three white stripes, between and outside the purple, denoted peace and friendship. This was given to the Dutch, accompanied by the following words: “You say that you are our Father and I am your Son. We say we will not be like Father and Son, but like Brothers. This wampum belt confirms our words...neither of us will make compulsory laws or interfere in the internal affairs of the other. Neither of us will try to steer the other’s vessel...As long as the Sun shines upon this Earth, that is how long our Agreement will stand; as long as the Water still flows, as long as the

4 This search for land and security became a persistent theme in subsequent waves of immigration to Canada.

5 Donald E. Meek, *The Scottish Highlands: The Churches and Gaelic Culture*, Gospel and Cultures Pamphlet 11 (Geneva: WCC Publications, 1996): 2-9.

6 The Women’s Missionary Society report, *The United Church Year Book 1937*: 132.

7 Superintendent Report of Indian Missions from British Columbia, *The United Church Year Book 1933*: 137.

Grass grows green at a certain time of the year. Now we have symbolized this agreement and it shall be binding forever as long as Mother Earth is still in motion.”⁸

The Covenant Chain was a series of alliances and treaties in the 17th century between the Haudenosaunee and the British colonies of North America designed to promote peace and stability in order to preserve trade. It consisted of a three-link silver chain holding an English sailing ship to the Haudenosaunee Tree of Peace in the Onondaga Nation. The links represented peace, friendship and respect.

In 1763, the British Proclamation declared,

whereas it is just and reasonable, and essential to our interest and the security of our colonies, that the several Nations or Tribes of Indians, with whom we are connected and who live under our protection, should not be molested or disturbed in the possession of such Parts of Our Dominions and Territories as, not having been ceded to, or purchased by us, are reserved to them, or any of them, as their Hunting Grounds.

This Royal Proclamation became the basis for treaties between First Nations and the Canadian government and is referenced in the Canadian Constitution. Through this proclamation, the crown wanted to ensure access to resources and land for settlement while the Indigenous people wanted to ensure that the land was shared fairly.

Shawn Atleo and Ovide Mercredi, both former National Chiefs of the Assembly of First Nations, believe that, as treaty people, every citizen of Canada has a responsibility to live into the intent of the treaties. This means mutual respect and peaceful co-existence “where each nation is allowed their way of life, their culture, their religion, their language, their territory.”⁹ This respectful co-existence would be extended to First Nations, such as the Hieltsuk in British Columbia, which did not enter into treaty negotiations and still claim title to their land.

Rev. Mark MacDonald, National Indigenous Bishop of the Anglican Church of Canada, recognizes that churches have “a unique and special responsibility because they created the framework that led to the treaties...[they] let First Nation peoples see the treaties as a ceremonial, theological, spiritual act.”¹⁰

Just as churches built a spiritual path for conquest and colonization, they must now build a spiritual path to covenant relations with all peoples of Canada. The concept of covenant is deeply spiritual. Biblical stories of covenant stress the crucial importance of three parties: God, the people and the land. All three elements must be considered in covenant.

8 David Blanchard, *Seven Generations: a history of the Kaniienkehaka* (Madison, WI: The University of Wisconsin & Kahnawake Survival School, 1980. Digitized 17 May 2010), 124.

9 Ovide Mercredi, *Broken Covenant*, Steve Heinrichs, producer Indigenous Relations, Mennonite Church Canada, 2014. <https://www.youtube.com/watch?v=vhTg4hUG548&app=desktop>

10 Mark MacDonald, *ibid.*

While there are biblical stories of land entitlement, leading to land occupation and annihilation of original inhabitants, there are other biblical stories of land as God's gift that are dependent upon right relations amongst all inhabitants and creatures of the land. Consider that the Jewish Purity and Dietary Laws, as described in the Torah and Code of Maimonides were enacted as a way of maintaining a distinctive Jewish identity in the midst of a multicultural environment. This need for a distinctive identity belies the assertions of the conquest narrative in which original inhabitants were annihilated. Instead, they suggest that the Hebrews co-existed in the same land with other ethnic groups. These alternate biblical stories are consistent with First Nations' understanding of land as a gift of the Creator, not to be owned, but respected and shared with all inhabitants.

Particular interpretations of chosenness and notions of land entitlement have fueled a long history of colonization, subjugation, cultural destruction, and environmental devastation in Canada. We have now reached a crisis point in the relationship between settlers and the First Peoples of this land, as well as with the land itself. Scientists, theologians and politicians alike are recognizing the errors of the past that have brought us to this crisis. The church urgently needs to embrace alternative theologies rooted in biblical narratives of land as gift, conditional on justice and right relations, if we are to correct the mistakes of the past and move forward into a more hopeful future.

The Indigenous concept of "all my relations" refers to the delicate balance of creation in which all of the creatures and plants, rocks and earth are related to each other's wellbeing and identity. The biblical stories of covenant also emphasize the importance of land to a people's identity. To remove a people from their land is to strip them of part of their identity. Indigenous land claims in Canada concern more than economic opportunity afforded by the land and its resources. They are concerned with a people's spiritual wellbeing and identity.

Covenant also requires humility and mutual respect, not paternalistic care. Interpretations of biblical concepts of land stewardship that justify dominion over other people and over nature undermine covenant. Following the wisdom of the Haudenosaunee elders 400 years ago, we should not be in relation as parent and child but as siblings, self-determining yet interdependent for the welfare of the earth and all its relations. In the prophetic words of Rev. Stan McKay, Cree elder and former United Church moderator, "We need to get rid of the helpers and bring in the relatives."

Lessons about the Land

1. Land is essential to one's identity and welfare as a people.

Indigenous peoples, settlers and newcomers to Canada alike understand the crucial importance of land to their safety, identity and welfare. To deny the First Nations their land, either unceded or negotiated through treaties, is to contravene international law and to deny the right to self-governance, as affirmed in the Two Row Wampum and stated in the Royal Proclamation. It is to teach a forced dependency that undermines pride and identity and makes Indigenous peoples vulnerable to the laws benefiting the more powerful and wealthy colonialists. The original settlers have moved from being the dispossessed in their lands of origin to being the colonizers in North America.

2. *Land is a gift from the Creator, intended to be shared fairly for the welfare of all its creatures.* The first time the word “covenant” was used to describe the agreement between the Indigenous peoples of North America and the settlers was with the Covenant Chain. It was based on respect and referenced both the land and the relations between the different peoples. Land was understood as a gift from the Creator that depended upon respect for the land and all of its creatures.

Elder Jim Dumont, Chief of the Three Fires Midewiwin Lodge’s Eastern Doorway¹¹, explains that covenant was first made with the animals, which agreed to teach humans how to look after one another and the earth. In return, they asked for respect. This is the key to peace. A legally-binding settlement, an agreement to disagree and a truce are all examples of forced relations that cannot sustain peace. They lack respect. A covenant, on the other hand, begins with respect for the other and a commitment to share the land in peace. It respects each nation’s autonomy while at the same time recognizes that no one stands alone. We are all related to this land and to one another. We have a responsibility to look after one another, not in a paternalistic relation but as equals affording each other friendship and mutual respect. Recognition of this teaching can lead to lasting peace.

This resonates with biblical mandates of respect. Every human being is created in the image of God and is therefore sacred, deserving of dignity and worth (Genesis 1:26-27). To undermine the autonomy or dignity of any human being is to desecrate the face of God. God also declares the whole earth and all of creation good (Genesis 1:31). To treat any creature or any part of the earth with disrespect is to violate God’s blessed creation. When we deny someone their basic human rights, we are denying Jesus, for as we treat the least of all, so we treat Jesus (Matthew 25:31-41). The greatest commandment of all bids us love for God and neighbour, and our neighbour is described as someone with a different ethnic and religious identity (Luke 10:25-37). We are called to seek justice and right relations with one another and the earth, that the Spirit may work through us to help usher in the peaceable realm of God that extends from the past, through the present and into the future (Micah 6:6-8; Mark 1:15). To this end, we have hope, not in things seen, but in the unseen promise of what can be (I Corinthians 13:9-13; Romans 8:19-25). Rev. Mitri Raheb, Palestinian pastor of the Evangelical Lutheran Christmas Church in Bethlehem said, “I am not optimistic, but I do have hope. Hope is not something we see; hope is something we do.”¹²

These biblical mandates call us, as Christians, to have compassion for the “other,” to attend to the fears and needs of those who experience marginalization and oppression, to stand against the desecration of Earth and its creatures, to resist that which leads to the evils of hate, annihilation, dehumanization and vilification. We are called to live into our recitation of *A New Creed*: to seek justice and resist evil; to live with respect in Creation.

¹¹ The Midewiwin Lodge is the contemporary movement of the sacred Midewiwin; sometimes referred to as the Grand Medicine Society, of the Anishnabe people. The ‘original spiritual way and keepers of the sacred knowledge, songs and ceremonies,’ it is at the epicentre of the cultural and spiritual renewal of the Anishnabe First Nations. The Eastern Doorway refers to the region compassing Eastern Ontario, Michigan-Lower Peninsula, and Eastern Canada and the United State. <http://www.three-fires.net/tfn/about.htm>

¹² Conversation with United Church delegation.

The Way Forward

Those who have benefited from the colonization of this country must listen to those who have lost land, sovereignty, identity and pride. The church cannot dismiss the pain of Indigenous people by saying, “Let bygones be bygones.” Instead, the church has a responsibility to listen carefully, with great humility, and learn how to walk again. This walk is not on a lone path of individualism, hounded by guilt, but in a circle of interdependence and support. Moreover, the church needs to recognize that this communal walk is one trod by multiple stakeholders. Due to the history of colonization and its fragmenting affect in First Nations communities, the church needs to be in dialogue not only with our brothers and sisters in Aboriginal congregations but also with Traditional practitioners and others seeking right relationship and health within First Nations communities. Our prayer is that this walk will take us to self-determined nations committed to living together, because this land is big and strong enough to hold all of us in its embrace.

Just as A New Creed calls us to seek justice and resist evil, it also calls us to live with respect in creation. There is an urgent need for the church to rediscover and reclaim the biblical understandings of land and covenant that place care for the earth and all its inhabitants at the centre of our response to God's providence. We have much to learn in this regard from our Aboriginal sisters and brothers, as well as from contemporary theological reflection on ecology and incarnation.

To help facilitate this journey forward, the Theology and Inter-Church Inter-Faith Committee proposes two new studies which we hope will engage Aboriginal and non-Aboriginal people in discussion and action. The first will be a more detailed approach to Land and Covenant, focusing on theologies of land rooted in our Canadian context but opening avenues for exploration of both local and global issues related to land. It might include such issues as colonization, Indigenous self-governance, treaties and covenants, care of the earth and all its creatures (all my relations), clean drinking water, food security, and resource extraction. The second will be a Circle and Cross interfaith study of the relationship between the United Church and Traditional Aboriginal spiritualities.

To move from conquest to covenant requires a radical reimagining of what it means for different peoples to live together in a shared land. Our biblical stories and our own history within North America teach us that this is only possible on the basis of respect for diverse cultures and identities and respect for the land itself. Only if we are able to humbly listen to one another and truly seek the welfare of the other can we move from conquest to covenant. Land cannot be bracketed in this discussion. Rather, it must be understood as crucial to the welfare and identity of all peoples. If it is understood as a gift from the Creator, to be respected and shared equitably, it will bless us with fruitfulness and prosperity. Justice will then roll down like waters, and righteousness like an ever-flowing stream (Amos 5:24).

Recommendations:

See TICIF 1 [Theology and Inter-Church Inter-Faith Accountability and Future Work Proposal](#): CONSENT 27.

COMMITTEE ON INDIGENOUS JUSTICE AND RESIDENTIAL SCHOOLS ACCOUNTABILITY REPORT

Origin: Committee on Indigenous Justice and Residential Schools

MANDATE

The Committee on Indigenous Justice and Residential Schools (formerly the Residential School Steering Committee) was established by the Executive of the General Council in 1998. Its mandate, renewed and expanded in 2010, is to:

- a) *co-ordinate all aspects of the issues related to Indian residential schools, including the legal, pastoral, communications, alternate resolution possibilities, healing and reconciliation initiatives, and financial planning;*
- 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;*
- d) *make full reports, and recommendations as required, to the General Secretary and each meeting of the Executive of the General Council.*

In all its work, the Committee is guided by the church's Apologies of 1986 and 1998.

MEMBERSHIP

The current members are:

- All Native Circle Conference: Sue Evans, Frank Evans
- BC Native Ministries Council: Barbara Wilson, Ray Jones
- Ont/Que Native congregations: Mel King, George Montour
- GCE representative: barb janes
- Honorary Elder: Murray Whetung
- General Secretary, General Council: Nora Sanders
- Executive Minister of the Aboriginal Ministries Council: Maggie McLeod
- Moderator (ex-officio): Gary Paterson

Staff Support:

- General Council Officer: Residential Schools - James Scott
- Liaison Minister: Residential Schools - Cecile Fausak
- Special Advisor: Residential Schools Steering Committee - David MacDonald

The Committee reports to each meeting of the Executive of General Council, issues a newsletter, "Turning the Page Together" (www.united-church.ca/residentialschools), and has a Facebook page (*Indigenous Justice and Residential Schools*). A separate website provides information on all of the residential schools that the United Church operated. www.thechildrenremembered.ca

The Committee meets twice a year, often in Toronto but periodically in other communities to connect with former students, and church and community members. In the past triennium, the Committee met in Toronto and in Winnipeg/Brandon, and had three joint meetings with the

Aboriginal Ministries Council. We gratefully acknowledge the significant contributions of former members the late Alvin Dixon, Marie Dickens, and staff person, John Bird.

INDIAN RESIDENTIAL SCHOOL SETTLEMENT AGREEMENT (IRSSA)

In May 2006, The United Church of Canada became a defendant signatory to the largest settlement agreement in Canadian history as a result of its role in the Indian residential school system. The United Church (or antecedents) operated 14 residential schools. Its involvement ended in 1969. The Agreement was implemented in September 2007 and contained six main components: Common Experience Payment (CEP), Independent Assessment Process (IAP), a Truth and Reconciliation Commission (TRC), funds for Commemoration, funds for the Aboriginal Healing Foundation (AHF), and legal fees. The Agreement also detailed the legal obligations to which the church committed itself.

1. Financial Obligations:

a. Core Commitment: Under the Indian Residential School Settlement Agreement, the United Church is obligated to a two-stage payment structure. Our base obligation was **\$6,455,020**. This amount was credited to the church from previously made contributions to abuse claim settlements. A second stage payment of **\$436,150** will become due only if fundraising by the Catholic Entities exceeds \$20,000,000. At this time, it does not appear likely.

b. “In-Kind” Funds: Under the “in-kind services” provisions of the Agreement, the United Church received back **\$1,010,600** of our base commitment for reallocation to new services or programs for former students and their families. A United Church Healing and Reconciliation Service Evaluation Committee, with representatives from the United Church, the Assembly of First Nations and the federal government, was created to approve projects according to criteria in the Agreement. As of June 2015, the church completed the disbursement of these funds, supporting such initiatives as survivor travel to Truth and Reconciliation Commission events, a five-year mobile counselor project for four west coast communities, language recovery and promotion of Mohawk and Cree, and a documentary film on the Regina Industrial School.

2. Document Obligations:

Under the Agreement, the United Church is committed to provide all “relevant” documents in its possession to the Truth and Reconciliation Commission of Canada for eventual inclusion in the National Research Centre (now the National Centre for Truth and Reconciliation) in Winnipeg. Over the past six years, staff and contractors in the United Church Archives in Toronto as well as the Conference archives in Manitoba and Northwestern Ontario, Saskatchewan, Alberta and Northwest, and British Columbia have worked diligently to complete this herculean task on time. The work included undertaking a file review of all our archival and active files, identifying those relevant to residential schools, and then scanning and meta-tagging each file for the Commission’s database. Over 30,000 historical documents and 1,537 photographs were provided to the TRC by the end of April 2015, extracted from 6,036 container sources of publications, periodicals, accessioned and active textual records, maps, blueprints, audio visual materials, near-print publications, pamphlets, and relevant emails up to July 31, 2013. This immense task was completed with dedication by many who saw it as an act of reparation and respect by the church for former students of residential schools and their families.

3. Bearing Witness in Abuse Claims:

The process for settling claims for sexual, physical and emotional abuse is the Independent Assessment Process (IAP). As of March 31, 2015, a total of 37,962 IAP claims were filed from the approximately 80,000 former students still living. Equal numbers of claims have been submitted by men and women, with the average age of 55. Nearly 32,000 claims have been resolved and the Adjudication Secretariat anticipates that all claims will be resolved by 2017. As of March 31, 2015, the United Church had received 2,867 claims, and anticipates receiving up to 100 more. Since the United Church has fulfilled its financial obligations under the Agreement, the government pays 100% of all awards made by the independent adjudicators.

However, the Committee on Indigenous Justice and Residential Schools has felt it important that the church respond with more than money. We have trained witness/volunteers across the country who represent the church at IAP hearings, when the claimant is agreeable to a church presence. The volunteers 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 church is indebted to 30 volunteers who have carried out this confidential and caring ministry at 327 claim hearings over the past 10 years. Once a settlement has been paid, the Moderator sends a letter of apology to the claimant. The Committee also offers pastoral care to those who have been accused of abuse.

4. Participation in the Truth and Reconciliation Commission (www.trc.ca):

The Truth and Reconciliation Commission of Canada was launched on July 1, 2009 with a five-year mandate to research and document the 130-year history of Indian residential schools in Canada. Justice Murray Sinclair, Chief Wilton Littlechild and Dr. Marie Wilson were appointed as Commissioners. The mandate was subsequently extended for a sixth year and the Commission finished its work on June 30, 2015. In the Settlement Agreement, the United Church committed itself to fully participate, at its most senior levels, in the Commission's work.

The Committee on Indigenous Justice and Residential Schools has coordinated participation from all levels of the church and in every part of the TRC's mandate. This has included the significant United Church attendance at TRC National Events (the Moderator presented a formal United Church statement to the Commission at the Edmonton National Event in April 2014 www.united-church.ca/files/aboriginal/schools/trc-statement-2014.pdf), the involvement of the General Secretary at meetings of the All Party Leaders' table, the contributions of senior staff to the National Events Working Group, the Document Collection Working Group, the All Party Coordinating Committee, the Public Education Working Group, and the Truth and Reconciliation Transition Team. In addition, local United Church representatives have participated in the seven community-based Regional Advisory Committees which planned the National Events in Winnipeg, Inuvik, Halifax, Montreal, Saskatoon, Vancouver and Edmonton, as well as in the planning for regional events in Victoria, Toronto, Peterborough and Whitehorse.

Conferences, Presbyteries and congregations across the country have been actively engaged in creating educational initiatives on the history and legacy of residential schools and in mobilizing United Church folks to attend and participate in seven national and scores of community TRC events. Volunteers organized and staffed the Churches Listening Circles at each National Event. Our church also contributed \$385,000 towards survivor travel and hospitality as an expression of reconciliation in addition to funds raised and in-kind services provided by local congregations in communities where National Events were held.

The Chair of the Truth and Reconciliation Commission invited the churches who are Parties to the Settlement Agreement, to redress their history of devaluing and discrediting traditional Aboriginal spiritual practice by making statements of confession and affirmation. The United Church has acknowledged its complicity in the denigration of Aboriginal wisdom and spirituality, and offered a statement quoting documents from its recent history. In doing so, the Church recognized with pain that this is a complex and sensitive issue for some within Aboriginal communities of faith who, as a result of our Christianizing work and the legacy of colonialism, are on a journey to restore harmony and spiritual balance.

The Committee also responded to the invitation of the Commission to submit suggestions on what recommendations the Commission might make in its Final Report.

The Committee on Indigenous Justice and Residential Schools continues to work towards reconciliation ecumenically through staff participation in the Ecumenical Working Group on Residential Schools and on the KAIROS Indigenous Rights Circle. The United Church participated with members of the Canadian Council of Churches to create an Expression of Reconciliation which was delivered at the April 2014 TRC National Event in Edmonton. The United Church has made a commitment to ongoing collaborative work with the other Parties to the Indian Residential School Settlement Agreement post-TRC to continue the work of reconciliation guided by the recommendations in the Commission's Final Report to be released at the Closing Event in Ottawa on June 2, 2015.

RIGHT RELATIONS

1. Living into Right Relations:

In 2008, the Committee on Indigenous Justice and Residential Schools, the Aboriginal Ministries unit and unit on Justice, Global, and Ecumenical Relations (JGER) established a national Living into Right Relations Task Group to coordinate the 5-year "right relations" program begun at a national conference in Pinawa, Manitoba. The program brought together Aboriginal and non-Aboriginal people into a network of people in Conference home groups who covenanted to work together towards right relations. This initiative was seen, in part, as preparation for the church to participate in the Truth and Reconciliation Commission.

From the onset of the Living into Right Relations program, there was an understanding, particularly from Aboriginal sensibility, that there needed to be intentionality in discerning what it means for Aboriginal and non-Aboriginal to "be" together. This need is rooted in Canada's colonial history whereby settler people imposed their culture, language, and systems onto the First Peoples of Turtle Island. This led to an incalculable disparaging impact that remains with Aboriginal people to this day. The United Church of Canada expressed regret for its complicity in this history in the 1986 Apology to First Nations Peoples: "*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.*"

The national LIRR Task Group provided guidance and support to the home groups and leadership to the church as it has sought to live out its Apologies. In the fall of 2013, the Task Group held its final meeting which issued in recommended directions for the church in

continuing reconciliation and right relations work. The Final Report of the Living into Right Relations program is at www.united-church.ca/files/aboriginal/relationships/lirr-report.pdf.

Although the formal program has ended, staff members from the Committee on Indigenous Justice and Residential Schools and from the Aboriginal Ministries Council continue to support the network by regularly distributing information and resources through the LIRR Digest. A series of three webinars have also been developed on the themes of Missing and Murdered Aboriginal Women (May 6), Free, Prior and Informed Consent (June), and Treaties (September).

2. Doctrine of Discovery

In October 2012, the Executive of General Council adopted a motion to repudiate the Doctrine of Discovery (a belief based on 14th century Papal Bulls that explorers could subjugate any peoples who were not Christian and possess their lands) 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.” As follow-up, an inter-unit planning team was created that has designed a land-based learning experience to be held at Nishnawbe Spiritual Center (Espanola) from August 27–31, 2015. Participants will journey in faith to unlearn and heal from colonialism and the impacts of the Doctrine.

Four facilitators will engage 30 people from across the church, including six young adults, to:

- 1) Become aware, emotionally and spiritually, of the brokenness of relations and the possibilities of healing.
- 2) Be empowered to name the ways the Doctrine of Discovery is operative in both church and society, and offer ways that might transform/reform the church.
- 3) Use this experience to inform the development of resources that would help the church engage in decolonization.

3. 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. The Fund is administered jointly with the Aboriginal Ministries Council and its Grants Committee of four volunteers is appointed by our two bodies. Over the past triennium, grants were made to 29 projects totalling \$191,400. Projects included educational events on residential schools and anti-racism, film productions, relationship-building women’s canoe trips and youth gatherings. Applications are at: www.united-church.ca/aboriginal/relationships/fund.

HEALING AND COMMEMORATION

1. Red Deer Industrial School Cemetery

The Remembering the Children Society, formed in 2011 with First Nations, Metis and United Church membership (primarily from Sunnybrook United), completed the hosting of four feasts and ceremonies from 2009-2013 to remember the children who died and were buried in a cemetery associated with the Red Deer Industrial School (1893–1919). In 2013, the feast followed two days of Truth and Reconciliation Commission (TRC) community hearings, where 700 high school students participated in Education Day. Justice Murray Sinclair, Chair of the Commission, spoke eloquently at the conclusion of the feast.

The Society offered an Expression of Reconciliation at the Edmonton TRC National Event.

“The Remarkable Red Deer” permanent display, which includes a section on the Red Deer Industrial School, was opened in 2013. In June 2014, an outdoor exhibit at Fort Normandeau highlighting the school and the work of the Society was unveiled, and the Red Deer Mayor declared June 11th Remembering the Children Day, in perpetuity. In 2014, the Society was given the Red Deer Heritage Preservation Award. Work is ongoing to designate and mark the cemetery which continues to be in the hands of a private owner.

2. File Hills Indian Residential School Cemetery

The fourth and final feast to remember the children who died at the File Hills Indian residential school and were buried at the associated cemetery will be held in August 2015 on the Okanese First Nation in Saskatchewan. In 2013, Okanese summer students removed bush to recover the cemetery, fence it, and restore the road to it. Research has been done by Susan Roy and her Waterloo university class to develop an initial list of students who attended the school. Saskatchewan Conference and the United Church folk from the Qu’Appelle Valley have been part of these remembrances.

3. Regina Industrial School Cemetery

The Regina Municipal Heritage Advisory Committee (MHAC) has been offering information, reports and a survey to the Regina City Council asking it to protect the Regina Industrial School (1891-1912) Cemetery from future development. In 2013, a Cemetery Working Group was formed of United and Presbyterian Church members, and representatives of the 44 First Nations from which the children had originally come. The Working Group contacted many of the area bands to provide information and an invitation to a meeting on June 8, 2014. Among the invitees were descendants of former students. The churches raised funds to provide transportation for all representatives, plus meals and billets. Approximately 70 people, including chiefs, elders, appointed band representatives, families, descendants of former students and others attended the gathering at St James United Church in Regina where there was a display of historic documents, pictures of former students and their families, and other materials related to the Regina school. The gathering, escorted by horseback riders, also held ceremony at the cemetery.

Subsequent meetings, under the leadership of Chief Barry Kennedy of Carry the Kettle First Nation and the File Hills Tribal Council, have taken place to discuss subdividing the property and obtaining Heritage Status for the cemetery, as well as further commemoration activities and a monument.

4. Brandon Indian Residential School Cemeteries

Following a visit by the Committee on Indigenous Justice and Residential Schools to the site of the Brandon Indian Residential School, a Working Group was struck by Assiniboine Presbytery in 2014 to commemorate the Brandon school cemeteries. The Working Group has undertaken significant exploratory work, and planning with Sioux Valley First Nation about establishing a healing lodge on the site. Katherine Nichols, an archaeology student who did much survey work of four cemeteries possibly connected to Brandon residential school, has been part of the Working Group as was now retired Conference of Manitoba Northwest Ontario archivist Diane Haglund who provided much assistance in sharing historic information and photos.

5. Witness Blanket: Pieces of History

In 2013, carver Carey Newman began soliciting and collecting hundreds of artifacts from former residential schools, from the institutions that ran them, and from former students in order to create a large “witness blanket” that embodied the experience of the residential schools. This Commemoration project was funded under the terms of the Indian Residential Schools Settlement Agreement. Mr. Newman obtained an artifact from nearly every residential school, including the 14 schools associated with the United Church. The General Council office also contributed versions of the former and revised crests, along with copies of the 1986 and 1998 apologies. The amazing large-scale cedar art installation is on a national tour until 2021, when hopefully it will be permanently housed at the National Centre for Truth and Reconciliation. This is a national monument “to recognize the atrocities of the Indian Residential School era, honour the children, and symbolize ongoing reconciliation.” <http://witnessblanket.ca/#!>

6. St. Michael’s Indian Residential School, Alert Bay, British Columbia

The United Church was well represented on the occasion of the demolition of St. Michael’s Indian residential school (Anglican) in February 2015. Many former students who attended there were from communities served by the United Church.

INDIGENOUS JUSTICE

1. Supporting Aboriginal opposition to the Northern Gateway Pipeline

In light of the motion adopted at General Council 41 to “categorically reject the Northern Gateway Pipeline”, the Committee on Indigenous Justice and Residential Schools created a “Take Action” notice last fall to support the Pull Together fund-raising campaign of BC First Nations for their court challenge. The Haida, Gitga’at, Gitxaala, Heiltsuk, Nak’azdli, Kitasoo/Xai’Xais and Nadleh Whut’en First Nations joined in this campaign to raise funds to seek a judicial review of the Joint Review panel’s recommendations, and the Federal government’s decision, to approve the project.

The campaign goal of \$250,000 was quickly exceeded as a total of \$350,760 was raised for research and to prepare the documents for the courts. Phase 2 of the campaign hopes to raise a further \$250,000 for court time. A matching donor will contribute up to \$500,000. Contributions by individual and congregations are welcomed. <http://pull-together.ca/>

2. First Nations Education, Bill C-33

A coalition of Aboriginal, church and justice-seeking groups, including the United Church represented by staff from the Committee on Indigenous Justice and Residential Schools, was formed under the leadership of the office of the Christian Reformed Centre for Public Dialogue to develop principles and advocate for Aboriginal control and equitable funding for First Nations children who attend school on reserves. Federal funding per child for Aboriginal students is less than funding provided by the provinces for other children. Bill C-33, the First Nations Control of First Nations Education Act, proposed by the federal government, is seen as unsatisfactory to many First Nations leaders. Negotiations have been suspended by the government.

On July 8, 2014, General Secretary Nora Sanders wrote to the Minister of Aboriginal Affairs, Hon. Bernard Valcourt, urging the federal government to provide additional funding to Aboriginal communities for education even as negotiations on the Education Bill are delayed and

to create a consultation process with First Nations leaders of respect, openness, creativity and commitment. No response was received to the letter.

3. Residential School History in Public School Curriculum

In its Interim Report of February of 2012, the Truth and Reconciliation Commission offered 20 recommendations to the Parties and the Canadian public. One of the recommendations was that "...provincial and territorial departments of education work in concert with the Commission to develop age-appropriate educational materials about residential schools for use in public schools." The United Church joined with the Anglican and Presbyterian Churches to write the Council of Ministers of Education, Canada in 2013 and 2014 expressing our hope that the history of Aboriginal peoples in Canada, particularly the story of the Indian Residential School system, becomes a mandatory part of the curriculum in all Canadian schools. Several jurisdictions have implemented this recommendation and it is under active consideration in others.

4. Acknowledging Traditional Aboriginal Territory

For several years, most Conferences and some Presbyteries have acknowledged, at the opening of their meetings, that they are gathered on traditional Aboriginal territory. The Executive of General Council also does so. There is growing interest in this practice from congregations as well as from other denominations. The Indigenous Justice and Residential Schools unit has collaborated with the Aboriginal Ministries Circle and Church in Mission to create a resource for Acknowledging Territory which was published in the Pentecost 2015 issue of *Gathering*. www.united-church.ca/files/planning/seasons/firstnations/acknowledging-territory

In response to a proposal from Montreal and Ottawa Conference, adopted at General Council 41 in 2012, the United Church has written to the Speaker of the House of Commons recommending that the House also consider acknowledging that Parliament sits on Aboriginal traditional territory at the beginning of each session of Parliament.

5. National Aboriginal Day

In May 2015, General Secretary Nora Sanders wrote to Prime Minister Harper recommending that he "declare National Aboriginal Day (June 21st) a national statutory holiday". She indicated that for several years now, the United Church has given its employees a paid day off on June 21st and encouraged them to use that day to engage in Aboriginal educational and cultural activities. *"Our experience has been very positive, with employees taking part in a variety of learning opportunities, and gaining a deeper understanding of issues that are important in our work and in the life of our nation."*

6. Socially Responsible Investing

In collaboration with the Aboriginal Ministries Council, staff of the Committee on Indigenous Justice and Residential School contributed to the Socially Responsible Investing report of 2013.

7. Pilgrimage for Peace and Justice

The United Church has responded to the World Council of Churches' invitation to join in a seven-year Pilgrimage of Peace and Justice. Seven themes have been established, and the United Church has chosen to lift up "Reconciliation" beginning in June 2015 and "Land" in 2016. The Living into Right Relations network is being invited to become "champions" of reconciliation by

organizing visits to sites of former residential schools, and responding to the recommendations of the Truth and Reconciliation Commission. General Council office staff will visit the Mount Elgin Indian residential school site and the Oneida United Church on June 23, 2015.

COMPREHENSIVE REVIEW TASK GROUP

Staff and elected members of the Committee on Indigenous Justice and Residential Schools met with members of the Comprehensive Review Task Group in November 2013 to clarify the role and mandate of the Committee in providing leadership to the whole church in living out its apologies of 1986 and 1998. Committee members also participated in several joint meetings with the Aboriginal Ministries Council at which Comprehensive Review Task Group members were present to discuss the implications of the Review process for Aboriginal ministries and to explore what a renewed relationship might look like. The Comprehensive Review Task Group has recommended that the work of Indigenous justice and right relations remain a priority for the church going forward.

STAFF CHANGES

There have been several staff changes in the Indigenous Justice and Residential School unit.

John Bird, who served as Program Coordinator for Indigenous Justice and Right Relations, saw the term position end on December 31, 2013.

David MacDonald, who has served the United Church as Special Advisor on Residential Schools since 1998, will end this role on June 30, 2015. David has provided invaluable wisdom and networking in guiding the church through a critical period of acknowledging and addressing the legacy of Indian residential schools.

James Scott, who has served in the role of General Council Officer for Residential Schools since September 2003, will retire as of August 31, 2015. Jamie has been lead staff for the church in its efforts to live out its apologies, including the settlement of abuse claims, negotiations for the Settlement Agreement, and the implementation of the Truth and Reconciliation Commission.

Cecile Fausak will remain as staff for the Committee on Indigenous Justice and Residential Schools with an updated job description and title: Reconciliation and Indigenous Justice Animator. A second Reconciliation and Indigenous Justice Animator position will be created out of Jamie's position effective September 1, 2015 so that the Committee on Indigenous Justice and Residential Schools will continue to be served by two staff.

As of September 2015, the Committee and staff of Indigenous Justice and Residential Schools will be supervised by the Executive Minister for Aboriginal Ministries and Justice.

Respectfully submitted,

barb janes and Mel King
Co-chairs
Committee on Indigenous Justice and Residential Schools

EFFECTIVE LEADERSHIP AND HEALTHY PASTORAL RELATIONSHIPS REPORT

Origin: Executive of the General Council

Background

These recommendations originate with work initiated by the 38th General Council, 2003 which 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. The 39th and 40th General Councils referred eight further proposals that called for evaluation of oversight, discipline, and pastoral relations processes to the General Secretary to inform ongoing work.¹

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 proposals to 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 complex human resource and regulatory work so that its leadership could focus 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 demographics for ministry personnel, and the implications for recruitment, retention, and the pension and benefits 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);

¹ The 39th General Council, 2006 referred proposals GS3, GS23, BC4, LON3, TOR4, MNWO1, and GC94. The 40th General Council, 2009 referred proposal ANW16.

6. the 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 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.²

The research and studies revealed numerous recurring conclusions among members:

1. professional level support is required 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. volunteers, often with limited knowledge and experience are asked to manage the human resource aspects of pastoral relationships, often leading to unfavourable 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 while at the same time fulfilling employer roles;
5. ministry personnel feel powerless to affect change and worry about the future of their vocation;
6. presbytery/district-managed pastoral relations often contributes to inconsistent application of policies and standards;
7. responsibilities of presbytery/district should focus less on oversight and discipline and more on collegial support for ministry personnel, mission and programs;
8. 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.

² For further information on any of these initiatives/ reports, please see www.gc41.ca/background-material.

Between the summer of 2011 and the winter of 2012, the Permanent Committee on Ministry and Employment Policies and Services discerned and tested three principles for responding to the collected 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.

In March of 2012, the Executive of the General Council received a [revised report](#) (p.78-89), and proposed to the 41st General Council, 2012 that it be authorized to undertake the development and testing of simplified pastoral relations 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.

Process for this Proposal

The 41st General Council, 2012 passed the following motion, granting authorization to test new ways of doing pastoral relations and oversight and discipline:

1. The 41st General Council, 2012 directed 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.”
(2012 Record of Proceedings, p. 296)

The Effective Leadership and Healthy Pastoral Relationships project was originally designed around ten program goals:

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 who 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
7. decreasing volunteer workload
8. increasing the competency for handling pastoral relations, oversight and discipline
9. increasing the consistency within each Conference in how pastoral relations, oversight and discipline are handled; and
10. increasing the efficiency of pastoral relations, oversight and discipline.

It was the vision of the Permanent Committee on Ministry and Employment Policies and Services that increased health in pastoral relationships, increased policy efficiency, increased consistency and competency in the application of policy, and decreased feelings of isolation amongst ministry personnel could all be achieved, over time, by a new model of pastoral relations and oversight and discipline. This model would be simplified, the responsibility of one court, separated from collegiality and programmatic support for ministry personnel, and would be supported within existing overall financial resources.

This model also recognizes that paid accountable ministry is both a vocation and a profession, and that 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](#)). 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 God's 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 the conclusion of them be flexible and transparent. It is also important that they be responsive to particular contexts of region and culture. The 2,400 ministers serving in active calls and appointments throughout the church 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, rv 1995)

Summary of Conference Projects

In the late fall of 2012, the Effective Leadership and Healthy Pastoral Relationships project management team was appointed from the Permanent Committee on Ministry and Employment Policies and Services and resourced with staff from the Ministry and Employment Unit of the General Council Office. The project management team's initial step was to send an open invitation to all Conferences to participate in the Effective Leadership and Healthy Pastoral Relationships project test, beginning with a face-to-face meeting of exploration and planning. Twelve of the thirteen Conferences came to the initial meeting, and ten Conferences decided to participate in the project. It is the opinion of the project management group that when 70% of the Church participates in a change that is

It is the opinion of the project management group that when 70% of the Church participates in a change that is optional, significant transformation is both possible and timely.

optional, significant transformation is both possible and timely.³ The Conferences participating in the Effective Leadership and Healthy Pastoral Relationships project include: British Columbia, Saskatchewan, Manitoba and Northwestern Ontario, Manitou, London, Toronto, Bay of Quinte, Montreal and Ottawa, Hamilton, and Maritime.

The participating Conferences were given allowance by the [Sub-Executive of the General Council](#) (p. 75) to operate outside of some of the pastoral relations policies of *The Manual* for the sake and length of their Effective Leadership and Healthy Pastoral Relationships test. Each of the Conferences designed their own test model, which resulted in four types of tests:

1. movement of all pastoral relations and oversight and discipline policies to Conference, with a focus on collegial support and programming in the presbyteries (British Columbia, London, and Toronto);
2. movement of all pastoral relations and oversight and discipline policies to Conference, with a focus on collegial support and programming in the presbytery, but with the test limited to one presbytery within the Conference (Hamilton and Manitou);
3. test through the Conference, but limited to select policy/procedural policy changes (Manitoba and Northwestern Ontario); and
4. test within two or more presbyteries, and limited to select policy/procedural policy changes (Maritime, Bay of Quinte, and Montreal and Ottawa).

The participation of Saskatchewan Conference was focused on the collection of data regarding the financial and volunteer hours associated with current pastoral relations and oversight and discipline processes. For a number of reasons, including geographical challenges, the data collected did not allow for a comparison with the whole project. However, insights and wisdom from the process are included in the results below. For a summary of the projects in each Conference, please see [Appendix A](#) (found at the United Church website).

Summary of Evaluation

Knowing the challenge of evaluating a project in which each of the test sites is distinct, the Effective Leadership and Healthy Pastoral Relationships project management team worked with consultant Leanne Douglas of the Winnipeg branch of Canadian business advisory, accounting and research firm, MNP, to create an evaluation framework that had the capacity to access data from Conferences and presbyteries who were participating, as well as all active ministry personnel and local ministry units within the United Church of Canada. The evaluation was built to measure the project against the original program goals (see p. 4) at the one, three, and five year marks. The first round of evaluation was completed in the spring of 2014 when the majority of Conferences were at or around the one-year anniversary of implementation.

The initial evaluation included four distinct pieces. Conferences and presbyteries who were participating in the Effective Leadership and Healthy Pastoral Relationships project were sent a spreadsheet with a series of quantitative questions about policy, financial capacity, volunteer effort and training, continuing education resources offered by the court, and change

³ Effective Leadership and Healthy Pastoral Relationships Report for Information and Feedback, Permanent Committee on Ministry and Employment Policies and Services, September 19-20, 2014.

management. Ministry personnel and local ministry units/church members were sent an on-line survey that was largely perception-based that asked questions about pastoral relations and oversight and discipline policy, volunteer effort, time commitment, support structures, and staff support. The response rate for the ministry personnel and member surveys was much higher than the Conference and presbytery surveys.

Sufficient response was received from Conferences to make use of the data, but unfortunately not from presbyteries. Some of the feedback from both presbyteries and Conferences was that the information requested was time-consuming and difficult to collect, and that if the evaluation framework had been articulated at the beginning of the project, this information could have been collected throughout the testing. This is a significant learning for the project management team, and for the Permanent Committee: in large projects such as Effective Leadership, evaluation must be incorporated into the project from the beginning. Although the rationale for delaying the development of the evaluation framework included a desire to understand the breadth of the individual projects, the extra work required from the staff in the Conferences to gather the required information became an impediment to the efficiency of the evaluation.

In large projects such as Effective Leadership, evaluation must be incorporated into the project from the beginning.

It was also reported to the project management team that the financial cost to implement the Effective Leadership and Healthy Pastoral Relationships projects was more than initially expected. Participating Conferences received a one-time grant from the General Council Office of between \$260 and \$8,000 in the 2013 calendar year to off-set implementation costs which ranged from \$7,500 to \$43,000. The expectation of the 41st General Council, 2012 that a project such as this could be implemented and “supported within the overall financial capacity” was unrealistic. As a result, British Columbia, London, and Hamilton Conferences hired program staff to support the development and initial implementation of the project, while Toronto Conference hired additional administrative staff to support the ongoing implementation. Further, feedback from non-participating Conferences suggested that had the availability of grant money been made known, they may have participated in the project. Finally, all participating Conferences reported an underestimation of the length of time required to develop, offer training for, communicate about, and implement the project⁴.

Through the fall and winter of 2014/2015, further consultative conversations occurred with the participating Conferences about project structures, best practices, and elements of Conference projects that could have been improved. An intentional conversation was also held with the Conference Personnel Ministers at their fall gathering in November 2014.

All Conferences that moved their pastoral relations processes from presbytery reported a faster turnaround time for changes in pastoral relations.

Rationale

Approve the principle of locating oversight and discipline, and pastoral relations policy systems with Conference, or equivalent.

⁴ Effective Leadership and Healthy Pastoral Relationships Report for Information and Feedback, Permanent Committee on Ministry and Employment Policies and Services, September 19-20, 2014.

The data from participating Conferences in the evaluation showed a decrease in volunteer workload and increase in process efficiency. Ministry Personnel also reported that search and selection processes are fairer and more consistent. In consultative conversations with Conferences, settlement committee, staff and ministry personnel reported significant decreases in the timelines necessary from a request for change in pastoral relationships to final selection of ministry personnel.

One of the ways that the flexibility of the Effective Leadership and Healthy Pastoral Relationships project met the contextual and regional differences is reflected in the development and implementation of some of the projects. British Columbia, London and Toronto Conferences have each implemented projects in which all pastoral relations and oversight and discipline policies have been moved to the court of Conference. Each Conference implemented a different project according to the culture in which they live and worship, and adjusted the implementation plans accordingly. London Conference set a date for implementation and then lived into their project. Toronto Conference established policy and procedures and then followed through with implementation of their project. British Columbia Conference hired a Project Manager and then implemented their project in two stages.

Approve the principle that the denomination, or representative body, be responsible for education and communication about the denomination-wide oversight and discipline, and pastoral relations policies, and the best practices that consider regional and contextual circumstances.

Many of the projects focused specifically on congregational mission development as required by contextual circumstances. Best practices of these projects included Hamilton Conference's Essence Statements and Montreal & Ottawa Conference's Living Ministry profiles, where staffing and resources were directed to congregational mission. In British Columbia Conference, the name and foci of the triannual oversight visits is being shifted to Ministry Vision & Support visits, which offer the Presbytery an opportunity to support and walk with local ministry units in mission and ministry work. Finally, in Maritime Conference, staff time is directed to assisting congregations with assessment reports regarding the vision, mission and vitality of the ministry to enable the Conference to "come alongside" a pastoral charge when stability is needed. When consulted, the Conference Personnel Ministers expressed concerns about regionalization being an unintended consequence of the project. The original intention was to open up the search and selection system to increase consistency and efficiency. Due to the fact that there is no longer one process for calls and appointments, ministry personnel are challenged when entering search processes outside of their own Conference. Similarly, Manitou Conference reported a challenge in the implementation of the project in only one presbytery and the lack of consistency created internally.

The online system in use in Toronto Conference that matches ministry personnel profiles with pastoral charge profiles is facilitating a more equitable short-listing process in the selection of ministry personnel, thus increasing the diversity of ministry personnel participating in the interview stage of search processes.

Recognize the successful practices demonstrated by the testing Conferences, and ensure the incorporation of the following specific practices into pastoral relations procedures throughout the church:

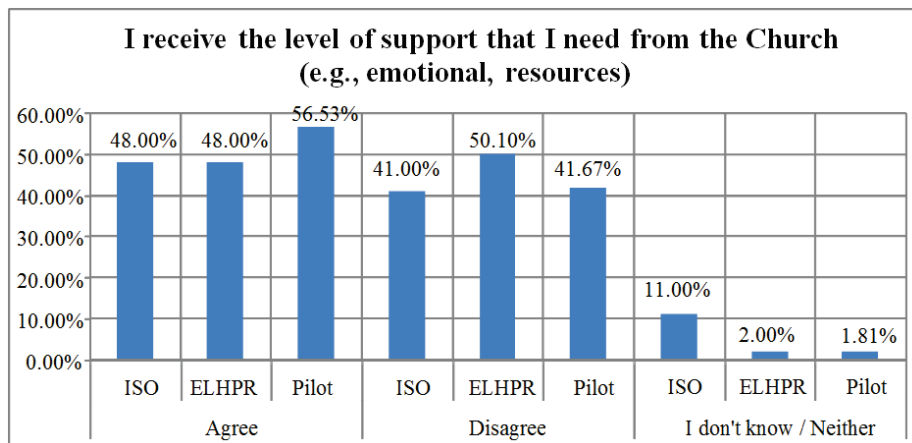
1. Prioritize financial and staffing support for programs intended to foster collegiality among ministry personnel.

When consulted, each of the participating Conferences indicated essential agreement for the benefit associated with collegial programming. However, the means to engage this goal differed in each project. Hamilton Conference’s Effective Leadership and Healthy Pastoral Relationships project was limited to Bruce Presbytery and focused on congregational mission development and support of ministry personnel. Bruce Presbytery’s test included ministry personnel retreats, which were exceptionally well-attended. Saskatchewan Conference highlighted an important reminder that with the continued prevalence of part-time ministries in that Conference, the capacity of ministry personnel to participate in collegial programming is compromised.

That said, regardless of the number of opportunities that ministry personnel had to network with ministry colleagues, Conference, or community size, the majority of respondents reported that ministry personnel need to build stronger collegial relationships with each other.

2. Provide support to local ministry unit governing bodies in their employer role and, in particular, training and consultation for Ministry and Personnel Committees, Pastoral Relations/Settlement Committees.

The majority of ministry personnel report that the United Church of Canada is a better than average (or excellent) employer, that their current ministry is a comfortable and energizing place to work, and that they are appreciated and supported by the community they serve. In comparing responses from two previous surveys of ministry personnel (the Isolation in Ministry survey in 2005 and the Collaborative Research Project in 2010), an encouraging trend appears to be emerging.



One of the overall goals of the project is to improve the fit between ministry personnel and pastoral charges. When surveyed, 71% of local ministries described the fit between the programming leadership and the ministry needs in their church as excellent or good.

In London Conference's project the traditional joint needs assessment and joint search process has been replaced by a process where the congregation does both the needs assessment and the search supported by Conference resources, including handbooks and on-line training of the congregational interview teams by the Conference Personnel Minister. Most congregations have been able, under the new process, to move from a request for a change in pastoral relations to interviewing inside of 90 days. Montreal and Ottawa Conference developed a new joint needs assessment process that includes the Living Ministry profile referenced above, that is designed to be accomplished in a one-day workshop. This encourages a broader participation of the congregation, and an expedited process.

68% of ministry personnel in participating Conferences noticed a decrease in volunteer workload.

In terms of support to ministry and personnel committees, British Columbia Conference is providing resources for ministry personnel performance reviews, while Bay of Quinte Conference reports increased staff availability for ministry and personnel committees.

Conference pastoral relations and settlement committees have also shifted responsibilities in some Conferences with processes like centralizing the processing of applications for ministry positions. Toronto Conference has established a team of volunteer reviewers whose responsibility is to ensure the accurate completion of pastoral relations forms. Manitoba and Northwestern Ontario Conference screens applications for eligibility, ensuring that mandatory training is complete, and credentials are cleared for admissions candidates. Best practices such as these contribute to a more efficient and consistent application of systems; 68% of ministry personnel in participating Conferences noticed a decrease in volunteer workload.

3. Maximize available communication and database management systems to support pastoral relations systems.

Many Conferences reported a volunteer shortage to fulfill the responsibilities of supporting pastoral relations systems. However, Conferences reported that the use of technology is decreasing volunteer effort, especially in terms of travel, meeting time, and cost. Manitoba and Northwestern Ontario Conference has developed PowerPoint presentations to be used in the training of joint search committees that both ensure a level of training and education, as well as reduce the level of staff involvement.

Toronto Conference's project is very focused on technology and is using an on-line matching tool to address bias and cultural assumptions in matching ministry personnel and local ministry units for calls and appointments.

As was highlighted in the Isolation in Ministry report in 2006, there continues to be pastoral charges with little to no access to high-speed internet. While this contributes to the sense of isolation ministry personnel in those areas experience, it also limits the capacity of using

technology for the work of pastoral relations, and should be an ongoing consideration for future development.

4. Ensure access to conflict management and change management training for leaders who are initiating or implementing change.

One thing that can be stated with certainty is that the future effectiveness of ministry in the local church will require significant changes to practices of congregational mission development, the ministry personnel search and selection process, and oversight and discipline procedures. In the responses to the evaluation, more than half of local ministries agreed with the statement "Typically, it is difficult for anyone to make significant changes in our local ministry without it resulting in conflict." Knowing that systemic change is essential, and that change raises levels of conflict, it makes good sense to increase the provision training for conflict and change management as we introduce systemic change throughout the church.

General Observations

There are many faithful and competent presbytery volunteers throughout The United Church of Canada who have dedicated many hours to the work of pastoral relations and oversight and discipline. Many of the Conferences reported concerns from presbyters that moving these systems to Conference would create a gap between the local context and the oversight body. At the same time, reports of renewed collegiality and capacity to support mission and ministry development within congregations are also emerging. There is also a sense of collaboration between different projects with resources and processes being shared as they are developed. As a result, the proposed changes will continue to build on these insights as the church continues to support and enable the ministry personnel and lay leaders within communities of faith across the country.

REPORT: THE STEERING GROUP ON THE CANDIDACY PATHWAY

Origin: Permanent Committee on Ministry and Employment Policies and Services

A) History of the Candidacy Pathway Initiative

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 40th General Council 2009, the proposal to adopt new policy directions for the Candidacy Pathway process for the Church (GCE 6, attached as Appendix A) was presented and considered. A motion (GC 40 2009 – 021) to refer the proposal to the Executive of the General Council for more detail and development was passed (Record of Proceedings, p. 166).

In November 2009, the Executive of the General Council 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 to be sent to the Executive of the General Council prior to the 41st 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 41st 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. As no candidate would be able to complete the seven steps of the Candidacy Pathway model by 2012 and as the work of the pilot projects and the Steering Group could not be completed prior to the 41st General Council in 2012, an interim report on the Candidacy Pathway was provided for information to that meeting of the General Council.

B) 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 41st 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 again amended – this time to provide the Steering Group on the Candidacy Pathway with a revised time frame to complete its work by the 42nd General Council 2015.

The Mandate of the Steering Group was specifically limited to the Candidacy Pathway and did not include those on the pathway to recognition as Designated Lay Ministers. Within the policies of The United Church of Canada, the term “candidate” refers specifically to those in the process of preparation for diaconal or ordained ministry. As the Candidacy Pathway developed through various pilot projects, it became apparent to the Steering Group that a pathway for those seeking recognition as Designated Lay Ministers should be developed and implemented, based on the same seven phases and the same resources used in the development of the Candidacy Pathway.

C) The Seven-Phase Candidacy Pathway Model – Further Detail and Development

The Candidacy Pathway Model that is being proposed for implementation within The United Church of Canada is based on 18 “Core Values and Principles” (attached as Appendix B).

Building on that foundation, the seven phases were identified:

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 goals, target groups, and activities involved in each phase have been developed to provide greater detail (attached as Appendix C).

In addition to these documents, a statement on the Learning Outcomes for Ministry Leadership has been developed. Four goal areas have been identified:

1. Spiritual, Vocational, and Personal Formation
2. Teach and Facilitate Learning in and of the Christian Faith
3. Cultural and Contextual Sensitivities and Analysis
4. Leadership within the Faith Community and Wider Community

For each of these goal areas, general learning outcomes have been identified, as well as learning outcome elements and examples for the implementation of those elements (attached as Appendix D).

A listing of a series of Biblical passages to aid in reflection at various times along the Candidacy Pathway has also been prepared (attached as Appendix E).

D) Pilot Projects

For the three pilot projects operating at the Conference level, 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. The training was facilitated by Jennifer Clarke and Tim Elliott of Elliott Clarke & Associates (now Six Oaks Consulting), ministry development consultants.

One of the tools which the pilot projects' Conference Assessment Boards could use in its determination of suitability for candidacy is the Vocational Assessment Report. These reports are provided by the Ministry Development Council. The Ministry Development Council is an international network of accredited 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 one in Toronto. Jennifer Clarke and Tim Elliott are the partners of the Ministry Development Council's Toronto office and have conducted the assessments of inquirers in the Candidacy Pathway pilot projects.

In each of the pilot project Conferences, the Conference Personnel Minister has played a key role in the implementation of the Candidacy Pathway and continues to provide personnel and leadership support.

Throughout the life of the pilot projects, St. Andrew's College, Manitou Conference, British Columbia Conference, and Bay of Quinte Conference provided written annual reports to the Steering Group on the Candidacy Pathway. In addition, representatives of each pilot project have participated via conference call in consultation with the Steering Group. The information from the pilot projects proved invaluable to the Steering Group in its work. Summary reports reflecting the progress of each of the pilot projects are attached to this report as Appendix F. The recommendations of the Steering Group on the Candidacy Pathway are in large part a result of the development and implementation work carried out in the four pilot projects and the findings of those piloting the new Candidacy Pathway model.

The Steering Group on the Candidacy Pathway heard a great deal of excitement and enthusiasm around the mechanisms piloted by the Conferences which warrant serious consideration. The

pilot project findings showed some significant advantages (such as greater accessibility and a reduction in the number of committees dealing with various steps on the path to vocational ministry). These advantages should be weighed against some issues which arose during the pilot projects, such as the increased costs of implementing the new model at the Conference level in terms of staff time and monetary expenses and the costs of vocational assessments, which were covered by the General Council Office.

E) Additional Consultation

The Steering Group on the Candidacy Pathway consulted with others to broaden its understanding of specific wishes of some communities regarding the pathway to vocational ministry.

The Steering Group considered a number of intercultural issues at its meeting in October of 2010, when it met with Rev. Michael Blair, Executive Minister of the then Communities in Ministry Unit. Some of the issues raised were language barriers, cultural reluctance to the practice of raising up ministry personnel from within the congregation they may serve, and the potential lack of placement opportunities (for Supervised Ministry Education experiences and for calls/settlement) for students from ethnic ministries.

The Steering Group is aware that there is a different pathway in place for those from our aboriginal congregations who are called to vocational ministry. The programs offered at the Sandy-Saulteaux Spiritual Centre have been developed with a particular awareness of the needs and faith tradition and expression of candidates and congregations within the All Native Circle Conference. Consultation on aboriginal issues and candidacy took place between the Steering Group and Aileen Urquhart, Acting Conference Personnel Minister, All Native Circle Conference. The current candidacy process, with its reliance on completion of forms and processes does not fit with the culture of our native ministries and the candidates and applicants who are called from within those ministries.

Following the “Gathering Together - Persons with Disabilities” conference in July of 2013, consultation with three current or former candidates who are differently-abled took place via telephone calls. Individual conversations took place with each one and the staff resource person to the Steering Group. Their recommendations and hopes for the future candidacy pathway were passed along to the Steering Group in plenary. All three agreed that it would be helpful to the process if more training and awareness around the issues of disability were provided to those on committees and boards dealing with inquirers and candidates, so that the focus “is not just on the disability.” All three expressed support for the Candidacy Pathway model and the pilot project work.

The Francophone Candidacy Sub-Committee developed a work plan for consultation with Francophone stakeholders and to develop data collection questions. Data collection from current and former Francophone candidates was conducted by means of a questionnaire. Consultation with other stakeholders took place immediately following a meeting of the Connexional Table in Lachine, QC on November 1, 2013. A member of the Steering Group and the staff resource person to the Steering Group met with representatives of United Theological College, Montreal & Ottawa Conference Office, Montreal Presbytery and its E&S Committee, Consistoire

Laurentien and its E&S Committee, the Conference Interview Board, the Conference E&S Committee, and Ministères en français. A number of issues specific to Francophone candidates and Francophone congregations were raised, including:

- the policies, forms, procedures, and handbooks governing all aspects of entering ministry are not available in French
- the Ministry of Supervision course is not available in French
- for small pastoral charges, without funding from the General Council Office it would be impossible to be a learning site; due to financial limitations, none of the Francophone pastoral charges can qualify as a learning site
- matching an appropriate site with an intern and a supervisor is not only a question of matching language but also of matching the “cultural context”
- formation must be focused on the future church, not preparing ministers for the classic model of a United Church pastoral charge; Supervised Ministry Education experiences should offer part of the placement in a missional setting or perhaps placement within the presbytery or a region
- the Church must work with theological schools to develop a model of training not based on a 50 year old model but on a model for the future
- the previous model of Supervised Ministry Education experience served over two four-month summer periods should be an available option; 24 months of Supervised Ministry Education could discourage some from pursuing the road to ordination
- if students can accept a call to the pastoral charge that served as their learning site, the Church needs to accompany and prepare these congregations and new members of the Order of Ministry to handle the transition when their roles change
- in light of ethnic differences, perhaps the Church should ask if it really is a good idea to have the same concept of what is a valid ministry for the entire United Church of Canada
- the Church must be intentional in placing bilingual ministry personnel in communities of declining Anglophone ministries where there are the possibilities of transition to a ministry in French or a bilingual ministry
- Conferences must identify places where there is the possibility of growing Francophone or bilingual ministries and share that information with the wider church
- the Church needs to anticipate the growing possibility of its new ministry personnel having to work in a bi-vocational manner

F) Evaluation

The Steering Group on the Candidacy Pathway was tasked with evaluating the effectiveness of the new Candidacy Pathway. A contract was entered into with MNP LLP to provide a project evaluation tool and processes for the Steering Group to use in its evaluation work. Leanne Douglas, Senior Manager, MNP Consulting, served as the Lead Consultant on the work. The Evaluation Sub-Committee met during the summer of 2013. It completed work on a Candidacy Pathway Evaluation Matrix and a time frame in which to complete its work. It also worked with Leanne to develop data collection questions.

Data collection from various target audiences was sought using a variety of data collection tools. Input was obtained from those involved in the pilot projects as well as from those involved in the

candidacy process in non-pilot project Conferences. Current and recent inquirers and candidates from within all Conferences were also surveyed, as were educational supervisors. A special survey was developed and translated into French before being sent to current and previous francophone or bilingual candidates. In addition, Presbytery E&S Committees received a specific survey on their capacity to work with Francophone inquirers and candidates in French.

The results of the responses were collected and the trends were then brought to the Steering Group at its plenary meeting in the spring of 2014.

The responses from various committee and board members involved in the Candidacy Pathway pilot projects served to reinforce the information that had been shared in the annual reports from the pilot project Conferences.

The results from new ministry personnel and current students/inquirers/candidates from the pilot project Conferences were surprisingly similar to those from the non-pilot project Conferences. These responses gave the Steering Group the opportunity to hear firsthand feedback from the students actually involved in the pilot project and from those who experienced the traditional path to ordination or commissioning.

From those current and former students in the non-pilot project Conferences:

- most found the resources useful, although not always easy to come by
- just over 20% felt their discernment process began too late
- just over 10% of respondents found the discernment process not at all helpful
- most saw their Discernment Committee as being valuable, a support, offering clarification, affirming, and non-judgemental
- most felt that field education while in theological school, theological education, the Ministry-Based Ordination Program (distance ministry) offered through Atlantic School of Theology, Supervised Ministry Education experiences, supply appointments, and Sunday worship leadership offer ample opportunities to integrate skills, knowledge, values, and faith; about 10% felt the opportunities offered were inadequate
- most have very positive responses to their Supervised Ministry Education experience; just over 11% had a poor experience with their educational supervisor; over 16% felt they did not have enough support
- most experiences with E&S Committees were positive (some terms used: “caring, interested, engaged, committed, providing guidance”) just over 12% said the experience was poor (some terms used: “bigoted, power tripping, negative, critical, little help, non-communicative”); Need identified: better communication and training
- most thought Conference does a good job of assessing readiness for ministry; 12% felt it was not at all good
- just over 30% had never used the Ethical Standards and Standards of Practice document; just over 70% had never used the Learning Outcomes document

From those current and former students in the pilot project Conferences:

- most found the resources were useful; they were provided after the student asked for them

- just under 50% felt the Vocational Assessment tool accurately reflected their skills and interests; 30% felt it was somewhat accurate in this
- one quarter of respondents had a Circle of Accompaniment; one quarter had a Discernment Committee; over 20% had both; 21% of respondents felt that the Circle of Accompaniment/Discernment Committee were not helpful
- 25% felt the discernment process started too late; 5% felt it started too early
- the usefulness of the committees (Circle of Accompaniment/Discernment Committee) were perceived as changing as the individual moves through the process (some terms used: “assists with clarifying thoughts and reflections, non-judgemental, its availability varied”)
- two thirds of respondents felt that, through practical ministry experience, pulpit supply, field education, and student supply opportunities, they had ample opportunities to integrate skills, knowledge, values, and faith
- of those who had completed their Supervised Ministry Education experience, 9% of respondents said their experience with their SME supervisor was poor
- most respondents felt their experience with CAB was good (some terms used: “supportive, committed, honest, encouraging, challenging in a positive way”); 11% of respondents said the experience was poor and 17% felt it was a frustrating experience (a frustrating experience – the degree of power held by the CAB; needs better communication, more balanced CAB membership, with adequate training/screening)
- most thought Conference does a good job assessing readiness for ministry
- just over 18% had never used the Ethical Standards and Standards of Practice document; just over 25% had not used the Learning Outcomes document

Another constituency that had not provided input to the Steering Group prior to the evaluation process was the Educational Supervisors. Their input reflected the following findings:

- with the growth in off-site supervision, their style of supervision has adapted from face-to-face to include using technology (phone, Skype, etc.) to keep in contact with the student
- they incorporate the learning goals, through open conversations and written summaries
- while most were familiar with the Ethical Standards and Standards of Practice document, there was no clear consensus on its value to the Supervised Ministry Education experience
- 31% of respondents were not familiar with the Learning Outcomes document
- support was provided to them in their role of educational supervisor by the Conference Personnel Minister, other educational supervisors, and Conference Internship and Educational Supervision Committee members; however, some felt they received little or no support
- while the training provided through the Ministry of Supervision course was considered very adequate, many thought that additional courses with other educational supervisors would be welcome

The surveys concerning Francophones on the pathway to ministry very much reinforced the information that had been provided during the Lachine consultation. Other than the Consistoire Laurentien, only one presbytery E&S Committee had encountered a bilingual candidate and the

interactions with that individual were conducted entirely in the student's second language, English.

Francophone students or former students provided valuable responses, including the following:

- course work was predominantly done in English
- Supervised Ministry Education was most often done in English, with an English speaking supervisor and an English speaking Lay Supervision Team
- forms were not available in French
- often initial settlements were not in a Francophone or a bilingual community
- there are many bilingual and Francophone ministers but few Francophone pastoral charges; so Francophone and bilingual ministers must work in their second language
- when someone new (who is a Francophone) comes to church, there is a sense that among the congregation Francophones are not really welcome
- a pathway in French for Francophone candidates is very important for our denomination

The Steering Group reviewed all the trends identified in the responses provided to the various evaluation tools used. The evaluation tools provided input on the additional detail and description of the Candidacy Pathway model as it had been piloted. The evaluation tools also provided the Steering Group with a means of comparing experiences and perceptions about the new Candidacy Pathway model with the experiences and perceptions about the traditional path to vocational ministry within The United Church of Canada. The knowledge gained through the responses guided the Steering Group in further defining the seven phases of the Candidacy Pathway model and presenting those as recommendations for adoption along with the adoption of the Candidacy Pathway model as originally presented to the General Council in 2009.

G) Gratitude

The Steering Group on the Candidacy Pathway extends its sincere appreciation to all those who worked on the development and implementation of Candidacy Pathway pilot projects, to Lorne Calvert and Lynn Bayne of St. Andrew's College, to members of new Conference Boards and Committees, to Conference Office staff members who supported this initiative, especially the following Conference Personnel Ministers (CPM): Mary-Jane Hobden (Bay of Quinte Conference), Victoria Andrews (formerly CPM of Bay of Quinte Conference), Catherine Somerville (formerly CPM of Manitou Conference), and Treena Duncan (British Columbia Conference). We are truly thankful for your work and your commitment to the Candidacy Pathway initiative. Our thanks also go to those students who have participated in the pilot projects and to the educational supervisors and learning sites that have participated in the equipping phase of these pilot projects.

JUDICIAL COMMITTEE REPORT

The Judicial Committee (which meets as an Executive of ten of the fifty-two members, four named by each Conference) held five meetings by telephone conference in the period since August 2012. There were two appeals heard as reported below.

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. Jon Jessiman and Lorna Standingready joined the Executive to represent British Columbia and All Native Circle Conference respectively.

In the term from 2012 to 2015, the following items were dealt with and are reported here:

Item 1

Elizabeth Amirault appealed a Decision of Bay of Quinte to end Ms. Amirault's application as a Candidate for Ordered Ministry. Paul Macklin, member of the Executive from Bay of Quinte Conference, did not participate in the discussion or decision made whether or not to hear the appeal. The Executive considered the statement submitted by the appellant and the reply from the Conference and concluded that it would not hear the appeal as the grounds for an appeal were not met.

Item 2

The Appeal of Derek Parry from a decision of London Conference was heard in London on July 2012 by a panel chaired by Helen Barkley with members Robert Little and Bill Bruce. Their decision to dismiss the appeal was issued September 7, 2012.

Item 3

The Appeal of Betty Parrell was heard on November 14, 2012 by a panel chaired by Ellen Mole and members Paul Macklin and Steven Longmoore. Their decision to dismiss the appeal was issued on March 22, 2013.

Item 4

Alan Rush appealed the decision of Toronto Conference to dissolve his pastoral relationship with Toronto Chinese United Church. Penny Keel, representative to the Executive from Toronto Conference did not participate in the deliberations with respect to whether or not to hear this appeal, or those in Items 5 or 6 which follow. Submissions made by the appellant and the respondent were considered by the Judicial Committee Executive which concluded that the grounds for appeal were not met. Their decision was not to hear the appeal.

Item 5

Karl Lam appealed the decision of Toronto Conference to dissolve his pastoral relationship with Toronto Chinese United Church. Full consideration was given to the submissions made by both

the appellant and the respondent. The decision of the Executive on the material provided was that the grounds for appeal were not met. As a result, the decision of the Executive was not to hear the appeal

Item 6

Toronto Chinese United Church appealed the decisions of Toronto Conference on March 1, 2013 with respect to its structure and function. Submissions were received by the appellant and the respondent on the basis of which the Executive concluded that the grounds for appeal were not met. The decision was made not to hear the appeal.

Item 7

David McKay appealed the Bay of Quinte Conference decision to discontinue his Candidacy. Paul Macklin, as member of the Executive appointed by Bay of Quinte Conference, did not participate in the discussion or decision. David McKay made submissions on his own behalf and the Conference made a statement. Both were fully considered and the Executive of the Judicial Committee decided that the appeal did not meet the grounds for appeal.

Item 8

Wilson Chan appealed the Conference of Manitoba and Northwestern Ontario decision to place him on the Discontinued Service List (Disciplinary). Charles Huband, the representative of the Conference of Manitoba and Northwestern Ontario, did not participate in the discussion or decision made with respect to whether or not to hear the appeal. The Executive of the Judicial Committee considered the submissions of the appellant and the respondent and concluded that the grounds for appeal were not met. The decision was made not to hear the appeal.

Margaret Bain, Chair, Judicial Committee Executive

CONFERENCE RECORDS REPORT

Background

41st General Council 2012 approved a new process to meet the General Council's responsibility for review of Conference records from the triennium 2009-2012.

An excerpt from the 41st General Council 2012 Record of Proceedings follows:

- ***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.***
- ***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 necessary follow-up action.***
- ***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 Record of Proceedings goes on to set out (at page 236) that:

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 various sessions of the General Council.

There is no requirement in The Manual that this 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.

Process

The Conference Records Review Task Group was appointed by the Nominations Committee in May 2013 and is composed of Barbara Reynolds (Montreal & Ottawa Conference), Pam Mykityshyn (Alberta and Northwest Conference) and Katharine Moore (Alberta and Northwest Conference). Kathy McDonald is the staff resource person. Barbara Reynolds and Pam Mykityshyn have extensive experience in the work of reviewing the format of Conference records as it was carried out previously.

In preparation for the review, Conference Records were to have been submitted electronically in advance of 41st General Council 2012. All Conference records were received, though two were submitted in hard copy only.

Confirmation and direction from the Permanent Committee on Governance and Agenda about the scope of the task was requested midway through the work of the Records Review Task Group. The Permanent Committee directed the Records Review Task Group to keep its work as simple as possible and “to ensure that Conference proceedings have been recorded in accordance with *The Manual*, and to determine whether Conference has authority to take certain decisions.” A copy of the Request for Direction and the response of the Permanent Committee on Governance and Agenda dated October 29, 2013 are attached for ease of reference.

With that information in hand, the Task Group proceeded to complete the review of the Conference Records. The minutes of each Conference were reviewed and a summary of motions prepared for each meeting. All the work of the Task Group was done electronically, with members sharing their summaries via email.

Findings

The minutes of the Conferences for the triennium concluding August 2012 were reviewed by the Records Review Task Group. The Task Group found that the minutes of the Conferences are in order. The format of the minutes is appropriate and minutes of the Conferences reflect the work that is being done and is within the scope of the authority of the Conferences.

MANUAL COMMITTEE REPORT

Origin: General Secretary, General Council

The Manual Committee is composed of the following six elected members:

Peter Bishop
John Burton
Cindy Randall

Alan Boyd
Mary-Beth Moriarty
George Thurlow

Cynthia Gunn, one of the church's Legal/Judicial Counsel, serves as a corresponding member.

The role of the Manual Committee is to assist the General Secretary with preparing *The Manual* and conducting remits.

The Committee acts as a resource to the General Secretary in proposing wording for the amendment of existing by-laws or the creation of new ones to reflect policy changes made by the General Council. The Committee's work includes addressing any gaps or inconsistencies in *The Manual*, and recommending improvements to the language and style of *The Manual* generally. The Committee also drafts remits, which are circulated by the General Secretary to presbyteries (and pastoral charges as required) after the remit form and content has been approved by the Executive of the General Council.

During the past triennium, Pat West completed her term as an elected member and was replaced by Peter Bishop. The Committee is grateful for Pat's service and welcomes Peter to its work.

Judith Bricault, formerly with Unité des ministères en français, has been lead staff in the work of translating *The Manual* into French in its entirety, as mandated by the 39th General Council 2006. Judith has been a corresponding member at several Committee meetings to allow for consultation with the Committee on the translation work. She completed the translation of the 2013 edition before her retirement last year and it was reviewed for legal accuracy to the English edition by Fred Braman, a bilingual lawyer.

The 2013 edition of *The Manual* includes a complete re-writing of the by-laws from previous editions, as approved by the 41st General Council 2012. This edition was made available both in hard copy format and as a PDF document on the General Council website. The Committee has continued to hear positive comment about the availability of *The Manual* in PDF format, with appreciation expressed especially for the search features and the hyperlinks that were introduced in the 2013 edition.

The Committee held four in-person meetings during the triennium: in the autumn of 2012, 2013, and 2014, and in the winter of 2015. It also met twice by conference call: during the late autumn of 2012 and again during the winter of 2013.

For meetings early in the triennium, the Committee's primary agenda was the drafting of changes to *The Manual* to reflect the policy decisions made by the 41st General Council 2012.

The Committee also drafted the remits that had been authorized by the 41st General Council in 2012 and 2013.

At subsequent meetings, the Committee reviewed feedback received on the 2013 edition of *The Manual*. This feedback was largely positive, and included much enthusiasm for the new format and content.

The Committee has heard concerns that, in a few instances, the 2013 edition did not reflect the policy contained in the previous edition as clearly or accurately as might be possible. In response to these concerns, it is expected that there will be a proposal to the Executive of the General Council at its fall 2015 meeting for changes to the wording of a few sections of *The Manual*. The Executive of the General Council is responsible for approving all wording changes in *The Manual* for greater clarity and accuracy of policy previously adopted by the General Council.

The Committee has also worked on improving the wording of certain sections in *The Manual* where the improvement would involve changing an existing policy by:

- setting an advance notice period specifically for congregational meetings dealing with amalgamation or disbanding
- extending the policy for ordered ministers elected as members of Parliament to ordered ministers elected to any public office (including provincial and municipal)
- ensuring access to church court minutes by members of the court and congregation
- adjusting the calculation of the time period for appealing a decision by a church court

Since these improvements would require a change to existing policy, they are subject to the approval of the General Council and there is a proposal before the 42nd General Council 2015 for each item listed above.

John W. Burton
Chairperson

ARCHIVES AND HISTORY REPORT

Committee Structure and Responsibilities

The Archives and History Committee is a mandatory standing committee of General Council, which is, according to *The Manual* (Section E 4.8.3a), responsible for coordinating and promoting archival and historical activity of The United Church of Canada.

The Committee consists of: a chair appointed by General Council; two representatives from the Academic Community, also appointed by General Council; one representative from each of the 13 Conferences; the General Secretary, or designate; and the General Council Archivist, as resource. The Executive of the Committee includes the chair, the General Council Archivist, and the General Secretary or designate, plus two other members of the Committee. During my time as Chair, I have relied considerably on the Executive

The Archives and History Committee meets once a year to transact its business. The Executive meets at least once a year or more often if needed, by conference call.

Sub Committees

There are currently two sub-committees, set up by the Archive and History Committee

- a. Sub Committee on Historic Sites – Linda White (Chair), Jean Barman, Wayne Harris, Don Smith. Their mission is to research what should be defined as historic sites and to come up with a policy to deal with them. They have created the Heritage Commemorations program of which more will be said later.
- b. Ad Hoc Committee on Artifacts – Julielynn Anderson. The purpose of the ad hoc Committee is to investigate how to manage artifacts from the various levels of the church. (Archive and History Committee minutes 2013, XV,b)

Work of Archives and History Committee Initiated or Continued in the 2012-2015 Triennium

- Historic Commemorations Program
The Subcommittee on Historic Sites was set up by the Archives and History Committee to consider how to best commemorate historic sites related to the United Church. The subcommittee has approached this topic with great creativity. Their work began in the last triennium and was completed by September 2014. They have set up, with the approval of the Archives and History Committee, the Historic Commemorations Program. This program is designed to highlight distinctive aspects of the Church's history, culture and heritage and will publicly recognize
 - a) Persons of Historic Significance
 - b) Places or Sites of Historic Significance
 - c) Events of Historic Significance
 - d) Distinctive Cultural Traditions/Intangible Culture of Historical Significance
 For more information, go to www.uchheritage.ca.
- Artifacts Subcommittee:
In 2012, the Archives and History Committee approved the idea of setting up a subcommittee on Artifacts. At the Archives and History Committee meeting of 2013, the Committee agreed

by resolution to extend the Ad Hoc Committee on Artifacts for an additional year to propose strategy of managing artifacts into 2014. After this slow start, Julielynne Anderson from Maritimes Conference has accepted the job of Chair of the Artifacts subcommittee. With the support of the Conference Executive, the Conference Archivist and the Presbytery Archives Committee, Julielynne has decided to start a template survey with one particular Presbytery in New Brunswick, specifically the one which includes Fredericton. It has become clear (1) that the term of the subcommittee needs to be longer than one year and (2) there will need to be a coordinator in each Conference that is familiar with the concept of public history and artifacts

- **Part-time Professional Archivist in Saskatchewan Conference:**
Saskatchewan Conference hired a part time Archivist in 2012 and Newfoundland and Labrador continues to work toward hiring a part time Archivist
- **Move of General Council Archives and Central Conferences Archives to new location:**
The Archives and History Committee supported the continued relationship between the General Council Archives and the Central Ontario Conferences Archives during negotiations to move The United Church of Canada Archives (Toronto) from 3250 Bloor Street West, Toronto. This relationship was maintained when The United Church of Canada moved to the Christian Resource Centre building in Toronto in the summer of 2013.
- **Contribution from Sale of Church Property to Support the Archives:**
Since many of the properties being sold are churches no longer functioning, the Archives ad History Committee feels that a portion of the sale receipts from churches should go to support the Archives. Hamilton Conference began this policy in the 1990s and other conferences have followed suit. A survey of all Conferences was carried out in the fall of 2011. At the Archives ad History Committee meeting in September 2012, it was resolved that each Conference of the United Church implement a policy stating that a minimum of 2% of the proceeds from the sale of churches and/or church property in their Conference go to the appropriate Conference Archives to ensure processing, care, maintenance and storage of records.
- **Comprehensive Review of The United Church of Canada:**
The Archives ad History Committee has put a considerable amount of work into the Comprehensive Review. At the Archives ad History Committee meeting in October 2013, the Archives ad History Committee did a workshop discussing among other things: What work does the Archives ad History Committee do and how might it be accomplished in different ways? In days of leaner structures and resources, how can the operation of the Archives across the country be sustained long term? There was considerable discussion at the Archives ad History Committee meeting again in 2014. The Archives and History Committee sent a report the Comprehensive Review Task Group, which was a distillation of the collective opinions of the Committee. The Archives and History Committee received a message from the Comprehensive Review Task Group stating that our report had been received and read. We were pleased to see that Archives appears in the Comprehensive Review Task Group Final report.

As part of my report, I believe that it is important to convey the views of the Alberta and Northwest Conference on the Comprehensive Review Report. The following are excerpts from information compiled by the Alberta and Northwest Conference Heritage Resources Committee:

Ownership of the Records and Archives as the “Corporate Memory” of The United Church of Canada

The Alberta Northwest Conference Heritage Resources Committee] believes that it is imperative that the new structure clearly state that The United Church of Canada is the legal owner of the records and archives created by the communities of faith, the regional councils and the denominational council. Clarifying the ownership of the records and archives is essential if The United Church of Canada hopes to maintain custody, control, care and preservation of its corporate memory.

Denominational Ownership Is Essential in Ensuring Common Best Practices and Policies Being Applied to The United Church of Canada Records and in Supporting The United Church of Canada Archives Network

If The United Church of Canada retains ownership of its records and archives in future communities of faith, regional and denominational councils, then it will continue to facilitate the application of common best practices (e.g. The Sample Records Schedule for Congregations and Access to Church Registers) and policies (e.g. The Privacy Policy). The United Church of Canada Archives Network has developed several tools and resources to assist our current congregations, presbyteries and conferences that could be re-worked for good stewardship of church records and archives within the proposed new structure.

Funding for The United Church of Canada Archives

If ownership of the records and archives is retained by The United Church of Canada, as its collective corporate memory, then responsibility for funding the care and maintenance of the records and archives should rest with the denominational council. With the disbanding of the Conferences, the fate of the various Conference Archives across Canada is uncertain within the regional structure. There could be multiple archives in multiple locations within the boundaries of one regional council jurisdiction. Some of the Conference Archives currently operate within Conference Offices which might cease to exist. Other Conference Archives function through partnership agreements their Conferences have arranged with secular provincial archives across the country. Active attention must be given to preserve the best elements of The United Church of Canada Archives Network during this time of change and transition, and not simply leave The United Church of Canada Archives as an afterthought in the new structure.

Archives Should Remain in Regions Where They Are Created

Alberta Northwest Conference Heritage Resources Committee firmly believes that the archives of this Conference should remain in the current location, close to where the records have been created over time. The Committee does not think that centralizing The United Church of Canada archives into other locations would be practical or useful to church members or the researching public.

- **Making Room for Women**

The Making Room for Women Committee, an independent committee from the Archives and History Committee, was created over ten years ago to identify and preserve personal papers of women in The United Church of Canada and the records of organizations in which they have participated. In 2014, the Archives and History Committee was asked by this Committee to take a leadership role in furthering this work. The Archives and History Committee set up an Ad Hoc Committee to discuss this issue and make recommendations.

Presenting Issues for the Next Triennium Include:

- Dealing with any changes to the Archives, which may result from the CRTG report presented to the 42nd General Council meeting in Corner Brook, Newfoundland/Labrador
- The Annual Meeting of the Archives and History Committee I think that all of us on the Archives and History Committee recognize the need of the Church to use money wisely and the value of new technology such as Skype and Conference Calls to allow the Committee to communicate well at a more reasonable cost. However, I do believe that a face to face meeting is by far the best way to communicate. Beside verbal communication, group interaction and body language can convey a great deal. In addition, the format of a two-day conference would have to change to accommodate the different means of communication.
- The Archives and History Committee needs to continue to have good communication with the Archives Network and provide support and ideas for them
- The work of the Historic Sites subcommittee on the Heritage Commemorations program needs to continue and grow.
- As was clearly stated by Rev Helen Reed of the Alberta and Northwest Conference, it is important that the Archives and History Committee urge The United Church of Canada to re-confirm that The United Church of Canada is the legal owner of all archival records.
- Continue to develop new projects that fit the mandate of the Archives and History Committee Making Room for Women; United Church Cemetery work; work of the Archives subcommittee
- To carry on the growing work of Archives across the church, there needs to continue to be a funding formula, which is both adequate and reliable.

Conclusion:

As a people of the book and disciples of the Word, we are formed in the understanding of the central role that recording, retaining and revisiting our story keeps us faithful; archival records are a significant way in which this faithful activity is sustained. To paraphrase the former General Secretary of The United Church of Canada, Jim Sinclair: “Those who do the work of archives are performing a valuable ministry of the Church, The Ministry of Memory.”

Respectfully submitted,

Bob Stevenson - Chair, Archives and History Committee, The United Church of Canada
Author of Report

Committee Members (and alternates)

Gerald Hobbs – Representative, BC Conference

Helen Reed – Representative, Alberta and Northwest Conference
John Haas – Representative, Saskatchewan Conference
Erin Acland – Representative Manitoba and Northwest Ontario Conference
Edward Avey – Representative, London Conference
Michael Brooks – Representative, Hamilton Conference
Rod Coates – Alternate Representative, Hamilton Conference
Diane Trollope – Representative, Manitou Conference
Dawn Monroe – Alternate Representative, Manitou Conference
Wayne Harris – Bay of Quinte Conference
Joan Benoit – Ottawa and Montreal Conference
Julielynn Anderson – Maritimes Conference
Linda White – Newfoundland and Labrador Conference
Donald Smith – Academic Representative
Jean Barman – Academic Representative
Nichole Vonk – Staff Support (until July 31, 2014)
Erin Greeno – Staff Support (August 1, 2014 to April 24, 2015)
Dan Benson – Representative of Nora Sanders, General Secretary, The United Church of Canada
Bob Stevenson, Chair

THE UNITED CHURCH OF CANADA FOUNDATION REPORT

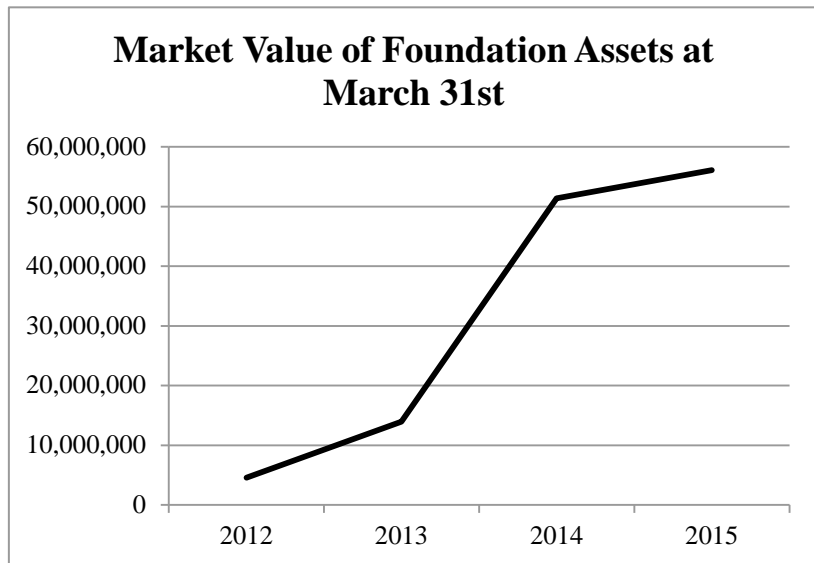
Origin: the General Secretary

Growth of Assets under Management

Since its creation by the Executive of the General Council in 2002 the Foundation began by growing quietly, slowly and steadily. This all changed at the beginning of this triennium when momentum increased significantly.

In this triennium the combination of strong groundwork, strong investment returns, increasing donations and the transfer \$29 million in assets from the General Council Treasury has resulted in over \$56M in assets under management, an increase of \$51.5M since March 2012.

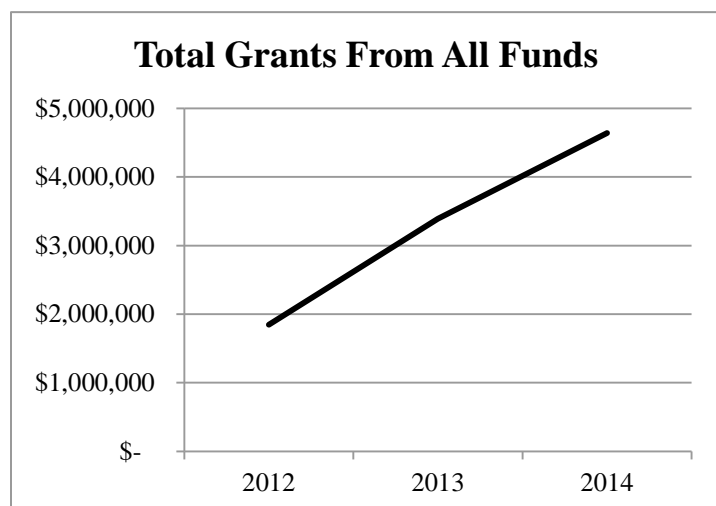
The Foundation’s board of directors is very appreciative of the enormous support and the provision of operating funds by the Church in its initial start-up years. Beginning in January 2015, the Foundation is financially self-sufficient, covering all of its direct and indirect operating costs within the General Council Office. The units that support the work of the foundation will now be reimbursed for the services that they provide such as finance and IT.



Growth of Total Grants from All Funds

The Foundation’s mission is to support the work of the church. This means supporting the important work of congregations, presbyteries, Conferences, UCC organizations and ecumenical partners through grants and long term fund management. Grants to these diverse areas of work have grown significantly over the triennium.

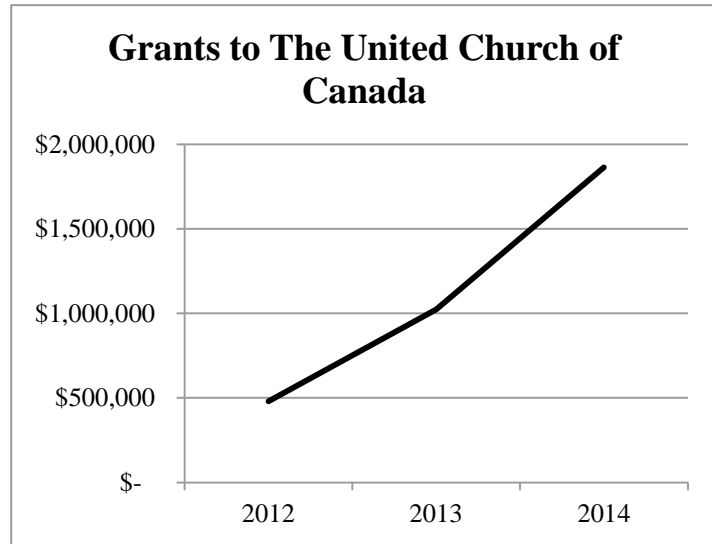
Grants are made through an application process and from short- and long-term funds where donors designate the beneficiaries.



Growth of Grants to The United Church of Canada

The Foundation makes grants that support a broad range of the work of the General Council. These grants to The United Church of Canada have also grown significantly. Total grants to the General Council of the church of \$1.7 million in 2014 included:

- Support of Mission & Service of \$300,000 up from \$68,000 in 2013
- grants of just over \$1 million for the program work of the General Council
- the return of the Foundation’s prior year’s operating surplus of \$352,000

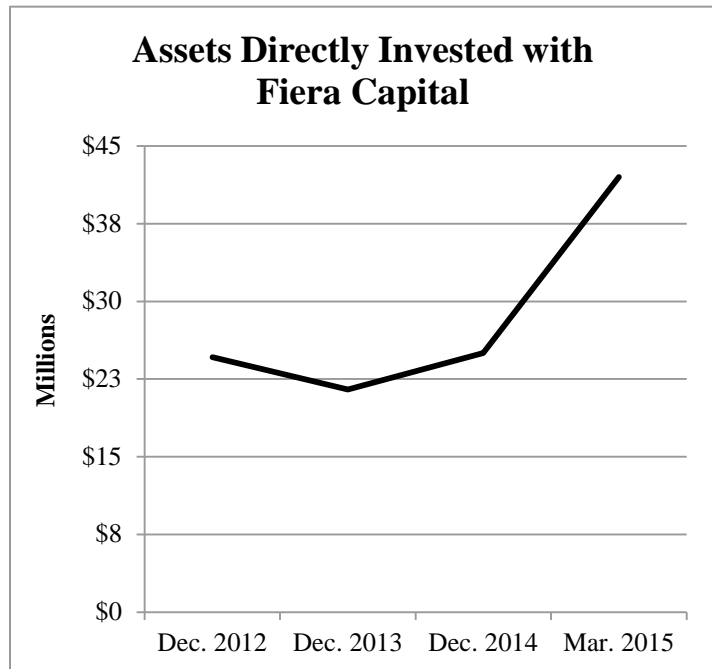


The Direct Investment Affinity Program

The Foundation also provides access to its fund manager, Fiera Capital Corp. to interested church organizations.

Congregations, presbyteries, Conferences and affiliated organizations now have \$42M invested directly with Fiera in a variety of investment vehicles with accounts ranging from \$10,000 to over \$4M.

These organizations get solid customer service and investment management track record as well as fees that are lower than industry standard. The most popular retail fund that UCC organizations are invested in returned over 11% in 2014 and has an MER (after rebate) of 1.5%.



THE PENSION PLAN OF THE UNITED CHURCH OF CANADA REPORT

Origin: Marcus Robertson, Chair

The Pension Plan of The United Church of Canada is a multi-employer plan maintained for the benefit of approximately 9,000 active and retired plan members, with assets exceeding \$1.3 billion. Pension payments and fund expenses total \$70 million annually. With only \$23 million in annual contributions from active members, \$47 million must be generated annually by investments.

The Executive of the General Council is the Plan Administrator. This is not a role delegated to it by the General Council. As Administrator, the Executive is bound to act in the best financial interests of the Plan members and is governed in accordance with the Pension Benefits Act (Ontario). The Executive established the Pension Board to support it in governing, managing, and operating the plan and its assets (the fund). The Executive of the General Council retains responsibility for:

- the Statement of Beliefs and Guiding Principles;
- appointments to the Pension Board and its committees;
- terms of reference for the Pension Board;
- the fund trust agreement;
- annual accountability reports received from the Pension Board.

All other plan functions are delegated to the Pension Board, the details of which are set out in its terms of reference, available upon request from the General Council Office. A brief description can also be found in the governance structure section of the plan's Annual Report to members, available at www.united-church.ca/minstaff/pension/information, and the detailed annual accountability report is available in the minutes of the Executive of the General Council.

Two issues of concern regarding the Pension Plan are before the General Council: divestment from Canadian gold mining company Goldcorp and investment in fossil fuels.

In regards to Goldcorp, one of the Fund's external managers holds shares in the company. The holdings represent approximately 0.09% of the Fund. Issues of concern have been raised by church members about company activities at one mine in particular, Marlin in Guatemala. Sustainalytics, a service used by the Board to screen companies on a range of environmental, social and governance criteria, delisted the company in 2008.

The Pension Board concluded that divesting, as recommended, would have no effect on the company or its policies. It would not be a significant news story drawing attention to the company. Nothing would change at the Marlin mine or elsewhere where the company operates. Instead, the Board chose to engage with Goldcorp management to bring to their attention the issues and concerns that have been raised by the church's partners in Guatemala. This engagement has been undertaken with other institutional investors through the Shareholders Association for Research and Education (SHARE) and has resulted in substantial change to corporate policies and practices. So much so, that the larger funds—Ethical Council of the Swedish national pension fund and NEI Investments—have concluded their engagements, satisfied with the progress. In 2015, Sustainalytics removed Goldcorp from its restricted list,

stating that “the company has made significant management improvements in material areas such as human rights, security and human rights, and community relations. These improvements significantly reduce the possibility of recurrence of controversies at the Marlin mine.” In 2015 Goldcorp was for the second time named to the NASDAQ Global Sustainability Index, being noted “for taking a leadership role in disclosing its carbon footprint, energy usage, water consumption, hazardous and non-hazardous waste, employee safety, workforce diversity, management composition and community investing.”

While the larger funds are satisfied with Goldcorp's progress and are no longer actively engaging the company, because of the information from Mining the Connections, the Pension Board continues to engage management on three issues in particular, issues identified by Mining the Connections as being of primary importance on the ground: potable water availability and greater transparency and community involvement in water testing; free prior and informed consent for any further development; and a review of the progress made on recommendations of the 2010 independent human rights assessment.

Engagement with Goldcorp management has been a responsible, effective, and faithful action that over time has contributed to lasting and meaningful changes that divestment would not have encouraged or accomplished.

The Pension Board is also being proactive in the area of fossil fuels. Because fossil fuel is so pervasively entrenched in all of the global, and in particular in the Canadian, economy, a total divestment may not be possible while continuing to meet the fiduciary duty to plan members and requirement to maintain a diversified portfolio. In the interests of protecting Fund assets for the long-term while also protecting short-term income to maintain solvency and limit the risk of having to reduce benefits, the Pension Board Responsible Investment Working Group is recommending a comprehensive review of the fund from a carbon risk perspective and the development of a plan of action that may include recommendations for corporate engagement, stock screening, proxy voting, engagement with our external investment managers, working with other investors through networks and coalitions, and selective divestment. Meanwhile, the Board is actively engaging companies through SHARE's core engagement programme on climate change, is a member of the Canadian Coalition on Good Governance, and is looking to become a signatory to the United Nations Principles on Responsible Investment. The Board is evaluating the reporting requirements to maintain signatory status against available staff resources.

Investing responsibly and faithfully is a priority for the Pension Board as it seeks to fulfill its obligations to Plan members. It is continuously reviewing its policies and practices for responsible investment and participating with the other major funds of the church and with other institutional investors in identifying and adopting best practices.

UNITED IN GOD'S WORK

We are not alone... Thanks be to God.
—A New Creed

Recommendations

We believe God is doing a new thing and is calling The United Church of Canada to be part of a new creation. The Comprehensive Review, which our task group has been leading since the fall of 2012, is about the church listening and responding to God's call.

After two-and-a-half years of conversations, consultations, research, analysis, and prayer, we offer the following recommendations, which we believe would best enable the church to participate energetically and faithfully in what God is doing. These recommendations would focus our resources on supporting, enlivening, and accompanying communities of faith to live out God's mission at this moment in our society. They would enable us to continue to come together to witness to the gospel and vision of Jesus Christ. They would create a more flexible and responsive structure that could change and adapt as God continues to create.

These recommendations would also change the church dramatically. But we believe God is calling the church to change boldly and the church is ready to hear that call. In that spirit, we offer the following recommendations for the church's prayerful consideration.

The Comprehensive Review Task Group recommends that:

1. Chasing the Spirit

- a) The United Church make a commitment to supporting new ministries and new forms of ministry through an initiative that tentatively would be called Chasing the Spirit. This commitment to the United Church's future would be demonstrated by investing 10 percent of annual givings to the Mission and Service Fund in local and regional initiatives to transform existing ministries and launch new ones. Partial implementation of this initiative would begin in 2016, with full implementation by 2018.

2. Aboriginal Ministries

- a) A process be established to continue conversations with the Aboriginal ministries that form the Aboriginal Ministries Council to build a relationship between Aboriginal and non-Aboriginal peoples based on mutuality, respect, and equity.
- b) To the extent possible, spending on Aboriginal ministries be maintained during the next triennium while discussions continue, and thereafter a set percentage of annual givings to the Mission and Service Fund be dedicated to this ministry.
- c) The important work of Indigenous justice and right relations continue so the church can continue to live out its apologies to Aboriginal peoples.

3. A Three-Council Model

- a) The United Church be governed by three councils:
 - i) Communities of faith that would nurture people in their faith journeys and, through the Spirit, inspire and empower them to live out their faith in vibrant and diverse ministries.

These would include any community of people based in Jesus Christ that gathers to explore faith, to worship, and to serve. Communities of faith would have a much broader range of decision-making authority than they currently do, including initiating and ending calls and appointments of ministers and buying and selling property, subject to denominational and regional policies. They would function in covenantal relationship with the regional councils.

- ii) Regional councils that would provide advice, support, and services to, covenant with, and connect communities of faith. Regional councils would meet at least once a year in person, electronically, or via their executives to make decisions, and would be composed of one lay representative and one ministry representative (for communities of faith with ministry personnel) from each community of faith in the region.
 - iii) A denominational council that would nurture the identity of the United Church, discern and express a denominational voice, and connect the United Church with God's wider church by making decisions on denomination-shaping issues such as public witness, theology, and governance structure. The denominational council would meet every three years, as it currently does, but would be much larger than the current General Council because it would include representatives from every community of faith. The denominational council's executive would be much smaller than the current Executive of the General Council.
- b) Clusters of communities of faith in a geographic area be encouraged to gather regularly for collegiality, support, and learning, and networks link people with common interests across the church. Although the clusters and networks would not be formal governance bodies, they would be central to living out our faith.

4. A College of Ministers

- a) A College of Ministers be established to accredit, oversee, and discipline ministers. The college would ensure only qualified persons would be accredited as United Church ministers and the standards of ministry would be maintained.

5. An Association of Ministers

- a) A working group of ministers be struck to explore whether to set up an association of ministers. This process could include work on the membership of such an association, its role, and how it might be funded.

6. Funding a New Model

- a) The church spend only what it receives, which would require reducing spending by at least \$11 million by 2018 from 2015 spending levels. Deeper reductions would be required to fund proposed investments in Chasing the Spirit and a College of Ministers. The task group provided for \$13.8 million in cuts in its modelling.¹
- b) The number and function of staff depend on the revenues received.
- c) The Mission and Service Fund be used only for ministry and mission activities.
- d) Governance and support services (administration) at the regional and denominational levels be funded by assessing communities of faith.
- e) The sharing of all resources, wealth, and abundance be encouraged across the church.

Invitation

We believe in God: who has created and is creating...
—A New Creed

As Christians, we believe God created the universe and continues to create, tend, and enliven it. God calls all followers of Jesus to participate in God's mission to heal and restore creation and follow the example of Jesus by embodying God's love in the world. As God continues to create, God invites us to participate in new ways. This is our reformed tradition: "Once reformed, always reforming."

That is the origin of the Comprehensive Review Task Group, which the 41st General Council (2012) mandated "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 impetus for the Comprehensive Review was both structural and financial, particularly the need to identify at least \$11 million in cost savings. But the main goal was to enable the church to participate more energetically and faithfully in God's new creation. In the conversation we led, we heard the church yearns to participate abundantly and joyfully in God's mission and celebrate the innovative, creative, and vital ministries that are emerging. Creating a more agile and sustainable structure is a key step toward the spiritual renewal the church is seeking.

After two-and-a-half years of conversations, consultations, research, analysis, and prayer, we offer the following report, vision, and recommendations. Over and over in our conversations, we heard fears we would not be bold enough, and we hope the following report will allay those fears. The following recommendations are substantial because we believe God is calling the church to change boldly. We also believe the church is ready to hear that call. It will not be easy. It has always been challenging and countercultural to proclaim Jesus as our purpose and passion.

These recommendations would change the church dramatically. We would have to let go of things we have always done and things we cherish. We would have to live within our means and accept that we will be smaller. We would have to have the courage to turn our gaze outward, look for new places where the Spirit is active, experiment, and take risks. We would need to expand our vision of partnership with others who share our commitments for healing our world, both ecumenically and in our larger society. And we would also have to be prepared to let ministries end. While these changes would be painful, we believe they offer the best path forward. Our Christian faith tells us that in death and loss there is hope of resurrection and new life.

We are well aware that our task group is the latest in a long line of committees stretching back decades that have been mandated to recommend structural change. In the past, the church has often responded by deferring decisions, striking more committees, and mandating more research. We can no longer wait. The imminent depletion of financial reserves, which we have tapped into for years to make up chronic budget deficits, and the need to find significant cost savings mean keeping things the way they are is not an option. Choosing to keep current structures and processes as financial and volunteer resources decline would still result in deep cuts but without the hope of renewal.

Throughout the church's history, we have listened faithfully to God's call and opened ourselves to the gospel speaking in new ways as our context has changed. The very creation of the United Church in 1925—one of the first unions of churches in the world to cross denominational lines—was spurred by concerns around serving the vast Canadian northwest and the desire for more effective overseas mission. Over the years, the church has continued to respond prophetically to new contexts and issues, including ordaining women beginning in 1936, making declarations on interfaith relationships from 1986 onward, deciding in 1988 that sexual orientation is not a barrier to church membership or ordination, and offering apologies to Aboriginal peoples in 1986 and 1998 for its role in imposing European culture on them and its complicity in operating Indian residential schools.

We believe God is once again calling the church to live out God's mission and share the good news of Jesus Christ in new ways. Like many mainline Protestant denominations, the United Church has experienced decades of membership decline as Canada has become more diverse and secular. Church attendance, which was once a regular part of most Canadians' lives, has become the exception rather than the rule, and many young people have never been part of a faith community. As a result of these demographic and cultural trends, we no longer have the volunteers or money to support our current structures and processes. While there is energy and hope in parts of our church, these challenges are hindering our ability to participate effectively in God's mission.

In the face of these challenges, God helps us see opportunities. In a world where injustice, inequality, and violence mar God's creation, Jesus' message of love and hope remains deeply relevant. Many people who are seeking answers to life's big questions yearn to connect with something larger than themselves, but their past experiences or perceptions may lead them to believe they will not find what they are looking for in church. Yet the emergence of new forms of church and a renewed emphasis on discipleship and evangelism in some communities of faith show us some of the possibilities God is opening to us. We believe God is inviting us to change radically and renew ourselves so we can engage fully and authentically with diverse communities in a changing context.

This report is just another step on the church's journey toward renewal. We believe our recommendations, if adopted, would address the church's immediate challenges. We also believe they would create a new framework that would equip the church to adapt and respond faithfully in the future to new contexts and opportunities as God continues to create.

Those who came before us responded to God's call with courage, faith, and hope. They left behind treasured traditions and stepped faithfully into an unknown future just as the first disciples left their nets to follow Jesus. We invite you to explore and discuss the following recommendations; pray for wisdom and grace; and give thanks for ancestors and traditions. May we open ourselves with faith, hope, and anticipation as we seek new ways of participating faithfully and energetically in God's new creation.

Prayer

O Holy One, Source of All, Creator of all that is and will be, Christ, Saviour, and Redeemer, hope of the world to come, Spirit and Sustainer, Advocate, breath of life and love...

We give thanks for your creation.

In awe and wonder, we marvel at the new life and beauty you are continually creating.

And we know, beyond all sense of knowing, that what you are doing is good.

We draw inspiration and strength from places where we already see hope lived out and the Spirit unleashed.

And we know that your Spirit—that sense of unwavering hope—is stirring and speaking life in the very depths of our being and inviting us to be part of your new creation.

We know our attention sometimes strays and we focus on things that do not serve your mission. But your mission is our mission.

We pray for insight, that we may sense your call.

We pray for the strength to let go.

And we pray for the courage to travel more lightly.

May we draw closer to you and your vision, as inspired and invited by Jesus' own example. Propel us into your future, which is rooted in the richness of our past.

This is our prayer, and in the name of Jesus Christ we pray.

May it be so. Amen

Vision

The moment is now! God is calling the United Church into a new creation. In these challenging times the Spirit comes as wind and fire as it did long ago at Pentecost, enlivening our faith and turning us outward in love for the world, as Jesus upended the tables of the money-changers in God's temple.

*We are not alone,
we live in God's world.*

We are called to be vibrant communities of faith, where people encounter God with their heart, mind, body, and spirit—the Holy One:

*who has created and is creating,
who has come in Jesus,
the Word made flesh,
to reconcile and make new,
who works in us and others
by the Spirit.*

We are called to be communities of faith of all shapes, sizes, and forms, yet interconnected as a united church:

*...called to be the Church,
to celebrate God's presence,*

where people experience the love of God in Jesus Christ; where they are welcomed, included, and affirmed, celebrated in all their diversity, and supported and challenged in their faith journeys.

We are called to be communities where people are transformed by the Spirit, forgiven and strengthened in renewed life, empowered to be courageous, and encouraged to take faithful risks; where we discover our gifts for ministry and, as disciples of Jesus, are sent forth to share the gospel story in word and action; and where we are compassionate toward neighbour and all our relations to work for a better and more just, peace-filled world.

*...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.*

We are called to be communities of hope, love, prayer, and action, modelled in Jesus' ministry and united in God's work.

*In life, in death, in life beyond death,
God is with us.
We are not alone.*

We say to the world: **You are not alone.**

Thanks be to God.

Process

The Comprehensive Review is the United Church's attempt to listen and respond faithfully to God's call to be part of a new creation. From the beginning, it was clear this process would be a huge task that would require the participation and engagement of the whole church. "Everything is on the table," General Secretary Nora Sanders said in August 2012 when the 41st General Council directed that a comprehensive review of the church be conducted.

Many faithful and talented people put their names forward to lead this work. From them, the Executive of the General Council appointed seven members to the task group on the recommendations of the General Council Nominations Committee and the Aboriginal Ministries Council. Moderator Gary Paterson worked closely with the task group as a key focus of his ministry as the church's spiritual leader. Together, we are a diverse and passionate group that collectively brings the wisdom of various generations, experience with organizational change,

connections to local and global ministries, deep roots in rural and urban congregational leadership, experience with various streams of ministry, and a commitment to listen to and lead the church in this conversation.

From our first meeting, we recognized that reimagining the church for the future was not just our work but also the work of the whole church. So we invited you to share your hopes, dreams, insights, and ideas, and regularly reported back to the church what we were hearing. The result was a lively and unprecedented conversation that engaged the whole church: pastoral charges and other communities of faith, presbytery and Conference meetings, youth forums, Aboriginal circles, the United Church Women, global partners, chairs of national committees, the Executive of the General Council, senior staff of Conferences and the General Council Office, individuals, and others. These conversations took place in person, by video conference, on social media, in online discussion forums on www.unitedfuture.ca, and in correspondence. Some were formal consultations, while others were free-flowing conversations. But in all of them, the task group heard passion and energy for participating in God's new creation and recognition that the church needs to refocus its resources to do that effectively.

In addition to these conversations across the church, we conducted a thorough review of key reports from past committees and task groups, and researched and analyzed organizational models from other denominations and non-profit organizations. We also discerned and debated possible options in our nearly monthly meetings, while opening ourselves to the movement of the Spirit by grounding ourselves in scripture and prayer.

The collective wisdom of the church guided this process. We heard hope, energy, ideas, struggles, frustration, and everything in between. We heard about innovative, creative, and vital ministries that are emerging across the church, and other parts of our body that are challenged to live out Jesus' commission because of diminishing volunteer and financial resources. We heard innovative ideas, big-picture wonderings, and proposals for alternate models. We also heard the church knows it has to change, and most importantly, that the church is ready to change. What we heard was incredibly varied, reminding us that the body of Christ does not always speak with one voice and that many parts make up the whole. The church's unique cultures and regional differences truly reflect the abundance of the church and remind us that we certainly are not alone, not when we come together to do God's work.

We have been committed to transparency throughout this process. From the beginning, we believed the Comprehensive Review would result in positive and healthy change only if we invited the whole church to participate actively and authentically in the conversation and shared our preliminary findings and thinking in progress. To that end, we shared

- regular online updates
- the results of conversations with more than 600 communities of faith that took place throughout 2013
- two discussion papers—Fishing on the Other Side and Trust God; Trust the Body—that set out some preliminary concepts
- feedback presbyteries and Conferences offered on these discussion papers
- an update in November 2014 on the broad directions we intended to recommend

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To read the task group's updates, discussion papers, and consultation reports, please visit www.united-church.ca.

While we have led the conversation, we believe our recommendations represent the wisdom of the church. The comments, critiques, questions, ideas, and prayers people across the church have offered have been crucial as we have thought about and discerned a faithful way forward. You have identified key issues, sharpened our thinking, nuanced the principles we developed, affirmed some of our directions, and prompted us to rethink others. Most of all, you have inspired us. Thank you for your faithful engagement and hope.

Now, it is up to the church to discern the way forward. The Comprehensive Review will be the main business of the 42nd General Council, which will gather in August 2015 in Corner Brook, Newfoundland. Between now and then, we encourage you to read and discuss this report in your community of faith, presbytery, and Conference and pray for the commissioners who will be making decisions at General Council. If you have ideas to improve these recommendations or want to suggest other ways to do things, you may bring them through your Conference through the proposal processes of the church. If you have been named a commissioner to General Council, we encourage you to listen closely to these conversations and the questions and issues they raise, and come to General Council prepared to discuss them and discern the will of the Spirit.

This process did not start with the 41st General Council's decision to launch the Comprehensive Review and will not end with the rise of the 42nd General Council. Whatever the General Council decides, the church is changing and will continue to change. As A New Creed tells us, God has created and is creating. We pray for wisdom, faith, and focus to keep our eyes on what God is doing. In Christ and with Christ, thanks be to God.

BACKGROUND #1: Mandate, Terms of Reference, and Membership

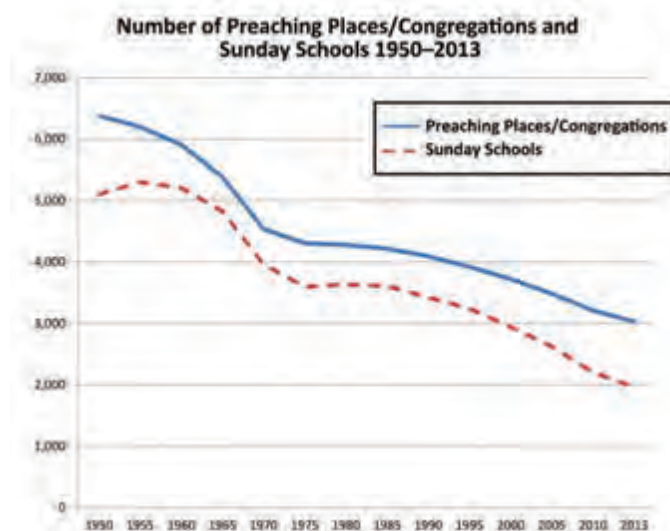
(www.gc42.ca/comprehensive-review-report)

BACKGROUND #2: Past Reports Considered (www.gc42.ca/comprehensive-review-report)

Context

Like many denominations, The United Church of Canada is facing social, demographic, and financial pressures that are challenging us to live out God's mission in different ways than in the past.

You may be seeing some of these trends in your own community of faith: fewer people attending worship services; fewer young adults, youth, and children participating in the life of your



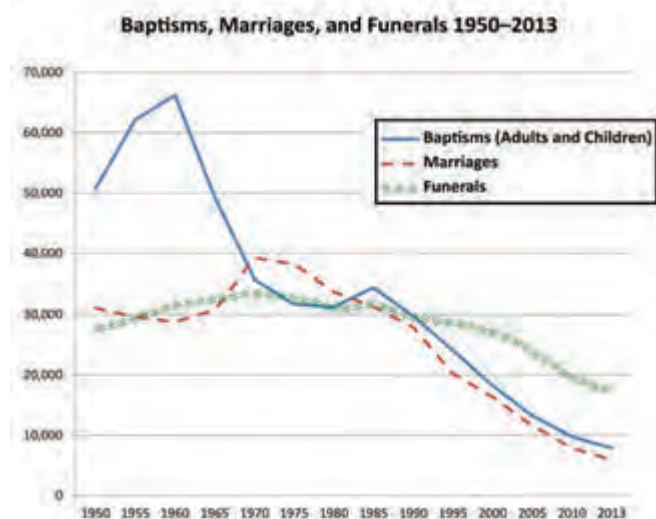
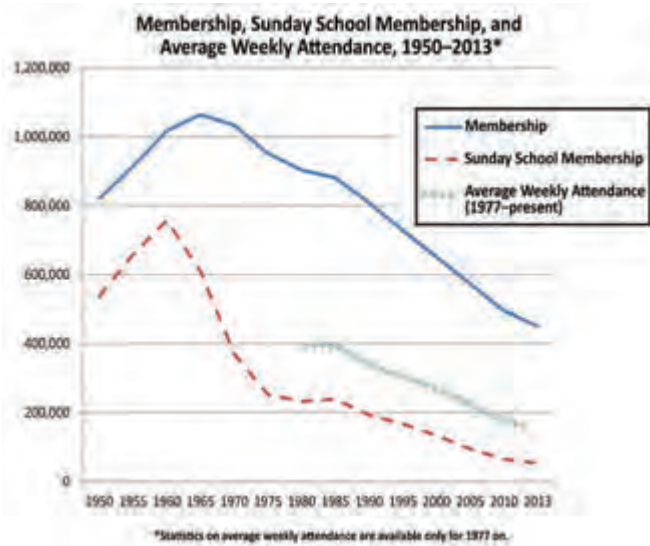
community; overstretched and aging volunteers spending more time on bureaucracy than ministry; and financial pressures that may make it difficult for your community to pay a full-time minister or maintain your building.

You are not alone. Many places across our church are feeling similar pressures as Canadian society becomes increasingly secular and diverse. From 2003 to 2013, the latest statistics available, United Church membership declined by 26 percent, average Sunday attendance dropped by 38 percent, and church school membership plunged by more than 50 percent. Over the same period, the number of United Church congregations declined by 567, or 16 percent. The number of baptisms—a key measure of the church’s effectiveness in nurturing new believers—dropped by 46 percent between 2003 and 2013. Since 2008, more funerals have taken place in United Church congregations each year than baptisms and marriages combined.

The church’s finances reflect this decline in membership and participation. While givings to the Mission and Service Fund, which supports our work as a denomination across the church and around the world, remained relatively constant for about 25 years, they have been declining every year since 2007. Combined with rising costs, the denomination’s financial strength has declined by more than 50 percent since 1980.

As a result, the church no longer has the volunteer or financial resources to maintain its structures and processes, which is hampering the church’s ability to do ministry effectively and faithfully in some places.

The United Church is not unique. Mainline Protestant denominations across North America have experienced similar long-term declines in membership since the 1960s, when baby boomers and their parents filled churches. Like the United Church, they are grappling with the fact that many of their ministries are failing to connect with the communities they are meant to serve. Part of this trend is a church problem: many churches simply haven’t adapted their ministries as their



communities have become more diverse and the ways people engage with one another and with spiritual questions have changed.

But part of it may be the result of larger societal trends. As United Church minister David Ewart noted in a 2014 column in *The Observer*, declining church membership is part of a larger trend in our society away from joining organizations. “The simple fact is that Canadians are not going to church like they used to,” Ewart wrote. “In fact, Canadians aren’t going to synagogues, mosques, temples or Kiwanis either. Volunteer membership organizations of all types are declining. Attendance decline is not a problem that can be fixed. It is simply a reality to which we must respond.”²

The goal of the Comprehensive Review is not to return to the mid-20th century when churches and Sunday schools were bursting at the seams as the general public proclaimed Jesus as Lord and our denomination wielded significant spiritual and moral influence in Canadian society.³ That is not realistic. It is also not where God is calling the church. Our future lies in the spirit of the Pentecost—in being smaller, more agile, and innovative; in listening to the Spirit as we go out into our communities to build relationships and work for equality and justice; and in offering a variety of faith experiences that may not look a lot like church as we know it.

May God work in and among us as we move faithfully and prayerfully toward renewal and transformation.

Principles

We have rooted our recommendations in the following principles. These principles reflect the wisdom we heard from the church, our research, and our own discussions.

1. God is doing a new thing. Our structures and processes must enable us to take risks, be bold, and live our faith with passion, energy, and creativity as we participate in God’s new creation.
2. Communities of faith in Jesus Christ are the core of the United Church and increasingly will include not just congregations as we know them but also new kinds of communities that gather to worship, learn, and serve. We must focus our resources and energy on supporting and enabling communities of faith in all their diversity.
3. In our diversity, we value the strength and challenge of being a united church.
4. God calls us to join our collective hearts, voices, and resources to witness to the gospel and vision of Jesus for a compassionate and just society, both in Canada and around the world. To do this, our church needs local, regional, and denominational expressions that gather for mutual support, ministry, and mission.
5. As an intercultural church, we embrace all forms of diversity in mutual ministry, including Aboriginal, ethnic, French language, racial, and other diversities.
6. We need to continue to develop capacity to enable Aboriginal and non-Aboriginal peoples to live into right relations as committed to in the church’s 1986 and 1998 apologies.
7. Ministry and lay leaders must receive support and education to become more effective, dynamic, and innovative leaders.

8. Oversight and discipline must be separated from collegial support for both ministers and communities of faith.
9. Governance and support services must be simplified and sustainable to free people and financial resources for ministry and mission. Funding mechanisms must be transparent.

Recommendation #1: Chasing the Spirit

The Comprehensive Review Task Group recommends that the United Church make a commitment to supporting new ministries and new forms of ministry through an initiative that tentatively would be called Chasing the Spirit. This commitment to the United Church's future would be demonstrated by investing 10 percent of annual givings to the Mission and Service Fund in local and regional initiatives to transform existing ministries and launch new ones. Partial implementation of this initiative would begin in 2016, with full implementation by 2018.

Context

It isn't enough to rearrange our structures. God is doing new things in our world, and the United Church needs to engage with the ways in which the Spirit is stirring and moving among us. Even as we say goodbye to familiar ways, it is essential to incubate creative and transformational ways of experiencing God in our place and time. This will mean supporting those willing to take risks and to try things that may or may not work. The evidence is all around us in both new and emerging communities of faith and existing communities of faith that have reimagined and transformed themselves in response to Christ's call. These new and transformed communities of faith are taking many forms. Some are congregations as we know them, while others meet in cafés and pubs, explore faith through activities such as yoga, or gather primarily to serve others. Some of these communities of faith are permanent, and others are temporary. The common thread in this emerging movement is a willingness to experiment and take risks to participate in Jesus' hope for a new creation.

The Challenge

Throughout the history of the Christian church, followers of Jesus Christ have been challenged to live the gospel in ways that are relevant to their own times. God continues to challenge the United Church in this way today, and many places in the church are already responding faithfully to God's call. A movement of renewal and transformation is building in the church, but it can be difficult for the church to support and invest resources in hopeful but uncertain new directions when it is also facing the loss of familiar and treasured things. Yet the experience of denominations throughout North America is that the future of the church lies in nurturing new forms of ministry that require experimentation and risk.

Why This Recommendation?

The task group believes the challenge, risk, and hope for the church lie in joining what God is already bringing to life. Simplified structures are needed, but the purpose of changing them is to allow the church to focus on transformational ministries that support discipleship and evangelism in the emerging culture. As Jesus resisted complacency, the church needs to actively nurture, enable, and connect this movement of renewal and transformation that is breathing new life into existing faith communities and giving birth to new forms of faith communities.

This is “big picture” work that involves significant reimagining. It’s about preparing leaders to take risks by providing spaces that nurture innovation—incubators for change in the church. This experimental spirit could free churches to become incubators for change in the world. Chasing the Spirit would require a significant shift in church culture to create space for rising leaders to experiment with new approaches to ministry, free from institutional pressures and fear of failure.

The United Church can learn from other denominations that are investing significant resources in new forms of ministry. In 2004, the Church of England and the Methodist Church in Great Britain formed [Fresh Expressions](#), a movement that seeks to “transform communities and individuals through championing and resourcing new ways of being church.”⁴ The church can learn much from Fresh Expressions about the value of investing in transformation and the challenges and risks of trying something new.

The United Church has its own experience to build on, too. We have ministries in some places that are growing and thriving, where people are trying new things or doing old things in new ways. In many places, this work has been led by [EDGE: A Network for Ministry Development](#), which has been offering innovative leadership to support new developments in ministry across the country. In 2010, the Executive of the General Council allocated \$1 million for new ministries (the New Ministries Formation Fund); that money has now been spent, but it has nurtured new life in exciting ways.

The church will be called to trust passions and visions that are already at work and to embrace changes that are not yet fully imagined. Some of the characteristics of this type of innovation include

- taking risks, knowing that some efforts will fail
- recognizing that even if something is a success it may not last
- meeting people where they are
- endorsing entrepreneurial approaches to creating sustainability
- seeking greater diversity
- collaborating with other denominations

The church must dedicate resources to this work. The task group recommends that 10 percent of annual givings to the Mission and Service Fund be allocated to Chasing the Spirit. Chasing the Spirit would also complement grants that are distributed by The United Church of Canada Foundation’s New Ministries Fund. The task group’s recommendation would expand the work of the New Ministries Fund by including additional money in the denominational budget.

The task group has identified three areas of growth and commitment for the church of the future:

Investing in Innovative Ministries

Chasing the Spirit would incubate innovative ministries by helping to plant and nurture new ideas, evaluate outcomes, and determine next steps to enable new ministries. This work would require entrepreneurial, big-thinking staff and leaders who would help sow new ways of being church and encourage and support risk-taking and idea-testing. It would be an intentional, active, and interactive process for nurturing and supporting innovative ministries in the church.

Chasing the Spirit would be more than a fund. It would focus on transformational ministries with support, accountability, and celebration, and support discipleship and evangelism in the emerging culture. Regional staff and volunteers across the country would be able to draw on its resources to encourage spiritual renewal. It would help link leaders and communities across the church to share challenges and successes and enable thriving projects to spread.

Chasing the Spirit would build on initiatives already begun through the New Ministries Formation Fund and various Conference initiatives such as Bay of Quinte Conference's [Transformational Ministry](#) initiative.

As a result, Chasing the Spirit could provide support to a variety of ministries, such as

- new ministries in communities of faith outside the traditional church
- existing communities of faith that want to be transformed
- testing evangelism and ministry projects, sharing successful projects across the church, and transplanting them to new environments
- entrepreneurial ministries via start-up loans
- other innovative ministries and ideas that may emerge in response to our changing society

Investing in Technology

Chasing the Spirit would invest resources in technologies and training to enable communities of faith and networks to connect with each other and engage with more people, especially over long distances. Technology support would focus resources on enabling individuals and communities across the church to network. Examples include [Alberta and Northwest Conference](#) and [Trinity United Church](#) in Thunder Bay, which have invested in technology and leadership to connect communities of faith in worship and share ministry resources through video streaming.

Developing and Supporting Leaders

The church's talented leaders, both ministry and lay, will need support and resources to continue the cultural change that has already begun in the church. Ministry will be different from the past, and we must nurture and develop ministry leaders who can be creative and adaptable as our context continues to change.

As local faith communities are empowered to take on greater decision-making, it will be important to support their leadership in governance, community engagement, and innovative worship and spiritual practices to meet the needs of generations for whom traditional approaches do not have appeal or meaning. The goal is for communities of faith to be the best they can be.

The task group recognizes that other committees and task groups are developing proposals that will be critical to developing and supporting leaders in the future. This work includes how the church identifies, accompanies, equips, assesses, authorizes, and celebrates candidates for ministry, and a proposal for one order of ministry that acknowledges several paths of educational preparation.

The church can also draw on examples of leadership investment, such as [EDGE](#)'s mentorship and coaching programs and British Columbia Conference's extensive leadership training programs, [LeaderShift](#) and [Sowing Promise, Growing Leaders](#). BC Conference's programs offer compelling models because they are two of the few fully funded and staffed leadership programs in the United Church. They offer specific leadership training resources and tools and invest in new and emerging leaders.

Practical/Financial Implications

Allocating 10 percent of annual givings to the Mission and Service Fund to invest in transformational ministry initiatives would, in the absence of an overall increase in resources, require deeper cuts to work that traditionally has been funded. Endings are a necessary component of new beginnings, and we need to create space for new life even as other ministries are ending.

BACKGROUND #3: Renewal and New Ministry Examples

(www.gc42.ca/comprehensive-review-report)

To read more stories about new life in the United Church, visit www.edge-ucc.ca/stories and www.hopecollection.ca.

To learn more about EDGE, visit www.edge-ucc.ca.

For more information about Fresh Expressions, visit www.freshexpressions.org.uk.

To learn more about funds available through The United Church of Canada Foundation, visit www.unitedchurchfoundation.ca.

To learn more about Bay of Quinte Conference's Transformational Ministry initiative, visit http://bayofquinteconference.ca/?page_id=1635.

Recommendation #2: Aboriginal Ministries

The Comprehensive Review Task Group recommends that:

- a) A process be established to continue conversations with the Aboriginal ministries that form the Aboriginal Ministries Council to build a relationship between Aboriginal and non-Aboriginal peoples based on mutuality, respect, and equity.
- b) To the extent possible, spending on Aboriginal ministries be maintained during the next triennium while discussions continue, and thereafter a set percentage of annual givings to the Mission and Service Fund be dedicated to this ministry.
- c) The important work of Indigenous justice and right relations continue so the church can continue to live out its apologies to Aboriginal peoples.

Context

God is calling the United Church to a right relationship between non-Aboriginal and Aboriginal peoples—those who are part of the ministries of the United Church, those who are outside the

church, and those who have been affected by historical practices and biases of the United Church and Canadian society, particularly Indian residential schools.

The church has taken steps over the past 30 years to move toward reconciliation and right relations. It offered apologies to Aboriginal people in 1986 and 1998 for its role in imposing European culture and spirituality on them and for its complicity in operating Indian residential schools. The church was involved in negotiating the Indian Residential Schools Settlement Agreement and participated actively in the [Truth and Reconciliation Commission of Canada](#). The church's structures include the All Native Circle Conference, Sandy-Saulteaux Spiritual Centre, BC Native Ministries Council, Ontario and Quebec Native Ministries, and the Aboriginal Ministries Council. A significant step was taken in 2012 when the 41st General Council gave overwhelming approval to a proposal that made changes to the United Church crest to recognize Aboriginal spirituality, and entered into a new covenant in recognition that Aboriginal peoples were not invited to be signatories of the Basis of Union in 1925 when the United Church was formed.

This work has made progress even though patterns of colonized thinking remain in the church. Aboriginal communities of faith are not yet full partners in voice, resources, and decision-making, and the church has not fully lived out the apologies it offered in 1986 and 1998. Aboriginal communities also have work to do to build capacity for sustainable and vibrant ministry.

Lee Maracle, an Aboriginal poet and author, said in a 2008 address at Hart House at the University of Toronto, "It took eight generations of residential schools to get to this stuck place. We have been spiritually impaled. We don't know what it means to be freed (by the apologies of church and government). We need time and space in the institutions to look at our own problems ourselves and to recover from being told that it is our fault."⁵

The Challenge

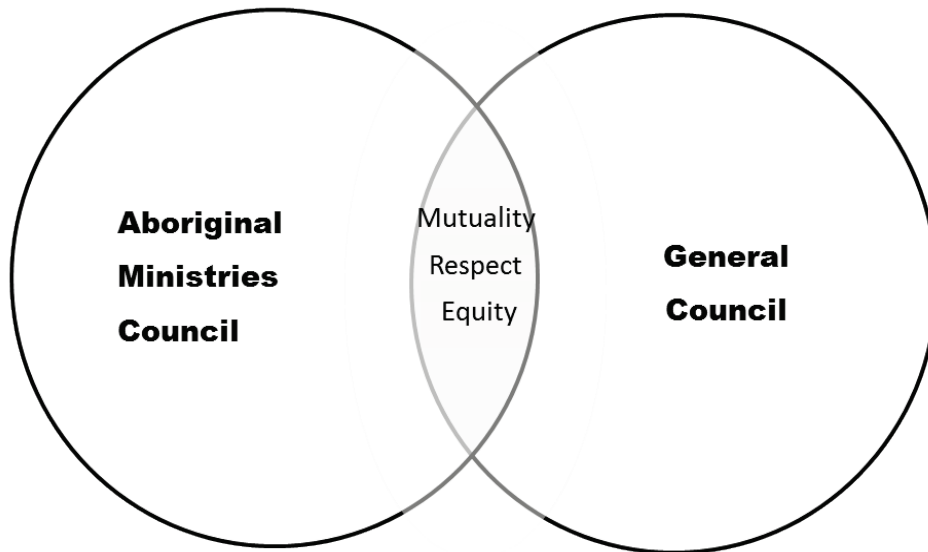
The process of reconciliation between Aboriginal and non-Aboriginal peoples and developing a new church structure that recognizes the unique relationship will take time and cannot be completed during the mandate of the task group. Reconciliation goes beyond structures and processes; it is first and foremost about relationship, and must also connect to other work such as racial justice and spiritual healing. It is not the work of the task group alone, but part of a larger conversation that needs to continue and deepen in the United Church. During this process, the church must continue to fund Aboriginal ministries.

Why This Recommendation?

The task group believes the foundation of any new United Church structure must recognize the unique relationship between Aboriginal people and Canada. Based on mutuality, respect, and equity, a new structure must build capacity to address the need for reparation through community and leadership development, and reflect the values of a diverse group of Aboriginal communities of faith in the church.

One image the Aboriginal Ministries Council has offered uses two overlapping circles to express the relationship Aboriginal and non-Aboriginal peoples aspire to. Together, they represent our

unity as one body, yet each circle has its own integrity, mandate, and responsibilities. In practice, the overlapping area might represent shared initiatives and ministry. The image is not a structural representation and is not meant to suggest segregation. Rather, it depicts a new foundational relationship between Aboriginal and non-Aboriginal peoples in the United Church.



The task group also believes the church needs to continue to take an active role in restoring the dignity of all people. Given the history and impact of the residential school system and colonialism imposed on Aboriginal people, reconciliation will be a multi-generational priority for the church.

Members of the Comprehensive Review Task Group have engaged in a series of five discussions with the Aboriginal Ministries Council and the Committee on Indigenous Justice and Residential Schools to explore ways of furthering the shift from past colonial relationships to ones that reflect a commitment to right relations as stated in the church's two apologies. In these conversations, we examined alternate structures, particularly ones in New Zealand and Australia. We explored together what right relations might look like as well as how to fund Aboriginal ministries and the Indigenous justice work the whole church must do.

The conversations have been fruitful, but they are not finished and will not be during the life of this task group. The task group is mindful that living out the apologies and building a healthy relationship is the work of the whole church, not the responsibility of Aboriginal peoples alone. The challenge for the church is to define, embrace, and live into this relationship together and find ways to express it in the church's structure. In this challenge, the church can draw from the lessons of the past 30 years, which have taught respect and inclusion of Aboriginal perspectives and traditional wisdom.

The timing and processes of Aboriginal ministries must be respected as these conversations continue. It is not necessary, and in fact would be inappropriate, to push this work to conclude to fit with the scheduling of the Comprehensive Review Task Group or the 42nd General Council.

That's why the task group is recommending that the Executive of the General Council establish a process to continue this conversation with Aboriginal ministries that form the Aboriginal Ministries Council.

While these discussions continue, funding to Aboriginal ministries should be maintained at current levels to the extent possible. Going forward, dedicating a set percentage of annual givings to the Mission and Service Fund to this ministry would establish a relationship based on mutuality, respect, and equity.

In addition to its commitment to Aboriginal ministries, the church must commit to continue the work of the Committee on Indigenous Justice and Residential Schools. This is the work the non-Aboriginal church must do to walk in right relations with Aboriginal peoples.

Practical/Financial Implications

This recommendation assumes a significant piece of work will need to continue beyond the life of the Comprehensive Review Task Group. This is the work of the United Church as a whole, in relationship with Aboriginal members and other Aboriginal Canadians. The commitment to this work recognizes the importance of right relations as a central calling of the United Church.

BACKGROUND #4: Aboriginal Ministries (www.gc42.ca/comprehensive-review-report)

Further information about funding Aboriginal ministries can be found in Recommendation #6: Funding a New Model and Background #10: Finances (www.gc42.ca/comprehensive-review-report).

Read the church's apologies on www.united-church.ca.

Learn more about Indian residential schools and the Indian Residential Schools Settlement Agreement on www.united-church.ca.

Find out more about the Truth and Reconciliation Commission of Canada: www.trc.ca. Learn more about the United Church crest on www.united-church.ca.

Recommendation #3: A Three-Council Model

The Comprehensive Review Task Group recommends that:

- a) The United Church be governed by three councils:
 - i) Communities of faith that would nurture people in their faith journeys and, through the Spirit, inspire and empower them to live out their faith in vibrant and diverse ministries. These would include any community of people based in Jesus Christ that gathers to explore faith, to worship, and to serve. Communities of faith would have a much broader range of decision-making authority than they currently do, including initiating and ending calls and appointments of ministers and buying and selling property, subject to denominational and regional policies. They would function in covenantal relationship with the regional councils.

- ii) Regional councils that would provide advice, support, and services to, covenant with, and connect communities of faith. Regional councils would meet at least once a year in person, electronically, or via their executives to make decisions, and would be composed of one lay representative and one ministry representative (for communities of faith with ministry personnel) from each community of faith in the region.
 - iii) A denominational council that would nurture the identity of the United Church, discern and express a denominational voice, and connect the United Church with God's wider church by making decisions on denomination-shaping issues such as public witness, theology, and governance structure. The denominational council would meet every three years, as it currently does, but would be much larger than the current General Council because it would include representatives from every community of faith. The denominational council's executive would be much smaller than the current Executive of the General Council.
- b) Clusters of communities of faith in a geographic area be encouraged to gather regularly for collegiality, support, and learning, and networks link people with common interests across the church. Although the clusters and networks would not be formal governance bodies, they would be central to living out our faith.

Context

Our church currently consists of four courts:

- Pastoral charges may include one or more congregations under the spiritual leadership of a minister. In 2013, there were 2,172 pastoral charges, each of which had a governing body, and 3,016 congregations.
- Presbyteries, districts (in Newfoundland and Labrador Conference), the Consistoire Laurentien, and the Bermuda Synod are administrative groupings of pastoral charges in a local area. Lay and ministry delegates from the pastoral charges meet regularly to oversee the work of the pastoral charges. There are 86 presbyteries, districts, and equivalent bodies in the church.
- Conferences are administrative groupings of presbyteries. Lay and ministry delegates from the presbyteries meet at least once every three years. Staff in Conference offices work with presbyteries and pastoral charges. There are 13 Conferences in the church.
- The General Council is the church's highest decision-making body. Ministry and lay commissioners are elected by the Conferences and meet every three years to set church policy. The Executive of the General Council, composed of 50 members and 20 corresponding members, and the Sub-Executive of the General Council govern between meetings of the General Council. Policy is developed primarily through four permanent committees of the General Council and the Aboriginal Ministries Council, and implemented by staff. There are also about 25 other committees and task groups that are composed of voting members from across the church and corresponding members from General Council staff.

The United Church's structure is conciliar, which means it holds councils that are interconnected for the purpose of common agreement in faith and practice. Presbyteries are made up of representatives of pastoral charges, Conferences are made up of representatives of presbyteries, and the General Council is made up of representatives of Conferences.

The Challenge

The church's current structure is no longer serving God's mission effectively. The church does not have the volunteer and financial resources required to maintain it, and this is diverting energy and attention from God's ministry and mission. Many members find our complex court system confusing and unwieldy and feel disconnected from the church beyond their local context, particularly the denominational structures. The church needs a more agile and sustainable structure that better supports and enables communities of faith to respond to God's call, uses resources more effectively, connects and unites people across the church, and is more flexible and adaptable as God calls us to new things.

Why This Recommendation?

The primary purpose of the proposed three-council structure is to nurture and support vibrant and diverse communities of faith to live out God's mission. Three councils would keep local communities of faith connected to decision-making bodies, both regionally and nationally, and increase understanding that we are one church united in God's work. Direct participation by communities of faith in both regional and denominational councils would enhance their understanding of decisions related to ministry and mission priorities and support services and governance. The structure would be simplified, and decisions would be made only once. It would also be sustainable and scalable as the church's context continues to change.

Communities of faith would have much more freedom to nurture and live out their faith in a variety of ways, subject to denominational and regional policies and in accordance with the covenants communities of faith and regional councils would enter into every year. Areas in which communities of faith would have more responsibilities would include recognizing, receiving, and celebrating new members; structure and governance; mission; property; and covenanting with accredited ministers and other staff. They would engage directly in social justice and outreach activities both locally and with global and national partners. Communities of faith would receive support from the regional and denominational councils to meet the expectations set out in their covenants and competently perform governance, human resources, and property functions.

Regional councils would perform some, but not all, of the functions of current presbyteries and Conferences. They would covenant with and provide advice, support, and services to communities of faith in areas such as human resources and property. They would accompany students, provide mentors and appoint supervisors for internships, and celebrate ordinations, commissionings, admissions, recognitions, and retirements. They would support and provide communities of faith with connections to national and global partners for social justice and outreach activities. They would also ensure communities of faith are living up to their covenants, attempt to resolve disputes, and step in if a community of faith is not functioning effectively or is failing to meet its responsibilities. The proposed model would require the church to rationalize regional structures and staffing by amalgamating Conferences or sharing staff and resources across separate regional councils.

The denominational council would vote on denomination-shaping issues and elect a Moderator. It would establish a three-year budget for the church and the assessment rate for communities of faith to fund the church.

While presbyteries and Conferences as we know them would cease to exist as decision-making bodies, local clusters would support collegiality and shared ministry, and connectional networks would provide space for ministry and mission passions across regions.

Practical/Financial Implications

If approved, this recommendation would lead to significant structural changes that would make the church more vibrant and sustainable:

- Communities of faith would have more responsibility and freedom to nurture and live out their faith in a variety of ways, subject to their covenants with regional councils and denominational standards.
- Presbyteries and Conferences would cease to exist and new regional councils would be created.
- Clusters and networks would offer opportunities for communities of faith and people with shared interests and passions to connect outside of decision-making bodies.
- Communities of faith would have greater opportunities to engage in the work of the church at regional and denominational councils by having direct representation on both of these bodies.
- A smaller denominational executive would facilitate more timely decision-making.
- Other committees and networks would be encouraged to meet at the same time as the denominational council.
- The denomination would no longer pay for commissioners to attend the denominational council meeting, but bursaries would be available.

BACKGROUNDER #5: A Three-Council Model (www.gc42.ca/comprehensive-review-report)

BACKGROUNDER #6: Distribution of Responsibilities for the Processes of the Church (www.gc42.ca/comprehensive-review-report)

BACKGROUNDER #7: Sample Covenant (www.gc42.ca/comprehensive-review-report)

BACKGROUNDER #8: Networks (www.gc42.ca/comprehensive-review-report)

BACKGROUNDER #9: Other Models Considered (www.gc42.ca/comprehensive-review-report)

Recommendation #4: A College of Ministers

The Comprehensive Review Task Group recommends that a College of Ministers be established to accredit, oversee, and discipline ministers. The college would ensure only qualified people would be accredited as United Church ministers, and the standards of ministry would be maintained.

Context

Ministers are highly educated and trained persons God calls to ministry. As a denomination, the United Church must set admission criteria for candidates, establish standards for ministry, and exercise oversight and discipline over ministers when problems arise.

Currently, presbytery and Conference committees across the church make decisions on ordaining, commissioning, and recognizing ministers and are responsible for overseeing and disciplining ministers. These processes must be procedurally fair and sufficiently robust to survive judicial scrutiny. Presbyteries and Conferences are struggling to achieve these requirements consistently.

The Challenge***Ordaining, Commissioning, and Recognizing Ministers***

Each year, presbyteries and Conferences across the church establish education and student committees and interview boards to consider, on average, 36 candidates for ordination, seven for commissioning, and 12 for recognition as designated lay ministers. Each year, on average, eight candidates are admitted from other denominations and one person is readmitted to ministry. In addition, education and student committees accompany approximately 240 candidates on their journeys to ordination, commissioning, and admission. Finally, Conferences establish commissions to inquire into objections received about candidates.

The task group heard the current system for qualifying persons to become ministers requires too many volunteers and is time-consuming, and the processes used and results achieved have been uneven, occasionally wrong, and subject to oversight by the secular courts.

Overseeing and Disciplining Ministers

The United Church is legally responsible for ordaining, commissioning, and recognizing ministers and placing them in positions of responsibility and trust. Each year, a small number of ministers get into serious problems such as abuse of trust, sexual misconduct, misappropriation of money, and other similar conduct. In addition, a small number of ministers are incompetent.

The church, which may be legally responsible for such conduct, must continue to oversee and discipline ministers. Oversight and discipline include ensuring candidates have the necessary competencies to become ministers, ministers continue on a journey of lifelong learning, and ministers are held accountable and removed from ministry for serious breaches.

The current system of overseeing and disciplining ministers involves all four courts of the church, takes hours of volunteer time and money, and does not produce transparent and consistent results.

Each year, on average,

- presbyteries and Conferences authorize 12 reviews of ministers
- General Council investigates six complaints of sexual misconduct by ministers

- presbyteries, Conferences, and the Judicial Committee establish two formal hearing committees and/or appeal committees to hear disputes from these reviews and investigations

The task group heard the current system of oversight and discipline is challenging in a number of ways:

- Conflicts arise when the same group of people is responsible for overseeing and disciplining ministers as well as providing ministers with support and collegiality.
- The current system for overseeing and disciplining ministers is carried out by people who have limited or no experience in conducting investigations, running formal hearings, or hearing appeals.
- The processes used and the decisions reached are not always perceived to be timely, fair, or consistent.
- Appeals to the Judicial Committee and the secular courts are time-consuming and expensive.

Why This Recommendation?

Many of the church's lay members who are teachers, nurses, accountants, doctors, social workers, and lawyers are regulated by colleges or boards that license professionals, set standards of practice and annual continuing education requirements, and supervise and discipline their members. These kinds of bodies are not limited to the secular world. Some denominations have colleges or boards that accredit ministers and oversee and discipline them.

The task group recommends that the denominational council establish a College of Ministers to accredit persons to become ministers, uphold the standards set for ministers by the denomination, and oversee and discipline ministers. This recommendation continues the Reformed understanding of our church that ministers carry out their ministry in relationship or covenant with communities of faith, and are supported in their ministry and held accountable for their ministry by lay persons as well as other ministers.

A college would separate the functions of oversight and discipline of ministers from support and collegiality and thus eliminate this conflict. It would build on the learnings from the Effective Leadership and Healthy Pastoral Relationships project, which recognized it is challenging for a presbytery to both support and oversee ministers. The potential for discipline negates the trust that is needed for support. Conversely, it is difficult to discipline a colleague who may be a friend.

Rather than distributing oversight and discipline across the regions, ministers and laypersons on the board of the college would be, or become, more experienced in dealing with investigations and conducting formal hearings and appeals than in the current system. This increased expertise would result in processes that are and are perceived to be more fair and transparent, and results that are timely, are consistent, and withstand scrutiny on appeal. Carefully chosen laypersons could also reduce the need for costly legal counsel.

The college would be made up of representatives from the regions but would be positioned to offer consistency of interpretation and application on a national basis. This mechanism is suited to the relatively small number of applications and cases overall, and maintains the tradition of oversight of ministers coming from a body of lay and ministry representatives of our church. The task group has heard concerns that establishing a college would incorrectly cast ministry as a profession, rather than a calling or vocation. The task group believes this use of “profession” as applied to ministers has been misunderstood, and has found the following understanding from the College of Baptist Ministers in Britain to be helpful:

The actual word “profession” stems from the medieval Latin word “*professio*,” which was used on the taking of vows upon entering a religious order. Gradually the word broadened in its usage and came to indicate “a vocation in which a professed knowledge of some department of learning or science is used in its application to the affairs of others or in the practice of an art founded upon it” (Oxford English Dictionary). In other words, professionals are people who apply their knowledge in the service of others. Surely this is what we as Christian ministers seek to do?... Professionalism, rightly understood, implies offering to God our very best—both of mind and of heart. There is nothing cold or unspiritual about professionalism. Professionalism involves whole-hearted commitment to Christ and his church.⁶

Membership

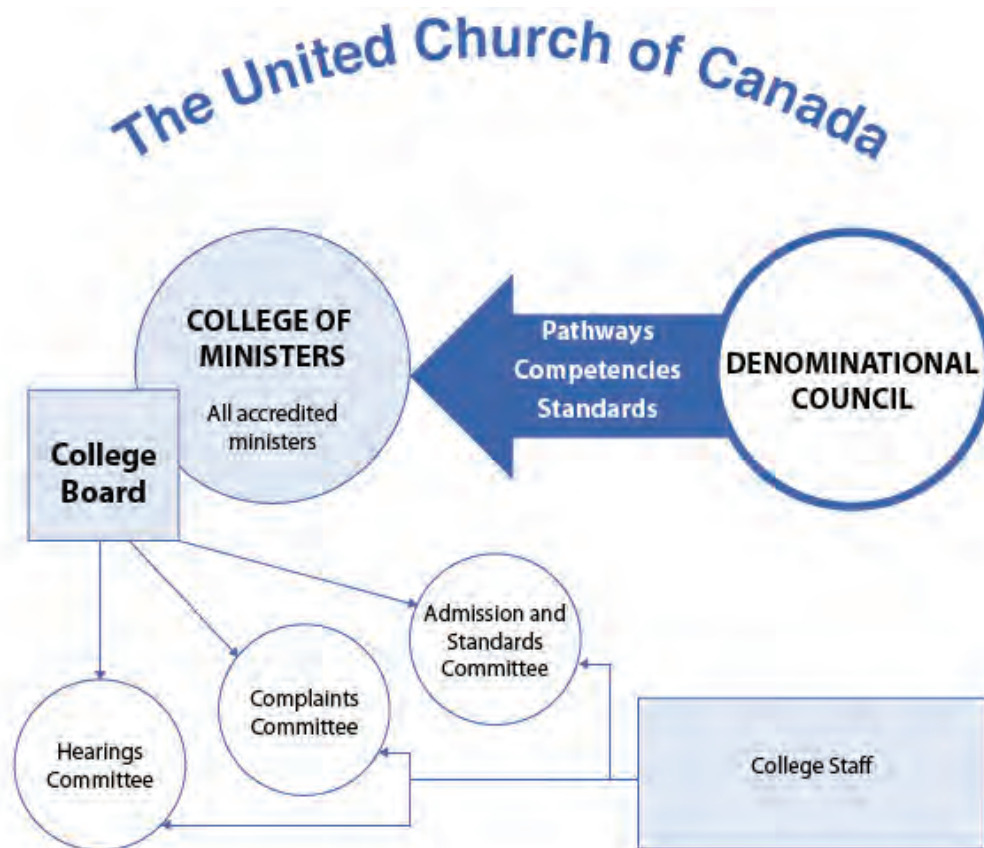
The college would include all ministers in the United Church. Candidates would be student members. Ordained persons from other denominations seeking admission to the United Church would be inquiring members of the college. All ministers serving in paid positions in communities of faith would be required to be members of the college. Retired ministers who provide ministry services for pay would be required to be members. Conversely, communities of faith could initiate calls and appointments only to persons who are members of the college. Membership would have to be renewed annually.

Governance

The college would be governed by a 20-person board with equal numbers of ministers and laypersons, consistent with the tradition of the United Church. Ministers would be elected by their peers on a regional basis. Ordained, diaconal, and designated lay ministers would be represented on the board. Laypersons would be elected by the regional councils. The representation of Aboriginal ministries on the board would also be essential. Members would be elected for two three-year terms, but it might be prudent to stagger the terms to enhance continuity.

People serving on the board of the college would sit on one of three committees, each with at least one minister and one layperson:

- The admission and standards committee would assess candidates to become members.
- The complaints committee would assess complaints about ministers.
- The hearings committee would sit in three-person formal hearing panels to hear evidence about complaints, make findings of fact and law, and determine the appropriate outcomes.



Roles and Responsibilities

The denominational council would continue to set the pathways to ministry, the competencies for each pathway, the standards for ministry, and the requirements for annual continuing education. The college would implement the denominational policies using a more transparent, timely, and fair process and achieve more consistent results than the current system.

Regional councils would appoint persons to accompany students and would appoint supervisors for the internship period, and each of these would provide reports to the college as part of the accreditation process. Ministers would be ordained, commissioned, and recognized by the regional councils.

The college would maintain a register of all qualified ministers that would be available to communities of faith that are searching for ministers.

Ministers would be responsible for demonstrating to the college that they had met the annual continuing education requirements before they could be accredited for the following year.

Regional staff would continue to promote healthy relationships between ministers and communities of faith. If problems arise, regional staff would provide support and advice, including assistance in ending the relationship should there not be a good fit.

If a community of faith ended the call or appointment of a minister because of misconduct or incompetence, it would be required to report its actions to the college. If a regional council or its staff had reason to believe a minister had committed acts of misconduct or was incompetent, they would be required to report the minister to the college. Any person could file a complaint about a minister. Complaints of sexual abuse by a minister would also have to be reported to the college.

The college would advise the minister of the complaint and seek a response. The complaints committee would assess the complaint and the response, and where warranted, an independent person might be appointed to investigate the complaint. In serious cases, the complaints committee would order a formal hearing. The hearing would be held in the appropriate region depending on where the minister and the witnesses are located. Members of the complaints committee would be trained to review and assess complaints about ministers.

Persons would be chosen for the hearings committee who have prior experience in conducting formal hearings or similar proceedings. Additional training would be provided to ensure members of the hearings committee have the knowledge and skills to conduct formal hearings and write decisions. Formal hearings would be quasi-judicial proceedings that would be required to follow the rules of evidence and of natural justice. Decisions of the hearings committee could result in a minister's removal as a member of the college.

Practical/Financial Implications

Based on the church's history of ordaining, commissioning, recognizing, overseeing, and disciplining ministers and the experience of regulatory bodies of other professions of a similar size, these functions could be carried out by a college with a staff of not more than five people, including a registrar and resource staff for the board and the three committees, included in a staff of not more than five people.

The task group estimates that the costs to establish and run a college would be \$750,000 per year and would be funded out of the assessments paid by communities of faith.

A college would be compatible with the current practices or with the recommendations that the General Council will be considering regarding a competency-based system for assessing candidates for ministry, or one order of ministry.

Recommendation #5: An Association of Ministers

The Comprehensive Review Task Group recommends that a working group of ministers be struck to explore whether to set up an association of ministers. This process could include work on the membership of such an association, its role, and how it might be funded.

Context

The church needs strong, effective, and innovative leaders to engage and inspire people in Christian discipleship and action. As our context continues to change, ministers will be crucial in helping existing ministries transform themselves, nurturing new ministry opportunities, and helping to wind down ministries that are at the end of their lives. To be effective in these roles and equip them for change, ministers need collegiality and support.

In our current structure, presbyteries and districts are meant to provide collegiality and support to ministers as well as oversee and discipline ministers. Diaconal ministers have the option of joining the [Diakonia of The United Church of Canada](#). Ministers may also find support in informal networks they build themselves.

Other denominations have associations of ministers. One example is the [Unitarian Universalist Ministers Association](#), whose mission is to “nurture excellence in ministry through collegiality, continuing education, and collaboration.”

The Challenge

Ministers often feel they cannot turn for collegiality and support to peers in presbytery who are also responsible for overseeing and disciplining them.

In addition, presbyteries include both ministry and lay representatives. But ministers may be more likely to find the support and encouragement they seek from other ministers who understand the challenges they face.

Why This Recommendation?

There is a strong consensus in the church that support and collegiality for ministers should be separated from oversight and discipline (see Recommendation #4: A College of Ministers). The task group recommends that this be done by creating a College of Ministers that would perform oversight and discipline, among other functions.

The task group also heard in its conversations with the church that an association of ministers could complement the college by providing support to ministers. The task group believes an association—for ministers, by ministers—would be one way to offer support and collegiality, and we recommend that ministers be encouraged to explore this option.

In its conversations with the church, the task group heard

- considerable approval for the creation of an association
- diverging views on what an association might do
- general agreement that an association should provide advice and support for ministers
- some agreement that an association should also offer education and training
- differing views on whether an association should be the “voice” of ministers
- little support for an association to advocate on behalf of ministers
- differing views on whether membership should be voluntary or mandatory and on how to fund an association
- consensus that ministers alone should determine what an association would be and do

Given the lack of consensus, the task group recommends that the 42nd General Council mandate the establishment of a working group of ministers to explore

- what membership in the association of ministers might be

- what the association of ministers might do and not do
- how the association of ministers might be funded

Practical/Financial Implications

The General Council would need to allocate resources to support a working group's exploratory work.

Recommendation #6: Funding a New Model

The Comprehensive Review Task Group recommends that:

- a) The church spend only what it receives, which would require reducing spending by at least \$11 million by 2018 from 2015 spending levels. Deeper reductions would be required to fund proposed investments in Chasing the Spirit and a College of Ministers. The task group provided for \$13.8 million in cuts in its modelling.
- b) The number and function of staff depend on the revenues received.
- c) The Mission and Service Fund be used only for ministry and mission activities.
- d) Governance and support services (administration) at the regional and denominational levels be funded by assessing communities of faith.
- e) The sharing of all resources, wealth, and abundance be encouraged across the church.

Context

The life and work of the United Church are funded in a variety of ways, including voluntary givings, mandatory assessments, bequests, investments, other sources of income such as rental fees, and draws on reserves. More than 60 percent of the funding for the broader work of the church comes from congregations, either as contributions to the Mission and Service Fund or from assessments.

Different courts have different funding mechanisms available to them. Both presbyteries and Conferences can assess the court below them. The General Council Office does not assess and relies on voluntary givings to the Mission and Service Fund for most of its activities, including ministry and mission and the services that support these activities.

Currently, the four courts of the church receive income from the following sources:

Court	Sources of Income
Pastoral Charges	<ul style="list-style-type: none"> • Voluntary givings • Investment income • Bequests • Other income, such as rental fees
Presbyteries	<ul style="list-style-type: none"> • Assessments of pastoral charges • Investment income • Other income
Conferences	<ul style="list-style-type: none"> • Assessments of presbyteries • Grants from the General Council Office

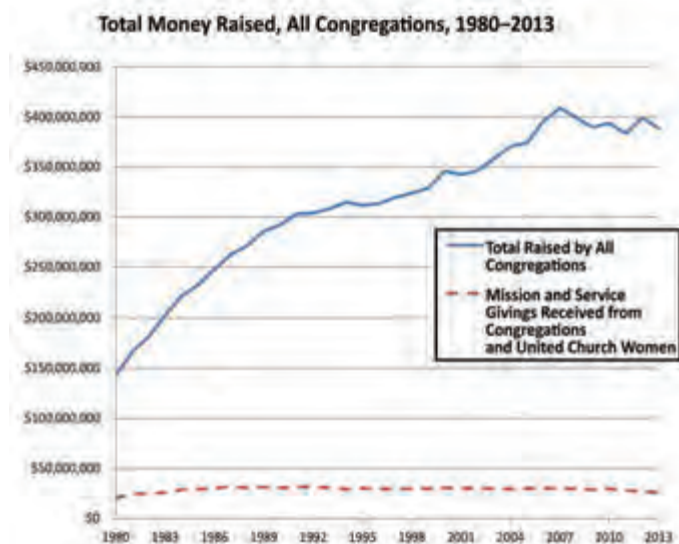
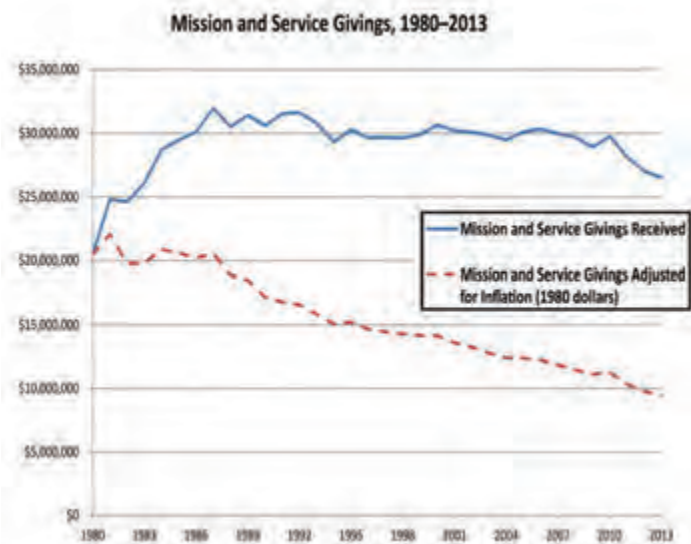
	<ul style="list-style-type: none"> • Investment income • Bequests • Other income, such as sales of property
General Council	<ul style="list-style-type: none"> • Voluntary givings to the Mission and Service Fund • Investment income • Bequests • Other income, such as retail sales

The Challenge

As a denomination, we have been living beyond our means. For many years, we have run deficits and used reserves and bequests to fund granting and denominational work in excess of annual revenue. The church can no longer fund deficits this way because it has drawn down unrestricted reserves to a point where they will soon be depleted. Given projected trends, at least \$11 million in costs need to be cut from the system by 2018. These reductions will impact all levels of the church because the Mission and Service Fund supports activity across the whole church.

How did we get here? From 1980 to 2007, givings to the Mission and Service Fund remained fairly stable at approximately \$30 million per year. Despite a steady decline in the number of givers, growth in average gifts helped keep the total relatively stable. But over these decades, inflation cut the denomination’s purchasing power by more than half. In the meantime, congregational givings and presbytery assessments tended to keep pace with inflation.

However, all of these trends started to change in 2007 and 2008. Funding at the congregational level has begun to decline slowly, primarily due to church closures and local funding pressures. Similarly, givings to the Mission and Service Fund are now forecast to decline



each year. Limited data are available on presbytery assessments, but the data that exist suggest this funding source has been more stable.

A number of factors are driving these trends. Church membership and attendance, and therefore the number of potential givers, are declining. Patterns of giving are changing as members increasingly see the church as just one of many organizations with which to share their financial gifts. In addition, the current system of funding the broader courts of the church is not well understood, and the fact that the Mission and Service Fund supports not only ministry and mission activities but also the administrative and governance services that support them is sometimes cited as a barrier to increased giving.

These trends have had a significant impact on funding throughout the church. Since 2006, the General Council has reduced costs by approximately \$11 million, almost all of it through reductions in grants and staff. These budget reductions have affected the whole church and have included cuts to global grants and overseas missions, grants to Canadian mission support, theological education, General Council staffing, and as of 2014, Conference grants.

In light of continuing downward trends, the denomination needs to cut costs significantly by 2018 to live within its means, regardless of whether structural changes are made. Many of the most obvious operational cost savings at the General Council level have already been implemented, so now the church needs to consider more fundamental and strategic restructuring. Whether or not the 42nd General Council approves the task group's proposals or subsequent remits pass, major cost-reduction initiatives must begin in 2016.

Why This Recommendation?

Given current financial projections, there is no scenario in which the United Church can afford its existing structure. The church needs to reset its system substantially to remove at least \$11 million in costs in the near term and also leave room to grow and evolve in God's new creation. This will require fundamentally changing the church's structures and processes and how they are funded. The alternative is to simply keep cutting costs in our current structure and let each part of the church adapt or die, without hope of renewal.

The task group worked with General Council finance staff and consulted the Permanent Committee on Finance to create financial models to test the feasibility of its recommendations, including a three-council structure. This modelling showed a three-council structure is financially feasible, but only if the church is prepared to rationalize regional structures and make deep staff reductions at both the denominational and regional levels.

The task group's recommendations would fundamentally change how the work of the broader church is funded. Through increased assessments and decreased expenses, this model would remove at least \$11 million from the system. But the task group's financial model contemplates cutting more deeply than is absolutely necessary just to balance the budget for the wider church. Specifically, the task group recommends a financial model that includes cuts of \$13.8 million in 2018 in order to reinvest 10 percent of annual Mission and Service givings in Chasing the Spirit and \$750,000 in a College of Ministers. The Mission and Service Fund would become a transparent funder of ministry and mission, while an assessment of communities of faith would fund services and functions that support ministry and mission.

It is challenging to draw a clear line between ministry and mission and the services that support them. Ministry and mission, supported by the Mission and Service Fund, could include the work of the Moderator; evangelism and ministry transformation; leadership development; Aboriginal ministries; ecumenical and interfaith activities; justice and partnership work; theological education; French, youth, and ethnic ministries; and philanthropy. Support services for mission and ministry, funded from an assessment, could include the Office of the General Secretary and various support services to communities of faith, including human resources; a College of Ministers; shared services such as finance, information technology, and communications; and costs for meetings, governance, and committees.

The model assumes communities of faith would be assessed at a rate that, on average, would be 25 percent more than is being assessed today. But for an individual community of faith, the increase would be a relatively small percentage of the total annual budget. The financial model assumes that the rate of assessment would be 4.75 percent of column 40, the cost to run a community of faith in the National Statistics. The actual rate of assessment would be set by the denominational council for the following three years and should include a three-year averaging to smooth out significant variations in annual expenditures.

If the assessment were shared equally between the regional councils and the denominational council, \$6.2 million would be available to regional councils and \$6.2 million to the denominational council to fund governance and support services. In addition, the task group projects that \$2.4 million would be available to regional councils and \$18.9 million for the denominational council for mission and ministry funded by the Mission and Service Fund. The task group's model assumes Conference operating grants would be eliminated. It also assumes resources and investments that are held by current Conferences and presbyteries would continue to be held and used regionally or locally, unless the regions choose to share them.

Practical/Financial Implications

These recommendations, if adopted, would

- provide a pathway to sustainability by linking the amount of support services provided by the denominational and regional councils to revenues.
- significantly improve transparency and accountability in how the church is funded by creating a more sustainable structure that is predicated on the well-being of communities of faith.
- increase the current level of assessment paid by communities of faith by an average of 25 percent, which on average would result in a 1 percent increase in the cost to run a community of faith (which is column 40 in the National Statistics).
- create a clearer mission mandate for the Mission and Service Fund and potentially make it more appealing to givers.
- require that services be rationalized into more efficient regions. Most of the current Conferences would not be financially sustainable if they were forced to rely on their own assessments and current ways of operating. The Conference operating grant from the General Council represents between 30 percent and 50 percent of revenue for many Conferences. If the church chooses to have a middle council, then it would need to

rationalize the services it provides into more efficient regions. Decisions about the future of All Native Circle Conference would be part of ongoing discussions around Aboriginal ministries and would be considered part of the ministry and mission activities the Mission and Service Fund would support. The task group recommends that Conferences meet over the next two years to rationalize their structures and staffing, either by amalgamating two or more courts or by sharing staff across separate courts. This rationalization will need to happen whether the task group's recommendations are accepted or not and must be completed by 2017.

- entail significant staff reductions across the country. In its modelling, the task group anticipates needing to reduce staff at the denominational and regional councils by approximately 23 percent overall from 2015 levels. However, regional councils could choose to mitigate staff cuts by levying additional assessments on communities of faith or using the region's investment or other income.

BACKGROUNDER #10: Finances (www.gc42.ca/comprehensive-review-report)

Next Steps

Over the past two-and-a-half years, the Comprehensive Review Task Group has listened to voices from across the United Church in an unprecedented way, and has researched, debated, and prayed over the report and recommendations you now hold in your hand.

We are now offering our recommendations to commissioners, presbyteries, Conferences, and all members of the United Church to engage with it in preparation for the 42nd General Council. Read the report, talk about it, decide whether you can support its recommendations, think of alternatives to anything you cannot live with and propose them through your presbytery and Conference, and talk to the commissioners from your area who will be going to General Council. This report is now yours to work with. It's about the future of our church.

God is working in our world and within us, as always. Jesus calls us ever onward, beyond our comfort zones and safety nets. The Spirit will be with the commissioners of the 42nd General Council as they find the wisdom to make the decisions they need to make.

The next steps after the 42nd General Council depend on the specific decisions that are made. Whether or not the General Council approves the task group's proposals or subsequent remits pass, major cost-reduction initiatives must begin in 2016.

If the recommendations contained in this report are adopted, it would be up to the Executive and Sub-Executive of the General Council to develop and carry out an implementation plan. Some of the key components of the plan are set out below.

If the General Council decides to take a course of action different from these recommendations, it would still be up to the Executive and Sub-Executive of the General Council to implement the General Council's decisions.

The Executive of the General Council also has authority to take whatever action it considers necessary on behalf of the General Council if critical financial or other circumstances emerge

between meetings of the General Council. This could include action beyond the decisions made by the 42nd General Council.

Remits

All changes that affect the structure of the United Church in a fundamental way must be approved through the remit process. Three of the changes recommended in this report would be considered Category 3 remits, which means they would be subject to the approval of a majority of all presbyteries and of all pastoral charges:

- Recommendation #3: A Three-Council Model
- Recommendation #4: A College of Ministers
- Recommendation #6: Funding a New Model

As well as the task group's recommendations, the General Council will be considering a proposal from the General Secretary that would require a Category 3 remit. See the heading "Legislative Change: Federal," below.

The remits would be sent to presbyteries and pastoral charges by the end of 2015. The return date would be set to give these courts at least a year to make their decisions before the 43rd General Council meets.

When a remit is approved by a majority of presbyteries and pastoral charges, there is a final step in the process: the change comes into effect only if it is enacted by the next General Council. The 43rd General Council would be responsible for deciding whether to enact any of the remits that have been approved.

If one or more of these remits is not approved, or not enacted, it would be up to the 43rd General Council to decide on an alternative course of action for the United Church. Again, the Executive of the General Council has authority to act on behalf of the General Council between meetings of the General Council if emergency financial or other circumstances require it.

Legislative Change: Federal

The changes contemplated in Recommendation #3: A Three-Council Model are so fundamental that they would require an amendment to The United Church of Canada Act, the federal legislation that created The United Church of Canada in 1925. Under our current structure, this amendment would require the approval of Parliament, initiated by either the federal government or a private member's bill. The process could be a lengthy one and may not necessarily result in the amendment being approved.

The United Church could move to governance under the Canada Not-for-profit Corporations Act rather than The United Church of Canada Act. This would give the church the option to make major structural changes without the need for parliamentary approval. Moving to the Canada Not-for-profit Corporations Act would also require a Category 3 remit, which would be sent to all presbyteries and all pastoral charges at the same time as the other remits.

If the remit passed and was enacted by the 43rd General Council, the Executive of the General Council could then complete the move to governance under the Canada Not-for-profit Corporations Act. All of the changes approved by the other remits could then be legally implemented through that Act following the 43rd General Council.

If the remit failed, the only option would be for the United Church to seek parliamentary approval for the three-council model, or to restructure in another way that did not eliminate Conferences and presbyteries. Those decisions would be up to the 43rd General Council.

Legislative Change: Provincial

In addition to the federal legislation, there is parallel legislation entitled The United Church of Canada Act in nine Canadian provinces (not Newfoundland). The impact of the proposed changes—a three-council model and a move to governance under the Canada Not-for-profit Corporations Act—on the provincial legislation would need to be explored and addressed as part of the implementation plan. This could begin immediately after the 42nd General Council, with any decisions being deferred until the outcome of the remits is known.

Pilot Projects

Some Conferences and presbyteries may be keen to begin moving into new models following the 42nd General Council. If the General Council approves the restructuring, it should also consider approving the initiation of pilot projects on the College and the three-council structure on a voluntary basis. These projects would generate learnings that would help inform the implementation of restructuring on a church-wide basis, if approved by remit.

Other Work

Concurrent with the work of the Comprehensive Review, several other significant reviews and projects have been underway, relating in one way or another to ministry in the United Church:

- “One Order of Ministry” proposes a revised model for the status and roles of professional church leaders.
- “The Candidacy Pathway” proposes a revised model for discerning, identifying, and training professional church leaders.
- “Leadership Formation for Ministry” proposes a new competency-based model for assessing formal and experiential learning and would redefine the church’s relationship with theological schools.
- The “Effective Leadership and Healthy Pastoral Relationships” project focused on ensuring support, oversight, and accountability of ministry personnel, and matching the qualifications of ministry personnel with leadership needs.

The task group has met with those engaged with these pieces of work. The task group’s recommendations are designed to work with and build on the results of these other pieces if they are approved, but do not depend on them going forward.

Although much is uncertain about the future, one thing is clear: if we want to offer a place where the next generation can find their spiritual home, we must be willing to risk new and unfamiliar ways. This isn’t new; this is the essence of following Jesus.

Commissioning

It is with profound gratitude and hope that the Comprehensive Review Task Group offers this work to the church. Early in the process, we recognized that if any change were to happen, the whole church had to be engaged in the process, listening to one another, praying together, and learning to trust one another. We did our best to listen to your wisdom, hear your advice, and engage your imagination. The task group believes there has been real conversation, and sense an acceleration of changes in our culture and church processes right across the country. The evolution of Jesus' ministry is ongoing and at hand. The Spirit is active among us.

Frequently, we have been bowled over by the movement of the Spirit. We do not claim this model is God's plan for the United Church. Rather, we have been caught up in a Spirit-storm of change that is already taking place and trying to create support structures that would enable the church to be our best selves, sustainable but not static, long into the future.

We have been moved by your prayers as individuals, as committees, as networks, and on social media. We encourage those prayers and hope they will continue and intensify as the church approaches the 42nd General Council in August 2015.

While the catalyst for this work was declining financial and human resources, the goal of the review was to create a structure that would enable a more vibrant and energetic church. Staying the same is not an option.

You asked us to be bold, and now we are asking the same of you. We are counting on your continued involvement to clarify, improve, and celebrate this new future. We believe these extensive structural and procedural changes are the church's best hope for vibrant sustainability, but also trust the Spirit will lead us together. Consequently, while we will be available for clarification and continued deep conversation, the report now belongs to the whole church to use in preparation for our gathering at General Council.

The need for change in how the church is and will be united in God's work is pressing. This process of listening to and responding to God's call continues to be the work of the whole church. We encourage people across the church to listen to one another with careful attention, and to listen for the movement of the Spirit. This is not just about money or structural change, but about transformation in the church.

God, through Jesus Christ, will be active in the world no matter what we choose to do.

So, embrace the Spirit as she sparks new life and opens new paths to the realm of God.

Glossary⁷

Aboriginal Ministries Council

A decision-making body composed of representatives from Aboriginal constituencies across The United Church of Canada, including All Native Circle Conference, British Columbia Native Ministries Council, Ontario and Quebec Native Ministries, and the Sandy-Saulteaux Spiritual

Centre. Representatives are sought from French and intercultural ministries as well as from the Aboriginal communities of Inuit/Métis, the Maritimes, and Indigenous traditional wisdom.

Accreditation

The process of ensuring ministers in the United Church are in good standing and in compliance with the standards set by the denominational council. The proposed College of Ministers would keep a roster of accredited ministers. Communities of faith could select and covenant only with accredited ministers.

Assessment

The amount of money each community of faith must contribute to fund the life and work of the wider church. In the proposed model, the denominational council would assess communities of faith. This assessment would fund the governance and support services of the church at the denominational and regional levels.

Chasing the Spirit

The tentative name of a proposed initiative to support and develop new ministries and forms of ministry. It would provide space for risk, innovation, and transformation and would be funded by 10 percent of annual givings to the Mission and Service Fund.

Clusters

Geographic groupings of communities of faith that would gather for collegiality, support, sharing best practices, and determining priorities for common mission and ministry in the area.

College of Ministers

A body established by the denominational council that would be responsible for accrediting, admitting, overseeing, and disciplining ministers according to denominational policy.

Communities of Faith

Communities of faith would include any community of people based in Jesus Christ that gathers to explore faith, to worship, and to serve, and could include congregations as we currently understand them, outreach ministries, faith-based communal living, house churches, shared ministries with other denominations, online communities, and others. They would connect with other communities of faith through clusters and networks, and send representatives to regional and denominational councils.

Denominational Council

A body with representatives from each community of faith that would meet every three years to nurture the identity of the United Church, discern and express a denominational voice, and connect the United Church with God's wider church. It would deal with denomination-shaping issues related to public witness, theology, and governance structure. The council would establish a three-year budget envelope for the church, set the assessment rate for communities of faith to fund the church, and elect a Moderator.

Effective Leadership and Healthy Pastoral Relationships Project

A new model for the human resources work of beginning, supporting, and ending pastoral relationships between ministers and pastoral charges. Pilot projects have been conducted in many Conferences across the church since 2011 based on principles of separating oversight and discipline responsibilities for ministers, emphasizing collegiality among ministers, increasing focus on mission and ministry in pastoral charges and presbyteries, and engaging trained staff support for this work.

Fishing on the Other Side

A discussion paper prepared by the Comprehensive Review Task Group that explored a structure with two councils, a connectional space, a college of ministers, and an association of ministers. This discussion paper was the basis of the consultation with all presbyteries, districts, the Consistoire Laurentien, and the Bermuda Synod in spring 2014.

Incompetence

Failure to meet the standards of ministry as defined by the denominational council.

Ministers

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). However, in this paper “minister” is the general term used for a variety of persons recognized as working in paid ministry and includes those who are ordained, commissioned, and recognized to provide leadership in communities of faith.

Mission and Service Fund

The unified fund that supports service and ministry of the United Church by donations. Individual members, communities of faith, and organizations such as the United Church Women contribute generously to this fund every year. Gifts are combined to support global and local mission, Aboriginal ministry, theological education, faith formation, the work of Conferences, and the General Council. In the proposed model, Mission and Service donations would be used exclusively to fund the mission and ministry of the United Church, while governance and support services would be funded by an assessment of communities of faith.

Networks

A group of people or communities of faith who organize around a particular issue or passion. Networks would not be bound by geography, although there could be local groups within a national network. Examples already exist, including Affirm United, United Network for Justice and Peace in Palestine and Israel, Table de concertation régionale des ministères en français, and many others. The proposed model would encourage further development of networks.

Regional Councils

Geographically based councils that would connect, covenant with, and provide advice, support, and services to communities of faith. Regional councils would be composed of one lay representative and one ministry representative (as applicable) from each community of faith within the region, and would meet at least once a year in person, electronically, or via their executives.

Remit (from F.2 of The Manual, 2013, p. 125)

A vote by presbyteries, or by presbyteries and pastoral charges, to change the Basis of Union.

Trust God; Trust the Body

A discussion paper prepared by the Comprehensive Review Task Group that asked questions about funding, the relationship and accountability of communities of faith to the denomination, social justice, discerning a national voice, and identifying regional needs and opportunities. This was the basis of the consultation with all Conferences in the United Church in 2014.

Notes

1. The task group's November 2014 update indicated a net cut of \$10 million would be required to live within our means, based on the 2014 budget (www.united-church.ca). Based on updated spending projections for 2015, that figure is now at least \$11 million.

2. David Ewart, "Reality Check: It's Not Your Fault," *The United Church Observer* (January 2014): 41. Reprinted with permission of the author.

3. Phyllis Airhart, *A Church with the Soul of a Nation* (Montreal and Kingston: McGill-Queen's University Press, 2014).

4. www.freshexpressions.org.uk, retrieved January 12, 2015

5. *Covenanting to Live Faithfully in the Midst of Empire*, Permanent Committee on Programs for Mission and Ministry, Presentation to the Executive of the General Council, March 2009.

6. The College of Baptist Ministers, "Who are we?" Retrieved January 9, 2015, from www.collegeofbaptistministers.org/about. Reprinted with permission.

7. In this glossary, terms related to the church's current structures and processes are referred to in the present tense. Terms related to proposed structures and processes are in the conditional tense.

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PROCEDURAL MOTIONS

Motion: Roy West/Nora Sanders

GC 42 2015 - 001

Bounds of Council

That the bounds of Commons for the 42nd General Council 2015 be the arena 1 floor at the numbered tables at Grenfell Campus of Memorial University, Corner Brook, Newfoundland/Labrador excluding the visitor seating and unnumbered tables.

The bounds of the court when the Commissions are in Session will be: Canada House, Meeting Location 2; Civic Centre Conference Room 2 and the arena 1 floor at the numbered tables at Grenfell Campus of Memorial University, Corner Brook, Newfoundland/Labrador excluding the visitor seating and unnumbered tables.;

Corresponding Members

That the following persons who are in attendance be corresponding members of the 42nd General Council 2015 and as such, be entitled to speak but not to move motions or to vote:

- Moderators: The Very Reverend David Giuliano, Dr. Marion Best, The Very Reverend Lois Wilson, The Very Reverend Stanley McKay, The Very Reverend Marion Pardy, The Very Reverend William Phipps, The Very Reverend Peter Short;
- Global partner representatives, ecumenical, inter-faith and official guests of the Council
- The Youth Forum participants and leaders who are not Commissioners;
- Participants and leaders of the Children and Young Teens;
- ~~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.
- Connie Budd.

Resource People: ~~That the following persons and such other people as the General Secretary, General Council, may designate, be named as Resource People, who may be called upon to speak as needed to support the business of the Council:~~ Kevin Barnes, Perry Bellegarde, Russel Burns, Adele Halliday, Adrian Jacobs, Jamie Scott and Marie Wilson.

Business Committee Membership

- Fred Monteith, Chair
- Gary Paterson, Moderator
- Nora Sanders, General Secretary, General Council
- Shirley Cleave, Chair of the Permanent Committee on Governance and Agenda
- Karen Smart, Staff Resource to the Business Committee
- Cynthia Gunn, resource to the Business Committee and Parliamentarian
- David Allen, Parliamentarian
- Peter Hartmans – Conference Executive Secretary

Parliamentarians

That the parliamentarians for the 42nd General Council be Cynthia Gunn and David Allen.

Friends in Council

That the Friends in Council of the 42nd General Council 2015 be Roy West, Kathy Brett and Rosemary Lambie.

Scrutineers

That the Scrutineers for the 42nd General Council 2015 be:

- Norma Thompson (Chief Scrutineer)
- Robyn Green
- Tim Crouch Charles McMillan
- Ted Harrison
- Annette Taylor
- Mead Baldwin

Reference and Counsel

That the Commons Reference and Counsel of the 42nd General Council 2015 be Katharine Moore, Don Stiles and Nancy Knox.

Business before the 42nd General Council 2015

That the reports and proposals printed in the Work Books, including online additions, along with any change pages, and any new business received by the deadline for new business, be received for consideration by the 42nd General Council 2015.

New Business

All notices of new business will be presented, in writing, to the Business Committee. The Business Committee will 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.

New business received, in writing by the Business Committee, prior to 9 a.m., Friday, August 14, 2015 will be incorporated into the approved agenda, unless the court determines otherwise.

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 meeting of the Council; and
 - b. Arise in response to global or national matters that occur during the meeting of the Council.

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.

Business Procedures

The Moderator will assume responsibility for chairing the meeting, making any rulings necessary and ensuring that there is full opportunity for discussion and decision making. The Moderator will apply the rules Rules of Debate and Order (*The Manual Appendix*) and as approved herein in the Opening Resolutions for this 42nd General Council 2015. “*Bourinot’s Rules of Order*” will be used as the authority should a question arise which is not answered by the Appendix.

- Speakers will:
 - 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);
 - Only speak once to a given proposal except at the discretion of the Moderator;
 - Each new speaker should offer a new perspective or information
 - Speak for no longer than 90 seconds except at the discretion of the Moderator;
 - Use the designated procedural floor microphone 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 will 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) will be made to the Friends in Council, Roy West, Kathy Brett or Rosemary Lambie, who will determine how the concern will be addressed. Concerns for the well-being of individuals, celebrations of birthdays, etc. will be made to the Friends in Council who will coordinate these for “community moments”.

Prioritizing Work:

The 42nd General Council (2015): will prioritize its work in the following manner:

1st Priority

Proposals are those that deal directly with the Comprehensive Review Task Group report and recommendations and all related Proposals and Response forms. These will receive priority attention at the 42nd General Council (2015). They will be referred to a Sessional Committee that will bring its recommendations to full court for decision.

2nd Priority

Proposals are those, other than those outlined in Category 1, which contemplate substantive changes to the Basis of Union that affect denominational identity and would require the 42nd General Council (2015) to authorize a Category 3 Remit. They will be brought before the full court for decision.

3rd Priority

Proposals are those calling the church to take a time-bound stand on national or global issues and/or on an issue for which the church does not have an existing policy or statement. They will be referred to a Commission for decision.

4th Priority

Proposals are those which contemplate changes to existing General Council policies and procedures, or those which more properly fall within the purview of another court of the church. They will be referred to the Business Committee for prioritization and may be referred to the full court, a Commission, the General Council Executive, or to the court which has responsibility, for decision.

5th Priority

Proposals are those calling the church to broader support for existing statements, policies, or procedures of the General Council. They will be referred to the General Council Executive for decision or the General Secretary General Council for action.

Procedure for Withdrawing Proposals from an Omnibus or Consent Motion

The 42nd General Council adopt the following procedure in the event that a Commissioner desires that a Proposal be withdrawn from an omnibus or consent motion and/or that a Proposal be assigned to a body other than that recommended by the Business Committee:

- 1) The Commissioner making such a request will have one minute to make their request and provide their rationale for their request.
- 2) The Moderator or his designate will ask, having heard the request and rationale, “Are there twenty Commissioners who support the request? Please indicate your support of this position by using your electronic voting device.
- 3) If there are not twenty Commissioners who support the request, then the request is denied.
- 4) If there are twenty Commissioners who support the request then the Moderator will direct the Business Committee to find a place for the work consistent with the request.

Although not required, advance notice to the Business Table would be helpful.

Procedure for Addressing the Work of the Comprehensive Review

1. The report and recommendations of the Comprehensive Review Task Group and related Response Sheets and Proposals have been referred to a Sessional Committee of the 42nd General Council (2015);
2. The role of the Sessional Committee is to consider said material with a view to bringing recommendations to the full court for consideration and decision.
3. Said Sessional Committee is comprised of one Commissioner from each Conference, two co-chairs named by The Business Committee, two Commissioners named by the Business Committee to ensure participant balance. In addition there is one Youth Forum Delegate who is a corresponding member. They are as follows:

Co-Chairs: Larry Doyle and Jean Brown

Members: ANCC – TBD, Sharon Aylsworth, Ross Bartlett, Nicole Beaudry, Katelyn Cody, Dwaine Dornan, Janet Gear, Hannah Lee, Regina Madimbu, Ryan McNally, Barb Miller, Greg Smith-Young, Erin Todd, Carey Wagner and Paul Douglas Walfall

Corresponding Member: Ethan Evans

Election of Moderator

That the following be approved as the process for nominations and election of the 40th Moderator of The United Church of Canada:

1. Nominations may be made from the floor up to 5 pm on Sunday August 9. There must be a mover and a seconder, and the nominee must indicate willingness to stand. The Moderator will call for any further nominations just before 5 pm. Advance notice to the business table of any intended nominations is not essential but will be appreciated.
2. Nominations from the floor of the Council will be declared closed at 5 p.m., Sunday August 9, 2015.
3. The nominees will be introduced to the Council and presented with their nominee stoles after the supper break on Sunday August 9th, 2015.
4. Candidates will address the Council, individually, on Monday, August 10th, 2015.
5. Voting will be by ballot and take place on Thursday, August 13, 2015.
6. A candidate will be declared elected as the 42nd 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 seven or more and fewer 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 fewer 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 will take place at times determined by the Moderator with advice from the Business Committee.
10. Tallies of votes will not be announced.

Minutes of the 41st General Council 2012

That the minutes of the 41st General Council 2012 be approved.

Minute Secretary

That the Minute Secretary for the 42nd General Council 2015 be Susan Fortner.

Accountability Reports

That the 42nd General Council 2015 accept the accountability report of The Executive of the General Council.

That the 42nd General Council 2015 receive for information the following reports:

- Moderator's Accountability Report
- Moderator's Advisory Committee Report
- Accountability Report of the General Secretary, General Council
- A Journey to Full Communion
- Mission and Ministry with Migrant Churches
- Mutual Recognition of Ministries with the Presbyterian Church in the Republic of Korea
- Mutual Recognition with the United Church of Christ in the Philippines
- Aboriginal Ministries Council 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
- Committee on Indigenous Justice and Residential Schools Report
- Effective Leadership Report
- Candidacy Pathways Report
- Judicial Committee Report
- The Conference Records Report
- The Manual Committee Report
- The Archives Committee Report
- The United Church Foundation Report
- The Nominations Committee Report
- The Comprehensive Review Task Group Report

- Rulings and Opinions of The General Secretary, General Council – July 2012 to June 2015
- Minutes of the Executive of the General Council – June 2012 to June 2015
- Actions of the Executive – Summary Report

Establish Commissions

That the 42nd General Council 2015 establish three Commissions to meet Tuesday, August 11, 2015 to complete the work assigned to them by the 42nd General Council.

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 Red - Partridgeberry Commission

That the 42nd General Council 2015 assign to Red - Partridgeberry Commission the items of business as reported in the Workbook and such other work as may be referred by the 42nd General Council.

Membership of the Red - Partridge Berry Commission

That the 42nd General Council 2015 appoint the membership of Red - Partridgeberry Commission as assigned in the Workbook.

Leadership of the Red - Partridgeberry Commission

That Adam Hanley and Sue Broderick be the Co-Chairs and that Shirley Welch be the Minute Secretary of the Red- Partridge Berry Commission.

That the Reference and Counsel of the Red - Partridgeberry Commission be Don Stiles, Jean Bethune, Sean Handcock and Stephen Hershey.

Business Assigned to Yellow – Bakeapple Commission

That the 42nd General Council 2015 assign to the Yellow – Bakeapple Commission the items of business as assigned in the Workbook and such other work as may be referred by the 42nd General Council.

Membership of Yellow – Bakeapple Commission

That the 42nd General Council 2015 appoint the membership of the Yellow – Bakeapple Commission as assigned in the Workbook.

Leadership of Yellow – Bakeapple Commission

That Shirley Cleave and Paula Gale be the Co-Chairs and that Susan Whitehead is the Minute Secretary of the Yellow – Bakeapple Commission.

That the Reference and Counsel of the Yellow - Bakeapple Commission be Katharine Moore, Kate Crawford, Dale Skinner, and Paul Stott.

Business Assigned to the Blue - Blueberry Commission

That the 42nd General Council 2015 assign to the Blue - Blueberry Commission the items of business as reported in the Workbook and such other work as may be referred by the 42nd General Council.

Membership of the Blue - Blueberry Commission

That the 42nd General Council 2015 appoint the membership of the Blue - Blueberry Commission as assigned in the Workbook.

Leadership of the Blue - Blueberry Commission

That Graham Brownmiller and Bev Kostichuk be the Co-Chairs and the Stefanie Uyesugi be the Minute Secretary of to the Blue - Blueberry Commission.

That the Reference and Counsel of the Blue - Blueberry Commission be Nancy Knox, Matthew Fillier, Ralph Hayman and Betty Kelly.

Agenda

That the 42nd General Council 2015 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, on the recommendation of the Business Committee.

Unfinished Business

Unfinished business will be referred to the Executive of the General Council.

GS 2 PLENARY CONSENT

The General Secretary, General Council proposes that:

The 42nd General Council (2015) 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:

- **GS 5 Appeal – Calculation of Deadline to Initiate Appeal**
- **GS 6 Minutes of Court Meetings**
- **GS7 Notice of Congregational Meetings re: Amalgamations and Disbanding**
- **GS 8 Members of the Order of Ministry Elected/Appointed to Public Office**
- **GS 11 French translation of *The Manual***
- **GCE 2 – REF MEPS 9 – Police Records Check**
- **GCE 3 – REF MEPS 14 – Congregational Designated Ministry Policy**
- **GCE 4 – REF MEPS 13 – Licensed Lay Worship Leader Policy**
- **GCE 5 – REF - MEPS 19 Sabbaticals For Persons Involved in Interim Ministry (GC41 HAM 10)**
- **GCE 6 – REF MEPS 21 The Pastoral Relations Sabbatical Leave Policy**
- **GCE 7 – REF MEPS 18 - Conference Interviews For Interim Ministers (GC41 TOR 1)**
- **GCE 8 – REF MEPS 23 - Effective Leadership and Healthy Pastoral Relationships**
- **GCESE 1 Amending the Disability Provisions of the Manual**
- **NOM 1 Appointment of the Executive of the General Council**
- **NOM 2 Appointment to the Committees of the General Council**
- **TICIF 1 TICIF Accountability and Future Work**
- **BQ 7 Clarify Section C and D of *The Manual***

GS 3 ENACTING REMITS AUTHORIZED BY THE 41ST GENERAL COUNCIL 2012 AND 2013

Originating Body: General Secretary, General Council

The General Secretary, General Council proposes that:

The 42nd General Council 2015 enact the following remits authorized by the 41st General Council 2012, all of which have been approved by a majority of the presbyteries:

- Remit#1: Vacancies in Session, Church Board and Church Council**
- Remit#2: Staff as Lay Members of Presbytery**
- Remit#3: Presbytery Representation from Presbytery Accountable Ministries**
- Remit#4: Transfer and Settlement – Presbytery Recognized Ministries or Presbytery Accountable Ministries**
- Remit#5: Election of Commissioners by Overseas Personnel**
- Remit#6: Associate Relationship with Migrant Church Communities**
- Remit#7: Election of General Council Commissioners – President-Elect/Leading Elders**
- Remit#8: Election of General Council Commissioners – Designated Lay Ministers**

Background:

The following are the voting results for the remits authorized by the 41st General Council 2012:

Remits to Presbyteries (85)	For	Against
Remit #1	74	NIL
Remit #2	74	NIL
Remit #3	73	1
Remit #4	74	NIL
Remit #5	72	1
Remit #6	64	8
Remit #7	70	NIL
Remit #8	64	6
Remit #9	39	30

Remits #1 to #8 were approved by a majority of the presbyteries. The General Council must now decide whether to enact these approved remits.

GS 4 PRIORITIZING OF GENERAL COUNCIL WORK

Originating Body: General Secretary, General Council

Origin: General Secretary, General Council

The General Secretary, General Council proposes:

- 1) That the 42nd General Council 2015 direct the Executive of the General Council to prioritize all the work of the General Council Office, in order to implement the decisions made by this General Council to the fullest extent possible, having regard to the importance of:**
 - a) Supporting the life and ministries of communities of faith**
 - b) The denomination's role in witnessing to the gospel and teachings of Jesus**
 - c) Focusing at the denominational level on work best done at the denominational level**
 - d) Transitions the church must make to meet to the needs of the 21st century**
 - e) Responsible stewardship of the financial and other resources of the United Church**

- 2) And that the 42nd General Council 2015 declare that:**
 - a) any decision made by this General Council in response to the recommendations of the Comprehensive Review Task Group takes precedence over any other decision made by this General Council, to the extent that the two may be in conflict; and**
 - b) all decisions made by this General Council be understood to include such modifications as may be necessary for consistency with decisions made in response to the recommendations of the Comprehensive Review Task Group.**

BACKGROUND:

The Executive of the General Council is responsible for ensuring that the decisions and recommendations of the General Council are carried out, and for dealing with matters referred to it by the General Council [Manual section E.4.5.6.b]. The Executive must fulfil this responsibility in the next triennium within the context of a critical financial situation.

The recommendations of the Comprehensive Review Task Group include significant structural and financial changes, including the elimination of presbyteries and Conferences and the creation of regions. The decisions made by this General Council in response to the recommendations may also include significant changes (subject to remit approval where required).

All other decisions made by the General Council will be based on the current structure. In implementing these other decisions, it may be necessary to make modifications so that they comply with any significant structural changes approved by the General Council. For example, a decision that applies to "presbyteries" and "Conferences" would have to be interpreted in light of any approved new structure.

CRTG 1 COMPREHENSIVE REVIEW: CHASING THE SPIRIT

Origin: General Secretary, General Council on behalf of the Comprehensive Review Task Group

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Comprehensive Review Task Group proposes:

That the 42nd General Council 2015:

- (1) commit to supporting new ministries and new forms of ministry through an initiative tentatively called “Chasing the Spirit”; and**
- (2) direct that ten (10%) percent of annual Mission and Service Fund givings be invested in this initiative, with The United Church to begin work immediately towards implementation of this direction, and for it to be fully implemented no later than 2018.**

BACKGROUND:

See pages 170–173 of the [Report of the Comprehensive Review Task Group](#).

CRTG 2 ABORIGINAL MINISTRIES

Origin: The Comprehensive Review Task Group

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Comprehensive Review Task Group proposes:

That the 42nd General Council 2015 direct the Executive of the General Council:

- (1) to establish a process to continue conversations with the Aboriginal ministries that form the Aboriginal Ministries Council to build a relationship based on mutuality, respect, and equity, and to report back no later than GC 43;**
- (2) to maintain funding for Aboriginal ministries at current levels, to the extent possible, during the next triennium while the conversations continue; and**
- (3) to establish a process for developing a model for funding Aboriginal Ministries and Indigenous Justice on a going forward basis.**

BACKGROUND:

See pages 173–176 of the [Report of the Comprehensive Review Task Group](#).

CRTG 3 A THREE-COUNCIL MODEL

Origin: The Comprehensive Review Task Group

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Comprehensive Review Task Group proposes:

That the 42nd General Council 2015 approve the reorganization of The United Church of Canada from its current four-court structure to a three-council structure consisting of communities of faith, regional councils, and a denominational council as follows:

1. COMMUNITIES OF FAITH

A. Description:

A community of faith would be any community of people within the United Church that:

- **gathers to explore faith, worship, and serve, including congregations, outreach ministries, faith-based communal living, house churches, and online communities; and**
- **is recognized as a community of faith within the United Church by the regional council through a covenantal relationship between the community of faith and the regional council.**

B. Membership

The members of the community of faith would be:

- **people admitted to membership by the community of faith, within the guidelines of the denomination, including members of the order of ministry;**
- **eligible for election to represent the community of faith in the denominational council and regional council;**
- **entitled to vote on all community of faith matters; and entitled to extend the right to vote on financial and administrative matters to adherents.**

C. Authority and responsibility

The community of faith would have authority and responsibility for:

mission

- **entering into a covenant with the regional council with mutual responsibilities for the life and mission of the community of faith, and fulfilling its responsibilities under the covenant;**
- **doing annual self-assessments of the ministry of the community of faith and filing the report with the regional council;**

governance and administration

- making decisions about the life of the community of faith, including worship, care, spiritual practice, and learning; local administration, finances, and governance, and local mission, justice, and evangelism;
- meeting at least annually;
- complying with denominational and regional policies;
- buying, selling, leasing, and renovating community of faith property;

spiritual life

- setting policies for membership, and receiving and celebrating new members in the community of faith;
- helping members deepen their faith while exploring their faith journey;

ministry and other leadership

- recruiting, choosing, calling, appointing, and covenanting with ministry personnel and other staff, and ending calls and appointments/covenants with ministry personnel and other staff;
- encouraging members to consider ministry roles a responsibility shared through the whole community of faith;
- recommending to the appropriate body suitable lay members as inquirers, candidates, and licensed lay worship leaders, as and if required under denominational policy;

participation in regional and denominational life

- choosing one of the ministry personnel serving the community of faith in paid accountable ministry where applicable, and one other member of the community of faith, to represent the community of faith on the regional council;
- funding the cost of sending representatives to the meetings of the regional council;
- choosing one of the ministry personnel serving the community of faith in paid accountable ministry, where applicable, and one lay member of the community of faith, to represent the community of faith on the denominational council;
- funding the cost of sending representatives to the triennial meeting of the denominational council; and
- receiving, dealing with, and forwarding on proposals from members of the community of faith to regional councils.

D. Limitations

All authority and responsibility of the community of faith would be subject to:

- policies set by the denominational council on membership, governance, pastoral relations, property, and any other area within the authority of the denominational council;

- the terms of the covenant between the community of faith and the regional council; and
- the authority of the regional council to assume control of the community of faith in extraordinary circumstances where the community of faith is unable to or refuses to meet its responsibilities or acts outside of denominational or regional policies.

2. REGIONAL COUNCILS

A. Description

A regional council would be a regional decision-making body within the United Church.

B. Membership

The regional council would be composed of:

- one ministry personnel from each community of faith that has paid accountable ministry personnel
- one lay member from each community of faith within the region

C. Authority and Responsibility

The regional council would have authority and responsibility for:
covenanting:

- recognizing a new community of faith by entering into a covenantal relationship with it;
- entering into a covenant with each community of faith, with mutual responsibilities for the life and mission of the community of faith, and fulfilling its responsibilities under the covenant;

oversight:

- reviewing and periodically auditing the self-assessments of communities of faith in light of the covenant between the community of faith and the regional council;
- assuming control of a community of faith in extraordinary circumstances where the community of faith is unable to or refuses to meet its responsibilities or acts outside of denominational policies;
- overseeing camps and incorporated ministries in the region;

services to communities of faith:

- providing support, advice, and services to communities of faith in human resource matters;
- providing support, advice, and services to communities of faith in dealing with congregational property;
- creating regional policies for buying, selling, leasing, and renovating community of faith and regional property and the distribution of such proceeds;

- **managing regional archives;**
- **providing leadership training for ministers and lay persons as determined regionally;**

policy and finance:

- **administering policy set by the denominational council, and setting appropriate regional policy;**
- **receiving, dealing with, and forwarding on proposals from communities of faith to the denominational council based on denominational policy;**
- **setting and managing its annual budget and setting any additional regional assessment for any additional services the regional council wishes to undertake;**
- **participating in determining priorities for mission and ministry work through the Mission and Service Fund;**
- **meeting at least annually as the entire regional council or through its executive;**

ministry personnel and others—except to the extent any of the following responsibilities have been otherwise assigned through the United Church’s legislative process:

- **celebrating retirements;**
- **appointing persons (i) to accompany a candidate on their pathway to ordination or commissioning, and (ii) to make a recommendation to the College of Ministry Personnel as to the candidate’s fitness and readiness for ministry;**
- **appointing a person (i) to supervise a candidate in an internship, and (ii) make a recommendation to the College of Ministry Personnel as to the candidate’s fitness and readiness for ministry;**
- **ordaining or commissioning each candidate approved by the College for ordination;**
- **admitting ministers from other denominations who have been approved by the College for admission;**
- **readmitting ministers who have been approved by the College for readmission;**
- **recognizing designated lay ministers; and**
- **licensing lay members as licensed lay worship leaders.**

D. Limitations

All authority and responsibility of the regional council would be subject to:

- **policies set by the denominational council on membership, governance, pastoral relations, property, and any other area within the authority of the denominational council;**

- the terms of the covenant between the community of faith and the regional council; and
- the authority of the denominational council to assume control of the regional council in extraordinary circumstances where the regional council is unable to or refuses to meet its responsibilities or acts outside of denominational or regional policies.

E. Staffing

Each region would have staff to assist the regional council in meeting its responsibilities:

- staffing would be based on assessments, grants from the Mission and Service Fund, and any other regional income;
- staffing would be based on priorities and needs as determined regionally;
- staff would be hired and managed by a regional secretary who reports to the General Secretary of the denominational council; and
- regional councils with more resources would be free to hire more staff, and sharing of all resources across the church would be encouraged.

3. DENOMINATIONAL COUNCIL

A. Description:

The denominational council would be the decision-making body for the United Church as both a denomination and a legal corporation.

B. Membership

The denominational council would consist of:

- one ministry personnel from each community of faith that has paid accountable ministry personnel, as chosen by the community of faith;
- one lay member of each community of faith, as chosen by the community of faith;
- the presiding officer or elder of each regional council;
- the immediate Past Moderator;
- the retiring Moderator; and
- the General Secretary of the denominational council.

C. Authority and responsibility

The denominational council would have authority and responsibility for: *policy*:

- setting policies for the denomination on doctrine, worship, membership, governance, pastoral relations, property, and the entrance to paid accountable ministry;
- making decisions on denomination-shaping issues relating to public witness;
- dealing with proposals received from regional councils;

governance:

- electing a Moderator;
- electing the executive of the denominational council;
- referring all unfinished matters to the executive of the denominational council;
- meeting once every three years in person, with members having the option of participating through electronic or equivalent means;
- meeting more frequently as required by secular law through electronic or equivalent means;
- approving the number and boundaries of regional councils and supporting them;

finance and administration:

- setting a three-year budget framework for the church and determining the assessment of communities of faith for the three-year period;
- assisting communities of faith with the cost of sending representatives to the triennial denominational council meeting by setting a standardized fee for the cost and providing bursaries where needed; and
- maintaining the denominational archives.

D. Limitations

This proposal does not affect the limitations that exist at the current time:

- *remit*: the Basis of Union may only be changed through the remit process, which requires the approval of a majority of the presbyteries and also, if the General Council considers it advisable because the change is substantive or denomination-shaping, pastoral charges;
- *membership requirements*: no terms of admission to full membership may be prescribed other than those laid down in the New Testament;
- *freedom of worship*: the freedom of worship enjoyed by churches at the time of union in 1925 may not be interfered with in the United Church;
- *property*: all policy on congregational property adopted by the denominational council must comply with the requirements set in The United Church of Canada Act, 1925.

E. Executive of the denominational council

The executive of the denominational council would be the decision-making body for the United Church between meetings of the denominational council, within the following terms of reference:

- **size: a fixed number between 12 and 18 members, with the exact number set by the denominational council;**
- **membership:**
 - the Moderator
 - the General Secretary of the General Council
 - a representative of the Aboriginal Ministries Council
 - lay members and members of the order of ministry elected by the denominational council based on regional council nominations and the need for named competencies as well as Aboriginal, francophone, racialized, and other diverse voices; and
- **authority:**
 - dealing with all unfinished matters referred to it by the denominational council
 - dealing with all routine and emergency work of the denominational council between meetings of the denominational council
 - establishing standing and other committees, with the chair of each such committee to be a member of the executive of the denominational council
 - exercising additional authority and subject to any limitations as set by the denominational council

F. Staffing

The denominational council would have staff to assist it in meeting its responsibilities through:

- staffing based on assessments of communities of faith, grants from the Mission and Service Fund, and other denominational income;
- staffing based on the priorities and needs as determined nationally;
- administering denominational policies;
- providing centralized technical services such as information technology, communication, payroll, accounting, human resources, administration, and pension plan;
- supporting the Moderator; and
- providing leadership in global partnerships and national-level ministry and mission work.

4. CLUSTERS AND NETWORKS

Alongside the structure, there would also be:

- **clusters:** local clusters of communities of faith that would provide community and support for communities of faith and their leaders, and focus on worship, mission, learning, collegiality, and strategic planning; and
- **networks:** linking people working on specific issues (e.g. supportive housing, intercultural ministry, youth ministry) or for project work

(e.g. event planning) that function through the whole church, depending on the issue.

And that the 42nd General Council 2015 approve the elimination of the transfer and settlement processes for members of the order of ministry within the United Church, including the elimination of the General Council Transfer Committee and Conference Settlement Committees;

And further, that the 42nd General Council 2015 authorize a Category 3 remit to presbyteries and pastoral charges to test the will of the church with respect to the reorganization and polity changes set out above.

BACKGROUND:

See pages 176–179 of the [Report of the Comprehensive Review Task Group](#).

CRTG 4 A COLLEGE OF MINISTERS

Origin: The Comprehensive Review Task Group

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Comprehensive Review Task Group proposes:

That the 42nd General Council 2015 approve the establishment of a College of Ministers within the General Council [or “denominational council,” if approved through the United Church’s legislative process], based on the following terms of reference, and such other terms as may be set by the General Council [or denominational council]:

A. Membership

- **Membership in the College would be mandatory for all members of the order of ministry and designated lay ministers serving in paid accountable ministry in congregations and other communities of faith.**
- **Candidates would be student members.**
- **Ministers seeking admission from other denominations would be associate members after they have been approved to enter the admission process under denominational policy.**
- **Congregations and other communities of faith would only be permitted to call, appoint, or hire people who are members of the College when filling ministry positions.**

B. Authority and responsibility

- **The College would have authority and responsibility for:**
 - (1) **the assessment of candidates, ministers seeking admission from other denominations, and ministers seeking readmission to ministry in the United Church; and**
 - (2) **the oversight and discipline of ministry personnel and all those described in (1) above, according to policies and standards set by the General Council [or denominational council].**
- **The Conference [or “regional council,” if approved through the United Church’s legislative process] would remain responsible for the ordination and commissioning of members of the order of ministry and recognition of designated lay ministers.**

C. Governance

The College would be governed by a 20-member board, with the composition of the board set by denominational policy to include:

- **equal number of: (1) ministers whether ordained, diaconal, or designated lay ministers and (2) lay people;**

- **ensuring representation of each of ordained, diaconal, and designated lay ministers;**
- **ensuring representation of Aboriginal ministries;**
- **election of lay persons on a regional basis; and**
- **election of ministry representatives by their peers on a regional basis.**

D. Structure

The College would have the following three committees, composed of members of the College Board, with each committee to include at least one minister and one layperson:

- **Admission and Standards Committee: to assess (1) candidates for ordination or commissioning, and (2) ministers for membership in the College;**
- **Complaints Committee: to assess complaints about ministry personnel, order investigations, order a formal hearing, and determine other appropriate outcomes; and**
- **Hearings Committee: to hold formal hearings of complaints and determine appropriate outcomes. Only the Hearings Committee has authority to place a minister's name on the Discontinued Service List (Disciplinary).**

And further that the 42nd General Council 2015 authorize a Category 3 remit to presbyteries and pastoral charges to test the will of the church with respect to the establishment of a College of Ministers as set out above.

BACKGROUND:

See pages 179–184 of the [Report of the Comprehensive Review Task Group](#).

CRTG 5 AN ASSOCIATION OF MINISTERS

Origin: The Comprehensive Review Task Group

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Comprehensive Review Task Group proposes:

That the 42nd General Council 2015 direct the Executive of the General Council:

- (1) to establish a working group consisting of ministry personnel to consider the idea of establishing an Association of Ministers; and
- (2) to receive the report of the working group and to take appropriate action in response.

BACKGROUND:

See pages 184–186 of the [Report of the Comprehensive Review Task Group](#).

CRTG 6 FUNDING A NEW MODEL

Origin: The Comprehensive Review Task Group

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Comprehensive Review Task Group proposes:

That the 42nd General Council 2015 approve the following principles to guide the budgeting process for The United Church of Canada:

- (1) Spend only what is received, which will require at least an \$11 million reduction in spending by 2018 from current 2015 spending levels.**
- (2) Determine the number of staff and what they do based on revenues received.**
- (3) Use the Mission and Service Fund to fund only ministry and mission activities.**
- (4) Fund governance and support services (administration), whether at the Conference/presbytery [or “regional council,” if approved through the United Church’s legislative process] or the denominational level, by assessing communities of faith.**
- (5) Share assessments equitably across the whole church. Conference/presbytery [or regional council] would be able to use additional existing resources for regional purposes. Sharing of all resources would be encouraged across the church.**

And that the 42nd General Council 2015 authorize a Category 3 remit to presbyteries and pastoral charges to test the will of the church with respect to the change set out in sections 4 and 5 above [funding through assessing communities of faith].

And further, that the Executive of the General Council be directed and authorized to take the actions necessary to finalize and implement the new model based on the above principles, to the extent permissible pending the outcome of this remit.

BACKGROUND:

See pages 186–191 of the [Report of the Comprehensive Review Task Group](#).

CRTG 7 REMITS / MEETING OF THE 43RD GENERAL COUNCIL

Origin: The Comprehensive Review Task Group

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Comprehensive Review Task Group proposes:

That the 42nd General Council 2015:

- (1) waive the requirement for 24 months' study and information sharing before the return date of the following remits, in order to allow for an earlier return deadline for presbyteries and pastoral charges:**
 - Comprehensive Review: Three Council Structure**
 - Comprehensive Review: College of Ministers**
 - Comprehensive Review: New Funding Model**
 - Comprehensive Review: Change in Governance from The United Church of Canada Act to the Canada Not-for-profit Corporations Act**
- (2) advance the date of the regular meeting of the 43rd General Council from 2018 to September 15, 2017, or such other date named by the Executive of the General Council, so that the results of these remits may then be reported to the General Council and, if the remits have been approved, a decision made whether to enact them;**
- (3) direct that the regular meeting of the 43rd General Council be held electronically; and**
- (4) authorize test projects for the Three Council Structure and College of Ministers to begin immediately, with participation to be voluntary, and the Executive of the General Council to provide direction for and oversight of the testing.**

BACKGROUND:

The four remits listed above are all Category 3 remits, which are remits sent to both presbyteries and pastoral charges.

Under *The Manual*, the return date for a Category 3 remit must be set so that it allows presbyteries and pastoral charges at least 24 months of study and information sharing before the deadline. This requirement ensures that presbyteries and pastoral charges are given an opportunity to learn about the issues raised in the remit and to engage in conversation about them before voting.

For the first three proposals listed above, this objective has already been met. The Comprehensive Review Task Group shared two discussion papers with the wider church on preliminary restructuring and funding concepts in 2013 and 2014 and later made its final report available to congregations and presbyteries along with accompanying material to help them explore the task group's recommendations. An additional period of 24 months' study would be redundant.

The fourth proposal concerns a change that would eliminate the requirement for the United Church to get approval from Parliament to reorganize into a three-council model or for other restructurings in future.

Any policy change approved by a Category 3 remit may only be implemented if enacted by the next General Council. Normally, the General Council holds its regular meeting every third year. It has authority to advance the meeting date to the second year if it considers the circumstances exceptional.

The changes proposed in these remits address serious and urgent financial circumstances facing the United Church. It is critical to know the will of the church on these particular changes as soon as possible to allow for their implementation if approved or, if not, to allow the church to determine another course of action.

GS 9 MUTUAL RECOGNITION OF MINISTRY

Origin: General Secretary of General Council

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The General Secretary proposes that the 42nd General Council:

- 1. Approve the establishment of mutual recognition of ministry with the United Church of Christ in the Philippines and the Presbyterian Church in the Republic of Korea,**
- 2. Direct the General Secretary to conclude and implement these mutual recognition of ministry agreements as approved by the Executive of General Council,**
- 3. Establish in The United Church Manual, the category of “ministry partner” for ministers of denominations within mutual recognition agreements, with eligibility for call or appointment within the United Church of Canada as determined by the specific contents of the agreements,**
- 4. Authorize a Category 2 remit to test the will of the church that ministry partners, while under appointment or call are full members of Presbytery, and equivalent to ordered ministers of The United Church of Canada in respect to membership and responsibilities in the courts of the church; and**
- 5. Authorize the Executive of General Council to approve subsequent mutual recognition of ministry agreements.**

Background

The Executive of General Council in May 2012 authorized the General Secretary to initiate bilateral conversations towards Mutual Recognition of Ministry agreements. They directed that these conversations include if possible a Canadian denomination, one U.S. based denomination, and a number of global or overseas denominations. More extensive material on the meaning of mutual recognition of ministry and the rationale for entering into them can be found in the Report entitled [Mission and Ministry with Migrant Churches](#).

Conversations were formerly initiated with two global partner denominations that are the subject of this proposal. As the report of the Theology and Inter-Church Inter-Faith Committee indicates, the focus of Anglican-United Church dialogue is now on mutual recognition of ministry, a conversation that will likely extend through the next triennium. The proposal for full communion with the United Church of Christ (USA), which will eventually encompass mutual recognition of ministries, emerged out of this initial proposal.

It is important to understand these initiatives have also come from the recognition of the changing character of the global church. The global context for Mutual Recognition of Ministry, Associate Relationships and the Full Communion proposal are found in the document [*Mission and Ministry with Migrant Churches*](#) found in the REPORTS section of the workbook.

In May 2014, the Executive gave approval in principle to a [*Memorandum of Understanding for the mutual recognition of ministries with the United Church of Christ of the Philippines*](#) and in March 2015 approved in principle the [*Memorandum of Understanding for the mutual recognition of ministries with the Presbyterian Church in the Republic of Korea*](#). These agreements are found in the REPORTS section from pages 41-53. In June 2014, the General Assembly of The United Church of Christ of the Philippines approved in principle the mutual recognition of ministries agreement with the United Church of Canada. The Presbyterian Church in the Republic of Korea will receive the proposal for mutual recognition of ministries at their General Assembly in September 2015.

Through mutual recognition of ministry, The United Church of Canada and the respective churches enter into an ecumenical partnership that *recognizes* the ordained or ordered ministries of both denominations (the ordained and commissioned (diaconal) ministries of The United Church of Canada, and the equivalent ministries of the PROK and the UCCP); and *establishes* the framework where ordained and commissioned ministers of each denomination can have mutual authorization for exercising all the prerogatives of ministry in each other's congregations.

In so doing the UCC and the partner churches affirm each other's ministries as true ministries of the one, holy Church of Jesus Christ, blessed by God and called to provide leadership in the church through word and sacrament, pastoral care and education.

In entering this agreement, the churches affirm their desire to give visible expression to the prayer of Jesus "that they all may be one." (John 17:21) Because of this, we believe that we are "no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him", we believe "the whole building is joined together and rises to become a holy temple in the Lord." (Ephesians 2:19-21)

The Presbyterian Church in the Republic of Korea and The United Church of Canada, from the foundation of the PROK in 1953, and in their respective bodies long before that time, have been partners in mission. The Presbyterian Church in Korea was established in 1907, but the division which created the Presbyterian Church in the Republic of Korea (PROK) was forced when the majority Presbyterian Church could not accept the more liberal theology being taught by some Korean (and a Canadian) professors, and espoused by churches whose clergy had studied under them. They were ordered to recant on a charge of heresy, but refused and, leaving, formed the PROK. The United Church was the sole partner denomination choosing to continue to stay in relationship with the PROK in that division.

United Church overseas personnel and its predecessors since the first days have served the PROK in education, medical, social service, administrative, and other fields. Canadians were a significant presence in the liberation struggles of Korea, during the Japanese occupation of 1910-

1945, and the dictatorship days of the 1970s and 80s. United Church theological reflections on mission and ecumenism have been greatly enriched by Korea's *minjung* theology. The churches continue to work closely together in justice and peace issues, including most recently shared work on empire and economic justice

The Korean population in Canada is now the fourth largest in the world outside Korea and continuing to grow significantly. The UCC is deeply concerned about connecting with this growing Korean population so that it might receive their gifts and be transformed into a church that would better serve God's purposes in the new Canadian reality.

The PROK is concerned for its Korean members now resident in Canada and desires to find ways of continuing to support them pastorally. The PROK also recognizes the growing Canadian and English speaking population in Korea and desires that there be opportunities to share in ministry with The United Church of Canada to this community.

The UCC acknowledges the presence of many Korean ministers and congregations already within the ministry of the United Church. This Mutual Recognition Agreement will expand the possibilities for leadership in these and in new congregations as well as the possibilities for United Church ministers to gain valuable experience serving in the PROK for a time.

The PROK acknowledges that this agreement will provide opportunity for some of their ministers to gain experience and skills in leadership in ministry that might otherwise not be available in Korea. Ministers may gain expanded opportunities for congregational leadership and experience of inter-cultural and multi faith communities and families.

Both denominations believe that a mutual recognition of ministries is one step of greater cooperation towards the objective of sharing together in God's mission.

The United Church of Christ in the Philippines (UCCP) and The United Church of Canada have been in a partner relationship for over 30 years. The foundation of the UCCP comes from the union in 1948, of five distinct church denominations, Presbyterian, United Brethren, Philippine Methodist, Disciples of Christ, Congregational each rooted in North America, into one church rooted in the Philippines. Since that defining moment, the UCCP continues to be a church negotiating national diversity and redefining international relations in a quest to become one truly united church.

This relationship between the United Church of Christ of the Philippines and The United Church of Canada was formally structured in a Covenant of Partnership signed in 1994. This partnership in mission has emerged from the historic missionary movement to current expressions of the sharing of mission personnel and resources, mutual accountability and common witness. Both denominations are committed to deepening their commitments to new forms and expressions of partnership in the world so that God's people and God's world may be blessed. Both recognize that the world has changed remarkably in the last two generations. The Filipino population in Canada is now the third largest in the world outside the Philippines and continuing to grow significantly. The UCC is deeply concerned about connecting with this growing

population so that it might receive their gifts and be transformed into a church that would better serve God's purposes in the new Canadian reality.

The UCCP is concerned for its Filipino members now resident in Canada and desires to find ways of continuing to support them pastorally. The UCCP further recognizes that there are no clear policies, nor ordered procedure for UCCP pastors immigrating to Canada and the United States and seeking church assignments. The potential loss of pastors is a deep concern for the church and therefore it welcomes this agreement as a way of mutually establishing a more orderly system of procedures.

The UCC acknowledges the presence of Filipino ministers, people and congregations already within the ministry of the United Church. This Mutual Recognition Agreement expands the possibilities for leadership in these and in new congregations as well as the possibilities for United Church ministers to gain valuable experience serving in the UCCP for a time. The UCCP also desires that the gifts of both Filipino and non-Filipino ministers of The United Church of Canada might offer gifts of ministry and service to the UCCP in the Philippines.

The Churches believe that this agreement will provide opportunity for their ministers and ministerial students to gain experience and skills in leadership in ministry that might otherwise not be available in their home contexts. Both churches believe that a mutual recognition of ministries is one step of greater cooperation towards the objective of sharing together in God's mission.

**GS 10 COMPREHENSIVE REVIEW: CHANGE IN GOVERNANCE
FROM THE UNITED CHURCH OF CANADA ACT TO THE
CANADA NOT-FOR-PROFIT CORPORATIONS ACT**

Origin: 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 42nd General Council 2015:

- (1) approve the change in governance of The United Church of Canada as a legal corporation from The United Church of Canada Act to the Canada Not-for-profit Corporations Act;**
- (2) confirm that in The United Church of Canada, for corporate legal purposes only (as distinct from church membership):**
 - (i) the commissioners of the General Council are the “members” of the corporation; and**
 - (ii) the members of the Executive of the General Council are the “directors” of the corporation; and**
- (3) authorize a Category 3 remit to presbyteries and pastoral charges to test the will of the church with respect to this change.**

[Note: this proposal requires approval by a 2/3 majority of the General Council under CNCA requirements.]

Background:

1. The United Church of Canada Act

The United Church of Canada was established as a legal corporation by legislation of the Parliament of Canada in a special federal statute, The United Church of Canada Act (the “UCC Act”), in 1925.

The UCC Act provides the United Church with a customized set of governance rules designed to serve the context in 1925. These rules, however, do not legally permit the United Church to re-organize itself or make fundamental changes to structural components covered in the Basis of Union without the approval of the Parliament of Canada.

In the 21st century, it seems incredible that the United Church is required to seek and obtain the approval of Parliament in order to make fundamental changes to its own structure and governance. This would be a time-consuming process, and the outcome would depend on the will of Parliament.

2. Canada Not-for-profit Corporations Act: a new governance option

The United Church now has another option for making fundamental governance changes through the Canada Not-for-profit Corporations Act (“CNCA”).

The CNCA is a new federal statute that contains governance requirements for all not-for-profit corporations incorporated under federal law in Canada.

Special act corporations like the United Church may choose to move to governance under the CNCA. If the United Church made that choice, it could then use the process under the CNCA for making fundamental governance changes. The approval of Parliament would no longer be required.

Governance under the CNCA would provide additional benefits. The CNCA rules are modern, simpler, flexible and better suited to the needs of not-for-profit corporations today. They would offer the United Church more agility in responding to the need for governance changes as they arose while still requiring the United Church to follow rules that ensure wider church participation on fundamental matters. These rules are also more easily understood by governments, financial institutions, and others who may interact with the United Church. They also provide more clarity on the legal rights and responsibilities for those serving in corporate leadership roles, and make it easier to address non-compliance with governance rules.

In short, governance under the CNCA would better align the church with the corporate realities of the 21st century.

3. Corporate members and directors of the United Church

Under the CNCA, a not-for-profit corporation must have “members” and “directors”. The members hold responsibilities such as attending and voting at the annual general meeting, electing the directors and approving any by-law changes or other fundamental changes to the corporation. The directors are responsible for managing affairs of the corporation.

Within the United Church, the commissioners to the General Council hold rights and responsibilities most equivalent to “members” of a corporation. This is “membership” for corporate law purposes only, and is entirely different from church membership in local congregations or as ordered ministers.

The General Council elects the Executive of the General Council, which oversees the United Church’s affairs between meetings of the General Council. Within the United

Church, the members of the Executive of the General Council are most equivalent to the “directors” of a corporation. The United Church has functioned on that understanding for many years, naming the Executive of the General Council as its board of directors in documents filed regularly with government authorities.

If the General Council approves the move to governance under the CNCA, it would also need to confirm who serves as the corporate members and directors of the United Church.

4. The United Church of Canada Act – provincial legislation

The federal UCC Act deals with many matters including denominational and congregational property. In Canada, property matters fall under provincial rather than federal jurisdiction. For that reason, each of the nine provinces in Canada in 1925 adopted parallel legislation that was very similar to the federal UCC Act. If the United Church moves to governance under the CNCA, the implications on the provincial acts would have to be addressed as part of the implementation.

For more information on the CNCA, see the Industry Canada website:

<http://www.ic.gc.ca/eic/site/cd-dgc.nsf/eng/cs05170.html>

GCE 1 FULL COMMUNION AGREEMENT WITH THE UNITED CHURCH OF CHRIST (USA)

Origin: The Executive of General Council

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Executive of General Council proposes that:

- 1. The 42nd General Council of The United Church of Canada, meeting in Corner Brook, Newfoundland and Labrador (August 8-15, 2015) make the following mutual declaration with the 30th General Synod of the United Church of Christ, meeting in Cleveland, Ohio (26-30 June 2015):**
- 2. That the 42nd General Council *Acknowledge and celebrate* before God that the United Church of Christ (USA) is an authentic, faithful part of the one, universal body of Christ.**
- 3. *Declare and celebrate* that a relationship of full communion now exists between The United Church of Canada and the United Church of Christ (USA), by which is meant that both churches will pursue with intention ways of expressing the unity of the Church. This includes commitment to mutually recognizing ordained ministers of each partner church as truly ministers of word and sacrament, and ways of manifesting the common mission of witness and service.**
- 4. *Commit* itself to work, with God's help and together with its partner churches, to effect greater unity in the whole church of Jesus Christ, and**

Together with the United Church of Christ;

- 5. *Encourage* study of the biblical, theological, and practical implications of the full communion agreement,**
- 6. *Direct* the General Secretary, General Council to work collaboratively with the General Minister and President of the United Church of Christ to establish a United Church Partnership Committee to give guidance to this process,**
- 7. *Receive* the final report of the joint full communion working group, including the possibilities presented for common life and witness together, and**
- 8. *Agree* to commence the full communion agreement with the signing of the common agreement by the two Heads of Communion at a joint service of celebration that will include opportunities for local congregations and conferences across the two churches to celebrate in meaningful ways.**

Background

The United Church of Canada and the United Church of Christ (USA) share a rich and similar history as “united and uniting” churches in North America. While the two churches share common heritage and values, both churches recognize that greater opportunities for shared common witness can be explored in the context of a full communion agreement. The 30th General Synod (2013) of the United Church of Christ (USA) and the Executive of General Council (November, 2013) therefore directed that work be undertaken to explore the possibility of such an agreement.

The United Church of Christ (USA) currently has three full communion agreements, each of which is an expression of visible unity, while exhibiting unique elements that define the relationship between the partners.¹ The experience of the United Church of Christ therefore brought to this discussion a significant history that assisted in the exploration and meaning of a full communion agreement. This proposal comes after a year of study and engagement by representatives of both churches, charged with returning to General Council 2015 and General Synod 2015 a common document. The group of twelve (six from each church), determined that the churches, while similarly engaged, could learn from each other in ways that would enhance their mission and ministry in their respective contexts.

This resolution is a beginning that invites The United Church of Canada and the United Church of Christ to explore and give vision to living in full communion in the twenty-first century and beyond. This is a vision of oneness in Christ.

Because the gospel of Jesus Christ unites Christ's followers in a single community of faith and compels us to make our unity visible so "that the world may believe..." (John 17:21, cf. Eph. 4:4-6, 1 Cor. 12:12-26);

Because, the United Church of Christ and The United Church of Canada have common ecumenical partners, vision of the Church, commitment to social justice, the inclusion of all persons, and to a diverse theological expressions;

Because, the United Church of Christ and The United Church of Canada in our local churches, Conferences, and in national and international settings are witnessing significant signs of the movement of the Holy Spirit toward unity;

Because, the United Church of Christ and The United Church of Canada entered into a year of common discernment to seek God's will and direction for ways to live as the one body of Christ;

¹ The UCC(USA) has in a full communion agreement, includes mutual recognition of ministries, with the Christian Church (Disciples of Christ) and two larger agreements across a number of denominations in the United States.

Therefore the joint partnership committee in common agreement and spirit, offer this recommendation that a full communion agreement be established between our two churches.

Biblical, Theological and Ethical Rational

In his last prayer with his disciples, Jesus prayed, “that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me” (John 17:21, NRSV). The desire for unity and visible unity is at the heart and commitment of the ecumenical movement.

The United Church of Canada and the United Church of Christ (USA) affirm this biblical understanding of unity which continues to guide the ecumenical commitment and engagement with other churches. The churches continue to seek meaningful ways to attend to the call in the gospel and to overcome the separations that stand in the way of the unity of the church that Jesus prayed for. As Christians there is an imperative to find ways to live in unity and to create visible unity for the life of the Church. This call is the essence of the ecumenical movement which seeks to find unity-in-diversity, creating the space to engage divergences and convergences through on-going dialogue and engagement.

Both churches were created by organic union and live into being “united and uniting” churches. The United Church of Canada was formed in 1925, united through the merger of the Methodist Church of Canada, two-thirds of the Presbyterian Church in Canada and the Congregational Church of Canada. In 1968, the Evangelical United Brethren joined in the union. Formed in 1957, the United Church of Christ (USA) brought together the Evangelical and Reformed Church and the Congregational Christian Churches, both of which were products of earlier mergers. The moment of organic union was not to be experienced as an end, but as a beginning, opening to a realm of possibilities to receive the oneness Jesus prayed for.

The establishment of a joint partnership committee followed two intentional meetings of the staff leadership of both communions. The joint partnership committee was charged to explore the possibility for full communion between The United Church of Canada and the United Church of Christ (USA), and to bring to the General Synod and the General Council in 2015 a full communion agreement.

The two churches envision full communion as a dynamic and growing relationship that is more than just accepting one another as we now are. It is a mutual commitment to grow together toward a vision of the church that enriches our theological traditions, enhances service and mission, and deepens worship. The United Church of Canada and the United Church of Christ (USA) will find diverse expressions of what it means to live in full communion in Christ as we experience life together.

Unity and mission are inseparable. If the United Church of Christ and The United Church of Canada imagine being sacramentally one and do not engage together in mission, we deceive ourselves. Christ calls us to unite in one mission in and to a suffering and divided world. The church is called to visible oneness as a sign, instrument and foretaste of God's saving reconciliation of all things in Christ. In declaring full communion, these two churches acknowledge that they are partners together in God's mission to and for the whole world.

The mission of the church takes many forms. The church engages in mission through worship, through proclamation of the gospel, and through action. In worship, the church recalls and celebrates the mighty acts of God in creation, redemption, and providence. Thus graciously renewed in faith, hope, and love, its people are sent out in the power of the Holy Spirit to be ambassadors, witnesses, and servants of Christ in the world. In proclamation, the church tells the story by which its own life is defined. As it confesses unambiguously the Christ in whom it lives; the church invites all who will to enter its fellowship of life in Christ. In its action, the church embodies God's justice, peace, and love. As the church reaches out to others, both individually and systemically, it manifests God's reconciling purpose and saving reign in all the earth.

In partnership, The United Church of Canada and the United Church of Christ (USA) fully claim the mission and make deliberate commitment to engage in mission together, wherever and whenever possible.

Members of the Joint Partnership Committee:

United Church of Christ:

Susan E. Davies
David Greenhaw
Campbell Lovett
Bernice Powell Jackson
Karen Georgia Thompson (staff)

United Church of Canada:

Mark Toulouse
Danielle Ayana James
Daniel Hayward
Cheryl-Ann Stadelbauer-Sampa
Bruce Gregersen (staff)

Accompanying the work of the committee:

General Minister and President
Geoffrey Black

General Secretary
Nora Sanders

For the Report of the Joint Partnership Committee please go to: [Full Communion Report](#) and [Appendix A in the Reference Library](#)

GCESE 2 PROPOSAL ON RECONCILIATION

Originating Body: Sub-Executive of the Executive of the General Council

Financial Implications: none

Staffing Implications: Staff of the Committee on Indigenous Justice and Residential Schools and the Aboriginal Ministries Circle

Source of Funding: Existing Budgets of Aboriginal Ministries Circle and the Committee on Indigenous Justice and Residential Schools

The Sub-executive of the Executive of General Council proposes that

The 42nd General Council (2015):

- 1. Re-affirm its long term commitment to reconciliation and the building of right relations among Aboriginal and non-Aboriginal peoples;**
- 2. Receive the Calls to Action from the Truth and Reconciliation Commission and commend them to the Executive of the General Council for consideration and Action;**
- 3. Direct the Committee on Indigenous Justice and Residential Schools and the General Secretary to work along with the Aboriginal Ministries Council to provide leadership to the wider church in the development of strategies and materials that will assist the church in supporting, educating, and implementing where appropriate, the Calls to Action issued by the Truth and Reconciliation Commission on June 2, 2015.**
- 4. Encourage wherever possible, collaborative initiatives and actions on the Calls to Action with ecumenical partners such as KAIROS and the Canadian Council of Churches, Indigenous organizations, and the parties to the Indian Residential School Settlement Agreement;**
- 5. Encourage congregations to engage in education and action for reconciliation.**

Background:

Over the past 30 years, the United Church has become increasingly aware of the profoundly destructive and ongoing impacts of the Indian residential school system and of colonization on Indigenous cultures, languages, families, communities and nations. In response, the church offered an apology to First Nations Peoples in 1986 and to former students of United Church Indian Residential Schools and their families and communities in 1998.

In its attempt to live out those apologies, the United Church has identified reconciliation amongst Aboriginal and non-Aboriginal peoples as a priority and has committed itself to right relations initiatives and education. Our church also actively supported the creation and implementation of the Truth and Reconciliation Commission of Canada under the Indian Residential School Settlement Agreement.

In its summary report, **Honouring the Truth, Reconciling for the Future**, released on June 2, 2015, the Truth and Reconciliation Commission states “... *apologies made on behalf of institutions or governments may be graciously received but are also understandably viewed with some skepticism.*” And that, “(A)pologies mark only a beginning point on pathways of reconciliation; the proof of their authenticity lies in putting words into action”. That action will require ongoing “commitment to educate church congregations..”. (pg. 276)

Following the presentation of the Commission’s report, the United Church joined with other churches in a common statement welcoming the Calls to Action. Our church also joined in a statement with the other parties to the Indian Residential School Settlement Agreement pledging to continue to work together on reconciliation after the Truth and Reconciliation Commission’s mandate ends.

TICIF 2 A PROPOSAL FOR ONE ORDER OF MINISTRY

Origin: 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 42nd General Council recognize one order of ministry within The United Church of Canada, known as the ordained ministry:

- 1. provide within the ordained ministry of the church, for those who so choose through an appropriate educational program, ordination to the diakonia;**
- 2. develop multiple paths of educational formation to the ordained ministry based on an overall equivalency of educational and spiritual formation;**
- 3. authorize a Category 3 remit to Presbyteries and to Pastoral Charges to test the will of the United Church with respect to this recognition;**
- 4. incorporate (grandparent) into the ordained ministry all diaconal ministers;**
- 5. direct the General Secretary to establish a process to incorporate into the ordained ministry designated lay ministers currently serving in recognized or accountable ministries;**
- 6. Direct the General Secretary to edit the Statement on Ministry to reflect the decision of the church in regards to this proposal.**

Background

The Executive of General Council, meeting March 21-23, 2015, received this report of the Theology and Inter-Church Inter-Faith Committee, expressed its appreciation for the Committee in the development of the report, and recommended the report and its proposals to the 42nd General Council for approval.

The Permanent Committee, Ministry and Employment Policies and Services and the Theology and Inter-Church Inter-Faith Committee, (the Committees) following the directions of the 41st General Council (2012), have continued in a long process of exploring critical issues related to Paid Accountable Ministry in The United Church of Canada. The Committees have tested in surveys and workshops assumptions that the issues identified here are significant and need to be resolved; that what is at stake relates to the integrity of the church's ministry; and that current practices cannot continue without damage to the ministry and ministers of the church.

At the heart of these issues is the identity and functioning (as expressed in the Statement on Ministry 2012), of: Designated Lay ministers, who "are members of the church called to exercise gifts for leadership in mission and ministry that respond to a need within a local congregation or community ministry"; Diaconal ministers, who "serve in all aspects of ministry and are formally called to education, service, social justice, and pastoral care"; Ordained ministers, who "serve in all aspects of ministry and are formally called to word, sacrament and pastoral care", and paid staff in other forms of lay ministry.

The Committees have developed this proposal believing that the current definitions and expressions of ministry do not have theological integrity, and cannot be explained simply and theologically to ourselves and to others.

The Committees have noted that most of the ministry personnel of the church, in spite of the purported differences between the streams, are called or appointed to the same function (i.e. solo pastoral ministry). It also believes that most members of the church do not understand the differences between the various streams of ministry, and that candidacy processes in many cases have not been able to adequately differentiate between them. (In 2014 there were 1709 Ordained ministers of which 1543 were in pastoral appointments; 141 Diaconal ministers of which 125 were in pastoral appointments; and 143 recognized (and 75 applicants) Designated Lay ministers in pastoral appointments.)

Finally, the Committees have heard in numerous surveys the expectation of an educated clergy at the heart of the identity of the church. They note however the tension between this desire and the need for ministry personnel to serve small, part time or remote churches. The Committees believe that these needs must be held in tension, but fundamentally the church cannot sacrifice the expectation that all ministers of the church should have a basic equivalency in educational preparation for ministry leadership.

The Problem in Greater Detail

The Statement on Ministry (2012), offers a theological reference point for understanding ministry in The United Church of Canada. It outlines in three sections: the Ministry of All (the ministry of the whole people of God); the Ministry of Leadership (those both paid and unpaid, who serve in many aspects of oversight and leadership in the church); and Paid Accountable Ministry (those who are called to designated lay, diaconal, or ordained ministries.) This report deals with the third category of Paid Accountable Ministry.

The Permanent Committee, Ministry and Employment Policy and Services and the Theology and Inter-Church Inter-Faith Committee were tasked to examine two proposals related to the Statement directed to them by the 41st General Council (2012). The first of these issues related to the proposal for the study of “local ordination” as an alternative to the existing category of designated lay ministers (DLMs) serving in pastoral ministry roles. The second involved a proposal for the sacramental authorization of diaconal ministers as a rite of commissioning. The Committees, through a Joint Working Group determined that an underlying issue present in both assignments is the church’s lack of clarity in its current multiple streams of ministry and the complexity and confusion that they create.

The processes that lead to the first version of the Statement on Ministry in 2009 (The Meaning of Ministry Task Group 2006-2009) pointed to the difficulties the church has in differentiating the various streams of ministry. That Task Group struggled to give adequate definition to the streams and found particular difficulty in articulating a difference between designated lay ministry and ordained ministry. It noted the challenge in defining “lay” in the Designated Lay Ministry category and particularly rejected definitions that emphasized designated lay ministry as having a closer relationship to people than those who were commissioned or ordained. Of significant concern was the clear statement of many designated lay ministers themselves that the current definition does not represent their self-understanding and that many find the name itself offensive, and therefore unacceptable.

In the current process (2012-2015) the Joint Working Group of the Committees was also challenged to differentiate the three streams of ministry.

The Working Group noted that the proposal for *local ordination* was an attempt to resolve the difficulty present in designated lay ministers serving in pastoral ministry in ways indistinguishable from ordained

ministry. Many DLM personnel speak of their life-time commitment to ministry within the whole church that arises from a deep and personal call to ministry. Most are authorized for sacraments and, while still requiring yearly appointments, are effectively functioning as if available for call. Recent decisions have also extended the option for life-time membership in Presbytery to those retiring designated lay ministers who request it.

The Committees heard and agreed with challenges to the concept of local ordination; particularly that the “local” in local ordination was not clear or enforceable. It also noted concern over the differences in educational preparation for designated lay ministry and ordered ministry.

The Committees also noted the importance of considering what forms of educational preparation are required for effective leadership in paid accountable ministry today and for the future. They believe that the inability to effectively differentiate commissioned/ordained and designated lay ministry could ultimately situate the DLM program as the basic level of educational preparation for ministry.

However, Designated Lay Ministry was developed with an understanding that it *would* be time limited and localized. “Ministry Together” (GC 2000) set in place the criteria for Designated Lay Ministry as follows:

“The report offers the perspective that the vocation of the Ordained or Diaconal Minister involves lifelong service and accountability to the church. It is ordination or commissioning to the church universal. The vocation of the lay minister, on the other hand, is spontaneous, localized, and temporary in its service and accountability. This report affirms that there is a place for designated lay ministry alongside ordered ministry. Given the demands of ministry today, the church needs to be confident that the spiritual, theological, interpersonal, and educational competencies are the same for comparable ministries.” (Page 614 Record of Proceedings GC 2000).”

Because of this, the DLM educational program was also more limited than other programs. However, designated lay ministers themselves as well as significant parts of the church have affirmed that a different understanding has emerged: that designated lay ministry is now seen as a life time call serving the whole church. This understanding was also affirmed by the 2009 General Council in the changes made to the Statement on Ministry. If designated lay ministry is now understood to be a life time vocation to ministry, serving the whole church, then the Committees believe that the educational requirements must change.

As it was expressed by the Ministry Together report above, the Committees believe that the church does want to be assured that the “spiritual, theological, interpersonal and educational competencies are the same for comparable ministries.” The Committees believe that there needs to be a variety of educational paths to ministry leadership, as will be further outlined. This will include a stream of educational preparation that lifts up the circle and experiential model of the current DLM program. However, the Committees believe that there needs to be a basic educational equivalency between these different paths.

The Committees similarly struggled with the difference between ordained and diaconal, particularly given the request referred from the 41st General Council, that diaconal ministers be afforded sacramental authority as a rite of commissioning.

While there are possible distinctions in emphasis and in training, and certainly in the intentional identification with the world-wide *diakonia* movement for diaconal ministers, the challenge is articulating functional and theological differences between the ordained and diaconal ministries as they live out their specific call to ministry in the church today. The Working Group particularly had difficulty with anecdotal comparisons between the two ordered streams: of ordination focused on power and authority in comparison

to diaconal commitments to mutuality and empowerment; or of diaconal ministry as lacking theological depth or missing the skills for overall congregational leadership.

In considering the proposal for authorizing diaconal ministers for the sacraments as a rite of their commissioning, the Committees note that a large majority of diaconal ministers are serving in pastoral ministry roles, often as solo paid accountable ministers, in ways that are functionally indistinguishable from ordained ministers. While the training and commitment of diaconal ministers is focused on teaming and mutuality in ministry, their opportunities to serve in team ministry positions within the United Church are limited (and dwindling). Other diaconal ministers serve in community ministries where sacramental actions, such as gathering around the common table in communion, or being able to baptize individuals when serving in a housing or health-care facility as a chaplain or outreach minister, are important options within worship experiences in those settings.

The Committees note that the Statement on Ministry chose not to distinguish between streams of ministry by sacramental authority. It did so because of the long established patterns in the church of extending authorization for sacramental ministry to those in many forms of pastoral leadership, including most recently sacraments elders. While authorization for sacraments for all those who are not in ordained ministry is still required, the practice of almost universal approval in most conferences, particularly for diaconal and designated lay ministers in solo pastoral ministry, suggests that the church has moved well beyond the more traditional understanding that authority for the sacraments resides solely with the ordained ministry. For this reason, the Committees believe that authorization for sacramental ministries should be extended to diaconal ministers as a rite of commissioning. However such a position reinforces that challenge in distinguishing diaconal and ordained ministry.

The Committees acknowledge that diaconal ministry is more than a question of what functions are performed. *The Working Group on Diaconal Ministry*, which recently reported to the Permanent Committee on Ministry and Employment Policies and Services, noted that educational formation for the diakonia emphasizes teaming, mutuality and non-hierarchical style, with commitment to justice, diversity, and at its heart a rootedness in community and transformation. The report affirmed that “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.”

The long ecumenical history of the diakonia, its foundations in the scriptures and in the early church, and its ongoing support within the United Church, suggested to the Committees that a diaconal option and emphasis in both study and function should continue in some form. The Committees believe, however, that this would best be done as part of one ordained ministry. This is particularly important as we move into consideration of mutual recognition of ministry with partner churches.

The work of the Comprehensive Review Task Group reinforces the reality that we will be a much different church in the future. We will likely be smaller, more congregational and will need to be more effective in our use of resources. We must be more open to diversity while greatly simplifying our structures and our polity. This proposal for “one order of ministry” represents the desire of the Committees to prepare the ministry of the church for such a future. In particular, the committees believe that the move to one order of ministry does not reduce the diversity of ministries within the church, but rather opens a unified ministry up to much greater diversity; in other words, one ministry, many different expressions.

The Proposal: One Order of Ministry

“The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ,

until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way unto him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love." Ephesians 4:11-16

"Now there are varieties of gifts, but the same Spirit; and there are varieties of services but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All of these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses." 1 Corinthians 12:4-11

The Scripture passages above point to a number of principles underlying the thinking of the Permanent Committee, Ministry and Employment Policy and Services and the Theology and Inter-Church Inter-Faith Committee, in making this proposal for one order of ministry. They wish to affirm that there is a fundamental unity to all expressions of paid accountable ministry in the church; that the church's understandings of ministry need to be as consistent as possible with a global ecumenical consensus; that interpretations of the nature and function of ministry within the church need to be able to be expressed simply, clearly and with theological integrity; and that a commitment to an educated clergy capable of equipping people to live out their faith in meaningful, loving and mature ways is fundamental to United Church identity.

The Committees propose the following understanding of ministry within The United Church of Canada:

There shall be one order of ministry of The United Church of Canada, known as the ordained ministry. The rite of ordination in the United Church includes for those who so choose, through the appropriate educational processes, ordination to the diakonia.

The Baptism, Eucharist and Ministry document of the Faith and Order Commission of the World Council of Churches, published in 1982, remains the most significant consensus document on the nature of ministry in the global Christian community. The centrality of the term "ordination" within the Ministry section of that document provides the strongest rationale for maintaining the term within The United Church of Canada. The document references a traditional three-fold pattern of ordination for bishop, presbyter and deacon. In reformed traditions, the document notes, the episcopal role of the bishop is carried by councils. This is the understanding and practice of the United Church. Throughout the history of the church, the place of deacons or the diakonia has changed as well, but there is significant historical precedent for speaking of ordination to the diaconate.

The proposal for one order offers a return to this understanding. Those who choose to be ordained to the diakonia would prepare themselves through a specific educational path and would commit themselves to the values and principles of the worldwide movement of the diakonia. They will be ordained ministers of the church who offer a commitment to uphold the values and principles of the historic global community of the diakonia. While more detail will have to be developed about the nature of this commitment and the

language that will accompany it, for all those ordained ministers who make such a commitment, and for those who do not, there will no difference in respect to authority and function within the church.

Staff Associates

In this proposal, the Committees also affirm the continued valid place of Staff Associates in the overall ministry of churches. Staff Associates are lay people (their membership remains in a congregation) who are congregationally employed and always function in relationship with an ordained minister or ordained minister candidate.

The Committees note that Designated Lay Ministry, initiated in 2000, was an attempt to incorporate into one category a broad range of “lay” ministries in the church, among them Lay Pastoral Ministers and Staff Associates. The Working Group has heard and accepted that the grouping of this broad collection of paid accountable positions into one category has not been satisfactory for most of the personnel. It believes that the proposal for one order of ministry addresses the challenges in the situation of Designated Lay Ministers serving in solo pastoral ministry who are responding to a life-long call to the vocation of ministry that is not limited to a specific place and time. It proposes a return to a familiar language and practice for those who were formerly called staff associates. The further implication of this proposal would be that “Congregational Designated Ministry” would end and be subsumed into the Staff Associate category.

The emphasis in this category of ministry would be on “associate.” In other words, those functioning in a staff associate position would always be understood to be functioning in association (or team) with an ordained minister or candidate. Staff associates would continue to be lay persons meaning that their membership would continue to reside in a congregation and the call and definition of their work would be focused on, and limited to that local ministry.

In the current terminology, these positions would also be congregational designated positions, or those employed and accountable to the congregation. While these positions will need to meet standards of employment, the congregation will be the sole employer.

The Committees note that the majority of staff associates will be congregational accountable; among them Christian Education workers, pastoral visitors and caregivers, parish nurses, youth workers and music directors. There is, however, an important exception that needs to be considered: those who see themselves functioning as a “staff associate” but who have sought out specialized training and preparation for a particular expression of their ministry. Examples of this would be youth workers who have completed specialized programs, or Christian education workers with a Masters of Religious Education. In these circumstances there has been a desire for some process of recognition of the specialized training that they have undertaken. The Committees’ encouragement is that such individuals see the ordained ministry as expansive and able to incorporate such specialized ministry. This will be increasingly true as new expressions of faith communities emerge. Ministry leadership in these new expressions should be seen to be a full part of the ordained ministry of the church.

The proposal then recognizes two stages of ordained ministry, as ordained candidate and as ordained. The intention is that everyone who is in paid and accountable pastoral leadership of a community of faith must be approved through a discernment process and committed to and entered into one of a number of educational paths to ordained ministry.

Within this model, the current category of designated lay ministry is incorporated within the ordained ministry of the church. The Committees understand this to be consistent with the overall direction of designated lay ministry as a life time call to the ministry of the whole church. It does not understand this to

be a “lay” ministry, but rather one indistinguishable from ordained ministry. The critical issue, the Committees believe, are rather the educational requirements for this path of ministry, to be addressed in the next section.

The structure of ministry in the church, as expressed in this proposal would therefore be as follows:

Staff Associate	Ordained Ministry (Candidate)	Ordained Ministry
Congregational Accountable	Presbytery Accountable	Presbytery Accountable
	Conference Recognition	Conference Ordination
Congregational membership	Presbytery membership (while under appointment)	Presbytery membership
	Sacramental authority (while under appointment) approved by Conference	Sacramental authority
Always in team with ordained minister or candidate	Team or solo leadership in congregation or ministry unit with supervision by an ordained minister.	Team or solo leadership in congregation or ministry unit.

The Joint Working Group has developed this proposal independently of the Comprehensive Review Task Group but has been in conversation with them throughout the process. While it has not incorporated the proposal for a College of Ministers into this proposal, it does believe that the concept of one order of ministry would be workable either in that structure or the current one.

Multiple Streams of Educational Preparation

An important concern in the development of this proposal for one order of ministry is the question, “What educational requirements are necessary for paid accountable ministry leadership?”

The Committees believe that there should be an equivalent educational expectation for all members of the order of ministry of The United Church of Canada. What “equivalency” looks like is a critical factor of this proposal. Educational requirements will need to be expanded to prepare for a greater range of ministries; and there will need to be a variety of educational programs that address different learning styles.

The Committees believe that there are options already existing within the church that represent the approximate level of equivalency that is desired. In particular the committee notes the basic equivalency that has already been established between the various Master of Divinity (M.Div.) programs, the [Centre for Christian Studies \(CCS\) program](#) and the [Sandy Saulteaux program for Aboriginal Ministry](#). The CCS and the Sandy Saulteaux models provide for four to five year non-residential programs based on an integration of ministry and learning circles and both grant a diploma on graduation. M.Div. programs are also available throughout the church in a variety of formats from distance learning programs to the more traditional three year residential models. Part of the requirement for ordination for M.Div. students includes a full time internship of eight months or equivalent. (St. Andrews’s has developed a model with a 20 month ministry internship.) The Atlantic School of Theology offers a five year distance learning program for those engaged in ongoing ministry. Thus M.Div. programs also correspond to a four to five year preparation time.

The Centre for Christian Studies and the Sandy Saulteaux programs are usually undertaken while in part-time employment. Many M.Div. students also serve in paid part-time ministry appointments during their studies in addition to their paid supervised ministry placement (either the eight month or two year options.) The end result is that these two streams and the M.Div. stream require a similar amount of time in

preparation and are approximately equivalent in personal financial cost. The somewhat greater cost of the residential M.Div. program (primarily from forgone earning from full time studies) is offset by the gaining of an academic degree.

The Committees affirm that there is a distinctive reality for aboriginal ministries that requires a program specifically addressed to the context of First Nations communities. For this reason it believes that the Sandy Saulteaux program should continue, as it addresses specifically preparation for the order of ministry for First Nations peoples. The Committees also believe that the Centre for Christian Studies program should continue as an educational path specifically focused on those who are committed to the diakonia.

The church therefore recognizes both degree and diploma paths for ministry formation. Both the degree and diploma schools carry “testamur” authority from the church, to certify that their candidates are prepared for ordination or commissioning.

The Committees propose that a fourth diploma educational path be developed following the model of the Designated Lay Ministry formation program.

Diploma in Theology and Pastoral Care

The Designated Lay Ministry Program currently requires three years of non-residential theological education, in residential learning circles (two two-week learning circles a year with assigned work in between circles), and in Supervised Ministry Education (supervision) while in appointments of at least 50% time. In addition, students are required to take three additional university level courses. The Committees believe that the Designated Lay Ministry Program can fulfill the level of equivalency expected by extending the program to five years and modeling it on the Sandy Saulteaux or Centre for Christian Studies program, or the lay and summer distance programs of other schools.

The current Designated Lay Ministry program, under this proposal, would therefore need to be renamed, possibly lodged within an existing theological institution and expanded into a five year model. The Committees propose the terminology of a “Diploma in Theology and Pastoral Ministry” and for the sake of clarity will use that term in the remainder of this paper.

The Committees acknowledge that the proposal for one order of ministry will likely lead towards a greater convergence of theological schools and training for ministry. While continuing to uphold the M.Div. as the traditional standard for congregational ministry leadership, it is also possible, given the transitions that seem inevitable in the social context, that initiatives such as a Diploma in Theology and Pastoral Ministry might, in the future, become the primary entry point for ministry leadership. Therefore, the Committees have explored several questions:

First, what should be the prerequisite for entrance into a Diploma in Theology and Pastoral Ministry stream? Or in other words, what will be the minimum prerequisite for beginning studies towards ministry leadership in the United Church?

Currently there are four prerequisite options for entry into the Designated Lay Ministry program. (One of: Successful completion of a Licensed Lay Worship Leader (LLWL) program; Successful completion of the Leadership Development Module at the Centre for Christian Studies; Successful completion of a lay certificate in ministry (at a United Church theological college); Successful completion of a Prior Learning Assessment that demonstrates a basic level of competence in critical theological reflection.)

The Committees propose that one year of university studies within an established undergraduate program should be an expectation for anyone entering into ministry leadership in the United Church. The Committees believe that a commitment to life-long learning is required for effective ministry. They believe that completion of (at least) a first year level of university study would be a minimum indication of capacity and discipline necessary for such a commitment. A first year university program would also provide a basic introduction to humanities as a prerequisite for the Diploma in Theology and Pastoral Ministry study. The Committees expect that the Aboriginal community would continue to establish its own prerequisite requirements in order to best suit the needs of their communities.

Second, the Committees note that the current DLM program requires completion of three academic courses offered by other United Church theological institutions. The Committees propose that in the new Diploma program, this should be expanded to eight courses (such as that required by the CCS program) to ensure that there is deeper connection with candidates of all educational streams into the experience of theological studies and its interrelationship with critical thinking around mission and ministry. It also notes that a wide range of courses are now available through on-line options.

Finally, not all candidates for ministry in the various programs of study complete their course within the minimum time frames of the respective programs. This parallels the reality of many undergraduate and certainly graduate degree programs in general university studies. Therefore it is to be expected that candidates for ministry in any of the educational streams will vary in the time taken to complete the program. However, there is also a benefit to the church and to the individual to set a maximum time for completion of the program. The Committees propose that eight years is a realistic time frame to complete the educational requirements for ordained ministry.

Competency Based Assessment

Consideration of competency based educational models that are currently underway throughout North America and in the United Church can also provide further opportunities to explore the meaning of equivalency in educational expectations. This report is addressed primarily to the theology and function of the order of ministry and is not directly linked to these proposals. However the use of competencies does offer a mechanism to continue to ensure that “the spiritual, theological, interpersonal, and educational competencies are the same for comparable ministries” and that life experience is taken into account in assessing overall fitness for ministry leadership.

Candidates for the Order of Ministry

The Committees note that it has become a common practice for many students in all streams of ministry to be appointed into ministry positions either as part of their educational or candidature processes or as a means of funding their education. They therefore propose that a common terminology be established for all candidates who are appointed into paid accountable leadership that affirms their status and acknowledges their ongoing journey towards ordained ministry. It is proposed that the simple language of “candidate” accompany the term ordained. In other words, all individuals in any of the educational streams who have been appointed to a recognized ministry of the church would be able to identify themselves in this way. Ordained Candidates appointed to a recognized ministry would, in this model, have their membership held in a Presbytery.

Can this model meet the needs of the church for Ministry Personnel?

In this model, a person who feels called to broader, longer-term ministry leadership to the church would be required to apply to the Order of Ministry before appointment. There would be a discernment, interview and appointment process that would lead to the status of Ordained Ministry (Candidate) and a requirement of entering one of the educational streams. The assumption that underlies this approach is that everyone in solo

ministry leadership in a community of faith would be on a journey towards, or have achieved an equivalency in educational preparation and be committed to formal life-long learning. For an individual called later in life to offer a number of years of service in ministry, the educational stream might never be finished, but it would represent a commitment to life-long learning and continuing preparation for more effective ministry leadership. For someone in early or mid-life, the expectation is that the educational work would be completed within eight years. In both cases the educational work would be undertaken while in either full-time or part-time ministry depending on the learning style and life circumstances of the individual.

If a person has gifts for some aspects of ministry but is not able to or chooses not to enter into one of the educational streams for ordained ministry, then the Working Group would encourage that his or her gifts for ministry be used either in a staff associate role, or possibly in a regional team model. This model is outlined [here](#) and offers an important option for ensuring that the varied gifts of ministry are available and effectively used for the ministry of the church.

The Committees recognize that the current structures of the church might change dramatically in the future. The committees believe however that this proposal can be adapted to whatever structure the church ultimately adopts. What this proposal offers, the Committees propose, is theological integrity, ecumenical consistency and simplicity in structure and understanding. They also believe that this proposal honours and does not diminish, the various gifts currently shared by ministry personnel within the United Church today.

MNWO 14 PROPOSALS RECOMMENDED BY GCE FOR ADOPTION – ONE ORDER OF MINISTRY

Originating Body: Conference of Manitoba and Northwestern Ontario

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Conference of Manitoba and Northwestern Ontario proposes that:

The 42nd General Council (2015) postpone definitely the proposals arising from “A Proposal for One Order of Ministry” until the 43rd General Council in 2018 allowing time for ministers, candidates, inquirers, ministry associations, ministries, communities of faith, regional courts, councils or bodies to consider theological and ministry implications.

Background:

The proposal for One Order of Ministry proposes to expand the ordained ministry of the church to include Diaconal Ministers and Designated Lay Ministers. It further proposes multiple educational paths to ordained ministry based on an equivalency in both educational and spiritual formation (detailed in The Report of the Working Group on Leadership Formation for Ministry). The authors state their report (and recommendations contained therein) is “denominationally shaping in that it proposes a significant change in the nature of ministry for the church.” (GCE 1503 Workbook, 136).

The UCC public website hosts a concept paper for One Order of Ministry (May 2014); the final report is contained within the GCE 1503 Workbook (March 2015). There appear to be at least a few substantive changes in the final report. Choosing to proceed with these proposals at this time will not allow sufficient time for discussion and theological reflection on the impact of implementing the recommendations contained in the final report nor time to formulate alternatives.

Issues that may need to be addressed include:

- Ensuring the wider church has access to the final report for a sufficiently long period of time to engage in meaningful study
- Would the current vows as detailed in the Basis of Union (word & sacrament, education, service & pastoral care) continue to be used or would new common vows be developed for all members of the Order of Ministry? What are the implications?
- There appears to be no option for current Designated Lay Ministers to choose to be ordained to the diaconate.
- The re-introduction of a Staff Associate category does not adequately deal with issues of shortage of ministry personnel, especially in rural and remote areas.
- What will be the status of recognized or commissioned ministers who chose not to exercise the grand-parenting option of ordination?

- Denominationally, as in nature, it is recognized that diversity is critical to healthy communities. What other alternatives might exist to honour and strengthen our diversity in ministry rather than opt for assimilation?

Given the anticipated numbers of proposals coming forth in response to the recommendations contained in *Chasing the Spirit*, will other denominationally shaping recommendations receive the time and reflection necessary to make good and just decisions?

Deliberation on these proposals should be deferred to allow the courts sufficient time to focus on the more immediate and critical work and recommendations of the final report of the Comprehensive Review Task Force, *Chasing the Spirit*.

Intermediate Court Action: *Transmitted with concurrence*

TOR 14 CONSENSUS DECISION-MAKING

Origin: Michael Shewburg/Irene Ty

Financial Implications if known: Nil

Staffing Implications if known: Nil

Source of Funding if known: Nil

MOTION by Michael Shewburg/Irene Ty that:

The 42nd General Council adopt that:

- 1. the principle of consensus decision-making for the 43rd General Council in 2018, and all subsequent General Councils, based on the consensus decision-making model of the World Council of Churches, and contextualized for The United Church of Canada, with timing for implementation as determined by the Executive of the General Council.**
- 2. consensus will replace the current Rules of Debate and Order (prescribed in the Appendix of 2013 *The Manual*, on pages 211 – 215) for the 43rd General Council in 2018—and all subsequent General Councils. Consensus will also replace the current Rules of Debate and Order at future meetings of the Executive of General Council, all of the Permanent Committees, national committees, national task groups, Conferences and presbyteries/Districts (or the successors of these courts).**
- 3. consensus decision-making is encouraged for use in pastoral charges, and that the General Secretary, General Council will develop appropriate training resources for pastoral charges.**
- 4. the model of consensus developed and approved for use in The United Church of Canada will:**
 - a. clearly define the meaning of “consensus”**
 - b. include all of the detailed steps needed in this decision-making process**
 - c. offer provisions on how to determine what happens when consensus cannot be reached**
 - d. establish the manner of referring any matter on which consensus cannot be reached to a vote, and**
 - e. meet the necessary corporate law requirements for the United Church as a legal corporation, such as noting what decisions must be made by a 2/3 majority of General Council Commissioners (as “members” of the corporation) and what decisions may not be made by consensus.**

The 42nd General Council direct that:

That the Executive of General Council develops and approves the actual consensus decision-making model as adapted from World Council of Churches and contextualized for the United Church; then, implements, appropriate methods for training of Chairs, Moderators, Commissioners,

and Elected Members serving on committees and task groups on this model of consensus decision-making, including writing relevant supporting documents.

BACKGROUND

Soon after The United Church of Canada declared its intention to become an intercultural church, a national Task Group on Intercultural Ministries was created. The task group was mandated to offer broad recommendations on what would enable the United Church to live into its intercultural vision, and to share ideas that would positively transform the church. The task group carefully considered programs, processes, and policies in all aspects of the church's life—including, but not limited to, education, leadership, hiring practices, worship and congregational life, and governance.

The task group—which was made up of people of diverse racial, cultural, and linguistic backgrounds—learned that decision-making in the church was difficult for people to access and understand. This was an issue not only for people for whom English was a second language; it was also a challenge culturally. The necessity of arguing to prove one's point, of moving to a microphone to clearly articulate a thought in English within a given time limit, and the very particular rules of order meant that not everyone would be able to participate fully.

In addition, the Task Group on Intercultural Ministries noted particular power dynamics that took place at meetings. The group noted that the voices of people who were able to engage in debate were heard more clearly and more often; people for whom debate was not natural or comfortable struggled to make their points at a microphone. Some people dominated the meetings by speaking frequently; other voices felt silenced. The task group also noted that people who knew the Rules of Debate and Order very well were able to coherently communicate their perspectives, while others who did not know the processes as well felt uncomfortable and worried about speaking at the wrong times. These particular power dynamics cut across cultural lines.

Further, in 2011, the United Church undertook a national Identity Survey. In the analysis of the survey results, it was noted 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.”

As a result of its discernment and research, the Task Group on Intercultural Ministries wrote:

There are significant numbers of people from minoritized communities who are concerned about other people dominating the meeting, not being familiar with how the meeting works, or not feeling comfortable in the language of the meeting.

In turn, this might mean that when making decisions that affect the life of the church, cultural representation—and discerning who is present and who is not—means that the national body hears the voices of some much more loudly than others.

Members of the United Church have observed that people who are not familiar with parliamentary procedure would rarely make amendments or amendment to amendments, and are thus disadvantaged in the current system.

After much consideration, the task group wrote a work plan and suggested that consensus decision-making could be an alternative way of making decisions in governance meetings; it would enable minority groups to participate differently and more fully. This report comes out of that context.

WHY USE CONSENSUS

Consensus means agreement, or an opinion that is shared by most of the group. Global Learning Partners¹ says that when done correctly, consensus decision-making can be positive because

- it involves every person who is affected by the decision in the decision-making process.
- it fosters a creative interplay of ideas: “two heads are better than one.”
- it relies on a cooperative dynamic rather than on a competitive one: the goal is to reach a decision, not to “win.” The power to reveal your part of the truth is the maximum force allowed (non-violence).
- it balances the responsibility of individuals to express their concerns with the responsibility of the group to respect the contributions of members.

Several other denominations and communions have used consensus decision-making, and have found that it has increased participation. The Uniting Church in Australia, for example, noted that consensus decision-making fosters full participation of all members, enables an openness to the unexpected, and takes heed of wisdom from all. The World Council of Churches found it to be a simple, transparent, process that enhanced participation and dialogue with a diversity of voices. For the World Council of Churches, it also assisted people to navigate with courtesy and respect through difficult discussions and contending perspectives, provided orderly deliberations and timely decisions, lifted up an exploration of creative alternatives, limited the power of a few to obstruct decisions, and overall helped to engage in common witness and service throughout the process.

According to Global Learning Partners, consensus recognizes that decisions are not an end in themselves: they begin with an idea and end with the implementation of the decision. Further, even though consensus decision-making processes may take more time, Global Learning Partners notes that quick decisions that do not have the support of the group will take a long time to be implemented, if they ever are, and that unresolved concerns can affect future decisions.

THEOLOGICAL RATIONALE

In A New Creed, we affirm that God “works in us and others by the Spirit.” It was the Spirit who moved among diverse peoples at Pentecost (Acts 2) and brought to them new understandings when they gathered. In A Song of Faith, “We sing of the Spirit, who speaks our prayers of deepest longing and enfolds our concerns and confessions, transforming us and the world.” A Song of Faith also declares that “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.”

¹ Global Learning Partners is a non-profit organization that focuses on learning through dialogue; its website is www.globallearningpartners.com.

The United Church's Call to Purpose, which was affirmed by the 39th General Council in 2006, said that "Spirit has moved in our time, and with a new restlessness we have heard a call to step forward." It went on to say that "we long for deeper connections with one another" and that "in our conversations and decision making we will be mindful of our commitment to interculturalism."

The World Council of Churches uses consensus in its decision-making, and notes in its theological rationale that a fully functioning body integrates the gifts of all its members: parts of the body need each other (1 Corinthians 12:12–27). When consensus is declared, all who have participated can confidently affirm: "It...seemed good to the Holy Spirit and to us" (Acts 15:28). The Uniting Church in Australia notes that when its members gather as the body of Christ, they need the diverse gifts of all. They seek to discern God's will, confident that the voice of the Holy Spirit will guide them through careful preparation, the insights of others, and worship and prayer.

Consensus relies on the movement of the Spirit to bring people to a common mind and understanding among those who have come together for decision-making.

PROPOSED MODEL

Several different models have carefully considered of the models of consensus that are currently used in the Uniting Church in Australia, the United Reformed Church in the UK, and the World Council of Churches. The proposed model for The United Church of Canada would be similar to the model that the World Council of Churches uses in its meetings.

In the World Council of Churches, there are three types of sessions: general, hearing, and decision sessions:

- **General sessions:** These are formal, ceremonial occasions at which no discussion or decision occurs. Examples of general sessions include worship, acknowledgement of the land, introduction of guests, group processes such as open space, or Bible studies.
- **Hearing sessions:** Everyone with the right to speak may participate in these sessions. A wide range of perspectives is encouraged. Understanding of the issue is developed, and fellowship of member churches is deepened, but no decisions are made. Examples of hearing sessions include a first reading of a report, and gathering initial feedback on that report.
- **Decision sessions:** Only delegates may contribute to decision sessions. A proposal can be progressively developed and then decided upon. Speakers should build on earlier contributions, and there is no restriction on speaking again. Indicator cards assist progress to consensus.

It is desirable to move from one session to another with clear divisions between each session. It may also be helpful to have a hearing session on a particular topic one day, so that people can better understand the issue and various perspectives on it, then to seek consensus at another point on the agenda.

In hearing and decision sessions, as discussion and reflection progresses, indicator cards may be used, allowing the Moderator or Chair to gauge the level of support. The Moderator or Chair can ask for delegates to hold a card discreetly at chest level. Orange cards indicate warmth toward an idea/acceptance; blue cards indicate coolness/disapproval. Holding both coloured cards crossed across one's chest indicates that prolonging debate does not seem helpful (for example, if the speaker is repetitious or irrelevant, or the points have been well made by others).

There are no formal amendments in a consensus process; variations to the wording may be suggested, and incremental changes can occur throughout the meeting as agreed. Small conversation groups can be a way to enable fuller participation. Seeking diverse opinions to come to a common mind is encouraged; endless wordsmithing about details is discouraged. A consensus is declared when all are in agreement about an outcome (unanimity); or most are in agreement, and the few who are not have been fairly heard and agree to consensus being recorded as the mind of the meeting (they can live with the outcome).

The World Council of Churches has established provisions for abstentions and for voting (when at least 85 percent of the participants agree to move to a formal voting procedure). The United Church will need to further consider processes for abstentions and voting. Abstentions, for example, require noting an individual's actions and concerns. The United Church will need to reflect on whether noting an individual's concerns is still consistent with the broader community coming to common mind as inspired by the Spirit in a consensus model. With this in mind, the World Council of Churches documents should be further consulted for specific clarifications on a fully developed model within the United Church.

If consensus is elusive, the matter can be referred to a working group to report back later, referred to another body, and then considered at a future meeting. Alternatively, the court could agree to affirm various opinions held within the church, or agree that the matter will no longer be considered.

Despite a desire to move to consensus for decision-making, some decisions at General Council, or its Executive, may continue to require a vote for legal purposes. These may include

- election of the Moderator
- appointing the General Secretary of General Council

The items that require a vote for legal purposes will need to be noted in documents that describe the model of consensus for The United Church of Canada.

CURRENT UNITED CHURCH PROCESS

The United Church of Canada already has some familiarity with aspects of consensus decision-making in some courts. At recent General Council meetings, for example, some of the business has been done using a "proposal" method, and the Moderators have tested the mood of the court with orange and blue indicator cards.

During the "proposal" stage of these meetings, participants were able to shape a particular proposal without making amendments or using formal motions. The goal at this stage of the process has been to achieve consensus before moving to a motion, or, alternatively, where there has been not consensus, to receive assurance that the matter before the court has been fully

considered. The proposal system, when used effectively, can provide greater flexibility for discussion and discernment; however, when the process is unclear, the system also has a greater capacity for confusion.

At these meetings, proposal processes were used in order to provide a context for discernment and discussion without the cumbersome use of amendments. Proposals provided an opportunity for individuals to express their views about the proposed course of action by using the indicator cards, without needing to speak at the microphone. The proposal system makes it easier to propose changes, and to enable broader voices to be heard.

The United Church also has some familiarity with discernment as led by the Spirit at meetings. At recent General Councils, there has been time for discernment and prayerful reflection to sense the mood of the court. These times of discernment enabled deep conversations and connections with one another, which, in turn, had influence over the gathering. In 2006, for example, the process of discernment resulted in A Call to Purpose, which the 39th General Council directed to its Executive as the Executive gives leadership to the church.

Consensus decision-making further builds upon the principles of the proposal process, which are already familiar to some in the United Church, and deepens these ideas to create a process where more people can participate more fully.

There are, however, some key differences between the proposal process and consensus decision-making. Firstly, at recent meetings of General Council, once the proposals are agreed upon, the court shifts from a “proposal” stage into a “motion” stage. At this point, the Rules of Debate and Order that are prescribed in *The Manual* apply. Secondly, in a voting procedure (which is the final stage in the United Church’s current process), there are “winners” and “losers”; while a range of viewpoints may be heard during the proposal process, voting does not discern the common mind of the court in the same way that consensus does. In a vote, proposals can be passed by a slight majority of people who approve, while there may still be division in the court.

Further, even though the proposal process has been used at recent General Council meetings, neither the proposal process nor consensus decision-making are in widespread use in other courts of the church. This report seeks to enable courts of the church (presbyteries/districts, Conferences, and/or their successors) to also use consensus decision-making in their processes.

This proposed change may raise questions and concerns for some people. It may be helpful, therefore, to remember some of the words of A Song of Faith: “the Spirit challenges us to celebrate the holy not only in what is familiar, but also in that which seems foreign.”

May the Spirit continue to provide wisdom in our discernment and decision-making.

Intermediate Court Action:

**MOTION by Michael Shewburg/Irene Ty
MOTION**

CARRIED.

GS 5 APPEAL: CALCULATION OF DEADLINE TO INITIATE APPEAL

Origin: General Secretary, General Council

Financial Implications: n/a

Source of Funding: n/a

Staffing Implications: n/a

It is proposed that the 42nd General Council 2015 adopt the following policy change for appeals of decisions of courts of the church, to be reflected in the By-laws:

- (1) The time period for appealing a decision starts when the person or court directly affected by it receives notice of the decision as set out in the By-laws, or 15 days after the court distributes the draft minutes of the meeting at which the decision was made, whichever is earlier.**

- (2) If, however, the decision as minuted is subsequently changed when the minutes are approved, the time period starts to run when the person or court receives notice of the changed decision as set out in the By-laws, or 15 days after the court distributes the changed minutes, whichever is earlier.**

Background:

A decision made by a court of the church may be appealed within a fixed time period by a person or court directly affected by the decision (the “**appellant**”)*. Under the By-laws, this time period starts to run on the *earliest* of three dates:

- the date the appellant gets notice of the decision directly from the court
- 15 days after the court distributes its draft minutes of the meeting at which the decision was made
- 15 days after the court distributes the approved minutes if changes were made to the decision in the minutes when they were approved.

This policy is potentially unfair to appellants and should be changed. The following example illustrates the problem.

A court makes a decision on April 15 and the secretary hand-delivers it to the appellant on April 16. The appeal period starts to run from April 16 as it is the earliest of the three dates listed above. The appellant does not start an appeal because they are satisfied with the decision. At the court’s next meeting on May 20, the minutes of the April 15 meeting are approved with some corrections to the part that contain the decision. The appellant learns of the corrections when the court distributes the approved minutes to all members. The corrections change the decision and the appellant now want to appeal. However, the time period has already expired.

The policy should be revised so that it strikes a fair balance between the rights of those affected by decisions to appeal them, and the court’s need to know within a reasonable time period whether its decision will be appealed.

* There are other rules that apply to all appeals but they are not relevant to this proposal.

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GS 6 MINUTES OF COURT MEETINGS

Origin: General Secretary, General Council

Financial Implications: n/a

Source of Funding: n/a

Staffing Implications: n/a

It is proposed that the 42nd General Council 2015 adopt the policy that:

- (a) all courts of the church are responsible for posting the draft minutes of meetings of the court, its executive, sub-executive and commissions on their websites if they have one;**
- (b) if a court does not have a website, it must post the draft minutes by any other means that makes them available to its members promptly;**
- (c) minutes of governing bodies of congregations and other local ministry units must be posted in some way that makes them available to members of the local ministry unit;**
- (d) minutes must clearly indicate any decisions that have been made; and**
- (e) the court must post the minutes again after they have been approved.**

And further, that the 42nd General Council 2015 direct that the By-laws be changed to reflect this policy.

Background:

Within United Church Polity, there is an implicit understanding that members of a court are entitled to receive minutes of the court's meetings.

The By-laws, however, only require that General Council, Conferences and presbyteries post draft minutes on their websites if they have one. There is no explicit requirement for a court to make minutes available to members in another way if it does not have a website. And there is no explicit requirement for congregations and their governing bodies to make the minutes of their meetings available to their members in any way at all.

In the interests of clarity and transparency, there should be an explicit requirement for all courts and congregations to post their minutes in a way that makes them available to their members. The word "post" is broad enough to include posting on a website and sending the minutes by mail or email, and is preferable to the term "distribute".

In addition, governing bodies of congregations should be required to make their minutes available to all members of the congregation, not just members of the governing body. This is important for accountability and for appeal rights. The governing body may make a decision that

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directly affects members of the congregation who are not on the governing body. These members should be entitled to know of the governing body's decision so they can assess whether they wish to appeal it.

**GS7 NOTICE OF CONGREGATIONAL MEETINGS RE:
AMALGAMATIONS AND DISBANDING**

Origin: General Secretary, General Council

Financial Implications: n/a

Source of Funding: n/a

Staffing Implications: n/a

It is proposed that the 42nd General Council 2015:

- (i) adopt the policy that there be a notice period specifically for congregational meetings called for the purpose of deciding whether to amalgamate or disband the congregation;**
- (ii) set this notice period to be “two Sundays plus one day”; and**
- (iii) direct that the By-laws be changed to reflect this new policy.**

Background:

A decision whether to amalgamate or disband is a fundamental decision in the life of a congregation. When the congregation meets to make this kind of decision, there should be ample advance notice of the meeting to members of the congregation.

Currently, only one Sunday’s advance notice is required. If an announcement is made about the congregational meeting at a worship service, the meeting may take place after the service that very day.

For other kinds of decisions, a longer notice period is required for congregational meetings. For example, when the decision involves the pastoral relationship, the advance notice required for the meeting is at least two Sundays plus one day. The announcement must be made on two separate Sundays, and the earliest date that the meeting may take place is on the Monday after the second Sunday.

The same “two Sundays plus one day” advance notice is also required for meetings to elect members of the congregation’s governing body [Session/Stewards/Official Board, Board, Council].

This longer notice period should also apply to a meeting where the congregation is deciding whether to amalgamate or disband.

**GS 8 MEMBERS OF THE ORDER OF MINISTRY ELECTED /
APPOINTED TO PUBLIC OFFICE**

Origin: General Secretary, General Council

Financial Implications: n/a

Source of Funding: n/a

Staffing Implications: n/a

It is proposed that the 42nd General Council 2015 adopt the policy that applies to members of the order of ministry who are serving in a pastoral charge when they are elected or appointed to any public office:

- (a) they are responsible for calling a meeting of the pastoral charge's governing body promptly, for the purpose of initiating any necessary changes to the call or appointment; and**
- (b) if the call or appointment is ended, they are responsible for applying to be retained on the role of the presbytery.**

And further that the 42nd General Council direct that the By-laws be changed to reflect this new policy.

Background:

The By-laws currently cover the situation where a member of the order of ministry is elected as a member of a provincial legislature or federal parliament. The ordered minister has the responsibilities set out in the above paragraphs (a) and (b), as contained in Section C.2.4 of the By-laws.

Other situations may arise that are similar. An ordered minister may be elected to municipal or band office, rather than as member of a provincial legislature or federal parliament. Also, an ordered minister may serve in public office by way of an appointment, rather than election.

In those kinds of situations, the same policy should apply as for an ordered minister elected as a member of a provincial legislature or federal parliament.

GS 11 FRENCH TRANSLATION OF *THE MANUAL*

Origin: General Secretary, General Council and the Manual Committee

Financial Implications if known: n/a

Staffing Implications if known: n/a

Source of Funding if known: n/a

The General Secretary proposes that:

The 42nd General Council 2015 recognize the version of The Manual 2013 posted at the link below as the official French translation of The Manual:

http://www.united-church.ca/fr/files/handbooks/manual_2013.pdf

Background:

The 2013 edition of The Manual was published in English as a complete re-write of the by-laws contained in the previous edition of The Manual. The 2013 Manual has now been translated into French. Montreal Presbytery and the Consistoire Laurientien have each given their approval to the translated version.

GCE 2 – REF MEPS 9 - POLICE RECORDS CHECK

Origin: 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 42nd General Council (2015):

Approve that the first paragraph of the Manual section J.2 Police Records Checks be amended as follows:

~~**The United Church has processes to determine suitability for ministry. One process requires individuals who are, or are seeking to be, in ministry positions to obtain a police records check on an ongoing basis.**~~

The United Church is committed to providing a safe environment for worship, work, and study in all local ministries, institutions, agencies, organizations, and other bodies that operate under its name. As leaders within the church, ministry personnel hold positions of trust and authority and are often in contact with vulnerable persons. The United Church recognizes that all people are vulnerable to varying degrees at different stages in their lives. This may include people typically recognized as vulnerable, such as children, youth, hospital patients and some elderly individuals. However, it can also include otherwise healthy adults who become vulnerable because of personal circumstances.

History

- **1997** - The 36th General Council put forth a mandate to the Division of Ministry Personnel and Education and the Human Resources Committee to develop a policy, protocol and educational resources for the screening of individuals in positions of trust and authority.
- **1998** - A Task Group with representation from Human Resources, the Division of Ministry Personnel and Education and the Division of Mission in Canada worked jointly on this project.
- **2000** - August the 37th General Council adopted the policy of screening and Police Records Check. National standards were developed, wide consultation performed and the General Council Executive approved implementation of the Police Record Checks policy.
- **2000** - Memorandum of Understanding entered into between The United Church of Canada and the Toronto Police Service (Level 2- Vulnerable Sector Check).
- **2004** - Letter to Conferences sent to remind Conferences, Presbyteries and Congregations about the importance of doing Police Record Checks.
- **2004** - Denominational letter developed and sent to Conferences regarding Police Records Check.
- **2004** - Policy was implemented.

- **2012** - The General Council Sub Executive approved changes to the police records check procedures as a response to changes in the police record check system.

Background

- The 41st General Council 2012 directed that a policy be developed on the United Church's duty of care and the importance of police records check.
- The draft policy be submitted to the 42nd General Council 2015 for consideration.
- The procedural requirements for police records check be removed from the by-laws (Manual) and be made available in a resource document from the General Council Office. This process has been done.

All procedural requirements have been removed from the Manual 2013.

If adopted by the 42nd General Council, section J.2 Police Records Checks would read:

The United Church is committed to providing a safe environment for worship, work, and study in all local ministries, institutions, agencies, organizations, and other bodies that operate under its name. As leaders within the church, ministry personnel hold positions of trust and authority and are often in contact with vulnerable persons. The United Church recognizes that all people are vulnerable to varying degrees at different stages in their lives. This may include people typically recognized as vulnerable, such as children, youth, hospital patients and some elderly individuals. However, it can also include otherwise healthy adults who become vulnerable because of personal circumstances.

Ministry personnel, inquirers, and candidates are responsible for getting a police records check and giving it to a court or a committee at various times in their life in ministry. Courts and committees are responsible for ensuring that this responsibility is properly fulfilled.

There are additional policies and procedures that apply to police records checks. They include details about the types of police records checks required, the times they are required, and the courts and committees that must receive them.

Rationale

Providing a policy statement on police records check that articulates our commitment as United Church to provide a safe environment is very helpful.

GCE 3 – REF MEPS 14 CONGREGATIONAL DESIGNATED MINISTRY POLICY

Origin: 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 42nd General Council (2015):

Adopt the following policy, addressing the role and purpose of congregational designated ministers, for inclusion in *The Manual*, recognizing the role of the Manual Committee in editing and re-writing content to suit the style and clean language of *The Manual*:

Policy:

The United Church of Canada recognizes that congregational designated ministers make a valuable contribution to the church, serving in programmatic and administrative roles in support of the mission and ministry of local ministry units. Congregational designated ministry is appointment-based ministry, which may be renewed.

A congregational designated minister is a baptized lay person employed by a local ministry unit, accountable to the governing body of the local ministry, except in matters of oversight and discipline where they are accountable to the presbytery.

The role of a congregational designated minister is to

- **fulfill a specified ministry position;**
- **work with the ministry personnel who is called or appointed to the pastoral charge, as directed by the governing body; and**
- **comply with the polity of the United Church.**

History

A proposal went to the 41st General Council in 2012 requesting a draft policy be developed as to the role and purpose of congregational designated ministers. The draft policy is to be submitted to the 42nd General Council for consideration.

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.

Rationale

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.

Additional Resources

[*The Manual*](#), Pastoral Relations I.1.8; J.7; J.9.8; J.9.9

[Congregational Designated Minister](#) resource

GCE 4 – REF MEPS 13 LICENSED LAY WORSHIP LEADER POLICY

Origin: 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 42nd General Council (2015):

Adopt the following policy, addressing the role and purpose of licensed lay worship leaders, for inclusion in *The Manual*, recognizing the role of the Manual Committee in editing and re-writing content to suit the style and clean language of *The Manual*:

Policy

The United Church of Canada recognizes that licensed lay worship leaders make a valuable contribution to the church offering occasional worship leadership and preaching in local ministry units that have need of worship leadership on a temporary basis.

A licensed lay worship leader is a lay member of The United Church of Canada, in good standing, who has been recommended by the governing body of their pastoral charge, duly educated, and licensed by their presbytery to offer occasional worship leadership and preaching within the bounds of their presbytery.

The role of a licensed lay worship leader is to

- **prepare and lead worship services;**
- **prepare and deliver sermons;**
- **work with local ministry members and staff, i.e. musicians, lay readers, church administrators; and**
- **be aware of and address congregational responses to lay leadership and service content.**

History

A proposal went to the 41st General Council in 2012 requesting a draft policy be developed as to the role and purpose of licensed lay worship leaders. The draft policy is to be submitted to the 42nd General Council for consideration. The process for becoming a licensed lay worship leader was to be deleted from the by-laws and moved to a resource document available from the General Council Office.

Prior to the 41st General Council, much of the procedural policy pertaining to licensed lay worship leaders was removed from *The Manual* to the Licensed Lay Worship Leader resource as a part of the larger project to re-write and simplify *The Manual*.

Background

The current by-laws contain policy about licensed lay worship leaders that addresses membership, jurisdiction (which court is responsible for decision-making), and term of licence,

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but do not contain any explanation as to the role and purpose of a licensed lay worship leader in the United Church.

Rationale

There should be a policy statement in the by-laws setting out the role and purpose of licensed lay worship leaders on which all other policies and procedures would be based.

Additional Resources

[The Manual](#), Local Ministry Unit B.7.4.5 (a); Pastoral Relations I.1.8.4
[Licensed Lay Worship Leader](#) resource

GCE 5 – REF MEPS 19 SABBATICALS FOR PERSONS INVOLVED IN INTERIM MINISTRY (GC41 HAM 10)

Origin: 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 42nd General Council (2015):

- **take no action on the original proposal HAM 10; and**
- **require all presbytery accountable ministries that appoint an interim minister to intentional interim ministry to pay into the Interim Ministry Sabbatical Fund.**

Rationale

GCE 11 Report of the Interim Ministry Steering Group, originally passed by the Executive of the General Council in November of 2008, and later by the 41st General Council in August of 2012, included the procedural policy for Interim Ministry sabbatical:

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.

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Fully implementing the procedural policy of GCE 11 would meet the requests of HAM 10, with the exception that ministries not accountable to the presbytery can be encouraged, but not required to provide ministry personnel with a sabbatical.

The working group recommends changes to the terms of reference of the Interim Ministry Sabbatical Fund (a program of the General Council Office Financial Assistance program) allowing presbytery-accountable ministries participating in intentional interim ministries to contribute to the Interim Ministry Sabbatical Fund.

Background

The 41st General Council, 2012 heard a proposal from Hamilton Conference (HAM 10 Sabbaticals for Persons Involved in Interim Ministry) that proposed one change to the program of interim sabbatical funding, and two changes to the current sabbatical policy of the United Church:

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.

The commission considering the proposal received a briefing note on the proposal that read:

“Currently the Manual provides for regular sabbaticals for ministry personnel in pastoral charges. The GCE authorized, and this GC is being asked to confirm (through the formal approval of 2008-11-15-329), the provision of sabbaticals leaves to Interim ministers in pastoral charges funded by a levy of the equivalent of two week’s salary to a fund administered by the General Council Office. The draft Manual proposal before this Council changes reference to “pastoral charge” to “local ministry”. This opens the definition to include a broader range of ministry sites, including those of concern in this proposal. No further action is required to accomplish the objective of this proposal.”

Based on the information that was provided to the commission in the briefing note, and in the following discussion, the commission moved:

That the 41st General Council take no action and refer those concerned to The Manual “2013”.

Carried. (Motion: GC41 2012 – 085)

In *The Manual*, 2013 previous references to “pastoral charge” were changed to “local ministry unit” in the governance section but not in the pastoral relations section, which is where the sabbatical policy is located. Therefore, the briefing notes to the Council were inaccurate, because the sabbatical policy continued to apply only to pastoral charges, and was not opened to a “broader range of ministry sites.” Since the mandate of the simplification of *The Manual* was to

clarify and simplify the language and structure of *The Manual*, not to change policy, it would have been beyond the scope of the simplification project to broaden the sabbatical policy beyond pastoral charges. Without a decision by the General Council to change the sabbatical policy, the policy, as it exists, was removed from *The Manual* and placed in the *Interim Ministry Resource* with no change; that is, applying only to pastoral charges and not to other presbytery accountable ministries.

Post General Council, the General Secretary directed this proposal and the motion to the Permanent Committee on Ministry and Employment Policies and Services for further consideration. The Permanent Committee appointed a Working Group on Interim Ministry to make recommendations on the original proposal (HAM 10). The working group consulted GCE 11 Report of the Interim Ministry Steering Group (GC41 2012 – 084; Carried) which is the original procedural policy for interim ministry sabbatical passed by the 41st General Council, and *The Manual*, 2013, sections I.1.7 Interim Ministry, and I.2.3.5 Sabbatical Leave

GCE 6 – REF MEPS 21 PROPOSAL REGARDING THE PASTORAL RELATIONS SABBATICAL LEAVE POLICY

Origin: 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 42nd General Council (2015):

Amend the sabbatical leave policy by removing the word “consecutive” and amending The Manual and supporting documents accordingly.

Rationale

Following the 2011 review of the Pastoral Relations Sabbatical Policy, three focus groups were held to address the policy in four distinct areas: Purpose, Procedures, Flexibility, and Financing. In addition, a few individuals who did not participate in any of the focus groups provided input directly to the Ministry and Employment Unit. The purpose of the Sabbatical Leave was considered to be appropriately defined in the Pastoral Relations: Engaging and Supporting resource document. Generally, the procedures set out in that document relating to Sabbatical Leave were also considered appropriate.

Based on the input received from the participants, two areas of concern with the present policy were raised by a number of participants: flexibility and financing. There is support for the idea of permitting some flexibility in unique situations for ministry personnel to take sabbatical leave in blocks of time, rather than over a period of consecutive months. There is also support for the idea of providing some financial assistance from the General Council Office to pastoral charges for which financing supply ministerial services during the incumbent ministry personnel’s sabbatical leave presents a financial hardship.

It is proposed that the revised wording of the Policy and Procedures Point #1 (found on page 43 of the Pastoral Relations Handbook <http://www.united-church.ca/files/handbooks/pastoral-relations.pdf>) be:

It is the policy of The United Church of Canada that every pastoral charge provide a paid sabbatical of at least three months to those in paid accountable ministry who have completed at least five years of service in one call or appointment. Normally, the three months will be taken consecutively.

It is also proposed that a new Funding for Sunday Supply during a Sabbatical document be created and require that applications for funding be sent to the Ministry and Employment Unit.

Given the feedback on the procedures concerning the Pastoral Relations Sabbatical Policy, it is proposed that a new communications strategy on the Sabbatical Policy be developed and communicated in the autumn of 2015 to ministry personnel in pastoral charges and to all pastoral charges.

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[Appendix A](#) to this report contains examples of the feedback received through the focus groups.

[Appendix B](#) to this report contains the 2011 Working Group Report on the Pastoral Relations Sabbatical Policy.

[Appendix C](#) to this report contains the 2008 document “Funding for Sunday Supply during a Sabbatical”, for reference.

NOTE: these Appendices are online documents

GCE 7 – REF MEPS 18 CONFERENCE INTERVIEWS FOR INTERIM MINISTERS (GC41 TOR 1)

Origin: 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 42nd General Council (2015):

Approve the following policy for interim ministers, including changes to the by-laws, where necessary:

- a. an initial designation of an interim minister is required prior to the first appointment;**
- b. an effectiveness interview is required after the initial appointment to determine continued designation;**
- c. re-designation after an initial appointment is valid for five years from the date of re-designation;**
- d. an exit interview is required at the end of every subsequent appointment; and**
- e. a re-designation interview will be required every five years for all interim ministers.**

Background

The 41st General Council 2012 heard a proposal from Toronto Conference (TOR 1 Conference Interviews for Interim Ministers) that proposed the removal of two pieces of interim ministry procedural policy:

1. Following the first period of interim ministry, the Committee shall interview the Interim Minister, evaluate the effectiveness of the Interim Minister, and make a recommendation to the Conference Executive, for or against the continued designation of the person as an Interim Minister, with or without conditions. The Conference shall make a decision and shall notify the person in writing of the decision. (*The Manual*, 2010 465 b. iv)
2. Following each subsequent period of Interim Ministry, the Committee shall interview the Interim Minister and evaluate the effectiveness of the Interim Minister. (*The Manual*, 2010 465 b. v)

The 41st General Council took no action on the proposal, and referred those concerned to *The Manual*, 2013. (GC41 2012 – 086).

The Manual, 2013 removed a majority of the procedural policy to adjunct resources, including most of the interim ministry evaluation procedures referenced in TOR 10. The policy that remains in *The Manual*, 2013 reads:

I.7.6. Evaluation

The Conference must evaluate the effectiveness of the interim minister after each period of interim ministry. The Interim Ministry Transition Committee participates in this evaluation.

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The purpose of the simplification of *The Manual* was to clarify and simplify the language and structure of *The Manual*, not to change policy. Without a decision by the General Council to change the evaluation procedures for interim ministers the policy, as it exists, would be removed from *The Manual* and included in the *Interim Ministry Resource* with no change.

Post General Council, the General Secretary directed this proposal and the motion to the Permanent Committee on Ministry and Employment Policies and Services for further consideration. The Permanent Committee appointed a Working Group on Interim Ministry to make recommendations on the original proposal.

The working group consulted with the original Interim Ministry Steering Group Report, 2008; The Task Group on Interim Ministry Report on Consultation held November 2005; and the Conference Personnel Ministers at their in-person meeting in November of 2014.

Rationale

In comparing the consultation notes from the Interim Ministry consultation and report, and the feedback from the Conference Personnel Ministers, the working group found that the majority opinion reached by the Conference Personnel Ministers was very similar to the process of designation originally outlined in the Interim Ministry Report on Consultation held November 2005. The working group decided that two consultations almost ten years apart resulting in a nearly identical process was an indication of functionality within our policy.

The working group felt that the retention of an effectiveness interview after an Interim Minister's initial appointment was important to ensure that theory could be translated in practice: that ministry personnel who were called to intentional interim ministry could function effectively in high-stress environments, manage conflict, empathetically lead church members through transformational change, and know how to set boundaries so that they are not personally depleted. Intentional interim ministry is a vital yet challenging call within the United Church and the Church is responsible for care of the ministers. Part of that care is ensuring that the right ministers are called to this ministry.

The working group did not feel that it was necessary to have an effectiveness interview after every subsequent appointment, and in fact felt that this policy presented a double-standard for interim ministers when all ministry personnel are not required to participate in effectiveness interviews at the point of a change in pastoral relations.

All ministry personnel do have exit interviews at the point of a change in pastoral relations for the purpose of learning from the pastoral relationships, and the working group is therefore recommending that Interim Ministers have exit interviews at the end of appointments to reflect on the appointment, receive feedback from the pastoral charge, and assist the presbytery in knowing how to continue to support the pastoral charge into the future.

GCE 8 – REF MEPS 23 EFFECTIVE LEADERSHIP AND HEALTHY PASTORAL RELATIONSHIPS

Origin: 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 42nd General Council (2015):

- **Receive the report of the Executive of the General Council on the Effective Leadership and Healthy Pastoral Relationships testing; and**
- **Approve that the testing continue to develop the principles until such time as new polity and policies are established by the General Council or its Executive.**

Background

At the March 2015 meeting of the Executive of the General Council, the Chair of the Permanent Committee on Ministry and Employment Services and resource staff presented an overview on the work done on the Effective Leadership and Healthy Pastoral Relationships project. Concluding their remarks, the chair of the Permanent Committee introduced an alternative motion, put forth by the General Secretary, recommending that Executive of the General Council receive the Proposal for Action on Effective Leadership and Healthy Pastoral Relationships for information, forward the report to the 42nd General Council, thank the Permanent Committee on Ministry and Employment Policies and Services for their work, and ensure that the recommendations contained in the report inform the development of new policies consistent with the directions determined by the 42nd General Council, 2015.

The alternative motion, GS58, was passed by the General Council Executive and the 42nd General Council is now being asked to extend the testing of Effective Leadership and Healthy Pastoral Relationship projects until such a time as new polity or policies are established by the General Council or its Executive.

GCESE 1 AMENDING THE DISABILITY PROVISIONS OF *THE MANUAL*

Originating Body: Sub-Executive of the General Council

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Sub-Executive of the General Council proposes that

The 42nd General Council (2015):

Accept the following proposal on Amending the Disability Provision of the Manual for approval:

Amending the Disability Provision of the Manual

Amend section I.2.2 of The Manual by removing the existing wording and replacing it with the following policy:

The United Church is committed to providing disability care and benefits for ministry personnel and lay employees serving in paid accountable positions and who, due to illness or injury become unable to carry out the duties and responsibilities of their position. Disability insurance benefits are available to those who:

- **are members of the group insurance plan;**
- **are not receiving a United Church pension; and**
- **have a disability that prevents them from working, as confirmed following the applicable United Church process.**

The United Church will strive to treat fairly and compassionately ministry personnel and lay employees who have a disability that prevents them from working and will also strive to treat local ministry sites and employment sites, with an employee or ministry personnel who becomes disabled, in a manner that is equally fair and compassionate.

The United Church will provide disability benefit plans applicable to two distinct situations – short-term disability (for absences of up to six months) and long-term disability (for absences beyond an initial six month period). The disability programs reflect a focus on treatment and restoration, to the extent possible. The United Church is committed to the implementation of the disability policy in a consistent manner throughout the church.

FYI: There are additional policies and procedures contained in a disability resource that apply to disability benefit plans. That resource is available from the General Council Office.

Background:

- **2006** - A proposal (BQ5) was presented to the 39th General Council entitled, “Use of the Manse by Ministry Personnel on Disability”, seeking a review of the policy related to the use of the manse and housing allowance issues for Ministry Personnel on disability
- **2006** - The 39th General Council referred the matter to the Executive of the General Council, which in turn referred the matter to the Permanent Committee on Ministry and Employment Policies and Services [the Permanent Committee]
- **2007** - A proposal to consider establishing a working group to review the policy related to the use of the manse and housing allowance for ministry personnel on long-term medical leave was approved by the Permanent Committee at its April 12-13, 2007 meeting
- **2009** - The Manse Working Group reported to the Permanent Committee in September of 2009, identifying a number of issues of concern regarding the content and meaning of section 037 of *The Manual*
- The Manse Working Group concluded that a new policy statement should be created to address issues related to disability and that procedural issues concerning disability should be removed from *The Manual* and moved to a separate resource document
- The Manse Working Group concluded that this was beyond its mandate to address
- **2010** - Having received the report of the Manse Working Group, the Permanent Committee established a Task Group on Disability Policy and Procedures
- **2011** - Having concluded its review of the existing disability policies and procedures, the Task Group created a report, outlining its findings and recommendations
- **2011** - The Permanent Committee agreed in principle with the direction of the report and referred the report back to the Task Group for further development of a number of its recommendations
- **2012** - In light of the work around the Simplification of Processes and the proposed changes to the next edition of *The Manual*, the Task Group recommended to the Permanent Committee that three of the Report’s recommendations be brought forward to the Executive of the General Council (Report recommendations 1, 2, & 20).
- **2012** – The Permanent Committee proposed to the General Council Executive the implementation of three recommendations

That the Executive of the General Council ...

1. remove the current provisions of s. 037 of *The Manual* in their entirety from the next edition of *The Manual* and replace them with an overall policy statement on the provision of disability insurance benefits plans to ministry personnel and employees working within the various courts of the Church, its pastoral charges, community ministries, missions, and other ministry sites which are currently covered by the Church’s short-term and long-term disability plans;

2. direct the General Secretary, General Council, to:
 - a. create a new Disability Resource which describes in greater detail the policies concerning the provision of short-term and long-term disability benefits, including the provision of benefits to those who become totally and permanently disabled. This single Disability Resource will also include all relevant information on procedures for accessing benefits under each of these plans, including relevant time frames, forms, contact information, and the responsibilities of and obligations on ministry personnel, ministry sites, lay employees, and employment sites; and
 - b. ensure that policy documents of the United Church reflect the principle that a person may not be removed from his or her office or position because of a disability. The wording should refer to the ability of a person to perform the duties and responsibilities of the office or position rather than the presence of a disability.
- The motion to approve this proposal was carried by the Executive of the General Council. (MEPS 29, March 24-26, 2012)
 - This proposal was not presented to the 41st General Council due to an administrative error. Thus it is being presented at this time.
 - Provisions concerning Disability were included in The Manual 2013 in Section I.2.2. Hence this current proposal refers to Section I.2.2 and not to Section 037.
 - This proposal was approved by the Permanent Committee on Ministry and Employment Policies and Services on May 12, 2015 and referred to the Sub-Executive of the General Council.

Rationale:

The provision of a clear policy statement on disability that articulates our commitment as the United Church to the provision of care and benefits to those who become unable to perform their work due to a disability is helpful and informative and should constitute a bylaw of the church. Removing the details of the disability plans and the procedural requirements to access benefits under those plans from the bylaws (through inclusion in The Manual) and including them in a resource document is consistent with how other ministry and personnel policies are now being presented in The Manual.

**TITLE: NOM 1 APPOINTMENT OF THE EXECUTIVE OF THE
GENERAL COUNCIL**

Origin: 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 42nd General Council (2015):

Appoint the following members to serve as the 42nd Executive of the General Council from the rise of the 42nd General Council (August 2015) until the convening of the 43rd General Council (July 2018)

Moderator

- *To be elected by General Council*

Immediate Past Moderator

- Gary Paterson (2018)

General Secretary, General Council

- Nora Sanders

Conference Representatives *as elected by Conferences*

- Paula Gale – Newfoundland and Labrador (2021)
- Jean Brown – Newfoundland and Labrador (2021)
- Pauline Walker – Maritime (2018)
- Sean Handcock – Maritime (2021)
- Andrea Harrison – Montreal and Ottawa (2018)
- Rick Balson – Montreal and Ottawa (2021)
- Norma Thompson – Bay of Quinte (2018)
- Judith Evenden – Bay of Quinte (2021)
- Michael Shewburg – Toronto (2018)
- Jim McKibbin – Toronto (2021)
- Sybil Wilson – Hamilton (2018)
- Tim Reaburn – Hamilton (2021)
- Doug Wright – London (2018)
- Wendy Brown – London (2021)
- Erin Todd – Manitou (2018)
- Janice Brownlee – Manitou (2021)
- Anna Stewart – Manitoba and Northwestern Ontario (2018)
- Ken DeLisle – Manitoba and Northwestern Ontario (2021)
- Laura Fohse – Saskatchewan (2018)
- Vic Wiebe – Saskatchewan (2021)
- Sue Brodrick – Alberta and North West (2018)
- Donalee Williams – Alberta and North West (2021)

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- Graham Brownmiller – British Columbia (2018)
- Jean Macdonald – British Columbia (2021)
- Nelson Hart – All Native Circle Conference (2018)
- TBD – All Native Circle Conference

Chairperson of the General Council Planning Committee (2018)

- Larry Doyle

Chairperson of the Theology and Inter-Church Inter-Faith Committee (2018)

- Daniel Hayward

Chairpersons of Permanent Committees (2018)

- Adam Hanley – Ministry and Employment Policies and Services
- Mary Royal – Programs for Mission and Ministry
- Brian Cornelius – Finance
- Bev Kostichuk – Governance and Agenda

Aboriginal Ministries Council (2018)

- Russel Burns
- Gabrielle Lamouche
- Lori Lewis
- George Montour
- Lawrence Sankey
- Janet Sigurdson

Members at Large (2018)

- Janice Asiimwi, youth/young adult
- Noah Richardson, youth/young adult
- Donna Rumpel
- Miriam Bowlby

Francophone Constituency (2018)

- Felix Bigirimani
- Caroline Penhale

Ethnic Ministries Constituency (2018)

- Sungmin Jung
- Vilvan Gunasingham

Representative to the World Council of Churches, Central Committee (2020)

- Miriam Spies

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 Conferences.

NOM 2 APPOINTMENTS TO THE COMMITTEES OF THE GENERAL COUNCIL

Origin: 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 42nd General Council 2015:

- 1. appoint or reappoint the members recommended in the report with terms as stated:**
- 2. extend appreciation to the members listed in the report who have completed or are completing 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 authorized processes of the Executive or of the Conferences. Having followed these processes, the Nominations Committee offers these names for appointment.

TICIF 1 THEOLOGY AND INTER-CHURCH INTER-FAITH PROPOSAL

Origin: Theology and Inter-Church Inter-Faith Committee

The Theology and Inter-Church Inter-Faith Committee proposes that:

The 42nd General Council (2015):

- 1. Receive the accountability report of the Theology and Inter-Church Inter-Faith Committee, together with the Committee's reports on Theologies of Disabilities and Land and Covenant, and affirm the Committee in its role of "helping the church in expressing (i) its longing for God; (ii) its theological identity, and (iii) its commitment to whole world ecumenism." (Manual E 4. 83e, p. 114)**
- 2. Commend the report on Theologies of Disabilities to the church for study and action and direct the General Secretary to provide materials for communities of faith to engage in ongoing reflection, study, worship and action in relation to theologies of disabilities.**
- 3. Direct the Theology and Inter-Church Inter-Faith Committee to continue in its responsibility to encourage and facilitate theological reflection throughout the church by including as priorities for the next triennium work that:**
 - Examines the theological implications of physician-assisted dying, and offers guidance on the development of a statement as well as provide support for seeking an awareness of the pastoral implications within our congregations;**
 - Develops a theological statement on adoption that will engage the church in this important issue;**
 - Engages the church in a study of theologies of land rooted in our Canadian context but opening to local and global issues;**
 - Explores jointly with the Aboriginal Ministries Council development of an interfaith study of the relationship between the United Church and Traditional Aboriginal Spiritualities.**

Background:

For Background see Theology and Inter-Church Inter-Faith Committee Accountability Report: and accompanying reports: Theologies of Disabilities and Land and Covenant.

BQ 7 A PROPOSAL TO CLARIFY SECTIONS C AND D OF *THE MANUAL*

Originating Body: Bay of Quinte Conference

Financial Implications: None

Staffing Implications: None

Source of Funding: N/A

The Bay of Quinte Conference proposes that:

The 42nd General Council (2015) direct the Executive of the General Council to clarify sections C and D of the Manual to make clear that Candidates for ministry not under appointment to a pastoral charge, mission, or outreach ministry may be elected as lay delegates to their Presbytery and Conference.

Background:

This proposal seeks to clarify the sections of the Manual concerning the lay membership of Presbytery and Conference. Currently, Candidates for Ministry that are not under appointment are automatically corresponding members of both their Presbytery and Conference. Because of this automatic designation, there has been some confusion as to the ability of Candidates-not-under-appointment to be voting lay members of their Presbytery and/or Conference. This clarification makes it so that candidates-not-under-appointment will only be Corresponding members of Presbytery and Conference if they are not already elected lay members of either of those bodies.

A potential way of clarifying those sections of the Manual would be as follows (words in bold are changes to the current wording)

- Manual section C.1.3 (b) to read
 - “candidates from that presbytery who are not under appointment to a pastoral charge, mission, or outreach ministry **that are not otherwise members of Presbytery under section C.1.2;** and”
- Manual section D.1.4 (b) to read
 - “candidates from each presbytery who are not under appointment to a pastoral charge, mission, or outreach ministry **that are not otherwise members of Conference under section D.1.2 or D.1.3;** and”

Intermediate Court Action:

Moved by Paul Reed

Seconded by Maxine Reid

Bay of Quinte Conference carried this proposal.

EMAIL AND LETTER FROM BC CONFERENCE

Karen,

Attached is the letter from the General Meeting of BC Conference for the Sessional Committee dealing with the Comprehensive Review.

I have left it in Word for easy reformatting, if needed.

As you will recall, the General Meeting of BC Conference (May 28-31) spent significant time talking about the Comprehensive Review report and its recommendations. We focused upon the two recommendations of going to a three court system from a four court one, and the establishment of a College of Ministers. Other recommendations were also discussed.

We also spoke about (but did not vote on) the Proposals that came forward related to the Comprehensive Review.

A Listening Team of four people heard all of the conversation and tried to summarize consistent themes in a PowerPoint presentation. This then came back to the court.

After being heavily affirmed, it was decided that the Listening Team would turn their points into a letter (not a Proposal) that would be sent to the Sessional Committee of the General Council dealing with these matters. In this way we avoided the usual group time spent editing a document. We also then voted on the Proposals themselves, several of which were not accepted since their subject matter would be included in the letter.

The attached letter and the Proposals already sent to you are the result. We believe they accurately reflect the major themes of our conversations at our meeting.

The letter never was intended to be (and is not) a comprehensive response to the Report of the Comprehensive Review Task Group. It reflects a few hours of conversation.

We hope, though, that it is helpful to the Sessional Committee in its important, difficult work.

Shalom, Doug

Executive Secretary

BC Conference, The United Church of Canada

The Rev. Doug Goodwin

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To the Sessional Committee of 42nd General Council,

RE: Comprehensive Review – Response to Proposals

At our General Meeting in May 2015, we, the British Columbia Conference, discussed the proposals and reports put forward by the Comprehensive Review Task Force. We greatly appreciate the hard work done by the Comprehensive Review Task Force, and generally support many of their recommendations. In reviewing and discussing the proposals, however, we have become aware of some issues of which we would like the General Council to be aware. This letter is a summary of the major areas of concern that we identified. We pray that it may help supplement and further clarify the Proposals that are also being transmitted.

We support the movement to a three council model. In doing so, however, we should be cautious of the following issues:

Isolation

While we believe eliminating Presbyteries is the right course of action, we have strong concerns that the lack of this middle court will cause communities of faith to become increasingly isolated. We acknowledge the Comprehensive Review Committee's suggestion to create Clusters and Networks, but we are not convinced that such inter-congregational collegiality will actually happen. Currently, and in the recent past, some regions in BC Conference have successfully formed such networks or clusters, but many other areas identify barriers such as geographic distribution, poor relationships, and lack of energy, time or interest.

Special Ministries

We are concerned about what will happen to ministries that are currently funded by contributions from Conference or Presbytery budgets, such as youth ministry, children's ministry, campus ministry, community support ministries, and so on. We wish to ensure that there is provision made for these important pieces of United Church work. One possibility is that Regional Councils could support these ministries with funding through assessments to Communities of Faith in the areas in which these special ministries are operating.

Covenanting and Oversight of Communities of Faith

Regarding the Communities of Faith, we have some cautions, and a couple of major concerns.

1. **Pastoral Oversight.** We agree that Communities of Faith need to have a relationship with the Regional Councils, but are concerned about the covenanting process. Firstly, we are not sure there is a need to renew such a covenant every year. Second, there needs to be a robust process for Communities of Faith to be held accountable to the Regional Councils. We are concerned that self-assessment and occasional audits may not constitute sufficient oversight.
2. **Pastoral Relations.** The Comprehensive Review Team recommends that recruiting, choosing, calling, appointing, and covenanting with ministry personnel will reside with Communities of Faith. At BC Conference we have heard a strong reaction that employment authority should not reside solely with the Community of Faith. Calls and the ending of pastoral relationships should involve the Regional Council. We believe that

the opposition to this recommendation is so strong that it would result in a defeat of any remit proposing this change.

3. **Property Management.** We believe the ownership of property serves an important role in binding us together as The United Church of Canada. We further affirm that property is, and should stay an asset of the entire church, and not just of the Communities of Faith. As such, we believe that Communities of Faith should not be able to sell their properties without the approval of a wider court of the church such as the Regional Council, and would otherwise hold these properties “in trust” for the United Church.

Format of Regional Councils

We are concerned about choosing the appropriate number, geography, and size of Regional Councils across Canada. Specifically, our concerns are regarding the staffing levels of Regional Councils and what access Communities of Faith will have to these staff resources. We would need clear answers to these questions before the final adoption of this plan, since the viability of the model hinges on these issues.

Membership of Denominational Council

In our opinion, if the Denominational Council includes up to two members from each Community of Faith, the potential size (4,000+ people) will be much too large for effective decision-making. Our suggestion is that Regional Councils should elect representatives to the Denominational Council and that number should be closer to the size of the current General Council. Again, the response to this recommendation was dramatic, and leads us to believe that it would be defeated at remit.

College of Ministers

We affirm the desire for consistency regarding professional standards, accreditation, and disciplinary process, however we feel that BC Conference and General Council are currently doing much of this work very effectively. A College would not necessarily serve any additional purpose. We also believe that the assessment of ministry candidates should be administered more regionally than a national College. We suggest that instead of creating a College, that the Regional Councils perform personnel functions, operating similarly to BC Conference’s Effective Leadership pilot.

Additionally, among the members of BC Conference there is a great deal of confusion arising from the term, “College” when it is really a committee of General Council rather than a professional organization of colleagues as is implied by the name.

Finances

Looking over the financial implications of the Comprehensive Review Recommendations, we have the following concerns:

1. Many costs are being downloaded to Communities of Faith due to added assessments, responsibility for covering costs of attending regional or denominational gatherings, and the need to also sustain networks and clusters. Transferring these formerly shared costs to individual Communities of Faith may create inequalities and exclude Communities that lack significant resources. Perhaps strategies could be developed to mitigate these issues, such as a travel pool to share the costs to Regional or Denominational gatherings.

2. Some members of BC Conference feel there is a lack of clarity regarding responsibility and source of funding for the changes to the courts. We would like to see strategic planning, transparency, and accountability of the financial implications.
3. As a Conference with some financial assets, we are very curious to know what will happen to legacy funds, bequests, and investments that Conferences currently hold.
4. In general, we are not convinced that the recommendations of the Comprehensive Review will sufficiently cut costs that address the operational problems we are experiencing in our current model.

Thank-you for considering our concerns. We trust the Holy Spirit to guide the General Council as you make these decisions. Our prayers are with you as you discern the course of our church.

In Christ,

BC Conference of the United Church

President Karen Medland
Dave Anderson
Marion Best
Jacob Black-Lock
Yoko Kihara

PASTORAL LETTER FROM ALBERTA & NORTHWEST CONFERENCE



Dear Moderator and Commissioners of the 42nd General Council,

Grace and Peace to you from the 2015 Meeting of Alberta and Northwest Conference.

We write to you firstly to affirm the work that has already been done by the Comprehensive Review Task Group in particular, and The United Church of Canada as a whole. It is an exciting time to be people God calls.

Our second purpose in writing is to encourage an ongoing process of dialogue as we live into new ways of being church. May we continue to be united in God's work.

In the spirit of continuing the process begun, we offer the following comments and questions as some of the fruits of the Spirit's presence at our Conference Meeting. We have chosen a pastoral letter rather than a proposal in the hopes of offering more encouragement than direction. There is still much work to be done in fleshing out the six recommendations. Our comments are more around the values and identity which ANW Conference folks named as essential to being United Church.

One key area of our discussion focused on Recommendation #3, The Three-Council Model. Ecclesiology matters. We identified the following values:

- being a national church with a diverse congregational base; and
- building community that is inclusive, and justice-oriented.

Some of the criteria we named as important in any future models of governance include (but are not limited to) accountability, communication, flexibility, efficiency, and fiscal responsibility.

Another area of discussion was around Recommendation #4, The College of Ministers. We affirmed the value of having clear professional standards and an arm's length, consistent process of review. We also named the value of having a balance of laity and clergy and the importance of covenant relationships. It is our hope that whatever structure takes shape from your deliberations, it will reflect and strengthen us as the whole people of God.

While there is a willingness to let go of buildings and governance models which no longer fit, the funding process for future assessments raised some anxiety. We also wondered about the implications of separating some administrative work from mission, when in our experience, good administrative structure increases the capacity for mission.

There are many emotions and thoughts as we hold you and your work in our prayers. Together may we leap faithfully into the future God holds.

With gratitude and respect, on behalf of your sisters and brothers in Christ of Alberta Northwest Conference.

Paul Douglas Walfall
President

Leigh Sinclair
Past President



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SESSIONAL - 5



ANW 4 CARING FOR PASTORAL RELATIONSHIPS (A RESPONSE TO THE RECOMMENDATIONS OF THE COMPREHENSIVE REVIEW)

Origin: Red Deer Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Red Deer Presbytery proposes that:

In any new organizational model which may emerge from the Comprehensive Review, there be one review process that includes both those responsible for ministers and those responsible for communities of faith, and that, wherever possible, problems in pastoral relationships be approached in ways that support, encourage and guide both the minister(s) and the community of faith.

Background:

In 2009, concerned about the stigma associated with the review process and the consequent reluctance to use it, Red Deer Presbytery proposed that General Council replace the current sections 333 (Review of Pastoral Charges) and Section 363 (Review of Ministry Personnel) with a process in which a review of the Pastoral Relationship would be the normal response of Presbyteries to crises in pastoral relationships, where Dispute Resolution Facilitation has not been successful. The concern was to make the process of review less stressful and more healing for congregations, Ministry Personnel and Presbytery Pastoral Relations Committees. This proposal was referred by the General Council to the General Secretary for action.

The recommendations of the Comprehensive Review team seem to move in the opposite direction by vesting responsibility for oversight of congregations and Ministry Personnel in separate organizations. This would mean that the governing body of a Region concerned with the oversight of a Community of Faith and a College concerned with the discipline of a minister might approach the problem with different biases, different information, and different strategies, further disrupting a fragile situation.

Ideally, oversight of Ministry Personnel and Communities of Faith would be undertaken by a single organization dedicated to the health of Pastoral Relationships.

If the division of responsibilities between a College and a Region is adopted, however, it is therefore important that there be clear structural relationships between these different organizations (for example, there could be a representative of the College on the governing body of every Region).

The financial implications of this are not clear, but it is our expectation that the costs of this proposal would be lower than having parallel and unconnected processes by a College and a Region.

Intermediate Court Action:

Presented by Red Deer Presbytery to the 84th Meeting of Alberta and Northwest Conference.
Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

BC 10 CONSIDERING TERMINOLOGY USED IN *UNITED IN GOD'S WORK*

Origin: Kamloops-Okanagan Presbytery
Financial Implications if known: unknown
Staffing Implications if known:
Source of Funding if known:

Kamloops-Okanagan Presbytery proposes that:

The 42nd General Council consider using *General Council* or *National Council* for *denominational council*, *Engaging the Spirit for Catching the Spirit*, and *Investigative Committee* for *Complaints Committee*.

Background

Recognizing that communication is complex, it is important that chosen terminology provides clarity, deepens meaning and understanding, and avoids inadvertent negative connotations.

1. Concerning *denominational*:
 - a. The term *denominational* seems to put the church in a box rather than allowing for opportunities to colour outside the lines.
 - b. It had been explained that there was a desire to choose something other than *General Council* since changing terminology is a way to help the transition to new structures and processes. Most involved in The United Church of Canada probably already equate *General Council* with an understanding of a body connected to the entire church. That has not changed in the proposed Three-Council Model. As well, there are many in congregations who do not concern themselves with the broader church so are currently unaware of the current structures and processes and therefore will not need the assistance of a terminology change to recognize new ones but would find comfort in hearing a familiar term in the midst of all the changes they may experience with a move to a Three-Council Model.
 - c. The other two terms used in the Three-Council Model appear to be geographic or to have a sense of place. Therefore, *national* would be a better fit.
 - d. Recognizing that there are congregations that are members of The United Church of Canada beyond the borders of Canada is a reason for retaining *General* if it is agreed that *denominational* should not be used.
 - e. There are a number of Ecumenical Shared Ministries within The United Church of Canada. The most common partner churches are the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, and the Presbyterian Church in Canada. For clarity in these congregations, it would be helpful to have a distinctive term. *Denominational* is generic sounding. The terms used in the partner churches are *General Synod* (Anglican), *National Convention* (Lutheran), and *General Assembly* (Presbyterian). The elected bodies that govern the work of the church between national gatherings are known as Council of General Synod, National Church

Council, and Assembly Council respectively.

2. Concerning *Catching the Spirit*

This phrase generates some images that are not helpful.

- a. There is a sense of running after someone or something. The question is whether the chase is futile or not.
- b. There is a sense of catching something and putting it in a cage.
- c. There is a sense of catching a disease.

Engaging the Spirit has a sense of being interconnected, being involved, participating, hiring (or calling upon), and even doing battle (think of Jacob).

3. Concerning *Complaints Committee*

There is a sense that the committee's name needs to be more reflective of what it would be doing rather than what it would be receiving. Therefore, *Investigative Committee* is suggested.

Intermediate Court Action:

Agreement from BC Conference

MNWO 9 COMPREHENSIVE REVIEW – UNITED IN GOD’S WORLD

Originating Body: Conference of Manitoba and Northwestern Ontario

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Conference of Manitoba and Northwestern Ontario proposes that

The 42nd General Council (2015) conduct an impact study of these two recommendations (Recommendation 1 “Chasing the Spirit and Recommendation 6 “Funding the New Model) on rural and remote communities of faith within The United Church of Canada prior to implementation.

Background:

The United Church of Canada was built on smaller rural and remote congregations and still has many small rural and remote congregations, and

There is a continued decline in both membership of the church (according to the 2013 Year Book Volume I there was a 15% decline in membership from 2007 to 2012) and in the number of congregations in The United Church of Canada (according to the 2013 Year Book Volume 1 there was a 8.5% decline in the number of congregation between 2007 to 2012), and

These declines have made it more difficult to ensure the viability of congregations of The United Church of Canada, and

The “United in God’s Work” recommends that there be an average increase in assessments of 25% to help to finance the work of the church, and

An increase in assessment might force many congregations, who are just surviving, in rural and remote areas to close without leaving other options for their members to worship, and

The “United in God’s Work” also recommends that the church become intentional about funding new ministries, with the idea of connecting with technology (“Chasing the Spirit” would invest resources in technologies and training to enable communities of faith and networks to connect with each other and engage with more people, especially over long distances), and

Many rural and remote communities either don’t have the technological infrastructure or the infrastructure that they have is unreliable.

Intermediate Court Action: *Transmitted with concurrence*

MNWO 11 COMPREHENSIVE REVIEW - RECONSIDER THE NAME “CHASING THE SPIRIT”

Originating Body: Assiniboine Presbytery

Financial Implications if known: Pre-existing Administrative Costs

Staffing Implications if known: n/a

Source of Funding if known: Operating Expenses of UCC Regional Court

The Conference of Manitoba and Northwestern Ontario proposes that

The 42nd General Council (2015) rename Recommendation #1 in such a way to acknowledge that God’s Spirit is everywhere and wants to be in relationship with humanity, such that we are not only chasing her.

Background:

There are theological reasons for wanting to change the title from “Chasing the Spirit” to “Encountering the Spirit.” First, we read that God’s Spirit went over the waters of Creation and so was there in the beginning in Genesis; and second, we acknowledge in liturgy and scripture how the Holy Spirit is always ready to come into our lives to make change for the better. While it may feel at times we are chasing the Spirit, that is only because we are reluctant to open ourselves to receive the Spirit into our lives and so, even deny the reality of the Spirit’s presence.

In the case of Communities of Faith and new ministries that would mean that faith communities would open themselves up to an encounter or encounters with the Spirit, the Spirit who is in all Creation ever and eternally present and available. New ministries are possible because of the presence of the Spirit of God.

Intermediate Court Action: *Transmitted with concurrence*

M&O 10 CHASING THE SPIRIT

Origin: Synode Montreal & Ottawa Conference

Financial Implications if known: unknown

Staffing Implications if known: unknown

Source of Funding if known: unknown

Synode Montreal & Ottawa Conference proposes that:

the 42nd General Council include within the scope of Chasing the Spirit recommendations, partnerships with other faith and interfaith communities.

Background:

The United Church historically has worked in cooperation with other denominations and faith groups. This should be reflected in the new ministries involved in Chasing the Spirit.

Intermediate Court Action:

Synode Montreal & Ottawa Conference voted concurrence.

SK 10 AMENDMENT TO THE CRTG PROPOSAL: CHASING THE SPIRIT

Originating Body: Saskatchewan Conference

Financial Implications: None

Staffing Implications: None

Source of Funding: Not applicable

The Saskatchewan Conference proposes that

The 42nd General Council (2015) amend the Chasing the Spirit Recommendation by:

- **immediately commit to supporting new ministries and new forms of ministry through an initiative tentatively called “Moving With the Spirit” or “Embracing the Spirit”,**
- **immediately commit to supporting initiatives for the renewal of continuing ministries, and,**
- **strongly encourage United Church congregations that are disbanding to give at least 10% of the net proceeds from the sale of any property to the initiative tentatively called “Chasing the Spirit”.**

Background:

There is concern in the naming of this program/project, that Chasing the Spirit indicates a running after, that the Spirit is not with us. This is contrary to the experience of many in the Church. Suggesting a name change is to reflect a more interactive relationship with the Spirit.

If M&S givings are to be spent only on mission activities as described in the proposal on strengthening regional councils, (rather than a significant portion spent on program staff in the Denominational Council office and some staff in Regional Council offices) there will be sufficient funding to provide for these new initiatives that offer hope for renewal and new life within the United Church.

This report and proposal recognizes that we are in a changing time in the church. There is a movement of Emergence and Brian McLaren is one of its leaders. He is a pastor, theologian and author, and suggests that one thing the United Church could consider, in specific to this proposal of 'Chasing the Spirit', is that all funds from the sale of church property from closed churches be sequestered for the future of the church. This Proposal, suggests 30% of these funds be made available for 'Chasing the Spirit', this new, renewing, and emergent ministries in our communities of faith.

Intermediate Court Action: not applicable

ANW 8 NUMBER OF REGIONAL COUNCILS

Origin: St. Paul Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The St. Paul Presbytery proposes that:

The 42nd General Council (2015) establish not less than 30 (thirty) Regional Councils to be divided equitably in order to replace the current structure of Conferences and Presbyteries, with the expectation that each Regional Council will have one full time paid staff to function in the role of Executive Secretary and Personnel Minister.

Background:

The geography of The United Church of Canada, being expansive, creates logistical challenges and regional identities.

It is the hope of St. Paul Presbytery that the Regional Council will assume the functions that are currently done by our Presbyteries and Conferences.

The Regional Council should be the body that can co-ordinate regional mission beyond the Communities of Faith.

Intermediate Court Action:

Presented by St. Paul Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council

ANW 9 ORGANIZATION AND RESPONSIBILITIES OF PROPOSED DENOMINATIONAL COUNCIL

Origin: St. Paul Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The St. Paul Presbytery proposes:

That the 42nd General Council (2015) amends the proposal for the establishment of Denominational Council to include the following:

The membership of proposed Denominational Council be fixed at, at least 200, and not more than 300 persons with three quarters (3/4) of the membership made up of representatives from the Regional Councils, and the remaining to be determined by the Executive to ensure that minority concerns in the church are represented at the Council;

That the functions of the Denominational Council include:

- 1. Oversight of the whole church**
- 2. Develop ecumenical relations at the National level**
- 3. Promote and encourage the mission of the Church on the national stage and through partnerships with other social agencies.**
- 4. Respond and offer a prophetic voice to matters of social concern at the national level.**
- 5. The recruitment, training and discipline of Ministry Personnel**
- 6. The theology of the church**
- 7. Relationships with the world Church; and**

That the membership of the Denominational Council be made up of equal number of lay members and ministers.

Background:

The current proposal continues to concentrate the work of the Church at the national level. Given the diversity of the Canadian context an effective approach to mission would be to empower regional bodies to address and respond to the issues which address their specific context. The Denominational Council should therefore be free to address issues of national concern.

The current proposal also creates a large and organizationally unwieldy body that would be ineffective for decision making. Furthermore the costs overall to all of the church for such a body to meet every three years would not amount to good stewardship of resources by the church. A smaller body is needed. In addition to this the cost for smaller communities of faith to attend this gathering would be prohibitive even with modest grants being offered to them.

Furthermore, experience shows that the voices of smaller groups and minorities are often times drowned out when large gatherings occur unless intentional measures are put in place to ensure that their voices are heard. Given the history of the United Church as a conciliar church, it seems appropriate to maintain that style of governance. Our church has never made decisions through referenda.

Intermediate Court Action:

Presented by St. Paul Presbytery to the 84th Meeting of Alberta and Northwest Conference. Transmitted without concurrence by Alberta and Northwest Conference to the 42nd General Council, with the following additional comments:

1. Alberta and Northwest Conference would like to see a mechanism for a diversity of voices on the Denominational Council; and
2. Alberta and Northwest Conference favours Denominational Council Meetings that are inclusive of representatives from Communities of Faith, but would like clarity as to how administrative decisions will be made in such a large gathering.

ANW 10 ORGANIZATION AND RESPONSIBILITIES OF PROPOSED REGIONAL COUNCILS

Origin: St. Paul Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The St. Paul Presbytery proposes that:

The 42nd General Council (2015) amend the proposal for the establishment of Regional Councils to include the following:

That the memberships of the proposed Regional Councils include all ministry personnel, including retired ministers, ministers retained on the roll and a representative from each faith community in the region;

That the functions of the Regional Council include:

- 1. Oversight of Faith Communities in the region**
- 2. Approval of calls and appointments of ministers to the Faith communities in the Region and matters of Pastoral Relations**
- 3. Develop ecumenical relations within the region**
- 4. Promote and encourage the mission of the Church in the region through the faith communities or in collaboration with other social agencies**
- 5. Respond and offer a prophetic voice to matters of social concern within the region**
- 6. Elect representatives to the Denominational Council**
- 7. Determine what structures and appointments will be needed to meet the particular realities within the context of the region; and**

That the Regional Councils shall meet annually and, at each meeting of the Regional Council, time should be set aside for a meeting of ministry personnel for continuing education, accountability, and fellowship.

Background:

The current proposal for the establishment of Regional Councils will disenfranchise those ministers who are not in appointments within the church. Furthermore the current proposal places an undue burden on smaller faith communities to finance the attendance of representatives to the Denominational Council. The Presbytery believes that a more effective approach would be to allow for representation to the Denominational Council to come from the regional bodies with the latter paying for their representatives.

The Presbytery believes that given the work done in many Conferences on the matter of Effective Pastoral Relations over the past three years that the work of Pastoral Relations would be better done by the regional bodies.

It is also the view of the Presbytery that the work of the church should not be focused at the denominational level and that there must be a deliberate attempt made to divest some of the current responsibilities of the General Council to the regional bodies to promote and further the work and mission of the church in the regions to be established.

Intermediate Court Action:

Presented by St. Paul Presbytery to the 84th Meeting of Alberta and Northwest Conference
Transmitted without concurrence by Alberta and Northwest Conference to the 42nd General Council, with the following additional comments:

1. The Motion to Transmit with Concurrence was defeated by a non-majority of the Court (45% in favour: 47% against);
2. Oversight and accountability must be lifted up;
3. Alberta and Northwest Conference places importance on the inclusion, somewhere in the structure, all Ministry Personnel, including retired and non-active Ministers, to allow for mentorship; and
4. Alberta and Northwest Conference acknowledges that the complexity of the Proposal, due to the inclusion of three separate topics, made it challenging to support the Proposal as a whole.

ANW 15 GRASS ROOTS STIMULUS

Origin: Northern Lights Presbytery

Financial Implications if known: Undetermined Cost Saving

Staffing Implications if known: To Be Determined

Source of Funding if known: Present Resources

Northern Lights Presbytery proposes that:

The 42nd General Council (2015) consider the following possible realignment of denominational resources as an alternative to that detailed in the document, “United in God's Work”. The end goal of our alternative proposal is to redirect the resources of the whole church in such a fashion as to promote, invigorate, enliven, and challenge congregations and faith communities at the local level.

Step 1: Regroup congregations and ministries into presbyteries large enough to afford an executive presbyter, a secretary/treasurer, and an itinerant supervising minister.

Step 2: Devolve the current duties which now belong to the Conferences into the Presbyteries, and eliminate the Conferences.

Step 3: Have a College of Ministers for admissions and accreditation processes. The College would also run the formal hearings when needed. However the presbytery/regional body would handle basic oversight, first level complaints processes, and pastoral relations work around calls and appointments.

Background:

Although we appreciate the work that went into “United in God's Work”, and are, indeed, grateful for the stimulus it has provided for much needed discussion and re-imagining as we try to determine the best way in our present context to be faithful, Spirit-led disciples of God in Christ, we fear that, if implemented, remote and rural faith communities will be the ones who most acutely will bear the brunt of proposed structural changes and cost cutting. We also fear that an Association of Ministers may not function nearly as well as a presbytery. Finally, in order to provide quality control over the admission of candidates and their final approval for entry into United Church ministry, it might be simpler to have a national commission of capable persons named by General Council. Again, these persons would not need to live in one particular place, but rather could live among the people, and therefore be aware of the needs for ministry in a great variety of contexts.

We recognize there is a need to cut spending. We believe this proposal addresses challenges related to spending and respectful use of volunteer time within our local communities. We also believe that most presbytery/regional bodies would be able to function with 1 to 2 FTE paid positions, depending on geography and population.

Intermediate Court Action:

Presented by Northern Lights Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted without concurrence by Alberta and Northwest Conference to the 42nd General Council, with the following additional comments:

1. The Motion to Transmit with Concurrence was defeated by a non-majority (48%) of the Court; and
2. Alberta and Northwest Conference wishes to register its concern for isolated and rural communities when discussing future structure of the church.

BC 1 CONCERNING COVENANTS

Origin: Kamloops-Okanagan Presbytery

Financial Implications if known: The funding implications are unknown at this time.

Staffing Implications if known:

Source of Funding if known:

Kamloops-Okanagan Presbytery proposes that: the 42nd General Council:

The 42nd General Council eliminate the requirement of Covenants between Communities of Faith and the Regional Councils in the United in God's Work Proposal: A Three Council Model.

Background

There is no rationale given for the creation of the Covenants between Communities of Faith and the Regional Council.

Nowhere in the report or background material are we told that should we adopt a new Governance Model that existing Communities of Faith would no longer be part of The United Church of Canada and that each would have to rejoin by covenant as implied in the Three Council Model Proposal pages 4 and 5.

There is confusion regarding the frequency of the making and renewal of covenants. (e.g. Report & Background material say renewed yearly, p.21. Proposal #3 Three Council Model says a Covenant would happen but has no mention of yearly renewals, p. 4)

If Covenants were made yearly as suggested in the Report & Background material, we may find ourselves in a chaotic state if Communities of Faith refuse to covenant based on theological, financial, or other reasons. What would happen to the Minister, the mission of the Community of Faith, or the Property?

The responsibilities outlined in the Sample of Covenant could easily be delineated within the body of Three Council Proposed Model Itself.

Intermediate Court Action:

Agreement from BC Conference

BC 12 AMENDMENTS TO “UNITED IN GOD’S WORK”

Origin: BC Conference

Financial Implications if known: unknown

Staffing Implications if known:

Source of Funding if known:

BC Conference proposed that:

The 42nd General Council amend the proposals of "United in God's Work" in the following ways:

- 1. the number of Regional Councils, will be no fewer than 10, to reflect the diversity and breadth of our geography, and to be close enough to communities of faith to adequately respond**
- 2. Strengthen the power and authority of Regional Councils by:**
 - a) budget and assessment setting happen at Regional Councils, with the Denominational Council providing their financial needs for inclusion in the budget process of the Regional Council**
 - b) financing the governance of the church at the Regional Council level, and Mission and Service operations at the Denominational level**
 - c) having Regional Council staff, including Regional Secretaries, be employed and accountable to their Regional Councils**
 - d) having the General Secretary of the Denominational Council be equal in power and authority to the Regional Secretaries**
- 3. Locate funding and staffing within the Regional Councils to support all other mission and ministry priorities, including (but not limited to):**
 - a) leadership formation and development, both lay and ordered**
 - b) congregational support and oversight**
 - c) local and global mission**
- 4. Affirm that denominational staff and resources focus on the following priorities:**
 - a) leadership in global mission and partnerships and ecumenism**
 - b) denomination-wide communications**
 - c) pensions, benefits and payroll**
 - d) support for denominational policy, including (but not limited to) standards for qualification of ministry personnel and conditions of employment**
 - e) support for the Moderator**
 - f) organizing the denominational gathering**
 - g) administering the Mission and Service Fund**

- 5. Reduce the number of participants and the cost of the denominational gathering, by Regional Councils electing a smaller number of delegates**

- 6. Deletion of the College of Ministers, leaving membership, formation and oversight of ministry personnel within Regional Councils; and establish a national office of Vocation to register ministry personnel and keep records, and processing formal hearings and complaints**

Background

Core Principles upon which this proposal is based:

1. General support for a three council model with an adequate number of well-funded Regional Councils.
2. The community of faith is the primary mission unit of the church.
3. The Regional Council is the most effective place to vest support and accountability for vital communities of faith, and resources for leadership and congregational development.
4. General support for continuing our historical identity and commitment to holding a healthy tension between congregationalism and conciliar relationships and accountability.

Intermediate Court Action:

Agreement from BC Conference

BC 13 RESPONSE TO “UNITED IN GOD’S WORK”

Origin: BC Conference

Financial Implications: unknown

Staffing Implications:

BC Conference Proposes that:

The 42nd General Council amend the proposals of “United in God’s Work” in the following way:

That both Communities of Faith and Ministry Personnel have the responsibility and authority to request changes of pastoral relationship, and that the final decision-making responsibility and authority on changes of pastoral relationship rest with the Regional Council.

Immediate Court Action:

Agreement from BC Conference

BQ 1 RENEW THE CURRENT STRUCTURE

Origin: Bay of Quinte Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Bay of Quinte Conference proposes that:

The 42nd General Council (2015):

1. **Implement the Comprehensive Review Funding model proposal.**
2. **Withdraw the Comprehensive Review College of Ministers proposal.**
3. **Allow the Effective Ministry and Healthy Pastoral Relationships pilot projects to complete their work, share their findings, and discern best practices for separating oversight, discipline, and the needs assessment-search process.**
4. **Retain the current 4-Court structure but revise it, among other possibilities, in the following way: Presbytery/District – to be supportive of ministers and communities of faith but not in disciplinary oversight of them. (Covenants, mission articulation, supporting students, sharing creative and temporal resources, and growing in connectedness would become the primary work of Presbyteries/Districts, with the possible addition of the needs assessment-search process, depending upon the learnings of the Effective Ministry and Healthy Pastoral Relationships pilot projects.)**
5. **Retain the current 4-Court structure but revise it, among other possibilities, in the following way: Conference – to include the disciplinary oversight of ministers and Pastoral Charges as per the findings of the Effective Ministry pilots. (Presbyteries/Districts would listen and support, Conferences would act on conflicts or discipline.)**
6. **Support dialogue among Conferences to explore effective ways to distribute the proposed 60 administrative plus 15 M&S supported staff through creative partnering, sharing, merging, or redrawing Conference boundaries.**
7. **Expand the current team of persons skilled in conflict resolution, reviews, and hearings in lieu of creating a College of Ministers (accreditation and oversight to be done at the Conference level).**
8. **Facilitate a national dialogue on the role and function of the General Council Office and the General Council triennial gathering within the ethos and governance of the United Church.**

Background

The scripture verse grounding GC42 is well chosen: “*Behold, I make all things new*” (Revelation 21:5). One interpretive tack is to draw on Isaiah 43:19 “*Behold I am doing a new thing!*” Another interpretive tack is to read this verse not as “*making all new things*” but as “*making all things new.*” This later path emphasizes how God redeems, God reshapes, God renews.

The Comprehensive Review was a mandate to discern a structure that would allow us to live within our human and financial resources as a church. In the process of that discernment and “making all new things” some of the fundamental aspects of the ethos of our church have been challenged. Principles such as shared ministry and balance between clergy and laity in the courts of the church, access to the wisdom of all ministry personnel and retirees, property held in trust for the whole church, and nearby support and accountability for communities of faith are potentially being set aside without a full dialogue.

Manageable pieces such as replacing needs assessments with annual mission reviews and replacing triennial visits with annual missional check-ins as the primary oversight work of Presbyteries/Districts promote a positive, supportive and accountable second court. The ability to flag potential concerns early and refer to Conference for additional support or potential formal review or discipline is critical for maintaining healthy mission-focused communities of faith.

The financial realities requiring staffing cuts would be achieved as Conferences sought creative approaches to carrying out their work and organize and distribute the proposed 60 administrative staff plus 15 M&S supported staff throughout the church, possibly by sharing certain staff, merging or changing Conference boundaries, etc. In addition, the financial saving from not having a College of Ministers would provide the minimal funding most Presbyteries would need to carry out their responsibilities under this model. If more funding were needed, either the assessment could be increased, or the proposed 60 administrative positions could be reduced slightly in number.

Significant discussion concerning the size, scope, role, and function of our General Council Office and General Council triennial gathering is needed before we can authentically discern appropriate revisions to our current model. Cost concerns for the General Council meeting have not been addressed in this proposal. Potential solutions such as reducing the number of delegates, cost sharing, assessments, etc. could all be explored without changing the structure.

Renewing the current structure in light of the goals of simplified structures and processes to unburden people and free them for ministry and mission, expanding communities of faith beyond congregations, leveraging our strength of being united, separating support and discipline, and creating a transparent funding model is not only possible but preferable in that it greatly reduces the number of potential remits required to make significant progress and greatly reduces the potential chaos of either failed remits or trying to implement something “all new.”

Intermediate Court Action:

Bay of Quinte Conference voted on each item in-seriatim and carried all of them.

BQ 4 A RESPONSE TO THE FINAL REPORT OF THE COMPREHENSIVE REVIEW TASK GROUP

Origin: Bay of Quinte Conference

Financial Implications if known: Should be feasible within the proposed funding model
(Proposal #6 – Comprehensive Review Task Group Final Report)

Staffing Implications if known:

Source of Funding if known:

The Bay of Quinte Conference proposes that:

should the 42nd General Council support the recommendation to move to a three court model, the “middle court” must be geographically smaller than the present Conferences, and that Staff be located closer to communities of faith than in the proposed regional model.

Theological Rational

Excerpt from *A Song of Faith: A Statement of Faith of The United Church of Canada*

*Each part of creation reveals unique aspects of God the Creator,
who is both in creation and beyond it.*

All parts of creation, animate and inanimate, are related. All creation is good.

We sing of the Creator,

who made humans to live and move and have their being in God.

In and with God,

we can direct our lives toward right relationship with each other and with God.

*We can discover our place as one strand in the web of life. We can grow in wisdom and
compassion.*

We can recognize all people as kin.

*We can accept our mortality and finitude, not as a curse, but as a challenge to make our
lives and choices matter.*

It is as we are in relationship with one another that we can truly live out the Gospel of love.

Background

The Comprehensive Review Task Group prefaced their report by stating: “We believe God is doing a new thing and is calling The United Church of Canada to be part of a new creation.” Hills and Shore Presbytery would fully support that premise; we also believe that within that new creation congregations are still the backbone of The United Church of Canada.

We all need to feel connected to something greater than ourselves. Every church would welcome opportunities for growth and learning.

A vast majority of United Church Pastoral Charges are rural; rural churches are often smaller and already feel isolated and disconnected from the larger church.

If the new “regions” are larger than our present conferences travel time alone would exacerbate the isolation not improve it. Each area would need to perceive that someone is close enough to feel like a relationship is a possibility.

Networking will only happen when a sense of community is built and faith communities connect; creating a Staff model that brings staff closer to faith communities will help nurture the sense of connectedness

Intermediate Court Action:

Bay of Quinte Conference carried this proposal.

LON 1 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” NAMING THE “DENOMINATIONAL” COUNCIL

Origin: Lambton Presbytery

Financial Implications if known: None

Staffing Implications if known: None

Source of Funding if known: Unknown

Lambton Presbytery proposes that:

The 42nd General Council (2015):

Act so that the body referred to as the Denominational Council in the United in God’s Work be given another name, i.e. United Church Council, General Assembly, General Council.

Background:

In light of the history of the United Church, having been formed by the union of four denominations, we consider the use of the word “denominational” as inappropriate. We also consider it a mouthful.

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 2 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” NAMING OF DENOMINATIONAL COURT

Origin: Tecumseh United Church Board in Essex Presbytery

Financial Implications if known: None

Staffing Implications if known: Limited – Part of editing and review

Source of Funding if known: None

The Tecumseh United Church Board in Essex Presbytery proposes that:

The 42nd General Council (2015) eliminate the term “Denominational” as part of the description of one of the courts in the proposed three court model. We propose that terms such as “General Council or “New General Council” be used.

Background:

The term “Denomination” suggests an adherence to a church “club” with a clear sense of who does or does not belong. It does not reinforce or encourage the renewal and revitalization envisioned with “Chasing the Spirit”. “Denomination suggests exclusiveness and limitations on acceptance. The strength of the United Church is its message of acceptance of people attempting to find their way in living out the gospel in responding to the call to discipleship. The spirit of an evolving understanding is not immediately associated with the term “denomination”. It also hearkens back to more traditional and entrenched church structures.

Intermediate Court Action:

Approved by the Official Board, TUC April 19, 2015.

Transmit with concurrence. Essex Presbytery, Tuesday May 19, 2015.

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 3 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” A PROPOSED NAME FOR THE DENOMINATIONAL COUNCIL

Origin: Ruthven Pastoral Charge, within Essex Presbytery

Financial Implications if known: None

Staffing Implications if known: None

Source of Funding if known: None

FINANCIAL IMPLICATIONS: None

STAFFING IMPLICATIONS: None

SOURCE OF FUNDING: None

The Official Board of the Ruthven Pastoral Charge proposes that:

The 42nd General Council (2015) name the Denominational Council in the Three Council Model, “The Assembly of The United Church of Canada”.

Background:

The term ‘Assembly’ is quite common when governments have a bicameral (2 parts) legislature. It would be quite fitting in the Three Council Model for the Denominational Council to be called The Assembly of The United Church of Canada.

The term ‘Denominational’ is vague and awkward. It is especially odd when combined with the term Council.

The term ‘Assembly’ indicates a gathering of people coming together. In Greek the word for assembly is ‘ekklesia’. The term, ekklesia, has great significance in the history of the Church.

Intermediate Court Action:

Official Board, Ruthven Pastoral Charge, May 13, 2015

Transmit without concurrence. Essex Presbytery, Tuesday May 19, 2015.

London Conference: Did not agree, transmit without concurrence

London Conference Annual Meeting June 5 – 7, 2015

LON 4 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” REPRESENTATION TO GENERAL COUNCIL

Origin: Lambton Presbytery

Financial Implications if known: Less expense

Staffing Implications if known: None

Source of Funding if known: Regional and/or Denominational Assessment

Lambton Presbytery proposes that:

The 42nd General Council (2015) amend the CRTG 3 proposal so that:

- 1) representatives to Denominational Council be limited to the present size of the General Council;**
- 2) nominations be made by Faith Communities, but representatives be elected at Regional Council;**
- 3) the cost for representatives be financed through the assessments of regional and/or denominational councils.**

Background:

The proposal of two representatives from each faith community would create an expensive, unwieldy body that would be difficult to co-ordinate and plan for.

The proposal to have each faith community pay the costs for their representatives would create an undue burden on individual churches and could limit participation. Sharing the costs throughout the region or country would encourage the participation of those most interested.

Intermediate Court Action:

London Conference: Did not Agree, but carried to transmit with the following recommendation:

“General Council to determine a manageable number of representatives not necessarily limited to the present size of General Council.”

London Conference Annual Meeting June 5 – 7, 2015

LON 5 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” YOUTH AND YOUNG ADULT REPRESENTATION AT THE DENOMINATIONAL COUNCIL

Origin: London Conference Youth Forum

Financial Implications if known: to be determined

Staffing Implications if known: Unknown

Source of Funding if known:

London Conference Youth Forum proposes that:

The 42nd General Council (2015):

- 1) Affirm its commitment to youth and young adult participation in the courts/councils of The United Church of Canada;**
- 2) Ensure that provisions are made for youth and young adult participation in all three Councils identified in Recommendation 3 of United in God’s Work, The Report of the Comprehensive Review Task Group;**
- 3) Affirm that this involvement should be at no less a percentage than provided by existing levels;**
- 4) Direct the General Secretary, General Council, to provide for youth participation through the cost sharing envisioned for a gathering of the Denominational Council.**

Background:

At the March 21-23, 2015 meeting the Executive of the General Council affirmed the Youth and Young Adult (YAYA) Ministry Strategy 2015-2018 (http://www.united-church.ca/files/general-council/gce/2015/gce_1503_workbook.pdf found on page 156) and directed the General Secretary, General Council, to implement this strategy in the 2015-2018 triennium.

YAYA is overlooked in the Report, “United in God’s Work”, and there is no provision for youth and young adult involvement in any of the Councils.

Currently, the degree to which youth and young adults are involved in the courts of the church is determined regionally. Each Conference determines whether any of its General Council Commissioner positions will be dedicated to youth and young adults. Because Commissioners are elected by Conference, there is no guaranteed number of youth and young adult participation in decision-making at the General Council. Youth Forum has traditionally offered the General Council the benefit of input from youth.

The consideration of a new model makes this an ideal time to set a standard for youth and young adult involvement in all Councils of the church.

At General Council 41.5 (1%) Commissioners were under 18 and 44 (12%) Commissioners were 19-30. In addition over 50 youth participated in Youth Forum and had the privilege of adding

their voice to the discussion.

For General Council 42, with the new model of Youth Forum, each Conference was asked to ensure that at least the young person participating in the pilgrimage be named a Commissioner. At General Council 42, it is hoped that there will be at least 13 Commissioners under 19 plus a further 26 youth named as corresponding members of the court.

Both of these models provide for roughly 10% or more of those able to speak to be youth. There are also those youth and young adults serving as Commissioners. There is no provision for at least this as a minimal level of involvement in the new model. The goal would be to maintain or increase the involvement of this age group.

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 14 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” ACCOUNTABILITY OF REGIONAL COUNCILS

Origin: Glenwood United Church within Essex Presbytery

Financial Implications if known: Unknown but expectations of more transparency and input

Staffing Implications if known: Unknown at this time

Source of Funding if known: Assessment protocol

The Official Board of Glenwood United Church proposes that:

The 42nd General Council (2015):

- A. Implement a review in 2020, by The United Church of Canada, to evaluate the success or failure of the Three Council Model**
- B. Discuss any decisions arising from the review process with the Executive of the Denominational Council prior to implementation.**

Background:

People have expressed their fears about increased assessments by possibly reducing their Mission & Service offerings at recent presbytery and informational meetings.

Because of long lists of demands that the “ National Church “ has had to prioritize through the years, now is the right time to let another group control the procurement of money by assessment. The church is being forced to downsize in staffing and projects as congregations grow smaller and concentrate on incremental change to attract new people.

Humbling ourselves and realizing why we are present will enable us to grow in new ways. At present, we need to continue to tighten the belt in order to rapidly stabilize our situation. ”Pie in the sky “type answers will only destroy our credibility when people are looking to the church for substance and meaningful conversation.

This task is entirely doable and passes the test of conformity to democratic principles. This achieves the standard of extending the right of grass-roots members to attend an Annual Meeting each year. One lay person and one order of Ministry person may attend from a Community of Faith. By doing this, people realize the opportunity to have their voice heard. It is the expectation that authority flows up and that leaders at the denominational council serve as our representatives.

Having a 3 year wait time between meetings does not satisfy the expectation of accountability and it is a common practice to evaluate after 5 years when dramatic changes occur within organizations. The question has to be addressed. ”Did we do the right thing?”

Intermediate Court Action:

Official Board, Glenwood United Church, April 27, 2015

Transmit with concurrence. Essex Presbytery, Tuesday May 19, 2015

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 25 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” MINISTERS ATTACHED TO COURTS

Origin: Kent Presbytery

Financial Implications if known: None

Staffing Implications if known: None

Source of Funding if known: None

London Conference proposes that:

The 42nd General Council (2015) ensure that Members of the Order of Ministry, both active and retired, and Recognized Designated Lay Ministers retain their membership in a proposed Regional Council rather than within a local community of faith.

Background:

“United in God’s Work” proposes that membership of the Order of Ministry and Designated Lay Ministers would be in the local community of faith. Only Ministry Personnel serving in a local community of faith would be eligible to participate in the Regional and Denominational Council and, among those serving, only one of the ministry personnel at a local community of faith would be eligible.

Given that our theological understanding of the order of ministry and designated lay ministry includes responsibility to the whole church and not just the local context, that our Reformed heritage encourages ministry personnel to be in personal, accountable and supervised relationships with ministry peers and lay people and that continuity of ministry leadership and service are important to the stability of mission of The United Church of Canada, lodging the membership of ministry personnel only in the local context does not support these goals.

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

Conference Comment:

This is a replacement proposal incorporating ideas expressing fully ideas captured in part in proposals from Essex Presbytery, Kent Presbytery and the Executive of Middlesex Presbytery.

LON 26 BALANCED REPRESENTATION ON REGIONAL AND DENOMINATIONAL COUNCILS

Origin: London Conference

Financial Implications if known: unknown

Staffing Implications if known: unknown

Source of Funding if known: unknown

London Conference proposes that:

The 42nd General Council ensure that the model for determining the composition of the proposed Regional and Denominational Councils be adjusted as necessary to follow the principle of balanced representation of each of two groups:

- i) members of the order of ministry and designated lay ministers**
- ii) lay members other than designated lay ministers.**

Background:

Several proposals may affect the composition of the proposed councils. This proposal indicates our desire to maintain the principle of balanced representation.

Intermediate Court Action: Agreed, London Conference Annual Meeting June 5 – 7, 2015

Conference Comment:

This proposal was crafted following adoption of London 25: Comprehensive Review Task Group “United In God’s Work” Ministers Attached to Courts, to ensure that the adoption of a membership model for ministers would be sensitive to the lay/ministry personnel balance of the region.

MAR 5 EXISTING SOCIAL JUSTICE NETWORKS AND THE COMPREHENSIVE REVIEW

Origin: Chignecto Presbytery, Maritime Conference

Financial Implications if known:

Staffing Implications if known: none

Source of Funding if known:

Chignecto Presbytery, Maritime Conference proposes that:

The 42nd General Council:

- a) strongly affirms the work of the United Network for a Just Peace in Palestine and Israel (UNJPPI) and the United for Mining Justice Network (UMJN) networks.**
- b) That these networks be directly and significantly involved in any future discussions surrounding Comprehensive Review and how networks can support the social justice ministry of the denomination under a new structure.**
- c) That a representative of each network be made an ex-officio member of the Permanent Committee – Programs for Mission and Ministry (PC-PMM) until a new structure evolves.**
- d) mandates the General Secretary to assist with negotiations for appropriate Director’s insurance for the networks so they can speak truthfully and bravely to the church and other power structures.**

Background

1. Currently, UNJPPI and UMJN have no direct ties to the General Council. UNJPPI was incarnated by the GCO to help with the work mandated by GC 41 with respect to Palestine and Israel. UMJN has evolved out of United Church groups who had been working on the issue of Canadian mining interests being involved in human rights violations in foreign countries.

Both networks play a significant role in these two key social justice issues within the denomination. Both provide thousands of volunteer hours.

The leadership of these networks take seriously the Biblical call to proclaim social justice. These networks stand in solidarity with our international partners who have turned to The United Church of Canada seeking our support in their struggle to have their voices heard in our churches and beyond.

To date, there has been no formal acknowledgement, affirmation or appreciation expressed for their ongoing work and commitment from either General Council Office or General Council.

2. Currently, there has been no direct or indirect contact with UNJPPI or UMJN about the future of social justice work in the denomination even though the Comprehensive Review provides an appendix to the main report and notes the key role networks will play in animating the social justice ministry of The United Church of Canada.

It would make sense for these networks who already understand the struggles and the blessings of their existing structure to provide direct input into how we might effectively embrace the concept of networks as we explore how to live out God's call to work for social justice.

3. Currently, the Permanent Committee (PC) - Programs for Mission and Ministry has not invited the networks to provide any input directly to the PC which could assist the PC in supporting the work mandated by the General Council

An ex-officio role on the PC would allow the networks to remain free and independent of the PC and the current power structure within the denomination while still being able to be build relationships. PC-PMM and the networks would mutually benefit from a closer relationship through improved alignment regarding these key social justice issues.

4. The leadership of the networks face the prospect of vexatious lawsuits from those who hold power and privilege in Canadian society. Yet, the networks who work faithfully and diligently on behalf of the denomination are not afforded the same protection as officers of the courts of the church because under our present structure this is not possible. Ironically, the leadership of the networks often function in other roles in various courts of the church where they are covered by the insurance policy of the United Church.

In order to support the work of these networks and allow them to focus on the issues where they have expertise it makes sense to have the GCO staff with expertise in insurance help negotiate on behalf of the networks with The United Church of Canada insurance provider.

Intermediate Court Action:

Mary White / Sean Handcock moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposal #5 entitled "Existing Social Justice Networks and the Comprehensive Review" to the 42nd General Council of The United Church of Canada; and take no action on Proposal #14 entitled "United for Mining Justice Network" and #15 entitled "United Network for a Just Peace in Palestine and Israel" as they are covered in Proposal #5.

MOTION CARRIED

MAR 9 AN ALTERNATIVE STRUCTURE TO THE PROPOSED “COLLEGE” OF MINISTERS

Originating Body: Maritime Conference

Financial Implications: unknown

Staffing Implications: Approximately the same number of staff as the proposed College of Ministers, distributed with approx. 1/3 at the Denominational level, and 2/3 at the Regional level

Source of funding: unknown

Maritime Conference proposes that as the recommendations of the Comprehensive Review Task Group regarding oversight and discipline of ministry personnel are being considered by the 42nd General Council, 2015 that:

- (1) Standards for training and accreditation, and discipline of ministry personnel be the responsibility of the denominational body, and that**
- (2) the recognition, support and oversight of ministry personnel be the responsibility of the Regional Council.**

These responsibilities will be administered in the following manner:

1. Denominational:

- (a) Disciplinary procedures for all ministry personnel, including the administration of the Discontinue Service List, both disciplinary and voluntary**
- (b) The authority to determine the definition of ministry and its requirements and standards of recognition within the church**

2. Regional Responsibilities:

- (a) Training and oversight of ministry personnel would be administered through an elected committee of regional council, with appropriate staff support**
- (b) Candidacy and Education and Students processes would be implemented at the regional level.**
- (c) Ministry Personnel, including retired ministry personnel, would be covenanted members within their Regional Body.**
- (d) Consideration would be given to the size of regional bodies to ensure accessibility to communities of faith.**

Background to 1. Denominational Responsibilities

- There is a confusion of terms concerning what constitutes a membership association and a regulatory body. *United in God's Work* presents the nomenclature and status of a “College” without the pursuant legislative requirement to be a self regulatory governing body. For this purpose alone, we would recommend not using this term as it is misleading in both larger

society and law. We believe the use of the term “Federation” is much more in keeping with the cut and thrust of the report’s proposal.

- A **Federation** is the uniting of a national body, composed of provincial and/or regional entities each retaining their own control of internal affairs while being supported by a National voice and perspective.
- Avoiding the requirements of a College will allow the church to stay true to the vocational and covenantal roots of the United Church rather than vying for a quasi professional status. *United in God’s Work* recommends a change to a profession of ministry. In the public realm, the regulation of professions are basically the regulating of transactions between the public and the professionals where governments are expected to ensure the public has some form of protection. We believe this understanding alone is not compatible with the rich vocation of ministry currently practiced and understood in The United Church of Canada.
- The specific legal authority transferred from government to the profession’s regulatory body varies with different regulatory models. A Federation would allow for professionalism without the need for stringent government oversight. Under our proposal we still preserve the emphasis of highly skilled professionals exercising discipline of ministry personnel through the Federation.
- Given that government selects from different regulatory approaches, based on the nature of the activities performed by the profession’s members and the extent to which the public might be harmed if an incompetent member of a profession provided services (ministry), how then can this aspect of government oversight be ignored in the establishing of a professional College as *United In God’s Work* seeks to propose?

Background to 2. Regional Responsibilities

- There are potential difficulties with pastoral relationships that make it necessary to remove oversight and discipline of ministers from the local jurisdiction. Complexities in these relationships require higher levels of specialized information and skills. At the same time, it is desirable for this oversight to be able to respond as early as possible when difficulties arise, and for this oversight to be aware of the local context.
- By removing oversight and discipline from the regional level, we risk having an uninformed response because one is less aware of regional particularities. It would also require the added expense of further travel.
- The best balance would be to have the oversight responsibilities rest at the regional level, while the corrective disciplinary responsibilities would reside at the denominational level.
- The work of the Steering Group on *Candidacy Pathway of The Permanent Committee on Ministry and Employment Policies and Services* has been monitoring the Candidacy Pathway pilot project currently underway in BC, Manitou and Bay of Quinte Conferences. It provides favourable insight into a ministry oversight and evaluation model administered almost entirely at the regional level which is especially poignant in the Bay of Quinte Conference where all decision-making powers are held at this level (see “Interim Report of the Steering Group on Candidacy Pathway” Record of Proceedings of the 41st General Council, 2012). These pilot projects have effectively assumed a model of centralized authority much similar to that proposed by the College model, with the exception that such authority lies at the regional rather than denominational level.

Sources:

Manitoba Law Reformed Commission (1994). *Regulating professions and occupations*.
Winnipeg: Manitoba Law Reform Commission

Bayles, M.D. (1988). Profession power and self regulation. *Business and Professional Ethics Journal*, 5(2), 26-43

Glen, E. Randall, (2000). *Understanding profession self regulation*. Toronto Ontario

Intermediate Court Action:

Ross Bartlett / Mary White moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposal #17 entitled “An Alternative Structure to the proposed “College” of Ministers” to the 42nd General Council of The United Church of Canada.

MOTION CARRIED

MAR 11 FOSTERING GATHERINGS OF YOUTH

Origin: Maritime Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

Maritime Conference Proposes that:

The 42nd General Council directs that in the responsibilities of Regional Councils be included the responsibility for fostering gatherings of youth.

Intermediate Court Action:

Ross Bartlett / Sean Handcock moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposal #24 entitled “Fostering Gatherings of Youth” to the 42nd General Council of The United Church of Canada.

MOTION CARRIED

MNWO 1 COMPREHENSIVE REVIEW: ATTENDANCE NUMBERS OF GENERAL COUNCIL

Originating Body: Agassiz Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Conference of Manitoba and Northwestern Ontario proposes that

The 42nd General Council (2015) direct that the membership of the Denominational Council determine by election at Regional Councils or other regional bodies in a manner that retains our commitment to balanced representation; and that the membership size of the Denominational Council be no greater than the membership of our current General Council.

Background:

The proposal for General Council will create a Denominational Council whose size will be unwieldy for effective process and decision making; will restrict representation to congregations or faith communities able and willing to send delegates.

It will eliminate our commitment to ensuring balance among clergy, lay, gender and a voice for youth.

It makes no provision differences in the size of faith communities, discriminates against clergy who are retained or retired, or are in team.

Intermediate Court Action: *Transmitted with concurrence*

MNWO 3 COMPREHENSIVE REVIEW: THREE COUNCIL MODEL

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 42nd General Council (2015) amend the Three Council Model proposed by the Comprehensive Review Task Group as follows:

That instead of large regional councils as the middle council we have small clusters of about a dozen communities of faith with responsibilities for ministry covenants, celebrations of ministry and accompaniment of candidates and that all other decision making responsibilities reside with the communities of faith or the denominational council.

Background:

It is important for communities of faith to connect with one another for mutual support and accountability.

It has been suggested that Regional Councils will be larger than current Conferences, making them more distant from local communities of faith.

It is expensive to maintain staff at the Regional Council level when we are trying to streamline the church. It is easier for smaller bodies to know the reality on the ground in individual communities and to offer appropriate collegial support as neighbours to communities of faith in times of joy and struggle.

As smaller, local gatherings are more cost effective, easier on the environment, and allow for more relationship-building amongst communities of faith because the gathering would be smaller and probably able to meet more frequently. Too often our current courts get caught up in administrative work and have a limited ability to build community amongst people.

Possible responsibilities could be as follows:

1. Clusters replace Regional Councils in the proposed Three Council Model and keep the name “cluster” as it suggests a community of communities rather than a governing body.
2. That Clusters be small and locally based involving about 10 communities of faith with the specific numbers in each cluster being determined by local geography.
3. The membership of the clusters be as follows:
 - a. *all ministry personnel in paid accountable ministry with communities of faith in the cluster,*
 - b. *one lay representative from each community of faith in the cluster,*

- c. *any retired or retained ministry personnel residing in the cluster who choose to be involved in the cluster.*
- 4. That clusters meet at least annually with specific meeting frequencies being determined by local realities.
- 5. That generally, clusters would not have budgets or staff and appropriate costs for travel and communications would be covered by the communities of faith for their representatives. The only time clusters would have staff would be if they have covenanted together for a particular mission project in their area. The funding of such endeavours would be agreed upon by the cluster.
- 6. Clusters would have the following responsibilities as currently assigned to the Regional Council in the proposed Three Council Model.
 - a. Authority and Responsibility for Covenanting:
 - i. recognizing a new community of faith by entering into a covenantal relationship with it
 - ii. entering into a covenant with each community of faith, with mutual responsibilities for the life and mission of the community of faith, and fulfilling its responsibilities under the covenant;
 - b. Oversight:
 - i. reviewing and periodically auditing the self-assessments of communities of faith in light of the covenant between the community of faith and the regional council;
 - ii. assuming control of a community of faith in extraordinary circumstances where the community of faith is unable to or refuses to meet its responsibilities or acts outside of denominational policies;
 - c. Services to Communities of Faith:
 - i. providing support, advice, and encouragement to communities of faith
 - ii. ministry personnel and others—except to the extent any of the following responsibilities have been otherwise assigned through the United Church’s legislative process:
 - iii. celebrating retirements
 - iv. appointing persons (a) to accompany a candidate on their pathway to ordination or commissioning, and (b) to make a recommendation to the College of Ministry Personnel as to the candidate’s fitness and readiness for ministry;
 - v. appointing a person (a) to supervise a candidate in an internship, and (b) make a recommendation to the College of Ministry Personnel as to the candidate’s fitness and readiness for ministry;
 - vi. ordaining or commissioning each candidate approved by the College for ordination;
 - vii. admitting ministers from other denominations who have been approved by the College for admission;
 - viii. readmitting ministers who have been approved by the College for readmission;
 - ix. recognizing designated lay ministers; and
 - x. licensing lay members as licensed lay worship leaders.

7. The following responsibilities from the current proposal assigned to the Regional Council be assigned to the Denominational Council possibly offered through regionally based staff or archives locations, if appropriate, but administered nationally.
 - a. Services to Communities of Faith:
 - i. providing support, advice, and services to communities of faith in human resource matters;
 - ii. providing support, advice, and services to communities of faith in dealing with congregational property;
 - iii. creating policies for buying, selling, leasing, and renovating community of faith and other property and the distribution of such proceeds;
 - iv. managing regional archives;
 - v. providing leadership training for ministers and lay persons;
 - vi. overseeing camps and incorporated ministries in the region.

Intermediate Court Action: *Transmitted without concurrence. The Court decided to transmit all proposals related to the Comprehensive Review.*

MNWO 5 COMPREHENSIVE REVIEW: LAY LEADERSHIP DEVELOPMENT AND EDUCATION

Originating Body: Conference of Manitoba and Northwestern Ontario

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

All of above three lines could be financed in the 10% funds allocated to transforming and new ministries

The Conference of Manitoba and Northwestern Ontario proposes that:

The 42nd General Council (2015) commit to providing resources that will ensure adequate education, training, support and oversight for lay leaders in the future structures of The United Church of Canada at a denominational or regional level.

Background:

Educated and experienced lay leadership has always and still is a significant part of United Church congregations and ministries and is especially vital to the well-being of congregations and ministries with less than full-time paid accountable staff.

Programs for education and training of lay people have been offered by United Church Education Centres, and by some Theological Schools and Programs, which were supported and encouraged by the Conferences and Presbyteries where they were located. Presbyteries encouraged participation of lay leaders in such programs as Licensed Lay Worship Leadership and Sacraments Elders training.

The new 3-council model of the church proposed by the Comprehensive Review Task Force recognizes the importance of vibrant and self-sustaining communities of faith which will include leadership by both Order of Ministry and the laity.

The declining income for many smaller congregations will result in more part-time ministries, which will be difficult to fill in rural and more remote locations, thereby emphasizing the importance of strong lay leadership. New expressions of communities of faith may have no order of ministry staff and be entirely reliant on lay leadership.

In the proposed 3-council model there is no clearly identified commitment to provision of education and training for lay people. There is no clear location in any level of the 3-council model of accountability or responsibility for ensuring support, training or oversight for lay leaders.

Intermediate Court Action: *Transmitted with concurrence*

MNWO 10 COMPREHENSIVE REVIEW: STAFF PERSON FOR SUPPORTING TRANSFORMING EXISTING MINISTRIES AND LAUNCHING NEW MINISTRIES

Originating Body: Assiniboine Presbytery

Financial Implications if known: Pre-existing Administrative Costs

Staffing Implications if known: May require travel within regions

Source of Funding if known: Operating Expenses of UCC Regional Court

The Conference of Manitoba and Northwestern Ontario proposes that:

The 42nd General Council (2015) ensure that the denominational council ensure that financial support from assessments be available for a staff person, who is familiar with local/regional context, to support and resource the development of new ministry initiatives, whether developing new ministries or transforming existing ones.

Background:

In the description of the Regional Court of Recommendation #3 (page 21 of report), it states: “Regional Councils would perform some, but not all, of the functions of current Presbyteries and Conferences. They would covenant with and provide advice, support, and services to Communities of Faith in such areas as human resources and property. They would accompany students, provide mentors and appoint supervisors for internships, and celebrate ordinations, commissioning, admissions, recognitions, and retirements. They would support and provide Communities of Faith with connections to national and global partners for social justice and outreach activities. They would also ensure communities of Faith are living up to their covenants, attempt to resolve disputes, and step in if a Community of Faith is not functioning effectively or failing to meet its responsibilities. The proposed model would require the church to rationalize regional structures and staffing by amalgamating Conferences or sharing staff and resources across separate Regional Councils.” The understanding so far, is that there would be an Executive Secretary and another staff person to do the above work. But what is not mentioned in the description above is “New Ministries,” which (according to *United in God’s Work*) all Communities of Faith are encouraged to develop. These “New Ministries” would need some special attention and support of Regional Councils.

As a national church we share responsibility to support the development of new ministries of various forms. We are confident that most groups envisioning new ministry initiatives will not have all the expertise to develop and consider staffing implications, or business considerations within their group. As a Church we want to support new ministry initiatives so that they will have firm foundations on which to grow. We recognize that staff with dedicated paid hours to support those envisioning a new ministry initiative will increase the likelihood of success for that initiative. We would consider this staff position as a permanent national, permanent regional or contracted position whose sole responsibility would be to support and resource groups in the development of new ministry initiatives to make them viable, and eventually self-sustaining.

Intermediate Court Action: *Transmitted with concurrence*

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MNWO 12 COMPREHENSIVE REVIEW: REGIONAL COUNCILS SHOULD BE APPROPRIATE SIZE

Originating Body: Assiniboine Presbytery

Financial Implications if known: Pre-existing Administrative Costs

Staffing Implications if known: Staff Travel Costs

Source of Funding if known: Operating Expenses of UCC Regional Court

The Conference of Manitoba and Northwestern Ontario proposes that

The 42nd General Council (2015) consider and deliberate on the size of Regional Councils, of “United In God’s Work,” to be a maximum number of 20 hours of travel one way to a regional meeting.

Background:

This is a very important issue especially to rural churches. Presbyteries and Conferences already struggle with the reality of Canadian Geography and how it impacts meeting attendance and meeting costs. As we already have some very large Conference regions, the Regional Council’s geographic area should not be any larger than 20hours total travel time across, if meetings can be held in different locations; if meetings were held in a central location all the time then a maximum of 20 hours travel time to the centre of the Region would be reasonable. It is not just the cost to Regional Council that is an issue, there is always a cost to the volunteer who leaves home early to travel to a meeting. The volunteer’s time and the risk taken to put in long hours of driving need to be considered.

Canada is called the most urbanized country in the world for a reason—most of its major cities are near the 49th parallel and USA / Canada border. While most of our members are in urban centres we need to keep in mind that is a social privilege, and not the reality of some of our most vulnerable members.

Intermediate Court Action: *Transmitted without concurrence. The Court decided to transmit all proposals related to the Comprehensive Review.*

MNWO 13 ORDER OF MINISTRY AND “UCC MEMBERSHIPS”

Originating Body: Assiniboine Presbytery

Financial Implications if known: Unknown

Staffing Implications if known: n/a

Source of Funding if known: Operating Expenses of UCC Regional Court

The Conference of Manitoba and Northwestern Ontario proposes that

The 42nd General Council (2015) change “United in God’s Work,” Recommendation #3, A Three-Council Model, to have members of the Order of Ministry have their United Church membership held by a body other than that of a local community of faith.

Background:

“Given that our theological understandings of ministry include an ordered minister’s service and responsibility to the whole Church, and not only local contexts; and that our Reformed heritage encourages ordered ministers to be in personal, accountable, and supervised relationships with ministry peers and lay people; and that the continuity of ministry leadership and service are important to the stability and mission of The United Church of Canada; and that lodging ordered ministers’ memberships only in a local context does not support these goals; I move that Assiniboine Presbytery/Conference ask the General Council 2015 that, when the CR is implemented post-General Council, members of the Order of Ministry be counted as members of the Regional Council rather than of a local community of faith.”

Intermediate Court Action: *Transmitted with concurrence*

M&O 1 ALTERNATIVE THREE-COUNCIL MODEL IN DIALOGUE WITH THE COMPREHENSIVE REVIEW TASK GROUP REPORT

Origin: The Ottawa Presbytery

Financial Implications if known: Within the same financial framework offered by the Comprehensive Review Task Group Report.

Staffing Implications if known: Within the same staffing framework offered by the Comprehensive Review Task Group Report

Source of Funding if known: n/a

Synode Montreal and Ottawa Conference proposes that:

The 42nd General Council direct that:

- a) **a mission statement for each of the three councils be included in the three-council model;**
- b) **a section on the Executive for each of the three councils be included in the three-council model**
- c) **there be a consistency in the description of the three councils; and**
- d) **the substance is found in the background material.**

Background:

1. COMMUNITIES OF FAITH

A. Description:

A community of faith is any community of people within the United Church that:

- gathers to explore faith, worship, and serve and can include congregations, outreach ministries, faith based communal living, house churches, and online communities; and
- is recognized as a community of faith within the United Church by the regional council through a covenantal relationship between the community of faith and the regional council.

B. Membership

The members of the community of faith would be:

- people admitted to membership by the community of faith, within the guidelines of the denomination, including members of the order of ministry;
- eligible for election to represent the community of faith in the denominational council and regional council;
- entitled to vote on all community of faith matters and entitled to extend the right to vote on financial and administrative matters to adherent

C. Authority and responsibility

The community of faith would have authority and responsibility for:

mission

- Helping members deepen their faith while exploring their faith journey by joining

collective hearts, voices and resources to witness to the gospel and vision of Jesus for a compassionate and just society

- entering into a covenant with the regional council that sets out guiding values, principles, and responsibilities for the life and mission of the community of faith
- doing annual self-assessments of the ministry of the community of faith and filing the report with the regional council;

governance and administration

- making decisions about the life of the community of faith including worship pastoral care, spiritual practice and learning, local administration and governance, finances, local mission, justice, and evangelism;
- meeting at least annually and electing officers and an executive;
- setting policies for membership, and receiving and celebrating new members in the community of faith;
- complying with denominational and regional policies;
- buying, selling, leasing, and renovating community of faith property;

encouraging lay ministry and supporting members considering a vocation in ministry

encouraging members to consider ministry roles a responsibility shared through the whole community of faith;

- recommending to the appropriate body suitable lay members as inquirers, candidates, and licensed lay worship leaders, as and if required under denominational policy;

participation in regional council and denominational council

- choosing two representatives to the regional council of which up to one can be Ministry Personnel or a member of the order of ministry.
- funding the cost of sending representatives to the meetings of the regional council;
- choosing two representatives to the denominational council of which up to one can be Ministry Personnel or a member of the order of ministry.
- funding the cost of sending representatives to the triennial meeting of the denominational council; and
- receiving, dealing with, and forwarding on proposals from members of the community of faith to regional councils.

D. Limitations

All authority and responsibility of the community of faith would be subject to:

- policies set by the denominational council on membership, governance, pastoral relations, property, and any other area within the authority of the denominational council;
- the terms of the covenant between the community of faith and the regional council; and
- the authority of the regional council to assume control of the community of faith in extraordinary circumstances where the community of faith is unable to or refuses to meet its responsibilities or acts outside of denominational or regional policies.

E. Executive of the Community of Faith

The executive of the Community of faith would be the decision-making body for the Community of Faith between meetings of the membership of the Community of Faith

- **Size:** a fixed number determined by the Community of faith (and in the cases of very small Communities of Faith can include the whole membership)
- **Membership would include:**
 - A Chair
 - Paid Accountable Ministry Personnel (if any)
 - Other elected members from the Community of Faith
- **Authority:**
 - Dealing with all routine and emergency work of the Community of Faith between meetings of the Community of Faith in keeping with the policies of the Community of Faith and The United Church of Canada

F. Staffing

The Community of Faith may recruit, choose, call, appoint, and covenant with ministry personnel and other staff, and may end calls, appointments, and covenants with ministry personnel and other staff

- All those in paid accountable ministry must be a member of the College or its equivalent.
- All non-ministerial staffing must adhere to the policies established by the denominational council

2. REGIONAL COUNCILS**A. Description**

A regional council would be a regional decision-making body within the United Church comprised of approximately 100 to 150 Communities of Faith, or larger if regionally determined.

B. Membership

The regional council would be composed of:

- Two representatives for each community of faith which can include up to one Ministry Personnel or member of the order of ministry.

C. Authority and Responsibility

The regional council would have authority and responsibility for:

mission

- To join collective heart, voices, and resources to witness to the gospel and vision of Jesus for a compassionate and just society, with a specific focus on the vision for mission and ministry within the boundaries of the region;
- providing support services to communities of faith especially those communities of faith in transition
- supporting the emergence of new communities of faith;
- facilitating and supporting partnerships among communities of faith, including clusters and networks.

covenanting with and providing services to communities of faith:

- entering into a covenant with each community of faith, setting out guiding values, principles and responsibilities for the life and mission of the community of faith;
- recognizing a new community of faith by entering into a covenantal relationship;
- reviewing and periodically auditing the self-assessments of communities of faith in light of the covenant between the community of faith and the regional council;
- assuming control of a community of faith in extraordinary circumstances where the community of faith is unable to or refuses to meet its responsibilities or acts outside of denominational policies; providing support, advice, and services to communities of faith in human resource matters;
- providing support, advice, and services to communities of faith in dealing with congregational property;
- creating regional policies for guiding communities of faith when buying, selling, leasing, and renovating community of faith and regional property
- creating regional policies on the distribution of proceeds from the sale of property, oversee and approve the sale and the distribution of proceeds from the sale of property
- providing leadership training for ministers and lay persons as determined regionally;

governance and administration

- meeting at least annually,
- administering policy set by the denominational council;
- determining additional regional policies, if any.
- receiving, dealing with, and forwarding on proposals from communities of faith to the denominational council based on denominational policy;
- setting and managing its annual budget and setting any additional regional assessment for additional services the regional council wishes to undertake;
- participating in determining priorities for mission and ministry work through the Mission and Service Fund;
- managing regional archives;
- overseeing camps and incorporated ministries in the region;

recognizing ministry personnel and those considering a ministerial vocation

- celebrating retirements;
- appointing persons (i) to accompany a candidate on their pathway to ordination or commissioning, and (ii) to make a recommendation to the College of Ministry Personnel as to the candidate's fitness and readiness for ministry;
- appointing a person (i) to supervise a candidate in an internship, and (ii) make a recommendation to the College or its equivalent as to the candidate's fitness and readiness for ministry;
- ordaining or commissioning each candidate approved by the College or its equivalent for ordination;
- admitting ministers from other denominations who have been approved by the College or its equivalent for admission;
- readmitting ministers who have been approved by the College or its equivalent for readmission;
- recognizing designated lay ministers; and

- licensing lay members as licensed lay worship leaders.

D. Limitations

All authority and responsibility of the regional council would be subject to:

- policies set by the denominational council on membership, governance, pastoral relations, property, and any other area within the authority of the denominational council;
- the terms of the covenant between the community of faith and the regional council; and
- the authority of the denominational council to assume control of the regional council in extraordinary circumstances where the regional council is unable to or refuses to meet its responsibilities or acts outside of denominational or regional policies.

E. Executive of the Regional Council

The executive of the regional council would be the decision-making body for the Regional Council between meetings of the entire membership of the Regional Council

- ***Size:*** a fixed number set by the Regional Council.
- ***Membership:***
 - A President
 - Regional Secretary (a Regional Secretary may serve more than one region)
 - Lay members and members of the order of ministry elected by the Regional Council based on the need for named competencies as well as ensure diversity of voices
- ***Authority:***
 - Receiving an Accountability Report from the Regional Secretary on the effectiveness of delivering support and services to Communities of Faith.
 - Dealing with all unfinished matters referred to it by the regional council
 - Dealing with all routine and emergency work of the Regional Council that cannot wait until a gathering of the whole Regional Council

F. Staffing

Each region would have staff to assist the regional council in meeting its responsibilities:

- staffing would be based on assessments, grants from the Mission and Service Fund, and any other regional income;
- staffing would be based on priorities and needs as determined regionally;
- staff would be hired and managed by a regional secretary who reports to the General Secretary of the denominational council; and
- regional councils with more resources would be free to hire more staff, and sharing of all resources across the church would be encouraged.

3. DENOMINATIONAL COUNCIL

A. Description:

The denominational council would be the decision-making body for the United Church as both a denomination and a legal corporation.

B. Membership

The denominational council would consist of:

- Two representatives from each community of faith which can include one Ministry Personnel or order of ministry;
- the presiding officer or elder of each regional council;
- the immediate Past Moderator;
- the retiring Moderator; and
- the General Secretary of the denominational council.

C. Authority and responsibility

The denominational council would have authority and responsibility for:

mission :

- to join our collective hearts, voices, and resources to witness to the gospel and vision of Jesus for a compassionate and just society, both in Canada and around the world.
 - setting policies for the denomination on doctrine, worship, membership, governance, pastoral relations, property, and the entrance to paid accountable ministry;
 - making decisions on denomination-shaping issues relating to public witness;
- to serve as national voice for the denomination; and to work with ecumenical and inter-faith partners for a compassionate and just witness both in Canada and around the world

governance and administration:

- electing a Moderator;
- electing the executive of the denominational council;
- referring all unfinished matters to the executive of the denominational council;
- meeting once every three years in person, with members having the option of participating through electronic or equivalent means;
- meeting more frequently as required by secular law through electronic or equivalent means;
- approving the number and boundaries of regional councils and supporting them; dealing with proposals received from regional councils;
- setting a three-year budget framework for the church and determining the assessment of communities of faith for the three-year period;
- determining for communities of faith the cost of sending representatives to the triennial denominational council meeting by setting a standardized fee for all participants that would include travel costs; and
- maintaining the denominational archives.

supporting ministry personnel and those considering a ministerial vocation

- by financially supporting A College of Ministers or its equivalent

D. Limitations

This proposal does not affect the limitations that exist at the current time:

- ***remit:*** the Basis of Union may only be changed through the remit process, which requires the approval of a majority of the presbyteries and also, if the General Council considers it advisable because the change is substantive or denomination-shaping, pastoral charges;

- **membership requirements:** no terms of admission to full membership may be prescribed other than those laid down in the New Testament;
- **freedom of worship:** the freedom of worship enjoyed by churches at the time of union in 1925 may not be interfered with in the United Church;
- **property:** all policy on congregational property adopted by the denominational council must comply with the requirements set in The United Church of Canada Act, 1925.

E. Executive of the denominational council

The executive of the denominational council would be the decision-making body for the United Church between meetings of the denominational council, within the following terms of reference:

- **size:** a fixed number between 12 and 18 members, with the exact number set by the denominational council
- **membership:**
 - the Moderator
 - the General Secretary of the General Council
 - a representative of the Aboriginal Ministries Council
 - lay members and members of the order of ministry elected by the denominational council based on regional council nominations and the need for named competencies as well as Aboriginal, francophone, racialized, and other diverse voices; and
- **authority:**
 - Receiving an Accountability Report from the General Secretary on the effectiveness of the staff in supporting the work of the denominational council.
 - dealing with all unfinished matters referred to it by the denominational council
 - dealing with all routine and emergency work of the denominational council between meetings of the denominational council
 - establishing standing and other committees, with the chair of each such committee to be a member of the executive of the General Council
 - exercising additional authority and subject to any limitations as set by the denominational council

F. Staffing

The denominational council would have staff to assist it in meeting its responsibilities through:

- staffing based on assessments of communities of faith, grants from the Mission and Service Fund, and other denominational income;
- staffing based on the priorities and needs as determined nationally;
- administering denominational policies;
- providing centralized technical services such as information technology, communication, payroll, accounting, human resources, administration, and pension plan;
- Supporting the Moderator; and

- providing leadership in global partnerships and national-level ministry and mission work.

4. CLUSTERS AND NETWORKS

Alongside the structure, there would also be:

- **clusters:** local clusters of communities of faith that would provide community and support for communities of faith and their leaders, and focus on worship, mission, learning, collegiality, and strategic planning; and
- **networks:** linking people working on specific issues (e.g. supportive housing, intercultural ministry, youth ministry) or for project work (e.g. event planning) that function through the whole church, depending on the issue.

And that the 42nd General Council 2015 approve the elimination of the transfer and settlement processes for members of the order of ministry within the United Church, including the elimination of the General Council Transfer Committee and Conference Settlement Committees;

And further, that the 42nd General Council 2015 authorize a Category 3 remit to presbyteries and pastoral charges to test the will of the church with respect to the reorganization and polity changes set out above.

BACKGROUND:

In reviewing the proposal for a Three Council Model offered by the Comprehensive Review Task Group, the Ottawa Presbytery expresses support that The United Church of Canada change from its current four-court structure (Pastoral Charge, Presbytery, Conference, General Council) to a three-council Model (Communities of Faith, Regional Councils, Denominational Council).

However, while the Ottawa Presbytery is supportive of the direction offered by the Comprehensive Review Task Group, the Ottawa Presbytery does offer some substantive and significant changes to the proposal offered by the Comprehensive Review Task Group. These changes include

1. Clarifications in “Authority and Responsibilities” of all three councils
 - a) Ottawa Presbytery is of the view that there be a consistency in the descriptions of the three Councils under “authority and responsibility.
 - b) Specifically, Ottawa Presbytery notes the importance of mission and has included and provided content to the “mission” of each of the three Councils (the original proposal only had mission under “Communities of Faith). The Ottawa Presbytery has drawn upon the wording in the “principles” explicated by the Comprehensive Review Task Group on page 12 of its report by using the phrase *joining our collective, hearts, voices and resources to witness to the gospel and vision of Jesus for a compassionate and just society.*
 - c) In addition to outlining covenantal responsibilities, the Ottawa Presbytery believes that the covenants between Communities of Faith and Regional Councils also include guiding values and principles.

- d) For consistency purposes, all activities linked to “governance and administration” were grouped under one heading.
 - e) For consistency purposes, all activities related to support for Lay Leadership, Ministry Personnel, and those considering a vocation in ministry were grouped under one heading
2. Specification that at least two representatives from each Community of Faith be possible at all times, even those communities of faith without Ministry Personnel
Ottawa Presbytery supports the principle that decision-making within the church be at least 50% laity and wishes to ensure the full participation of Communities of Faith who do not have Ministry Personnel. Ottawa Presbytery proposes that all Communities of Faith have two representatives to Regional and Denominational Councils of which up to one can be Ministry Personnel or order of ministry. This adjustment of policy will likely ensure a “tilt” towards lay representation.
 3. Specification of an “executive” for Communities of Faith and Regional Councils
In the proposal of the Comprehensive Review Task Group, only the denominational council had explicated terms for an Executive. Ottawa Presbytery sees the values of explicating the existence and terms of an executive for all three Councils and uses the model offered by the Comprehensive Review Task Group for the Denominational Council for the remaining two Councils.
 4. Consistency in how each Council is staffed
In the proposal of the Comprehensive Review Task Group, staffing of Communities of Faith was included in “authority and responsibility” while separated in the other Councils. For consistency, staffing of Communities of Faith is now a separate category.
 5. Direction on the size of Regional Councils
Given that the Regional Councils are a decision making Council and that many of these decisions directly impact Communities of Faith, Ottawa Presbytery is of the view that the size of Regional Councils not be so large as to make them “remote” from Communities of Faith. For Ottawa Presbytery, it seems prudent that there is not too great a geographic distance between the Regional Council and the Communities of Faith. While recognizing the diversity that exists across the country and the need for regionally determined solutions, Ottawa Presbytery proposes that Regional Councils consist of 100 to 150 Communities of Faith unless it is regionally determined that the Regional Councils be larger.
 6. Direction on the Relationship of Regional Staff and Denominational Staff to the Executive.
Given that The United Church of Canada is a church based on effective democracy, Regional Councils need to reflect a democratic voice by meeting at least annually (perhaps more often), democratically elect officers and an Executive, and ensure that staff have clear accountability structures to the Regional Council through its Executive.

7. Provide emphasis that Regional Councils focus on providing support services to Communities of Faith.

The Ottawa Presbytery supports empowerment of Communities of Faith through the reduction in the responsibilities of the proposed Regional Councils as compared to those now exercised by Conference and Presbyteries. Ottawa Presbytery supports the notion of covenant instead of oversight, though the Presbytery recognizes the need for oversight on sale of properties and adequate mechanisms to deal with situations where employment conditions are unacceptable. While many Communities of Faith will find this new organizational direction energizing, others will find the challenges associated with renewal and transformation daunting. For this reason, it is important for Regional Councils to provide effective support during this time of change and renewal. This requires an emphasis on the service aspect of Regional Council responsibilities so that energy is tilted towards supporting Communities of Faith as they deal with emergence and transformation as these Communities of Faith discern and implement new directions for their ministries. Some will with need support as they face closure. Regional Councils can also provide support through this change by encouraging Communities of Faith to find strength in clustering with one another.

8. Ensure that the Regional Council must provide clear guidelines and policies for disbursement of proceeds realized in the sale of property and other capital as well as approve and oversee the disbursements of such proceeds.

Ottawa Presbytery is of the view that Regional Councils must provide more than guidelines in the distribution of proceeds from sale of property and have an approval mechanism in place.

9. Explicate that the Denominational Council be responsible for funding the supports for the provision of a College of Ministers or its equivalent.

Ottawa Presbytery is of the view that the funding and provision of the College of Ministers or its equivalent be within the budget framework of the Denominational Council.

10. Funding Participation of Communities of Faith in the Denominational Council

Ottawa Presbytery concurs that the funding of participation in the Denominational Council come from Communities of Faith. For clarity sake, the cost of travel is included in the standardized fee. The Presbytery is of the view that “bursaries” not be offered because the amount and terms of these “bursaries” is not explicated. The Ottawa Presbytery is of the view that it is better not to promise something that may not be deliverable.

11. Support for maintaining the direction outlined by the Comprehensive Review Task Group in “Funding a New Model”.

Regional Councils will need to operate within the financial resources available in keeping with the principles of “Funding a New Model” proposed by the Comprehensive Review Task Group. To this end, Ottawa Presbytery supports the following principles:

- a. Encourage the use of home offices for regional staff and the purchase of office supports such as photocopying and other services from local Communities of Faith

- b. Sharing of staff across Regional Council boundaries such as appointing Regional Secretaries who might supervise staff across several Regional Council.
- c. Regional Staff remuneration mirror the Ministry Personnel Compensation scale.
- d. Regional Executives conduct most if not all of their meetings through teleconference or other technologies minimizing expenses for travel.
- e. Costs for Regional gatherings be shared equitably among Communities of Faith.

Intermediate Court Action:

This Proposal was approved by Ottawa Presbytery.

The Synode Montreal & Ottawa Conference voted concurrence.

M&O 2 NUMBER OF REGIONAL COUNCILS

Originating Body: Seaway Valley Presbytery

Financial Implications if known: Division of Assessments equitably between regions

Staffing Implications if known: Equitable staffing between regions

Source of Funding if known: National Assessment (if applicable)

Synode Montreal and Ottawa Conference proposes that:

The 42nd General Council direct that:

the Regional Councils be comprised of approximately 100 to 150 communities of faith (20-30 regions), leaving open the option of larger Regional Councils if desired.

Background:

Canada has a huge landmass in which many of our communities of faith struggle to maintain collegiality and community with one another. The report 'United in God's Work' before GC 42 implies (though never names) a smaller number of Regional Councils to replace Presbyteries and Conferences. At this time, there are over 900 presbyteries and 13 conferences. The number proposed is in line with the year 2000 remit to the Church and in keeping with the ethos of contextuality and reasonable localness in administration.

Intermediate Court Action:

Seaway Valley Presbytery voted non-concurrence.

Synode Montreal & Ottawa Conference voted concurrence.

M&O 3 REPRESENTATION AT THE NATIONAL COUNCIL

Originating Body: Synode Montreal & Ottawa Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Synode Montreal and Ottawa Conference proposes that:

The 42nd General Council direct that:

each community of faith may choose two representatives to participate in regional council and denominational council of which up to one can be Ministry Personnel or a member of the Order of Ministry.

Background:

1. Whereas one of the principal drives behind the commissioning of the comprehensive review was to give direction to the church on ways to reduce our costs and live within our means
2. Whereas the rejection of regional representation in favour of representation of every community of faith on the National Council will vastly increase travel costs (to be paid by each community of faith) and meeting costs (to be incurred by the National church)
3. Whereas a meeting of such a large group would make decision making unwieldy and thus increase the possibility that decision making would, in reality, be done by a small executive
4. Whereas the United Church has a long history of favouring democratic decision-making over hierarchical top-down decision making

Intermediate Court Action:

Synode Montreal & Ottawa Conference voted concurrence.

M&O 4 COMPREHENSIVE REVIEW: STRENGTHEN COOPERATION AND RELATIONSHIPS WITH OTHER CHURCHES

Origin: Synode Montreal & Ottawa Conference

Financial Implications if known: Net impact should be marginal

Staffing Implications if known: Net impact should be marginal

Source of Funding if known: unknown

Montreal and Ottawa Conference proposes:

That the 42nd General Council direct that:

the mission of the Denominational Council include: “to serve as the national voice for the denomination; and to work with ecumenical and interfaith partners for a compassionate and just society both in Canada and around the world.”

Background:

Originating in serious resource challenges, the Comprehensive Review Report proposes sweeping changes in The United Church of Canada intended to free the Church to “Chase the Spirit” in new ways, while respecting new realities—a strong new pillar to uphold the Church’s values and its work. The vision is empowering but does not go far enough.

There is a risk that the changes proposed will not deal adequately with the problems enumerated, that more and more churches will continue to fold; and that ties among and between local communities and regional and national bodies will weaken and some even disappear, despite the creation of non-binding clusters and networks. All churches are facing similar constraints, some more immediate, but all carry debts to the future coming due in foreseeable time frames. All churches worship one God; all follow one Leader. All denominations acknowledge Jesus’ plea that this lead to greater common purpose among them.

The United Church in its origin and stated goals describes itself as a united and uniting church. Yet the Comprehensive Review Report, addressing fundamental issues related to the future viability of the Church, hardly mentions relationships outside the church. It focuses on internal matters. But this is only part of the story—part of the opportunity and the potential response. It is time to resume actively imagining and carrying through “the policy of the United Church to foster the spirit of unity...” (The Basis of Union 1.2) among those who follow Jesus Christ and those of like mind and purpose. The crises (and the opportunities) before the Church are no less important now than then. This would offer a second strong pillar.

The hope would be that the body of Christ in the world would be prepared to respond to the urgent beckoning of the Spirit and work together toward a future we cannot yet fully see but where we are confident we will continue to find God already present before us, acting and inviting. Such enhanced common purpose and action would strengthen the ability of various parts of the body to be an effective presence in ministering to “the poor and needy” of all sorts

and conditions (i.e. to Christ); and strengthen the message of good news that Jesus still speaks to all.

While the openness should be broad, initial conversations might begin more modestly, such as with The Anglican Church of Canada, The Presbyterian Church in Canada, and possibly some others, as well as examining ways with groups such as KAIROS to develop, strengthen, and deepen the relationship, and with the Canadian Council of Churches to find new and more active channels for working and speaking together more broadly.

Intermediate Court Action:

Synode Montreal & Ottawa Conference voted concurrence.

M&O 5 PASTORAL OVERSIGHT

Originating Body: Synode Montreal & Ottawa Conference

Financial Implications if known: unknown

Staffing Implications if known: co-ordinating time from Conference Personnel Minister, as well as volunteer time and energy

Source of Funding if known: unknown

That Montreal & Ottawa Conference proposes:

The 42nd General Council direct that:

in the Three Council Model that there be greater clarity in Regional Council processes for accountability to nurture, enable and respond to Communities of Faith who are not meeting their covenantal commitments or need support in meeting their covenantal commitments; processes including but not limited to:

- a) informal and formal Conflict Resolution;**
- b) adherence to all denominational policies including employment and workplace Health and Safety standards.**

Background:

Amongst the most important activities of the church is mutual oversight and care. Visitation of Pastoral Charges, were envisioned to offer support, encouragement and guidance, and to ensure the effective work of the pastoral charge/mission unit. Pastoral relations oversight meant that each new call or appointment was reviewed to ensure that it conformed to the policies of the United Church, for the protection of both the Church and of personnel. From time to time, informal and formal processes were needed to address conflict or other large problems.

Restructuring of the church should not interrupt the ongoing support and protection that these pastoral oversight functions provide; however, the model proposed currently in “Chasing the Spirit” does not articulate how these oversight functions will be presented.

While there is currently a proposal to implement a College of Ministers, it will be important to outline the responsibility of the presbytery or future regional body, and role of the College of Ministers, so that personnel have adequate oversight, support in times of dispute, and recourse after decisions are made.

Intermediate Court Action:

Synode Montreal & Ottawa Conference voted concurrence.

**M&O 8 AMENDMENT TO THE THREE COUNCIL MODEL
REGARDING DELEGATE PARTICIPATION AND VOTING AT
DENOMINATIONAL COUNCIL MEETINGS**

Origin: Peggy Kinsley, Presbyter, Ottawa Presbytery

Financial Implications if known: modest

Staffing Implications if known: some additional staff time will be required

Source of Funding if known: unknown

Synode Montreal & Ottawa Conference proposes that:

**the 42nd General Council (2015) amend the Proposal “A Three-Council Model,”
Section 3, Denominational Council, C. Authority and Responsibility,
Finance and Administration, by adding the following text:**

**“While the attendance in person of delegates elected to the Denominational
Council is preferable, provision will be made for delegates not able to attend
the triennial meeting or other meetings to participate and vote remotely:**

- a) Live streaming of the Council deliberations be broadcast**
- b) For delegates who do not have facilities for viewing live streaming,
that such facilities be provided in a convenient location**
- c) Delegates who have the electronic facilities be given a secure, legal
means to vote electronically in real time.”**

Background:

I believe it is imperative that all elected delegates be given a fair chance to participate and vote. Otherwise, there could be unfair representation by either region, rural and urban communities of faith, lay versus ministry personnel. Equal representation between ministry personnel and lay participants does not achieve proportional representation by any stretch of the imagination. If one does not build in procedures to allow all delegates to participate, this situation could be exacerbated even more.

Intermediate Court Action:

This Proposal was not supported by Ottawa Presbytery.
Synode Montreal & Ottawa Conference voted concurrence.

M&O 9 EVALUATION AFTER IMPLEMENTATION OF COMPREHENSIVE REVIEW CHANGES

Origin: Peggy Kinsley, Presbyter, Ottawa Presbytery

Financial Implications if known: unknown

Staffing Implications if known: unknown

Source of Funding if known: unknown

Synode Montreal & Ottawa Conference proposes that:

that the 42nd General Council (2015) define objectives/ desired ends for each of the major or important changes proposed; educate the church on these objectives; decide upon indices to measure the degree to which these will have been attained; specify evaluation timeframes, varying by item, and report on the outcome of the evaluation process to the wider church.

Background:

Setting specific objectives linked to indices for how progress toward them is to be assessed helps everyone better understand what is being done and to contribute toward its attainment. Having difficulty defining such objectives and their associated indices is a mark of a poorly planned change. Setting a review period provides the impetus to identify and actually fix things which didn't work out as wished.

Intermediate Court Action:

This Proposal received strong support from Ottawa Presbytery.
Synode Montreal & Ottawa Conference voted concurrence.

M&O 13 ENABLING JUSTICE WORK THROUGH TIMES OF CHANGE

Originating Body: JGER Committee of Synode Montreal & Ottawa Conference

Financial Implications if known: Staff salaries and programme funding

Staffing Implications if known: prioritizing of justice work

Source of Funding if known: Mission & Service Fund

The Synode Montreal and Ottawa Conference proposes that:

the 42nd General Council:

- 1. Mandate that an enabling level of expertise and allocation of denominational staff be dedicated to facilitating justice work including the following areas:**
 - a. Eco-justice/environment/climate change**
 - b. Refugees**
 - c. Global Partnerships**
 - d. Water and Food Security**
 - e. Economic Justice – which can be integrated into all areas of justice work;**
- 2. Mandate that staff working regionally incorporate justice work into their staff plan and collaboration with networks;**
- 3. Mandate identification, as clearly as possible, of the areas of justice work that will be animated or resourced by the expertise and capacity of denominational staff.**

Background:

We witness to our faith in a just and life-giving God by advocating for justice and peace. “The founders of this church believed that ours is a living faith, a faith that is expressed not only in ministry, but also in mission in and with the world.” (<http://www.united-church.ca/justice>)

The document, *Toward 2025: A Justice-Seeking/Justice-Living Church*, notes that, “It is important that the elements of a justice-seeking/justice-living church do not remain as ideals that we ascribe to and claim as part of who we are, but rather that we seek to define concrete steps necessary for us to live out these characteristics.”

(http://www.gc41.ca/sites/default/files/pcpmm_2025.pdf)

It is evident, through our projected number of denominational and regional staff funded by M&S (82 staff, 55 at the denominational office, 12 regionally deployed denominational staff, and 15 regional staff *), that the United Church will not be able to maintain its current level of justice work by denominational staff. Some important areas of our justice work, such as Indigenous justice and right relations, are specifically mandated in the Comprehensive Review. Denominational and regional staff are generally mandated to do justice work as part of their

overall mandate. It is expected that much of the justice work of the United Church will take place in networks.

It would be easy for any of the four areas of justice work listed in the proposal to become overlooked or marginalized, and all are areas of increasing urgency in our time. We are becoming increasingly aware of the impact and implications of climate change, and that how we live on our planet impacts the future viability of all species, including humans. Climate change, environmental destruction and contamination, war and political instability are also causing increased human migration and numbers of refugees.

Participation in partnerships has become an essential part of social justice work within local communities of faith, across Canada, and in the global context. The assumption of this proposal would be that the UCC continue substantial organizational support to partners such as Kairos, Canadian Foodgrains Bank, Citizens for Public Justice and church bodies such as Canadian Council of Churches and World Council of Churches. The work of these organizations provides staff, resource development, and mutual support for our justice work.

The United Church has developed incredible expertise within its staff, who themselves have become integral members of regional, national and global networks. “Doing work” is so much more than having assigned portfolios. “Reassigning portfolios” to remaining staff can cloud the fact that we have lost both expertise and capacity to do some of the work that we had seen as important. Clearly identifying what justice work will be animated by national staff, and the justice work that will no longer be nationally resourced, enables regions, networks, and collectives/clusters and individual communities of faith to know where the resource people are, and to determine how they themselves might animate justice work.

*see Backgrounder 10 – Finances, Table 5, page 8)

Intermediate Court Action:

Synode Montreal & Ottawa Conference voted concurrence.

M&O 17 RECOGNITION IN PRINCIPLE OF FRANCOPHONES

Originating Body: Consistoire Laurentien

Financial implications if known: None

Staffing implications if known: None

Source of funding if known: None

The Synode Montreal & Ottawa Conference proposes that:

that the 42nd General Council:

- a) **Reaffirm that the francophone presence is fundamental and essential to the national identity of The United Church of Canada;**
- b) **Request that any future structural change include measures to ensure a continued and dynamic presence for this facet of the church's identity;**
- c) **Work explicitly to prioritize the consolidation and development of our church's French and bilingual missions and ministries as a vitally important part of its national identity.**
- d) **Ensure that the recommendations of the National Strategy for Ministries in French adopted by the Executive (PMM 14 of the General Council Executive, November 2014) be incorporated into the planning and budgeting process for the next three-year period and encourage the follow-up and implementation of the said Ministries in French Strategies.**

Background:

The United Church strives to be relevant and sensitive to different realities across the country and, consequently, is positioning itself to be able to better respond to the needs of a constantly changing society. In order to foster the development of French ministries, the Executive of General Council approved a bilingualism protocol recognizing that The United Church of Canada is an officially bilingual church (PMM 8, French Language Translation Strategy, March 2014) and a National Strategy for Ministries in French (PMM 14, General Council Executive, November 2014).

The United Church of Canada is currently undergoing a major transition in order to better fulfill its mission to a Canadian society that is searching for spirituality in a time of rapid change.

Francophones constitute 25% of the Canadian population. This segment of the population, which is concentrated in Québec but present across the entire country, is a vitally important domestic mission field for The United Church of Canada. A significant number of migrants and immigrants from French-speaking countries settle in all regions of Canada.

For historical reasons, French-speaking Canadians (one quarter of the population) remain largely unaware of The United Church of Canada, while at the same time the church's French ministries continue to be marginalized, unnoticed or, even worse, subject to generalized indifference.

In 2014, the Executive of General Council ratified a bilingualism protocol recognizing that The United Church of Canada is officially bilingual.

In 2009, the 40th General Council meeting in Kelowna declared that "Francophone ministries are an integral part of the identity, mission and vision for the future of The United Church of Canada."

The proposals arising from the Comprehensive Review, however, do not give the Ministries in French a clearly defined and adequate place in the new structure and we want in this time to build on decades of affirmative efforts.

The United Church of Canada's witness in French should be clearly visible and explicitly recognized as part of the church's national identity, for the credibility of that witness to a quarter of the country's population is at stake. To achieve this, The United Church of Canada must ensure that its francophone constituency has real and effective means of decision-making.

Intermediate Court Action:

Consistoire Laurentien voted concurrence

Synode Montreal & Ottawa Conference voted concurrence.

M&O 18 FRANCOPHONE DECISION-MAKING NETWORK OF THE UNITED CHURCH OF CANADA

Originating Body: Consistoire Laurentien

Financial implications if known: None

Staffing implications if known: None

Source of funding if known: Denominational Council and Mission and Service Fund

The Synode Montreal & Ottawa Conference proposes that:

the 42nd General Council create a decision-making francophone Network, with no fixed territory, to be composed of representatives of all French, bilingual and allophone ministries and communities of faith doing recognized ministry in French. This decision-making francophone Network be accorded the rights arising from the new structure and would:

- a) Be composed of representatives of all ministries and communities of faith (current and future) for whom French is at least one of the languages spoken as well as of staff and institutions (United Theological College, community ministries, chaplains) working in French;**
- b) Be responsible for:**
 - 1. Stimulating the creation of new ministries;**
 - 2. Supporting existing ministries as they develop or transition;**
 - 3. Increasing The United Church of Canada's visibility in French;**
 - 4. Identifying sources of funding for existing and future ministries;**
 - 5. Ensuring that when ministries come to a close, their experience and heritage is passed on;**
 - 6. Sharing experience and nurturing a vision and a desire for creativity in the development of ministries in French;**
- c) Function and hold meetings in French;**
- d) Make decisions pertaining to overall strategies for ministries in French and hold the corresponding powers, specifically to:**
 - 1. Establish the criteria to be used in deciding which new forms of ministry are to be supported by the "Chasing the Spirit" fund and establish criteria for evaluating new ministries at the end of their trial period;**
 - 2. Appoint candidates to the seats reserved for persons associated with French ministries at the decision-making table of the College of Ministers;**
 - 3. Appoint candidates to the two seats reserved for persons associated with French ministries on the Denominational Council Executive;**
 - 4. Choose the members of the College of Ministers subcommittee responsible for training for ministries in French;**

- e) **Receive a budget specifically allocated for the work with Francophones, with one part to come from the Denominational Council for operational activities and another part to come from the Mission and Service Fund for support and development activities targeting both existing communities and the establishment of new ministries. In regions of the country where the French-speaking population represents a majority or a significant minority, a fixed proportion of each region's budget shall be allocated to work targeting the Francophone population.**

Background:

The United Church of Canada aims to be accessible to anyone seeking spirituality, whatever their cultural or linguistic identity, and is committed to providing services in Canada's two official languages: this is the vision and objectives of The United Church of Canada for French and bilingual ministries.

In 2009, the [40th General Council](#) meeting in Kelowna enthusiastically adopted [[pp. 280 to 284](#)] the report "[A Vision for French Ministries in The United Church of Canada](#)" [[pp. 719-730 in French and pp. 730-741 in English](#)] declaring that "Francophone ministries are an integral part of the identity, mission and vision for the future of The United Church of Canada." That General Council committed "the Church to strengthening and expanding ministries in French and instructed the General Council Executive to implement the report proposals."

The General Council Executive also received proposals to prepare recommendations "on how the Francophone constituency can assume greater responsibility in decisions and policies affecting Ministries in French (MiF) either within existing structures or new emerging structures" (GCE November 2011).

At the current time, Ministries in French participate in the regional and national connexional tables in order to facilitate their collaborative work. These tables have no decision-making powers, which limits their impact on the consolidation of ministries.

The creation of a decision-making francophone Network as proposed herein responds to this prophetic vision as well as to the real needs of the Francophone constituency. This vision has been manifest throughout the history of the United Church and is now, more than ever, relevant for the future.

While we rejoice at the transforming vision proposed in the report of the Comprehensive Review Task Group, we are dismayed by the lack of place accorded to the Francophone constituency and its contribution to the identity of The United Church of Canada. This represents a major and inexplicable step backwards, specifically with respect to the 40th General Council and subsequent sessions of the General Council Executive.

Between 1970 and 2002, thanks to much more enlightened support within the United Church, Francophones saw an increase in their visibility and decision-making power regarding the development of strategies adapted to their unique context and reality. Hard work over time produced real fruit, including the creation of the Laurentien Presbytery (1985), the MiFWG

(Ministries in French Working Group), the Standing Committee for French Ministries (COPERMIF) and, finally, the Ministries in French Unit ((UMiF) in 2002. UMiF became operational in 2004 but was then dissolved in 2009—against the unanimous will of the Francophone constituency—to be replaced by a cluster within a large unit.

The proposals of the Comprehensive Review Task Group would reduce Francophone ministries to a volunteer network with no decision-making power, no budget, no staff and no visible, stable institutional base. At the same time, the new structure would eliminate, without offering a replacement, the only Francophone presbytery, i.e. the only existing francophone decision-making structure, with its forum for discussion, solid budget and public positions.

The creation of a decision-making francophone Network would affirm the fundamental commitment of The United Church of Canada to Ministries in French, as well as its willingness to once again give Francophones responsibility for affirming their identity, developing as a constituency, and upholding an unassimilated and therefore credible witness within our Church and society.

The constitution of a decision-making francophone Network is vital for the future, the credibility, the visibility and the witness of both The United Church of Canada as a whole and its Francophone constituency.

Intermediate Court Action:

Consistoire Laurentien voted concurrence

Synode Montreal & Ottawa Conference voted concurrence.

M&O 19 SUPPORT FOR MINISTRIES IN FRENCH

Originating Body: Consistoire Laurentien

Financial implications if known: None

Staffing implications if known: None

Source of funding if known: Chasing the Spirit

The Synode Montreal & Ottawa Conference proposes that:

the 42nd General Council reiterate the goal of The United Church of Canada to proclaim its message to the large percentage of the Canadian population whose first or second language is French by implementing the following measures:

- a) Allocating at least 10% of funding for the “Chasing the Spirit” program to the development of new ministries in French;**
- b) Ensuring that Francophones are represented when criteria and analysis tools are developed for the assessment of projects submitted to this program;**
- c) Ensuring that Francophones are represented on the body responsible for assessing projects and approving funding;**
- d) Providing funding for the translation and production of resources for new ministries in French as well as for the contextual training of leaders for ministries in French and bilingual settings;**
- e) Ensuring that some of the staff and volunteers responsible for sharing resources and stimulating spiritual renewal have the linguistic and cultural skills required to perform their duties in a Francophone or bilingual setting.**

Background:

The United Church is a national institution serving the entire territory of Canada. As a national church, it needs to serve the large percentage of the population whose primary spoken language is French, whether as their mother tongue or a second language.

In 2009, the 40th General Council voted to create five new positions for ministries in French, two of which now exist. Creation of the three other positions approved in 2009 requires a specific source of funding.

Intermediate Court Action:

Consistoire Laurentien voted concurrence.

Synode Montreal & Ottawa Conference voted concurrence.

NL 1 A NEW MODEL

Origin: Kathy Brett & Brian Colbourne, Newfoundland/Labrador Conference

Financial Implications if known: To be determined by Conference Executive

Staffing Implications if known: Consultation with four staff

Source of Funding if known:

Newfoundland and Labrador Conference request that:

- 1. The 42nd General Council permit the Newfoundland and Labrador Conference to pursue the implementation of a new model, and that a task group be put in place to study and determine the model which would best fit our conference needs based on financial and human resources presently available.**
- 2. That if the 42nd General Council approves the Comprehensive Review Proposals that the Newfoundland/Labrador Conference be a pilot.**
- 3. That if the 42nd General Council does not approve the Comprehensive Review Proposals that the Newfoundland/Labrador Conference put a task group in place to study and determine a model for the Conference that can be funded within the means of the Conference.**

Background:

Considering the present and future financial limitations, the new model would be better stewardship to streamline the existing model for Conference and District.

Timing: At the rise of General Council

Intermediate Court Action:

Action: the Conference agreed with proposal and that it be forward it to the 42th General Council

Motion: That the Newfoundland and Labrador Conference agreed with the proposal which came with point one and added the following changes:

- 1. That if the 42nd General Council approves the Comprehensive Review Proposals that the NL Conference be a pilot.**
- 2. That if the 42nd General Council does not approve the Comprehensive Review Proposals that the NL Conference put a task group in place to study and determine a model for the Conference that can be funded within the means of the Conference.**

NL 3 TASK GROUP TO ESTABLISH REGIONAL COUNCIL BOUNDARIES

Origin: Russell Small

Financial Implications if known: Unknown

Staffing Implications if known: General Council Staff responsible for Regions and representatives from Conferences.

Newfoundland and Labrador Conference proposes that:

That the 42nd General Council set up a task group that would establish the boundaries of the Regional Councils so the 43rd General Council will be able to make informed decisions regarding the same.

Intermediate Court Action:

The Newfoundland and Labrador Conference agreed with proposal and forward it to the 42nd General Council

SK 2 TRAINING AND ACCOUNTABILITY OF MINISTRY PERSONNEL

Originating Body: Chinook Presbytery

Financial Implications: None

Staffing Implications: None

Source of Funding: Not Applicable

The Chinook Presbytery proposes that:

The 42 General Council (2015):

- **approve the Accountability of Ministry Personnel to The United Church of Canada be to The General Council of the United Church through a Training and Accountability Section within the Permanent Committee on Ministry Employment Policy and Services. (not through an “arms-length” College of Ministers and not requiring renewals of membership)**
- **as to Governance, this Training and Accountability Section would be overseen by a 20-member Board, with the composition of the board set by denominational policy to include:**
 - **equal number of: (1) ministers whether ordained, diaconal, or designated lay ministers and (2) lay people;**
 - **ensuring representation of each of ordained, diaconal, and designated lay ministers;**
 - **ensuring representation of Aboriginal ministries;**
 - **election of lay persons on a regional basis; and**
 - **election of ministry representatives by their peers on a regional basis.**

The Training and Accountability Section would have the following three committees, composed of members of the Board, with each committee to include at least one minister and one layperson:

- **Admission and Standards Committee: to assess (1) candidates for ordination or commissioning, {and designated lay ministers, unless they are to remain regionally accountable as is current} (2) ministers seeking admission from other denominations; and (3) UCC ministers seeking readmission.**
- **Complaints Committee: to assess complaints about ministry personnel, order investigations, order a formal hearing, and determine other appropriate outcomes. Complaints about effectiveness in ministry would continue to require 10 signatures from the ministry unit where the clergy serve; and**
- **Hearings Committee: to hold formal hearings of complaints and determine appropriate outcomes. Only the Hearings Committee has authority to place a minister’s name on the Discontinued Service List (Disciplinary).**

- **as to Authority and Responsibilities:**
 - **the Training and Accountability Section would maintain an up-to-date list of Ordained, Commissioned and Designated United Church ministry personnel and ministers from other denominations who have been approved to enter the admissions process,**
 - **Congregations and other communities of faith would only be permitted to call, appoint, or hire people who are on this list or United Church ministry students approved for internships and supply positions. All calls and appointments must be reported to this Training and Accountability Section so that an accurate list of ministry personnel in active service can be maintained.**
 - **all people in paid ministry in The United Church of Canada would be accountable through this Section, including ministry students and candidates for admission who are taking courses towards being credentialed in The United Church of Canada.**
 - **the Section would have authority and responsibility for:**
 - (1) **the assessment of candidates, ministers seeking admission from other denominations, and ministers seeking readmission to ministry in the United Church; and**
 - (2) **the oversight and discipline of ministry personnel and all those described in (1) above, according to policies and standards set by the General Council [or denominational council].**
 - **the Conference [or “regional council,” if approved through the United Church’s legislative process] would remain responsible for the ordination and commissioning of members of the order of ministry and recognition of designated lay ministers.**

- **authorize a Category 3 remit to presbyteries and pastoral charges to test the will of the church with respect to the establishment of a Training and Accountability Section as set out above.**

Background:

In continuity with almost all other Christian denominations’ theology of ministry, and with our own denominational theology and practice, Ordination to the Ministry of Word, Sacrament and Pastoral Care continues to be understood as a lifetime vocation, suspended only by disciplinary action of the denomination or intentional resignation by a minister.

In continuity with most other Christian denominations’ theology of ministry, and with our own denominational theology and practice, Commissioning to the Diaconal Ministry continues to be understood as a lifetime vocation, suspended only by disciplinary action of the denomination or intentional resignation by a minister.

People who are trained and affirmed as Designated Lay Ministers, unless they are to remain accountable to regional bodies (current or revised) take on the mantle of clergy and are placed in

the same position of trust and authority as the other orders of ministry, should be subject to, and beneficiaries of, the same governance as the other orders of ministry.

There is a need to streamline our United Church of Canada decision-making model.

Theology of ministry is important and needs to be in continuity with Reform Protestant churches with whom we are most closely associated. Within this theology, ministry personnel need to be trained by, supported by, and responsible to the whole church and not to a vocational association. The Church cannot abdicate its responsibility to clergy to a vocational association. Even if this were not our theology of ministry, there are not enough members of United Church clergy to make a “College of Ministers” an effective body.

Having all files of ministry personnel: where they are serving, pensions, group insurance etc handled through one division should be helpful to all.

(An Alternative to that proposed by the Comprehensive Review Final Report because it represents a major and unacceptable change in theology of ministry)

Intermediate Court Action: Concurred with by Saskatchewan Conference

SK 6 OVERSIGHT OF “COMMUNITIES OF FAITH” UNDER THE PROPOSED THREE-COURT MODEL

Originating Body: Chinook Presbytery

Financial Implications: None

Staffing Implications: None

Source of Funding: Not applicable

The Chinook Presbytery proposes that

The 42nd General Council (2015):

- **Adopt a new model which has explicit, required provisions for oversight of communities of faith by their governing court, perhaps including, but not limited to, the following:**
 - **Under the proposed three-court model of The United Church of Canada, each community of faith holding a covenant with a Regional Council of the United Church must be subject to inspection by the same;**
 - **One or more representative(s) of the Regional Council of the United Church be recommended to attend a worship service at each community of faith with which that Regional Council of the United Church holds a covenant, at least once per year, as part of the audit of a community of faith’s self-assessment;**
- **The result of the audit of worship of a community of faith is that the Regional Council of the United Church may impose special or additional requirements on that community of faith in order for the community of faith to maintain its covenant with the Regional Council of the United Church;**
- **One or more representative(s) of the Regional Council of the United Church be recommended to attend a meeting of the governing body of each community of faith with which that Regional Council of the United Church holds a covenant, at least once per year;**
- **Changes in pastoral relations between a community of faith and their current or proposed ministry personnel must have the consent of the Regional Council of the United Church;**
- **The Denominational Council have a set of unifying requirements for all covenants between a community of faith and the Regional Council of the United Church, which may include certain points mentioned above, and which must include guidelines for a community of faith’s self-assessment;**

- **The new model has explicit provisions outlining when the Regional Council has the authority to “step in” to manage a community of faith.**

Background:

The theological and doctrinal consistency of United Church congregations across Canada is fundamental to our identity as The United Church of Canada.

To claim the title of a congregation or community of faith of The United Church of Canada requires that said congregation uphold the policies and doctrines of The United Church of Canada.

The proposed three-court model requires all communities of faith of the United Church to maintain a covenant with a Regional Council of the United Church. Maintaining an honest, truthful, and open covenant requires regular contact and clear obligations between both parties.

Intermediate Court Action: Transmitted without Concurrence

SK 7 STRENGTHENING THE REGIONAL COUNCILS – AN ALTERNATIVE TO AUTHORITY AND RESPONSIBILITY AS DESCRIBED IN COMPREHENSIVE REVIEW PROPOSALS, “A THREE-COUNCIL MODEL” AND “FUNDING A NEW MODEL”

Originating Body: Wascana Presbytery

Financial Implications: Unknown at this time

Staffing Implications: Unknown at this time

Source of Funding: Not applicable

The Wascana Presbytery proposes that:

The 42nd General Council (2015):

- **approve in principle the Three-Council Structure subject to the following:**
 - 1) **boundaries for the Regional Councils be concurrent with the present Conference boundaries *until the rise of the 43rd General Council.***
 - 2) **decisions on the precise membership, authority and responsibilities of the Regional Councils and Denominational Council be determined at the 43rd General Council, following rationalization to be done within Regional Councils and the Denominational Council in the interim period.**

Issues to be addressed during the 3 year period of rationalization:

- **Effective and efficient oversight of all of the ministry and mission being carried out in the name of The United Church of Canada in each region/conference, including the formal and informal governance structures needed for each region.**
- **Deciding upon what formula will be used to determine assessments throughout the church, including consideration of the differing types of ministries and communities of faith.**
- **Staffing needs for each region (to be determined by the region and to carry out their ministries under the oversight of each region).**
- **Effective and efficient functioning of the Denominational Council as it carries out its essential responsibilities of setting policies necessary to unite the whole United Church (property, pastoral relations, pensions and benefits, theology, global partnerships, public witness) and technical services such as information technology, payroll, accounting; and the election and support of the Moderator.**
- **Determining the structures for effective, accessible, representative decision-making Councils for each region and for the denomination as a whole. Communities of faith should not pay for representatives to**

Council meetings. Very large bodies cannot do real participatory decision making.

- **Regional responsibility for nurturing the identity of the United Church and discerning and expressing public witness in each region.**
- **How the United Church will promote mission, including justice-seeking throughout the church**
- **Addressing in concrete ways the possible growth of financial inequity in the regions.**

3) the following principles guide the budgeting process for The United Church of Canada:

- **Spend only what is received, which will require at least an \$11 million reduction in spending by 2018 from current 2015 spending levels.**
 - **Use the Mission and Service Fund to fund only mission activities such as grants to partners; overseas personnel; mission support grants within Canada; investing in new ministries; supporting renewal within the continuing communities of faith; providing theological education for ministry personnel and laity.**
 - **Mission and Service funds will not be spent on staff salaries in the Denominational Council or the Regional Councils after 2018.**
 - **All staff work carried out by staff of the Denominational Council and the Regional Councils will be defined as ministry. This ministry work would be funded by sharing assessments gathered from communities of faith by the Regional Councils. Each Regional Council will keep 85% of the assessments and will give 15% of the assessments to the Denominational Council.**
- **The Denominational Council will make decisions regarding the use of the Mission & Service Fund until such time as the 43rd General Council makes further decisions.**
 - **Aboriginal funding needs to be continued – in the interim it will continue to come from the General Council budget and after 2018 would come from assessments.**
 - **Regional differences require differing approaches to organization and governance.**
 - **Staff and human resources are most effective and efficient when they are closest to the active ministries and communities of faith – the core of the United Church.**

Background:

Assumptions guiding this proposal:

1. Need for change exists because of declining membership and insufficient resources, both of which may have resulted from perceived failure to remain relevant and adapt to cultural shifts.
2. Structural change without addressing the issue of relevance and adaptation may have only short-term benefits.
3. To do nothing is not an option.
4. Regional differences require differing approaches.
5. Dealing with each proposal put forward by the CRTG in detail may be counter-productive, therefore, we should concentrate on major issues.
6. An important part of the identity of The United Church of Canada is being conciliar.

“Conciliar” means:

- Each Council is made up of members of other Councils
- Shared responsibilities for finances and functions. Each Council has the authority to raise finances and make decisions about the use of its financial resources.

Currently 86 Presbyteries and 13 Conferences fund their work through assessments of congregations. It has been proposed by the Comprehensive Review Task Group that in the future those assessments would be divided, with the successors to those 99 bodies receiving 50% and 1 Denominational Council receiving the other 50%. Plus the Mission and Service Fund would continue to be collected and used by decisions of the Denominational Council. Other sources of funding, such as retail sales, bequests and investments would still be available to the Denominational Council. This is a significant centralization of financial resources and the power that goes with them.

As the Denominational Council rationalizes how to do its work with the funds available to it, it will be able to negotiate with regions about where to most effectively place the program staff for leadership in ministry and mission from the current General Council Office, thus placing them closer to the communities of faith. Development of resources can efficiently be shared amongst regions, given the technological advances in resource production and electronic communication.

Intermediate Court Action: Concurred with by Saskatchewan Conference

ANW 14 COMPREHENSIVE REVIEW, *UNITED IN GOD'S WORK*: REPRESENTATION OF THE UNITED CHURCH WOMEN ON COUNCILS

Origin: Alberta and Northwest Conference United Church Women

Financial Implications if known: Cost of attending meetings

Staffing Implications if known: None

Source of Funding if known:

The Alberta and Northwest Conference United Church proposes that:

The 42nd General Council Ensure that, in the Three-Council Model proposed by *United in God's Work*, provision is made for the full voting participation of the representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women (UCW) in The United Church of Canada's current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

In 1960 in Edmonton, the United Church General Council approved the uniting of the Woman's Association (WA) and Woman's Missionary Society (WMS) to form a new organization for the women to "share in a much more meaningful way in the work of the church within the Congregation, Presbytery, Conference and in various boards of the church under the General Council." (Ordinary Heroes – Celebrating United Church Women, 2012, page 21)

The proposals from *United in God's Work* offer an opportunity to address this inconsistency across the church and to recognize the vital role that the (UCW) play in the denomination by ensuring that a representative is able to participate fully in the Regional and Denominational Councils and their Executives.

The United Church Women have traditionally supported their congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many, that without the devotion and commitment of the UCW, many congregations would cease to exist long ago. It should also be noted that the commitment to the wider work of our church through support of the Mission and Service (M&S) Fund is evident as in 2014 alone, \$1,462,840 was donated to M&S by the UCW throughout Canada.

Including a representative of the (UCW) as a full voting member on these Councils will allow for the wisdom and work of the UCW to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

Presented by the Alberta and Northwest Conference United Church Women to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

ANW 7 MEMBERSHIP OF THE UCW IN THE GENERAL COUNCIL

Origin: St. Paul Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The St. Paul Presbytery proposes that:

The 42nd General Council (2015) appoint a representative from the national United Church Woman as a voting member on the General Council Executive, and subsequently, to the Denominational Council Executive.

Background:

The United Church Women have, historically and currently, provided significant contribution to the life of The United Church of Canada.

The United Church Women have, historically and currently, provided significant financial contribution to The United Church of Canada.

Intermediate Court Action:

Presented by St. Paul Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

BQ 6 FULL VOTING STATUS BE GRANTED TO THE NATIONAL UNITED CHURCH WOMEN PRESIDENT

Origin: Bay of Quinte Conference United Church Women

Financial Implications if known: None

Staffing Implications if known: None

Source of Funding if known: Already funded by General Council

The Bay of Quinte Conference United Church Women proposes that:

The 42nd General Council (2015):

Grant full voting privileges of the General Council Executive to the NUCW President effective with the approval of this proposal at the 42nd General Council (2015).

This proposal is to be directed to the General Council Executive for action and may be referred to the appropriate committee for permanent action.

BACKGROUND:

The UCW was formed in 1962 and at its inception was the largest adult organization within the church. Membership is declining, much as church membership is declining but the UCW is still a significant presence in the church.

In 2013, our National President attended the World Federation of Methodist and Uniting Church Women area meeting in Chicago. She also was present at two General Council meetings during which the Comprehensive Review Task Group was named; the 2013 budget was discussed and approved; met with members of the Ghana Calvary Methodist United Church congregation during which an agreement was signed establishing an association between our two denominations. The executive supported the call of the Native Women's Assembly of Canada and the Assembly of First nations for the Government of Canada to strike a national inquiry into missing and murdered aboriginal women and girls. In August she attended the World Federation of Methodist and United Church Women's League national meeting in Regina.

The NUCW has taken up a five-year commitment to fight child poverty in Canada. "We are looking to serve as an advocate for children and youth. Who better than the UCW to intentionally look at child poverty in our local communities, our Conference and beyond!" says our new National President, Phyllis Buchner.

Statistics provided show that the UCW has raised \$129 million for the Mission and Service Fund in its 52 years of activity. An organization capable of this commitment and dedication to our church and our Mission & Service is entitled to have our National President as a full voting member of the General Council Executive.

As our 50th Anniversary Initiative in 2012, the UCW raised \$268,000. nationally, for the Morogoro Training Centre in Tanzania to train mid-wives in maternal health in the region. Our goal had been \$50,000. Each course costs \$15,000. and the cost per participant is \$425. As of September 2013, seven (7) courses had been held. The Training Centre has determined that it is more efficient to travel to where the women are, than to have them come to the Training Centre. By the end of 2014, our donations will have trained 500 women in the region and have

contributed to improved maternal health immensely.

We are an organization 35,000 strong that provides opportunities for Christian Witness, Study, Fellowship and Service for the total mission of our Church.

Intermediate Court Action:

Bay of Conference carried this proposal.

HAM 4 COMPREHENSIVE REVIEW: UNITED IN GOD'S WORK REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Waterloo U.C.W. Presbyterial

Financial Implications if known: Cost of Meeting Participation

Staffing Implications if known: None

Source of Funding if known:

Waterloo U.C.W. Presbyterial proposes that:

The 42nd General Council ensure that in the three Council model proposed by United in God's Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada's current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God's Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many, that with-out the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada. Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

Hamilton Conference transmitted with concurrence

HAM 6 COMPREHENSIVE REVIEW: UNITED IN GOD'S WORK REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Halton U.C.W. Presbyterial

Financial Implications if known: Cost of Meeting Participation

Staffing Implications if known: None

Source of Funding if known:

Halton U.C.W. Presbyterial proposes that:

The 42nd General Council ensure that in the three Council model proposed by United in God's Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada's current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God's Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many, that with-out the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone; \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action: (from the April 28/15 Halton Presbytery Full Court meeting)

MOTION: Amy Hill/Mary Patterson

That Halton Presbytery support the proposal from Halton Presbyterial U.C.W. that the 42nd General Council ensure that in the three Council model proposed by United in God's Work,

provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

CARRIED (3 abstentions)

This proposal will be transmitted to Hamilton Conference with concurrence.

Hamilton Conference transmitted with concurrence

LON 6 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Algoma United Church Women Presbyterial

Financial Implications if known: Cost of Meeting Participation

Staffing Implications if known: None

Source of Funding if known:

Algoma United Church Women Presbyterial proposes that:

The 42nd General Council (2015):

Ensure that in the three Council model proposed by United in God’s Work, provision is made for the full voting participation of a representative of the United Church Women on the Communities of Faith, Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

Algoma Presbytery agreed with this proposal April 25, 26, 2015

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 7 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

ORIGINATING BODY: Elgin United Church Women Presbyterial

FINANCIAL IMPLICATIONS: Cost of Meeting Participation

STAFFING IMPLICATIONS: None

SOURCE OF FUNDING:

Elgin United Church Women Presbyterial proposes that:

The 42nd General Council (2015) Ensure that in the three Council model proposed by United in God’s Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

Elgin Presbytery agreed with this proposal April 21, 2015

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 8 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Essex United Church Women Presbyterial

Financial Implications if known: None

Staffing Implications if known:

Source of Funding if known:

Essex United Church Women Presbyterial proposes that:

The 42nd General Council (2015) ensure that in the three Council model proposed by United in God’s Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

The Essex U.C.W. Presbyterial Executive approved this proposal on Tuesday, April 28, 2015. Transmit with concurrence. Essex Presbytery, Tuesday May 19, 2015.

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 9 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Huron-Perth United Church Women Presbyterial

Financial Implications if known: Cost of Meeting Participation

Staffing Implications if known: None

Source of Funding if known:

Huron-Perth United Church Women Presbyterial proposes that:

The 42nd General Council (2015) ensure that in the three Council model proposed by United in God’s Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

Transmit with concurrence April 28, 2015

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 10 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Kent Presbytery

Financial Implications if known: Cost of Meeting Participation

Staffing Implications if known: None

Source of Funding if known:

Kent Presbytery proposes that:

The 42nd General Council (2015) ensure that in the three Council model proposed by United in God’s Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 11 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Lambton United Church Women Presbyterial

Financial Implications if known: Cost of Meeting Participation

Staffing Implications if known: None

Source of Funding if known:

Lambton United Church Women Presbyterial proposes that:

The 42nd General Council (2015) ensure that in the three Council model proposed by United in God’s Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives, as well on the governing body of local communities of faith.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives, as well on the governing body of local communities of faith.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

Transmit with concurrence May 21, 2015

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 12 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Middlesex United Church Women Presbyterial

Financial Implications if known: Cost of Meeting Participation

Staffing Implications if known: None

Source of Funding if known:

Middlesex United Church Women Presbyterial proposes that:

The 42nd General Council (2015) ensure that in the three Council model proposed by United in God’s Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

Moved and seconded that Middlesex Presbytery endorses the proposal made by the Middlesex Presbytery United Church Women Presbyterial, as circulated. Carried

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

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LON 13 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Oxford United Church Women Presbyterial

Financial Implications if known: Cost of Meeting Participation

Staffing Implications if known: None

Source of Funding if known:

Oxford United Church Women Presbyterial proposes that:

The 42nd General Council (2015) ensure that in the three Council model proposed by United in God’s Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the U.C.W. to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action:

Transmit with concurrence on May 13, 2015

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

**MAR 8 COMPREHENSIVE REVIEW: UNITED IN GOD’S WORK
REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS**

Origin: Sydney Presbytery / UCW Presbyterial

Financial Implications: Cost of Meeting Participation

Staffing Implications: None

Sydney Presbytery / UCW Presbyterial proposes that:

That the 42nd General Council ensure that in the three Council model proposed by United in God’s Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Background:

The involvement of a representative of the United Church Women (UCW) in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member, while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that the UCW play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

UCW have traditionally supported their local congregations, fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many, that without the devotion and commitment of the UCW, many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident, as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the UCW as a full voting member on these Councils will allow for the wisdom and the work of UCW to inform and guide the Councils. It will also provide a link between a key population and network and the governing structure.

Intermediate Court Action:

Ross Bartlett / Sean Handcock moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposal #16 entitled “Comprehensive Review: United in God’s Work Representation of United Church Women on Councils” to the 42nd General Council of The United Church of Canada.

MOTION CARRIED

MNWO 4 COMPREHENSIVE REVIEW –REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Originating Body: Conference of Manitoba and Northwestern Ontario

Financial Implications if known: Cost of Meeting Participation

Staffing Implications if known: None

Source of Funding if known:

The Conference of Manitoba and Northwestern Ontario proposes that

The 42nd General Council (2015) provide for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives in the Three Council Model proposed by the Comprehensive Review Task Group document “United in God’s Work.”

Background:

The involvement of a representative of the United Church Women in The United Church of Canada’s current structure is not consistent. Some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God’s Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many, that with-out the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service fund is evident as in 2014 alone, \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the work of the UCW to inform and guide the Councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action: *Transmitted with concurrence*

M&O 7 COMPREHENSIVE REVIEW: UNITED IN GOD'S WORK REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Originating Body: Montreal and Ottawa Conference UCW

Financial Implications: Cost of Meeting Participation

Staffing Implications: None

Source of Funding if known: n/a

Synode Montreal and Ottawa Conference proposes that:

The 42nd General Council ensure that:

- 1) in the three Council model proposed by United in God's Work, provision is made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives; and**
- 2) the United Church Women's participation be part of the stated goal of diversity in the makeup of Regional and Denominational Councils and Executives.**

Background:

The involvement of a representative of the United Church Women in The United Church of Canada's current structure is not consistent. Currently some Presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God's Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the United Church Women is able to participate fully in the Regional and Denominational Councils and their Executives.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many, that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of Mission and Service is evident as in 2014 \$1,462,840 was given to M&S by United Church Women across Canada.

Including a representative of the United Church Women as a full voting member on these Councils will allow for the wisdom and the leadership of the UCW to enhance and strengthen the Councils. It will also provide a link between a key population and network and the governance structure.

Intermediate Court Action: Synode Montreal & Ottawa Conference voted concurrence.

**MTU 4 COMPREHENSIVE REVIEW: UNITED IN GOD’S WORK –
REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS**

Origin: Manitou Conference UCW

Financial Implications if known: nil

Staffing Implications if known:

Source of Funding if known:

Manitou Conference proposes that:

The 42nd General Council ensure that in the three court Council model proposed by “United in God’s Work,” provision be made for the full voting participation of a representative of the United Church Women on the Regional and Denominational Councils and their Executives.

Intermediate Court Action:

- transmitted with concurrence by North Bay Presbytery (May, 2015)
- transmitted with concurrence by Manitou Conference (May, 2015)

TOR 11 COMPREHENSIVE REVIEW: UNITED IN GOD'S WORK REPRESENTATION OF UNITED CHURCH WOMEN ON COUNCILS

Origin: Toronto Conference United Church Women (UCW)

Financial Implications: Cost of meeting participation

Staffing Implications: None

Toronto Conference United Church Women proposes that:

The 42nd General Council ensure that in the three-Council model proposed by United in God's Work, provision is made for the full voting participation of a representative of the United Church Women on the regional and denominational councils and their executives as well as the community of faith governing body.

Background:

The involvement of a representative of the United Church Women (UCW) in The United Church of Canada's current structure is not consistent. Some presbyteries and Conferences and their Executives do include a representative as a full voting member while others, including the General Council Executive, only permit these representatives to serve as corresponding (non-voting) members.

The proposals from United in God's Work offer an opportunity to address this inconsistency across the church and to recognize the vital role that United Church Women play in the denomination by ensuring that a representative of the UCW is able to participate fully in the regional and denominational councils and their executives as well as the community of faith governing body.

United Church Women have traditionally supported their local congregations fulfilling their purpose by expressing their loyalty and devotion to Jesus Christ in Christian witness, study, fellowship and service. It is recognized by many, that without the devotion and commitment of the UCW many congregations would have ceased to exist long ago. It could also be noted that the commitment to the wider work of our church through support of the Mission and Service (M&S) fund is evident as in 2014 alone \$1,462,840 was given to M&S by the UCW across Canada.

Including a representative of the United Church Women as a full voting member on these councils will allow for the wisdom and the work of the UCW to inform and guide the councils. It will also provide a link between a key population and network, and the governance structure.

Intermediate Court Action

Transmitted with non-concurrence by Toronto Conference.

MAR 10 COLLEGE OF MINISTERS

Origin: Maritime Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

Maritime Conference recommends to the 42nd General Council that the functions of the proposed College of Ministers be fulfilled by committees of the denominational and regional bodies.

Intermediate Court Action:

Ross Bartlett / Sean Handcock moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposal #23 entitled “College of Ministers” to the 42nd General Council of The United Church of Canada.

MOTION CARRIED

MNWO 2 COMPREHENSIVE REVIEW – COLLEGE OF MINISTERS

Originating Body: Agassiz Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Conference of Manitoba and Northwestern Ontario proposes that

The 42nd General Council (2015) Postpone definitely the proposal “Comprehensive Review: A College of Ministers” for the establishment of the College of Ministers until the 43rd General Council in 2017 allowing time for ministers, ministries, regional courts, councils or bodies to consider financial and ministry implications.

Background:

The College of Ministers is to be the path of accreditation, assessment and qualification of ministers; and it is unclear if a national or regional college would be more effective.

The proposed College of Ministers does not include those retired and retained on the roll of Presbytery and those retired and retained have served and continue to serve the church in various ministry capacities.

The church is also considering competencies for accreditation, education of candidates and ministry membership.

The proposed budget of \$750,000 in the original document does not seem adequate for the work proposed

The church is proposing changes to structures, boundaries and courts of the church at the same time.

Intermediate Court Action: *Transmitted without concurrence. The Court decided to transmit all proposals related to the Comprehensive Review.*

M&O 14 PROPOSAL TO CHANGE THE NAME OF THE COLLEGE OF MINISTERS

Origin: Rev. Nancy Colton, Presbyter, Ottawa Presbytery

Financial Implications if known: none

Staffing Implications if known: none

Source of Funding if known: none

Synode Montreal & Ottawa Conference proposes that:

the 42nd General Council (2015) amend the Proposal entitled “A College Of Ministers” by removing the name “College of Ministers” and replacing it with the name “Board of Ministry Personnel: Accreditation, Accountability, and Discipline.”

Background:

The word “college” when used in this and similar contexts becomes a term with a very specific, legal understanding. “Colleges” are regulated by provincial and/or federal government legislation because they do very particular kinds of things in terms of regulation etc. However, ministers are not registered professionals in the way doctors, nurses etc. are so it will be confusing, misleading, and potentially attract undue (and unwelcome) attention to call this board a college.

Intermediate Court Action:

This proposal was supported by Ottawa Presbytery.

Synode Montreal & Ottawa Conference voted concurrence.

M&O 15 A PROPOSAL TO ALLOW FOR A LARGER BOARD OF DIRECTORS FOR THE COLLEGE OF MINISTERS IN ORDER TO CREATE A MORE DIVERSE BOARD OF DIRECTORS

Origin: Barbara Reynolds, Presbyter, Ottawa Presbytery

Financial Implications if known: unknown

Staffing Implications if known: unknown

Source of Funding if known: unknown

Synode Montreal & Ottawa Conference proposes that:

the 42nd General Council (2015): amend the proposal “A College of Ministers” by adding the following text as a bullet point to Section C. Governance:

- a) **That the Denominational Council have the power to increase the size of the Board of Directors, if necessary, to manage the workload and/or to ensure the representation of the broad diversity of voices, communities and regions, including Francophone and ethnic voices, within The United Church of Canada;**
- b) **That the Board of Directors be a body made up of equal numbers of clergy and lay persons to be appointed by the Denominational Council on the basis of names submitted by the regional councils, or other appropriate designated bodies;**
- c) **That the discernment processes ensure selection of qualified people for the board.**

Background:

Diversity is a hallmark of The United Church of Canada. Thus, it is essential that our structures reflect in the broadest possible way this diversity and richness.

Intermediate Court Action:

This Proposal was strongly supported by Ottawa Presbytery. Synode Montreal & Ottawa Conference voted concurrence.

M&O 16 NATIONAL LISTING OF THOSE DESIGNATED FOR INTERIM MINISTRY AND MINISTRY OF SUPERVISION

Originating Body: Montreal Presbytery

Financial Implications: minimal

Staffing Implications: existing GC Office staff, and yet another administrative detail for the Conference Personnel Officer

Source of Funding: Budgets of General Council Human Resource Unit and Conferences

The Synode Montreal & Ottawa Conference proposes that:

the 42nd General Council direct, through its Executive, that the College of Ministers maintain a list of those designated by United Church Conferences (or future regional equivalents) as Interim Ministers, and of those who are trained for the Ministry of Supervision, and make those lists available to those who seek these resources.

Background:

Ministers who have been trained and designated for Interim Ministry, Transitional Ministry, and the Ministry of Supervision are important resources needed throughout the church. Centralized lists available through the GC Human Resource Unit would allow mission units to simply access those who have such training and designation, and begin the process of discerning ‘a good fit’ for their ministry needs.

While the Conference (or its future regional equivalent) is the appropriate body to evaluate the credentials of those within their bounds who have received such training for Interim Ministry, Transitional Ministry and the Ministry of Supervision such designation should be accepted, or at least easily transferred, across The United Church of Canada. Those who are so designated should be able to cross administrative boundaries easily, without the encumbrances of regional designation. Those who seek such ministry personnel should be able to do so as broadly as possible.

Intermediate Court Action:

Montreal Presbytery voted concurrence.

Synode Montreal & Ottawa Conference voted concurrence.

SK 3 AMENDMENT TO THE CRTG PROPOSALS – COLLEGE OF MINISTERS AND ASSOCIATION OF MINISTERS

Originating Body: Wascana Presbytery

Financial implications: None

Staffing Implications: None

Source of Funding: Not applicable

The Wascana Presbytery proposes that:

The 42nd General Council (2015) receive and postpone definitely the Proposals regarding the College of Ministers and the Association of Ministers until rationalization of the Denominational and Regional Councils has been completed.

Background:

This very complex decision needs to be balanced with knowledge of the shape and functions that form the structure of the new Three Council system. Therefore it can be addressed after the rationalization of the structures, functions and finances of the Councils have been determined.

Intermediate Court Action: Concurred with by Saskatchewan Conference

SK 4 COLLEGE OF MINISTERS AND ASSOCIATION OF MINISTERS

Originating body: Good Spirit Presbytery

Financial implications: None

Staffing Implications: None

Source of Funding: Not applicable

The Good Spirit Presbytery proposes that:

The 42nd General Council (2015) develop and implement the Proposals regarding the College of Ministers and the Association of Ministers simultaneously.

Background:

The College of Ministers will provide the accreditation, oversight and discipline of ministers with the Association of Ministers providing the peer support and collegiality of ministers. Presbytery has been the court that provided the connection and hopefully support and collegiality to ministers. In the proposed 3 Council structure, the regional council will not provide the same peer support and collegiality and therefore the Association must be formed to provide this at the same time that the College is being formed to provide for discipline and oversight.

Intermediate Court Action: Concurred with by Saskatchewan Conference

SK 5 SUPPORT, ASSESSMENT, OVERSIGHT AND DISCIPLINE OF APPLICANTS FOR DESIGNATED LAY MINISTRY

Originating Body: Tamarack Presbytery

Financial Implications: None

Staffing Implications: None

Source of funding: Not applicable

The Tamarack Presbytery proposes that

The 42nd General Council (2015):

- 1. approve the inclusion of applicants for Designated Lay Ministry as members in the proposed College of Ministers in order that they might receive the assessment, oversight and discipline of the College and that they might be eligible for appointment to ministry positions with Communities of Faith,**
- 2. direct the proposed Regional Councils to provide support for applicants for Designated Lay Ministry during discernment, to provide support for applicants and for the Communities of Faith where they are appointed to ministry positions during the educational process, and to implement a process for sharing recommendations about the applicants' fitness and readiness for ministry, and,**
- 3. direct the General Secretary to ensure that applicants for Designated Lay Ministry are included in appropriate clauses in Remits and other documents that establish Regional Councils and the College of Ministers.**

Background:

As The United Church of Canada moves towards implementing the recommendations included in *United in God's Way*, the intention is clear to continue to include Designated Lay Ministers as ministry personnel in The United Church of Canada and to include them as members of the College of Ministers. The proposal for A Three Council Model gives authority and responsibility for recognizing Designated Lay Ministers. The proposal for A College of Ministers says, "Membership in the College would be mandatory for all members of the order of ministry and Designated Lay Ministers serving in paid accountable ministry in congregations and other communities of faith."

The Manual 2013 and earlier editions of that document do not and did not include a description of the processes of discernment, supervision and receiving Designated Lay Ministers, with details of this work being included in the *Designated Lay Ministry Handbook*. But as The United Church of Canada implements the proposed Regional Councils and the proposed College of Ministers we need to ensure that applicants for Designated Lay Ministry would be eligible for appointment to ministry positions with Communities of Faith. In order for them to be eligible for appointment to ministry positions, applicants for Designated Lay Ministry could be named as student members of the College. Naming applicants for Designated Lay Ministry as student members of the College would also ensure that the proposed College of Ministers would have

authority and responsibility for the assessment, oversight and discipline of Designated Lay Ministers while they are completing their educational program, while serving in supervised ministry appointments.

In addition we need to ensure that the proposed Regional Councils will be able to take responsibility for providing support during the discernment process and while applicants complete their preparation for ministry while appointed to ministry positions within Communities of Faith. That might be accomplished through appointing persons similar to those in place for candidates for ordained and diaconal ministries. Those persons could also provide necessary support to the Communities of Faith where the applicants are serving in ministry during their preparation of ministry, while also providing recommendations to the College of Ministers about the applicants' fitness and readiness for ministry.

Intermediate Court Action: Concurred with by Saskatchewan Conference

LON 15 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” COLLEGE OF MINISTERS AND ASSOCIATION OF MINISTERS

Origin: Glenwood United Church

Financial Implications if known: Unknown but expectations of more transparency and input

Staffing Implications if known: Unknown at this time

Source of Funding if known: Assessment protocol

The Official Board of Glenwood United Church proposes that:

The 42nd General Council (2015):

Pending approval of the establishment of a College of Ministers as Recommended,

- A. Concurrently establish the Association of Ministers for the mutual support and collegiality of all Ministry Personnel both active and retired.**
- B. Pay the cost associated with establishing this Association through a ministry development fund which would serve as ‘seed’ money until such time the Association of Ministers is self-funding (within 3-5 years)**

Background:

When the College of Ministers is established to accredit persons to become ministers, uphold the standards set for ministers by the denomination and oversee and discipline ministers it is imperative that the Association of Ministers be established at the same time.

This is imperative for active and retired Ministry Personnel who are experiencing substantial stress through the many challenges and changes within our United Church of Canada. This Association will need to be established and have a mandate which is varied based upon immediate and short term and long term goals of all ministry personnel.

Intermediate Court Action:

Official Board, Glenwood United Church, April 27, 2015.

Transmit with concurrence. Essex Presbytery, Tuesday May 19, 2015

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 16 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” ASSOCIATION OF MINISTERS

Origin: Huron-Perth Presbytery

Financial Implications if known: General Council to allocate funds/resources for the work of designing and launching and thereafter funded by members

Staffing Implications if known: Unknown. Association to be national in scope with elections from regions

Source of Funding if known: General Council to allocate resources to support the design group in this work. Membership funded once organized

The Huron-Perth Presbytery proposes that:

The 42nd General Council (2015) strike a working group of ministers to design and present a feasible model for an Association of Ministers; to be launched in concert with the College of Ministers; to address the social, spiritual and legal needs of ministers.

Background:

In our current structure, presbyteries and districts are meant to provide collegiality and support to ministers as well as oversee and discipline ministers. Ministers may also find support in informal networks they build themselves. In the proposed structure the College of Ministers will make ministers ready for ministry and ensure they stay ready, by implementing standards and exams and performing oversight and discipline.

Therefore no structure will be available for ministers to benefit from collegiality and support unless an Association of Ministers is designed and implemented in concert with the College of Ministers.. With many churches closing and more to come in the future, ministers find themselves isolated by distance and resources.

There must not be a lapse in the support of ministers. Therefore Huron Perth Presbytery recommends that a working group of ministers design, not explore, a feasible model for an association of ministers to be launched in concert with the College of Ministers. The function of an association will address the social, legal, and spiritual needs of ministers.

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

NL 2 NON-SUPPORT FOR RECOMMENDATION #5 IN THE “UNITED IN GOD WORK” REGARDING THE ESTABLISHMENT AN ASSOCIATION OF MINISTERS

Origin: Guy Mathews, ^{Gower} Street United Church

Financial Implications if known: Nil

Staffing Implications if known: Nil

Source of Funding if known: Nil

Newfoundland and Labrador Conference proposes that:

- 1. The 42nd General Council and the church in general, not impede or discourage, in any way, the formation of an Association of Ministers.**
- 2. The 42nd General Council not become directly involved in the process of the possible establishing of an Association of Ministers by either organizing, facilitating, advising or the making available of Financial and/or personnel resources.**

Background

Concern has been expressed by Ministry Personnel that there are perceived injustices that exist in the processes and policies of the church in matters of oversight discipline, review and Pastoral Relationships. In recognition of this concern a proposal is being made to establish a College of Ministers.

It is not understood to be normal practice for an employer, in this case the church, to be actively involved in an Association of Employees, in this case the ministers.

There may also be possible conflict of interest or perceived conflict of interest in the church being actively participating in such a process.

Intermediate Court Action:

The Newfoundland and Labrador Conference agreed with proposal and forward it to the 42 General Council

ANW 11 FUNDING MODEL (1) – COMPREHENSIVE REVIEW #6

Origin: Foothills Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

Foothills Presbytery proposes that:

The 42nd General Council 2015:

- 1. Utilize a funding model that distributes funds collected by assessments based on an understanding that the majority of ministry is lived out within Communities of Faith, and that these ministries are most effectively supported on a regional basis; and**
- 2. Direct that a 10% tithe of the assessments support those regions that are less financially viable.**

Background:

The proposed Three-Council Model takes many functions currently carried out at the Presbytery or Conference levels, and either centralizes them at a National level, or empowers Communities of Faith to carry out the functions.

This proposal asserts that Communities of Faith will be best supported in their work if the support is offered regionally, rather than nationally. One specific area of concern is the decision-making mechanism about which new ministries are to be funded through "Chasing the Spirit." If these ministries are to be adequately supported at a local/regional level, the initial funding decisions must involve significant regional input rather than relying solely on a more distant, national approach.

Regarding the 10% tithe, the *United in God's Work* Report, p.33, outlines the funding challenges currently faced by some Conferences. These challenges will be very apparent with the increase in assessments. A tithe is proposed as a way to ease the pressure on those geographic areas of the denomination that are less financially viable.

Intermediate Court Action:

Presented by Foothills Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

ANW 12 FUNDING MODEL (2) – (COMPREHENSIVE REVIEW #6)

Origin: Foothills Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

Foothills Presbytery proposes that:

The 42nd General Council 2015 commit to a funding model in which travel and other meeting-related costs are borne by the event, rather than expecting Communities of Faith and/or attendees to bear these costs over and above moneys submitted by assessments.

Background:

In the proposed model, each Community of Faith will have the ability to send two delegates to the Denominational Council, one order of ministry plus one lay. “*Backgrounder #10: Finances*” estimates that there could be roughly 2,630 Communities of Faith in 2018; these will be tremendously diverse, ranging from large, financially solvent communities to tiny, financially struggling communities; some will be within walking distance of the meeting site, some will be far away from the meeting site. If the Denominational Council is held regularly at the same central location, as suggested by “*Backgrounder #5: A Three-Council Model*”, some Communities of Faith will always be close to the site and others will always be far away.

There is a danger that smaller, financially struggling, and/or more distant Communities of Faith will either (a) offload expenses to the delegates themselves or (b) refrain from sending delegates, simply due to the costs. It is imperative that the Denominational Council set up a mechanism to equalize the expenses - a "travel pool" or similar system.

The Comprehensive Review's "*Backgrounder #5, A Three-Council Model*" states that, "Travel, accommodation, and registration costs [of the Denominational Council] would be paid by Communities of Faith, with bursaries available where needed", and, "The average cost for all commissioners would be calculated and charged as a standard registration fee to ensure costs for all Communities of Faith are equitable." The proposal from Foothills Presbytery affirms the critical importance of this equitable sharing of meeting costs. While the example cited is the Denominational Council, the same principle of equity needs to be in place for Regional Councils (and other gatherings) as well, to ensure that all communities of faith have an equal ability to participate in the broader life of the denomination.

Intermediate Court Action:

Presented by Foothills Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

ANW 16 DENOMINATIONAL FUNDING

Origin: St. Thomas United Church, Calgary Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

St. Thomas United Church proposes that the 42nd General Council:

- 1. Fund governance and support service (administration) by assessing communities of faith;**
- 2. Limit any assessment imposed on faith communities to support and fund denominational infrastructure, such as a Denominational Council;**
- 3. Set the maximum assessment to be not more than 4% of column 40 in Volume I Statistics of the Yearbook & Directory for 9 years;**
- 4. Calculate any assessment to communities of faith based on the average of the most recent three years of data published in Volume I Statistics of the Yearbook & Directory;**
- 5. Set the assessment amount for communities of faith once every three years;**
- 6. Spend only what is received through the assessment process;**
- 7. Determine the number of national staff and the focus of their ministry based on missional priorities of the denomination and the revenues received;**
- 8. Use the Mission and Service Fund to fund only ministry and mission activities, including Aboriginal Ministries;**
- 9. Share assessments equitably (50/50) between any national body and all regional bodies; and**
- 10. Develop a formula for the sharing of assessment between all regional bodies that demonstrates a commitment to the fair and equitable distribution of wealth.**

Background:

In the document, *United for God's Work*, the Comprehensive Review Task Group recommends that denominational infrastructure be funded through the assessment of administrative costs to faith communities. In effect, this would segregate the Mission & Service Fund so that, in theory, there is increased transparency between denominational funding on the one hand, and program (mission and ministry) funding on the other.

Recommendation #6: Funding a New Model, states as outcomes that:

- a) The church (meaning the denomination) spends only what it receives.
- b) The number and function of staff depend on the revenues received.
- c) The Mission and Service Fund be used only for ministry and mission activities. (With the notable exception of Aboriginal Ministries.)
- d) Governance and support services (administration) at the regional and denominational levels be funded by assessing communities of faith.
- e) The sharing of all resources, wealth, and abundance be encouraged across the church.

However, there is no recommendation to suggest how the denominational infrastructures will have their revenues defined and thus be able to spend only what it receives. In other words, there is no provision that imposes a realistic limit on the amount that can be assessed by a denominational body for the purposes of governance and support services (administration).

For St. Thomas United Church, the 4.75% of column 40 (based on 2013 statistics) would mean an increase in the operating budget of \$18,830, with no guarantee that the assessment would stay at the 4.75% level. Additionally, this figure does not include any additional assessment, beyond the current assessment, levied by any regional body that St. Thomas United will belong to as a community of faith in a covenantal relationship. Having the denominational assessment locked in for a three-year period would enable greater planning at the communities of faith level and predictably for annual budgeting.

With declining membership, it is time to link our structures directly to the capacity of what communities of faith can support in such a way that, as the denomination shrinks, so too must its infrastructure, and as the denomination grows, so too will its capacity to offer increased supports. In this way it is in the best interest of all levels of denominational infrastructure to support and encourage growth within communities of faith across the country. There is also the need to impose a hard ceiling on what can be assessed that is assured for communities of faith. In such a way the denominational structures will be required to live within its means.

In *United for God's Work* it is also acknowledged that, if there is a regional level, it will require financial resources to live out its rediscovered mission. To accomplish this, 50% of the denominational assessment will be divided equitably amongst the regional bodies, yet it is important that each region be treated fairly but not necessarily the same. The goal is to have regions offer the same level of basic support to communities of faith wherever they are located. By keeping with the tradition of the Apostles and early Christian communities of faith of holding all things in common and each taking according to their need, each region will receive enough resources to offer a minimum level of support. By necessity, this means that where regions have greater access to resources, they will receive less financial resources from the denomination, and where regions have less access, they will receive more. It also provides a mechanism for addressing geographical and contextual challenges faced with The United Church of Canada.

Intermediate Court Action:

Presented by St. Thomas United Church, Calgary, to Calgary Presbytery.

Transmitted with concurrence by Calgary Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted without concurrence by Alberta and Northwest Conference to the 42nd General Council.

BQ 3 CLARIFICATION OF THE PROPOSED NEW ASSESSMENT FORMULA ON PASTORAL CHARGES AND CHURCHES

Originating Body: Upper Valley Presbytery

Financial Implications: Source of funding for the operating budget of a new denominational Council

Staffing Implications: Unknown

Source of Funding: Mission and Service

The Upper Valley Presbytery proposes that:

the 42nd General Council (2015) direct the Executive of the General Council to provide Commissioners with a detailed accounting of the financial impact of Recommendation Number 6 of the Final Report of the Comprehensive Review Task Group on all congregations, along with the justification for setting a new assessment formula of 4.75 percent of column 40, the cost to run a community of faith.

Background

Upper Valley Presbytery is composed of many rural churches that are struggling to stay afloat financially. For this year, many churches and Pastoral Charges are facing a substantial increase in their assessment by Presbytery, along with an increase in the Minister's housing allowance. Some assistance in covering higher Presbytery assessments was provided by the Presbytery, but many congregations and Charges have noted the difficulties they are now facing in meeting their additional expenses.

Some of the Pastoral Charges have calculated that the proposed 4.75 percent levy by a new denominational Council—as recommended in supporting documentation to the Final Report of the Comprehensive Review Task Force—would result in a noticeably higher assessment than the existing Presbytery assessment. It has been estimated in supporting documentation for the Final Report that the new formula would result in an average “one percent increase in the cost to run a congregation (column 40)”—as cited in “Backgrounder #10: Finances”. From our perspective, this seems to be low in the case of smaller churches. A 25 percent increase in an assessment may be “only” \$1,000, but that could easily be more than a one percent increase in a small church's cost to run a congregation. It appears, then, that in some cases the financial pressures could be greater for the smaller churches under the new recommendation.

Undoubtedly, for some churches the new assessment would have a greater financial impact than for others. We would appreciate Commissioners to the 42nd General Council knowing whether the proposed new assessment formula will be more of a burden for some churches and become the tipping point of whether they can continue to exist or are financially forced to close their doors. Members of the Upper Valley Presbytery therefore request clarification from the Executive of General Council about how this formula was arrived at and the extent to which some congregations will fare worse than others.

Intermediate Court Action:

A group of members of Presbytery discussed this question at its regular meeting on April 21, 2015. A motion was drafted (15P17), put to a vote and passed.

The Bay of Quinte Conference carried this proposal.

LON 18 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” FUNDING PROPOSAL FOR RESTRUCTURING OF UNITED CHURCH OF CANADA

Origin: Lambton Presbytery

Financial Implications if known: That the same amount of money be allotted to support the restructuring of The United Church of Canada as is proposed in the final recommendations of the comprehensive review (Finances Section 10) but distributed differently.

Staffing Implications if known: Significantly fewer staff operating at the Denominational Council level. This proposal recommends dramatically reducing the staffing of the Denominational Council. We suggest that this part of the new structure contain the Renewal and New Ministry Development department and a very small, predominantly administrative body to do the remainder of the work

Source of Funding if known: The same as proposed by the Comprehensive Review Final Report

Lambton Presbytery proposes that:

The 42nd General Council (2015) Reject the funding recommendation of the Comprehensive Review and replace it with the following. We recommend that the 31.9 million dollars proposed to be directed towards the Denominational Council be given to the Regional Council and that the 10.9 million designated for the Regional Councils be directed to the Denominational Council.

Background:

In the proposed restructuring the majority of responsibilities will reside at the Regional Council level. It will be untenable to do this work with limited funds spread over wide geographic areas. We believe that staff and resources are of greatest benefit to communities of faith, and to the denomination as a whole, by being proximate. Having a cumbersome structure with many departments and numerous staff at the national level has been a complaint of many United Church members and clergy over many years. This realignment of funding would address these concerns.

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

MAR 7 THE DENOMINATIONAL COUNCIL STRUCTURE AND FUNDING REGARDING THE UNITED CHURCH OF CANADA REPORT “UNITED IN GOD’S WORK”

Origin: Halifax Presbytery

Financial Implications: The cost to the church as a whole is unchanged from the proposals contained in United in God's Work, but the distribution would shift, giving the Regional Councils 67% of the assessed funds and the Denominational Council 33%.

Staffing Implications: The Denominational Council staff would be decreased, and the staff of the Regional Councils increased.

Halifax Presbytery proposes that:

The 42nd General Council direct that all current standing committees and working groups associated with the General Council office be dismantled and that the Denominational Council office be reconstituted with only those personnel and committees that are essential to our new structure, and that 33% of assessments be used to maintain the functions of the Denominational Council and 67% be used to maintain the functions of the Regional Councils.

Rationale:

The United Church has always been a national church with strong regional identity. This proposal is born out of a belief that the spirit moves most freely when people gather within the groups who have the strongest relationships. People hold the strongest bonds with those in their faith community, and the next closest bonds would be with the people who live and work in the same region - people that they see from time to time in their church life. The national office is very distant from the faith communities that make up the backbone of our church.

Much of the work that furthers our ministry as individual churches or as a church happens regionally, or could happen within networks, and does not need to be driven by a national staff. The United Church is best served by a model that gives the greatest power to the congregations and ministry units first, and that works its way up to the regions second, rather than a model that is driven by policy and action flowing from the national church down.

It is the intent of this proposal to free resources from the national structure to be used by the regions for ministry, gathering, and staff support.

It is also the intent of this proposal to strengthen the connections of many faith communities to the denominational structure that is closest to them. This may help to close what often seems to be an increase in perceived distance between the congregation and the wider church.

Implementation:

The Denominational Council would be pared down to only that which is essential. Some structures that may be necessary include:

- The Moderator and the General Secretary and necessary support staff

- Small groups for
 - The Manual
 - Theology and Faith and Interchurch/Interfaith Relations
 - Finances
 - Minimum legal requirements for Pension and Benefits and appropriate support to Pension Plan members
 - Publications (these to be run at break-even or for-profit basis only)
- Support structure for the Triennial Denominational Council meeting
- Support structure for the Denomination Council Executive
- Support structure for global partnerships
- Support structure for Regional Relationships

In so far as possible, denominational tasks will be addressed either through assigning them to regions (e.g. archives) or in more active partnership (e.g. KAIROS or the ACT Alliance). Denomination-shaping tasks could be assigned to regionally-based work groups with provision of networking as necessary by the Denominational Council.

Intermediate Court Action:

Ross Bartlett / Sean Handcock moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposals #13 entitled “The Denominational Council Structure and Funding Regarding the United Church of Canada report “United in God’s Work”” to the 42nd General Council of The United Church of Canada.

MOTION CARRIED

M&O 6 OVERSIGHT OF COMMUNITIES OF FAITH

Origin: Synode Montreal & Ottawa Conference

Financial Implications if known: unknown

Staffing Implications if known: unknown

Source of Funding if known: unknown

That Montreal & Ottawa Conference proposes:

That the 42nd General Council (2015) direct that in the Three Council Model, Regional Councils:

- 1) Create regional policies on the distribution of proceeds from the sale of property; and**
- 2) Oversee and approve the sale and the distribution of proceeds from the sale of property.**

Background:

The buying and selling of property can be a difficult process for a community of faith. Errors in process do happen. Pastoral oversight would help to catch these errors, and to provide sober second thought which can be quite important when a community of faith is making a very significant decision. Such oversight is needed for the protection of United Church property.

Intermediate Court Action:

Synode Montreal & Ottawa Conference voted concurrence.

M&O 11 FUNDING A NEW MODEL

Originating Body: Synode Montreal & Ottawa Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known: local ministry sites

Synode Montreal and Ottawa Conference proposes that:

that the 42nd General Council create a task group to define a precise assessment formula that is just and sustainable, and that recognises the differences in, and gives priority to the financial and spiritual health of communities of faith, individually and collectively.

Background:

There is support for the new model of funding work of the denominational council. There is concern about finding a formula that enables the transition from many current ways of determining assessment to a new national one.

The Comprehensive report suggests a formula based on line 40 of the year book which is based on expenditures. Other voices suggest that a revenue based formula would be more reflective of the resources of communities of faith. There is concern that increase in assessments not be larger than 25% in a transition time. Another idea that emerged in discussions at Montreal & Ottawa Conference was the possibility of a multi-bracket formula, similar to our income tax system.

These various considerations merit more detail work in the implementation phase of the Comprehensive Review process.

Intermediate Court Action:

Synode Montreal & Ottawa Conference voted concurrence.

MTU 3 DENOMINATION FUNDING FORMULA

Origin: Manitou Conference General Meeting (May 2015)

Financial Implications if known: nil

Staffing Implications if known: nil

Source of Funding if known: nil

Manitou Conference proposes that:

Should the Comprehensive Review funding principle be approved, the 42nd General Council (2015) adopt a funding formula based on a % of total congregational revenues (line 32d of the annual statistical report) rather than based on a % of expenses (line 40), and that the background material prepared for the Manitou Conference General Meeting be forwarded to the 42nd General Council.

Notes on Presentation

- The numbers in this presentation are mainly from the 2013 Year Book and are the 2012 National Statistics. This data was used because it is the most recent available. The 2014 Year Book has not been published.
- The exception is the Manitou Conference data on slides 10 and 15 to 17. This data, from our Conference Office, is what will be in the 2014 Year Book. We felt since it was available to us that it was best to use the most recent data for presentation to our Conference.
- Should our recommendation receive the approval of Manitou Conference at its 2015 General Meeting we will ask Conference to pass a similar motion for the 42nd General Council as an alternative to the Comprehensive Review Report Recommendation #6.

Background

- The current recommendation #6 from the Comprehensive Review is that churches be charged annual fees to pay for support services and governance activities of the regional councils and the denominational council.
- The fee would be based on a % of the Cost to Run a Church (4.75% of Line 40 “Expended for Operation of Pastoral Charge” in the National Statistics)
- The Review Team feels this basis is the easiest to understand, it is the most widely used currently and it gives a reliable figure for actual spending and therefore evidence of the church’s ability to pay.

Concern

- Our analysis suggests that basing fees on the “Cost to Run a Church” is not a fee based on the ability to pay.
- It is neither a fair nor “just” method
- The cost basis has serious unintended consequences as –
 - In numerous cases churches with high costs have the least ability to pay.
 - It will hurt those churches among us that are struggling the most financially.

Any church that spends more than 2/3 of its total revenues on the cost to run their church will pay more under the cost basis than under the revenue basis. Those spending less than 2/3rd of

their total revenues on the cost to run their church (Line 40) and who are therefore stronger financially will, ironically, pay less under the cost basis.

Recommendation

- Based on the 2013 Year Book (2012 National Statistics) the proposal to assess based on Line 40 - the Cost to Run a Church - at 4.75% would mean a total assessment of \$12.5 million.
- There were several items that could have been used as the base to get the \$12.5 million required e.g. # of members, value of church land, congregational giving, total revenues, costs etc. None are perfect.
- The question we asked is “What is the most fair and most equitable method”?
- We feel “generally speaking” that basing fees on revenues is the fairest method and the better indicator of a church’s “ability to pay”.

Our recommendation is to use Line 32D – Total Revenues. A 3.15% rate (see next slide) will equal the total required assessment of \$12.5 million.

Impact on Current Conferences

Data from 2013 Year Book – 2012 Statistics

<u>Conference</u>	<u>Line 32 D</u> <u>Revenues</u>	<u>Line 40</u>	<u>Fees Based</u> <u>on Revenues</u>	<u>Fees Based</u> <u>on Costs</u>	<u>Test of</u> <u>Difference</u>
N & L	\$11,858,516	\$8,916,906	\$373,492	\$423,553	-\$50,061
Maritime	\$40,149,867	\$29,128,338	\$1,264,548	\$1,383,596	-\$119,048
Mont & Ott	\$30,185,903	\$20,340,825	\$950,726	\$966,189	-\$15,463
Bay of Q	\$34,122,559	\$23,216,506	\$1,074,714	\$1,102,784	-\$28,070
Toronto	\$69,045,068	\$40,043,628	\$2,174,623	\$1,902,072	\$272,551
Hamilton	\$49,145,654	\$32,038,501	\$1,547,877	\$1,521,829	\$26,048
London	\$37,945,750	\$23,909,355	\$1,195,128	\$1,135,694	\$59,434
Manitou	\$5,300,626	\$4,052,349	\$166,947	\$192,487	-\$25,540
Manitoba & NW Ont	\$20,714,571	\$14,965,028	\$652,420	\$710,839	-\$58,419
Sask	\$22,073,404	\$14,627,308	\$695,217	\$694,797	\$420
Albt	\$38,828,908	\$25,750,188	\$1,222,944	\$1,223,134	-\$190
BC	\$39,631,586	\$26,531,157	\$1,248,225	\$1,260,230	-\$12,005
Native Circle	<u>\$266,028</u>	<u>\$1,221,813</u>	<u>\$8,379</u>	<u>\$58,036</u>	<u>-\$49,657</u>
Total	\$399,268,440	\$264,741,902	<u>\$12,575,240</u>	<u>\$12,575,240</u>	<u>\$0</u>
% to Use	<u>3.15%</u>	<u>4.75%</u>			
Total Fees	<u>\$12,575,240</u>	<u>\$12,575,240</u>			

Used this Data to determine revenue % needed (3.15%) so that total fees are equal on revenues and Line 40

Used 2013 Year Book, with Statistics from 2012, as this was likely the base when the 4.75% was determined and 2014 book is not available to us at this point.

Why a Fee Based on Cost is Harmful

- Revenues are the basis of fees (taxes) in our society, and the other denominations mentioned in the Comprehensive Review base their fees on adjusted revenues.
- **An example based on a person** – Two people each earn \$60,000. One has four children and spends almost the family's full earnings on feeding and clothing the family, daycare, schooling, children's sports activities and health care. The second is single, spends very little and saves as much as he can.

Under the recommendation #6, the person with the four children would be taxed more, because his costs are higher. Which is the fairer way to tax these people? On what their costs were or what their incomes were – a cost base or revenue base? Who has the greater ability to pay?

- **Example 1 (using Churches)**– Two Pastoral Charges each have revenues of \$150,000. One is a three point charge with 3 hydro bills, 3 heating bills, 3 snow removal bills and there is very high mileage associated with travel around the three point charge. Total costs are \$140,000.
- The 2nd Pastoral Charge is a single church. It has utility bills for only one property and is in an area with very little snow and mileage. Costs are \$120,000.
- Based on 4.75% of costs the three point charge would pay \$6,650 in fees while the single church would pay \$5,700 or 17% less. Does that seem Fair and Just? Just because the three point charge has higher costs it is assumed under Recommendation Six to have a greater ability to pay? It is actually the opposite.
- In this case under the revenue base proposal (3.15%) each church would pay \$4,725.
- **Example 2** – Two churches each have revenues of \$150,000. One is struggling. It actually used a GIC to meet costs of \$170,000. The church is slowly going under and will close when its investments run out a few years down the road. The second church is fortunate and spends only \$100,000. It is able to buy a GIC for \$20,000.
- Under the cost method the church that is struggling is assessed a fee of \$8,075. (4.75% of \$170,000). The second church is assessed a fee of \$4,750 (4.75% of \$100,000) and therefore pays \$3,325 less (40%). Is this fair and just? Who has the greater ability to pay - the church that is spending more from the weakest financial position, or the church which is spending less from a much stronger financial position?
- Under the revenue base proposal each church would pay \$4,725.

Summary Manitou Conference**Based on Final 2013 Stats from 2014 Year Book**

	3.15%	4.75%	Fees in 2018			
	2013	2013	Fees Based	Fees Based		% Diff
<u>Conference</u>	<u>Line 32 D</u>	<u>Line 40</u>	<u>on Revenues</u>	<u>on Costs</u>	<u>Difference</u>	<u>compared to Fees on Rev.</u>
Sudbury	\$ 2,459,583	\$ 1,870,196	\$ 77,466	\$ 88,834	-\$ 11,368	-15%
North Bay	\$ 1,685,446	\$ 1,346,994	\$ 53,084	\$ 63,982	-\$ 10,898	-21%
Spirit Dancing	\$ 1,007,445	\$ 762,972	\$ 31,730	\$ 36,241	-\$ 4,511	-14%
	<u>\$ 5,152,474</u>	<u>\$ 3,980,162</u>	<u>\$ 162,281</u>	<u>\$ 189,058</u>	<u>-\$ 26,777</u>	<u>-17%</u>

(Details on slides 15 to 17)

Other Areas

Actual Examples Toronto & Hamilton Conference

Fees Based on Costs vs Revenues - 2013 Year Book

		Fees in 2018							
	2012	2012				On Rev	On Costs		Diff as %
	Members	<u>Line 32 D</u>	<u>Costs Line 40</u>	<u>Diff</u>	<u>% Diff</u>	3.15%	4.75%	<u>Diff</u>	<u>of Rev fees</u>
Church A	516	\$1,144,408	\$ 404,720	\$ 739,688	183%	\$36,044	\$19,224	\$16,820	47%
Church B	1373	\$3,505,118	\$ 1,435,044	\$ 2,070,074	59%	\$110,396	\$68,165	\$42,232	38%
Church C	79	\$243,227	\$ 243,738	-\$ 511	0%	\$7,661	\$11,578	(\$3,917)	-51%
Church D	88	\$77,699	\$ 87,123	-\$ 9,424	-11%	\$2,447	\$4,138	(\$1,691)	-69%
Church E	531	\$456,411	\$ 345,493	\$ 110,918	24%	\$14,375	\$16,411	(\$2,036)	-14%

Actual examples. Those churches having costs that are less than 66% of their total revenues will pay more under a revenue base as shown in first two examples above. However they do have the ability to pay. Note that within these conferences there are also many churches struggling (lines 3 & 4). Overall more than 2/3rds of pastoral charges in these areas will be better off under a revenue base.

Some Facts on Fees Based on Costs (4.75%) or Revenues (3.15%)

- Any church that pays less than 2/3^{rds} of its total revenues on the Costs to Run their Church will be better off using costs as the base.
- Alternatively any church that spends more than 2/3^{rds} of its total revenues on the Costs to Run their Church will be better off using revenues as the base.
- Normally then who would have the greater ability to pay?
- A church that spends 80% of its total revenues on the Costs to Run their church will pay 21% more fees under the Cost formula.
- A church that spends 90% of its revenues on the Costs to Run their church will pay 36% more fees under the Cost formula.
- When the costs to run the church are equal to the church’s total revenues (in churches struggling to stay alive) fees are 51% more under the Cost formula. **See next slide**

**Cost vs Revenue Base
Impact on Churches**

Costs as % of Revenues	Line 32 D Revenues	Line 40 Costs	Fees Based on			Diff as % of Rev Fees
			Revenues	Costs	Diff	
50%	\$150,000	\$75,000	\$4,725	\$3,563	\$1,163	33%
55%	\$150,000	\$82,500	\$4,725	\$3,919	\$806	21%
66%	\$150,000	\$99,000	\$4,725	\$4,703	\$23	0%
80%	\$150,000	\$120,000	\$4,725	\$5,700	-\$975	-21%
90%	\$150,000	\$135,000	\$4,725	\$6,413	-\$1,688	-36%
100%	\$150,000	\$150,000	\$4,725	\$7,125	-\$2,400	-51%
120%	\$150,000	\$180,000	\$4,725	\$8,550	-\$3,825	-81%

Actual examples. Those churches having costs that are less than 66% of their total revenues will pay more under a revenue base as shown in first two examples above. However they do have the ability to pay. Note that within these conferences there are also many churches struggling (lines 3 & 4). Overall more than 2/3rds of pastoral charges in these areas will be better off under a revenue base.

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- Any church that pays less than 2/3rds of its total revenues on the Costs to Run their Church will be better off using costs as the base.
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- When the costs to run the church are equal to the church’s total revenues (in churches struggling to stay alive) fees are 51% more under the Cost formula. **See next slide**

**Cost vs Revenue Base
Impact on Churches**

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	Revenues	Costs	Revenues	Costs		
50%	\$150,000	\$75,000	\$4,725	\$3,563	\$1,163	33%
55%	\$150,000	\$82,500	\$4,725	\$3,919	\$806	21%
66%	\$150,000	\$99,000	\$4,725	\$4,703	\$23	0%
80%	\$150,000	\$120,000	\$4,725	\$5,700	-\$975	-21%
90%	\$150,000	\$135,000	\$4,725	\$6,413	-\$1,688	-36%
100%	\$150,000	\$150,000	\$4,725	\$7,125	-\$2,400	-51%
120%	\$150,000	\$180,000	\$4,725	\$8,550	-\$3,825	-81%

Cost vs Revenue Base Impact

	# of Pastoral Charges			% Benefiting with Revenues
	Pastoral Charges	Benefiting with Costs	Rev	
Conference				
NFLD & Lab	87	24	63	72%
Maritimes	268	54	214	80%
Toronto	225	76	149	66%
Hamilton	219	72	147	67%
London	206	77	129	63%
Manitou	52	13	39	75%
Manitoba & NW	<u>156</u>	<u>50</u>	<u>106</u>	<u>68%</u>
Total	<u>1213</u>	<u>366</u>	<u>847</u>	<u>70%</u>

Created to determine % of Pastoral charges that were better off using revenues. Shows that 70% of Pastoral Charges have costs to run their church of more than 66% of total revenues. Every Presbytery except Bermuda (2 of 3), had the majority of their Pastoral Charges better off using revenues. Details are available if desired.

Impact on Sudbury Presbytery**Fees Based on Costs vs Revenues - 2014 Year Book**

	Members	2013		Diff	% Diff	Fees in 2018			
		Line 32 D	Costs Line 40			On Rev	On Costs	Diff	% Diff
						3.15%	4.75%		
									of Rev Fees
Elliot Lake	130	\$181,044	\$103,917	\$77,127	74%	\$5,702	\$4,936	\$766	13%
Espanola	88	\$117,153	\$104,051	\$13,102	11%	\$3,690	\$4,942	(\$1,253)	-34%
Gore Bay	72	\$158,882	\$111,463	\$47,419	30%	\$5,004	\$5,294	(\$290)	-6%
Little Current	119	\$151,633	\$99,913	\$51,720	52%	\$4,776	\$4,746	\$30	1%
Manit-Tehk	97	\$142,859	\$87,379	\$55,480	39%	\$4,499	\$4,151	\$349	8%
Massey	64	\$66,236	\$68,629	\$2,393	-4%	\$2,086	\$3,260	(\$1,174)	-56%
Mindemoya	82	\$134,401	\$143,953	\$9,552	-7%	\$4,233	\$6,838	(\$2,605)	-62%
All People's	28	\$33,380	\$27,746	\$5,634	17%	\$1,051	\$1,318	(\$267)	-25%
Capreol	126	\$119,461	\$103,932	\$15,529	13%	\$3,763	\$4,937	(\$1,174)	-31%
Chelmsford	31	\$35,940	\$26,685	\$9,255	26%	\$1,132	\$1,268	(\$136)	-12%
Coniston	19	\$17,015	\$13,704	\$3,311	19%	\$536	\$651	(\$115)	-21%
Copper Cliff	128	\$102,071	\$95,193	\$6,878	7%	\$3,215	\$4,522	(\$1,307)	-41%
Lively	137	\$139,523	\$95,458	\$44,065	32%	\$4,394	\$4,534	(\$140)	-3%
Nickel District	120	\$113,432	\$98,435	\$14,997	13%	\$3,573	\$4,676	(\$1,103)	-31%
Onaping Falls - Dowling	108	\$104,175	\$89,608	\$14,567	14%	\$3,281	\$4,256	(\$975)	-30%
St. Andrew's	185	\$227,854	\$161,072	\$66,782	29%	\$7,176	\$7,651	(\$474)	-7%
St. James in the Valley	80	\$48,527	\$46,737	\$1,790	4%	\$1,528	\$2,220	(\$692)	-45%
St. Mark's	80	\$59,874	\$52,648	\$7,226	12%	\$1,886	\$2,501	(\$615)	-33%
St. Peter's	271	\$263,727	\$157,289	\$106,438	40%	\$8,306	\$7,471	\$835	10%
St. Stephen's On The Hill	138	\$132,726	\$96,377	\$36,349	27%	\$4,180	\$4,578	(\$398)	-10%
Western Manitoulin	43	<u>\$109,670</u>	<u>\$86,007</u>	<u>\$23,663</u>	<u>22%</u>	<u>\$3,454</u>	<u>\$4,085</u>	<u>(\$631)</u>	<u>-18%</u>
Total	2146	\$2,459,583	\$1,870,196	\$589,387	24%	\$77,466	\$88,834	(\$11,368)	-15%

Note – Mindemoya above, like in church example # 2, had to cash a GIC to meet costs. Would have to pay 62% more under cost basis.

Impact on Spirit Dancing Presbytery

Fees on Costs vs Revenues - 2014 Year Book									
		3.15%	4.75%			Fees in 2018			
		2013	2013			On Rev	On Costs		% Diff
	Members	Line 32 D	Costs Line 40	Diff	% Diff	3.15%	4.75%	Diff	of Rev Fees
Chapleau: Trinity	68	\$51,389	\$65,595	-\$ 14,206	-22%	\$1,619	\$3,116	(\$1,497)	-93%
Cochrane: St. Paul's	58	\$91,788	\$44,535	\$ 47,253	106%	\$2,891	\$2,115	\$776	27%
Englehart	64	\$104,942	\$61,727	\$ 43,215	70%	\$3,305	\$2,932	\$373	11%
Hears: St. Matthew's & St. Paul's	16	\$28,481	\$21,181	\$ 7,300	34%	\$897	\$1,006	(\$109)	-12%
Hillview: Pioneer Memorial	38	\$44,540	\$44,874	-\$ 334	-1%	\$1,403	\$2,132	(\$729)	-52%
Hornepayne: Grace	46	\$41,172	\$25,882	\$ 15,290	59%	\$1,297	\$1,229	\$67	5%
Iroquois Falls: Trinity	58	\$63,354	\$39,171	\$ 24,183	62%	\$1,995	\$1,861	\$135	7%
Kapuskasing	34	\$73,552	\$40,195	\$ 33,357	83%	\$2,317	\$1,909	\$407	18%
Kirkland Lake: Trinity	30	\$62,249	\$54,966	\$ 7,283	13%	\$1,961	\$2,611	(\$650)	-33%
Matheson: St. Andrews	53	\$72,283	\$61,996	\$ 10,287	17%	\$2,277	\$2,945	(\$668)	-29%
New Liskeard: St. Paul's	115	\$128,495	\$109,509	\$ 18,986	17%	\$4,047	\$5,202	(\$1,155)	-29%
Covenant	224	\$128,504	\$112,155	\$ 16,349	15%	\$4,047	\$5,327	(\$1,280)	-32%
Mountjoy	46	\$55,205	\$45,380	\$ 9,825	22%	\$1,739	\$2,156	(\$417)	-24%
Porcupine	38	\$47,572	\$21,122	\$ 26,450	125%	\$1,498	\$1,003	\$495	33%
Val D'Or: Golden Valley	10	\$13,919	\$14,684	-\$ 765	-5%	\$438	\$697	(\$259)	-59%
Total	898	\$1,007,445	\$762,972	\$244,473	32%	\$31,730	\$36,241	(\$4,511)	-14%

Note first & 2nd churches above. Trinity which is spending much more than their total revenues would, under a cost basis, pay 93% more than under a revenue based system. St. Paul's though, with much greater revenues, and who is much better off financially, would pay less than Trinity. Demonstrates within our Presbytery that the cost basis is not a "Just nor Fair" System.

Our Recommendation

- Using the costs as a basis for fee calculations is UNFAIR and it is not a JUST methodology
- Basing fees on costs results in the unintended consequence that it will hurt churches that are struggling the most.
- 70% of the Pastoral Charges will be worse off using costs as the base
- We recommend that line 32D of the Year Book (Total Amount Raised - Revenues) be used as the base for fee assessment.

Final Thoughts

- If revenues are selected as the base, consideration should be given to excluding revenues received from an property insurance policy as the money will be needed to rebuild.
- **Important** - As fees are based on revenues from two years prior (using 2016 stats in 2018) consider now a policy of having the churches send the 3.15% to the National office in the year of sale for any property sales. This is similar in Ontario when a person sells a car. The buyer must pay the sales tax at point of sale. Otherwise churches which have sold due to closure in 2016 will not be around to pay the fees in 2018. (It is the same issue when basing fees on costs as some churches will have already closed when it comes time to assess fees). This would ensure National receives the fees on property sales and as they would have received the fees early, the actual % in 2018 could be less than the 3.15% used in our study. The same could be put in place for any windfall revenues from bequests etc. although it is not as big an issue if the church has not closed.
- Would likely need to modify Form B to separate these amounts so the amounts are not taxed again in 2018.
- We had some pushback on including fees on bequests. They should be included for two reasons. For churches that will use the money to meet day to day costs, the alternative would be to charge them 4.75% on costs when they spend it. The wealthier churches will not likely use the funds to meet day to day costs and instead spend on capital improvements or additions. These churches then would not pay any fees if they were based on costs as capital is excluded. As a result , only the poorer churches would pay fees and would in fact subsidize the richer ones.

Intermediate Court Action:

- transmitted with concurrence by Manitou Conference

BQ 8 NATURAL JUSTICE FOR COLLEGE OF MINISTRY

Originating Body: Bay of Quinte Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Bay of Quinte Conference proposes that:

The 42nd General Council (2015) direct that any College of Ministers ensures natural justice in living out the covenantal relationship between pastoral charges/communities of faith and ministry personnel, by ensuring:

- a) **The scope of the College's role be expanded to include inquiry, hearing processes, and discipline of communities of faith;**
- b) **The size of the College's Board reflect the expanded workload this broadened scope will create;**
- c) **The name of the College be altered from "College of Ministers" to "College of Ministry" to reflect its broader scope.**

Intermediate Court Action:

Bay of Quinte Conference carried this proposal.

BLUE 1 COMPOSITE : MISSING & MURDERED ABORIGINAL WOMEN

Originating Body: Blue Commission

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The 42nd General Council (2015) direct the General Secretary, General Council to:

- a. Call upon the Government of Canada to:**
 - i. Conduct a full Public Inquiry into the more than 1200 cases of missing or murdered Indigenous women and girls in Canada;**
 - ii. Support and continue to support the struggle against the devaluation of women by conducting this inquiry;**
- b. Call upon churches and ministries of The United Church of Canada to at least annually remember Missing and Murdered Aboriginal Women through education, and in our prayers, in particular on the Sunday immediately prior to October 4, the date of the cross-Canada Sisters in Spirit Vigil;**
- c. Urge individuals to participate in the Sisters in Spirit Vigil on October 4;**
- d. Urge congregational members to contact their Member of Parliament to voice support for a National Public Inquiry;**
- e. Call upon the Government of Canada and all levels of governance to put resources towards the implementation of the 16 recommendations made by the Special Committee on Violence against Indigenous women.**

Background:

This composite combines SK 1 and TOR 9.

SK 1 SUPPORT AND CONTINUING SUPPORT FOR A NATIONAL PUBLIC INQUIRY INTO MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

Originating Body: River Bend Presbytery

Financial Implications: None

Staffing Implications: None

Source of Funding: Not applicable

The River Bend Presbytery proposes that:

The 42nd General Council (2015):

- 1. Support and continue to support the struggle against the devaluation of women by encouraging a National Public Inquiry into Missing and Murdered Indigenous Women and Girls[i];**
- 2. Call upon its churches and ministries to at least annually remember Missing and Murdered Aboriginal Women through education[ii], and in our prayers[iii], in particular on the Sunday immediately prior to October 4, the date of the cross-Canada Sisters in Spirit Vigil[iv];**
- 3. Urge individuals to participate in the Sisters in Spirit Vigil on October 4;**
- 4. Urge congregational members to contact their Member of Parliaments to voice support for a National Public Inquiry;**
- 5. Call upon the Government of Canada and all levels of governance to put resources towards the implementation of the 16 recommendations made by the Special Committee on Violence against Indigenous women;**

Background:

As people of faith, we rely on sharing stories: stories of creation, stories of faith, stories of Jesus, stories of salvation. As a church increasingly seeking to strengthen our intercultural identity, it is crucial that our voices be heard, and the voices of those oppressed are heard clearly. We believe in a Holy Love that loves us all equally, and passionately. While it is clear that while the issue of Missing and Murdered Aboriginal Women is a Canadian issue[v], it is also a faith issue. The issue is a symptom of intersecting colonializing oppressions including racism, patriarchy, and economics. Yet we seek to celebrate and live in a world created by a justice - seeking, story-loving Divine Presence. Without hearing the voices and stories of those directly involved, which an Inquiry would provide, as Canadians we risk perpetuating the errors of the past in trying to fix problems without listening broadly or understanding the issues completely. Any action must be guided by the 'essential voices', that is, those directly involved.

Churches can be safe places for exploring why so little changes have occurred when the economic, social, violence and health disparities between aboriginal communities and non-aboriginal communities are well researched and well documented. At its best, our churches are places for self-reflection and collective action. [vi]

At an ecumenical endeavour held in Saskatoon in 2015, *Voices of Our Sisters: Standing Together in Hope*[vii], stories were shared, and solidarity sought. River Bend Presbytery believes that at the local, regional and national level, we walk with our murdered and missing aboriginal women when we stand with the National Association of Chiefs of Police in partnership with the Native Women's Association of Canada (NWAC); the Saskatchewan Urban Municipalities, the Federation of Saskatchewan Indian Nations, the Saskatoon Tribal Council, the Assembly of First Nations, the Premier of the Province of Saskatchewan, Amnesty International, and the (Washington based) Inter-American Commission on Human Rights and many others, to support a National Public Inquiry. We choose to seek justice, love kindness and walk humbly with God and with each other.

Intermediate Court Action: Concurred with by Saskatchewan Conference

- i. In May 2013, the United Church's General Secretary wrote Prime Minister Stephen Harper informing him of The United Church of Canada's support of the call by NWAC and the Assembly of First Nations (AFN) for a National Inquiry, and urging him to act quickly to institute one. All members of The United Church of Canada were also encouraged to write their respective councillors, mayors, provincial representatives, and MPs.
- ii. Information is available at www.united-church.ca/getinvolved/takeaction/140912
- iii. A prayer, written by Alydia Smith is available at www.united-church.ca/files/planning/theme/aboriginal_prayer.rtf
- iv. In early 2004, the United and Anglican Churches joined with NWAC to launch the Sisters in Spirit campaign, raising concerns about elevated levels of violence against Aboriginal women. The campaign included a letter from then-Moderator Peter Short and a congregational action kit.
- v. Indigenous women are going missing and being murdered at a much higher rate than other women in Canada—a rate so high it constitutes nothing less than a national human rights crisis. (Amnesty International). According to RCMP data, at least 1,017 Indigenous women and girls were murdered from 1980-2012.
- vi. Summarized from a letter "Call for Collective Action", Saskatoon Star-Phoenix, written by Janet L. Clarke.
- vii. Organizing participants included those from the Anglican Diocese of Saskatoon; the Evangelical Lutheran Church in Canada-Saskatchewan Synod; Mennonite Church, Saskatchewan; Presbyterian Church in Canada, Presbytery of Northern Saskatchewan; Roman Catholic Diocese of Saskatoon; Saskatoon Native Ministry; Ukrainian Catholic Eparchy of Saskatoon; and the River Bend Presbytery of The United Church of Canada.

TOR 9 PUBLIC INQUIRY FOR MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

Origin: Living Into Right Relations (LIRR) Circle, Toronto Conference

Financial Implications if known: minimal to the church

Staffing Implications if known: minimal

Source of Funding if known: Unknown

The Living Into Right Relations (LIRR) Circle, Toronto Conference proposes that:

The 42nd General Council (2015), direct the General Secretary, General Council to call upon the Government of Canada to conduct a full Public Inquiry into the more than 1200 cases of missing or murdered Indigenous women and girls in Canada;

Background:

The gospel of the crucified Jesus calls us to renounce violence, and to seek the ending of violence in society.

The United Church of Canada apologized to First Nation congregations in 1986 and to those First Nation people and communities affected by the Indian Residential School legacy in 1998.

The Native Women's Association of Canada, as part of their Sisters in Spirit campaign, has identified over 1,200 missing and murdered Indigenous women and girls whose cases go back to 1970, and has been calling for a public inquiry into these cases for a decade.

The United Church has called for an inquiry through its staff and partners, but the call needs to be repeated, and with the moral weight of the entire General Council.

The Ontario delegation at the National Roundtable on Missing and Murdered Indigenous Women and Girls in February 2015 released the following Statement:

"Too many Aboriginal women and girls have experienced violence, been murdered or gone missing. Too many Aboriginal girls spend their lives in constant fear that they will join their family members and friends as just another statistic. This can no longer be tolerated.

That is why Ontario's delegation, including family members and representation from the Ontario Federation of Indigenous Friendship Centres, Ontario Native Women's Association, Métis Nation of Ontario, and the Independent First Nations, came to the table today - to bring forward concrete actions we can take collectively and collaboratively to prevent the violence from continuing. Today's roundtable reinforced the need for a collaborative, pan-Canadian solution to this national issue.

Ontario has identified 10 proposed actions that we can take right now to improve the situation for Aboriginal women and girls, including the creation of a pan-Canadian public awareness campaign and a socio-economic action plan for Aboriginal women and girls. Leaders of Canada's provinces and territories and National Aboriginal Organizations have agreed that

such a plan is necessary to address the root causes of violence. Having the federal government's participation in that plan is critical.

To end violence against Aboriginal women and girls, we need all partners working together and committing to taking joint action. We need co-ordinated engagement between Aboriginal, provincial, territorial and federal governments to support awareness and prevention, community safety and healing, and improved police and justice responses.

We have also heard the call for a forum for hearing and healing from the families and Aboriginal organizations here today. We have begun this process in Ontario, and we support the call for national forums for the families of missing and murdered Aboriginal women and girls.”

The federal government has ignored repeated pleas to hold such an inquiry, despite petitions calling for a public inquiry having been supported by the United Church and signed by thousands of Canadians, including many within the United Church's membership.

Intermediate Court action

Transmitted with concurrence by Toronto Conference.

BLUE 2 COMPOSITE: ISRAEL-PALESTINE TWO-STATE SOLUTION

Originating Body: Blue Commission

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The 42nd General Council (2015) direct the Executive of the General Council to revise the policy on Palestine/Israel by:

1. Stating that The United Church of Canada no longer asserts its preference for a two-state solution for achieving peace for the people of Palestine and Israel;
2. affirming unequivocally the right of self-determination for Palestinians and declare that any choice regarding statehood must be made by the people living in Israel-Palestine;
3. re-affirming the right of Israelis and Palestinians to live peacefully within internationally recognized borders.

Background:

This composite combines BC 2 and LON 22.

BC 2 ISRAEL-PALESTINE TWO-STATE SOLUTION

Origin: Fraser Presbytery

Financial Implications if known: unknown

Staffing Implications if known:

Source of Funding if known:

Fraser Presbytery proposed that:

The 42nd General Council revise the policy on Palestine/Israel by:

- 1. stating that The United Church of Canada no longer asserts a preference for a two-state solution for achieving peace for the people of Palestine and Israel;**
- 2. affirming unequivocally the right of self-determination for Palestinians and declare that any choice regarding statehood must be made by the people living in Israel-Palestine.**

Background

The report of the Working group on Israel/Palestine Policy stated that “United Church policy should identify and support initiatives that work toward the creation of a viable Palestinian state.”

Many statements on The United Church of Canada website affirm support for a two-state solution.

“The working group concurs that the window for a two-state option is drawing to a close.” Many advocates for a just resolution of the conflict believe that a two-state solution is no longer possible or viable.

The report of the Working Group on Israel/Palestine Policy states that “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 people themselves.”

Intermediate Court Action:

Agreement from BC Conference

LON 22 ISRAEL-PALESTINE TWO STATE SOLUTION

Origin: Social Justice Division of London Conference

Financial Implications if known: Unknown

Staffing Implications if known: Unchanged

Source of Funding if known:

The Social Justice Division of London Conference proposes that:

The 42nd General Council (2015):

Direct the Executive of the General Council to clarify the policy on Palestine/Israel by:

- 1. stating that The United Church of Canada no longer asserts its preference for a two-state solution for achieving peace for the people of Palestine and Israel;**
- 2. affirming unequivocally the right of self-determination for Palestinians and declare that the choice of one or two states must be made by the people themselves;**
- 3. re-affirming the right of Israelis and Palestinians to live peacefully within internationally recognized borders;**

Background:

- The report of the Working group on Israel/Palestine Policy stated that “United Church policy should identify and support initiatives that work toward the creation of a viable Palestinian state.”
- Many statements on The United Church of Canada website affirm support for a two-state solution.
- “The working group concurs that the window for a two-state option is drawing to a close.”
- Many advocates for a just resolution of the conflict believe that a two-state solution is no longer possible or viable.
- The report of the Working Group on Israel/Palestine Policy states that “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.”

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

BC 3 TOWARD A JUST PEACE IN ISRAEL/PALESTINE

Origin: Faith Public Witness Cluster, Comox-Nanaimo Presbytery

Financial Implications if known: None

Staffing Implications if known: No change in staff numbers. Staff would work from this new policy basis.

Volunteers: The United Network for Justice and Peace in Palestine and Israel would support the above policy change.

Source of Funding if known:

The Faith Public Witness Cluster, Comox-Nanaimo Presbytery proposes that:

The 42nd General Council (2015) direct the General Secretary, General Council to:

expand the current strategies and actions approved at the 41st General Council to address the illegal occupation of Palestinian territories by the state of Israel by also:

- 1. initiating and developing a program of education and advocacy related to divestment from and economic sanctions against all corporations and institutions complicit in or benefitting from the illegal occupation. This would include education about “nostalgia” tourism which bolsters the oppression of Palestinians; and**
- 2. encouraging all courts, bodies and members of The United Church of Canada to apply such divestment strategies and 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).

Bishop Desmond Tutu has stated that "If you are neutral in situations of injustice, you have chosen the side of the oppressor."

The report of the Working Group on Israel/Palestine policy and subsequent motion passed at the 41st General Council approved a number of strategies and actions by the United Church aimed at ending the occupation (numbered 1-11 in General Council Proposal GS3), including a boycott of

products produced by Israeli companies and groups in the occupied territory (actually worded “products produced in the settlements”).

Recent visits to the occupied territory have shown that the rate of illegal settlement, demolition of Palestinian homes and farms, confiscation of land, restriction on Palestinians’ movements, diversion and confiscation of water resources, and other illegal actions has not decreased since the general Council last met in 2012. For example, there are now approximately 600,000 Israeli settlers in the occupied territory. In 2014 alone, according to UN figures, over 1,177 additional Palestinians were made homeless by demolitions in the West Bank, half of them children. Many of these demolitions have taken place in the winter. Approximately 100,000 Palestinians are still homeless after the 2014 attack on Gaza.

Many basic rights continue to be denied to Palestinians under occupation. Hundreds of children, some as young as five years old have been arrested, detained and interrogated without parental accompaniment. Many have been incarcerated. “Administrative” detentions of adults often result in incarceration for months or years without charge or legal process.

Many non-Jewish Israeli citizens such as the Bedouin and Palestinian Christians are also being denied rights, services and privileges afforded to Jewish citizens. Legislation being introduced in the Israeli Parliament (Knesset) seeks to further entrench these injustices in law. The continued expansion of Jewish roads and settlements and takeover of Palestinian lands and resources now threaten the possibility of a two-state solution. A one-state solution is problematical for the aspirations of both Israelis and Palestinians. Decisive and effective action is urgently needed.

Intermediate Court Action:

Comox-Nanaimo Presbytery - Concurrence

Agreement from BC Conference

TOR 1 TOWARD A JUST PEACE IN ISRAEL/PALESTINE

Origin: The United Network for a Just Peace in Palestine and Israel (UNJPPI) – Toronto group, through the Social Justice and World Affairs Committee, South West Presbytery, Toronto Conference

Financial Implications if known: Unknown

Staffing Implications if known: Staff time to develop a program will be required

Source of Funding if known: Likely from existing budgets

The United Network for a Just Peace in Palestine and Israel (UNJPPI) – Toronto group, through the Social Justice and World Affairs Committee of South West Presbytery, Toronto Conference, proposes that:

The 42nd General Council (2015):

Direct the Executive of the General Council to expand the current strategies and actions approved at the 41st General Council to address the illegal occupation of Palestinian territories by the state of Israel by also:

- a) initiating and developing a program of education and advocacy within The United Church of Canada related to divestment from and economic sanctions against all corporations and institutions complicit in or benefitting from the illegal occupation; and**
- b) encouraging all courts, bodies and members of The United Church of Canada to apply such divestment strategies and 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).

Bishop Tutu has stated that *"If you are neutral in situations of injustice, you have chosen the side of the oppressor."*

The report of the Working Group on Israel/Palestine policy and subsequent motion passed at the 41st General Council approved a number of strategies and actions by the United Church aimed at ending the occupation (numbered 1-11 in proposal GS3), including a boycott of products produced by Israeli companies and groups in the occupied territory (actually worded "products produced in the settlements").

Palestinian civil society leaders and organizations have been calling for Boycott, Divestment and Sanctions (BDS) since 2005, and the Kairos Palestine document of 2009, affirmed by the United Church in 2010, also called for BDS. Yet while the 41st General Council 2012 approved a limited boycott (economic action) campaign against settlement products, the United Church has not undertaken any education or action related to divestment and/or sanctions.

The success or failure of boycott and other such measures is hard to determine in complex historical contexts, but it is worth noting that Sodastream International Ltd. announced last October it was moving its factory out of the Ma' Ale Adumim settlement in the West Bank.

Recent visits to the occupied territories have shown that the rate of illegal settlement, demolition of Palestinian homes and farms, confiscation of land, restriction on Palestinians' movements, diversion and confiscation of water resources, and other illegal actions has not decreased since the general Council last met in 2012. There are now approximately 600,000 Israeli settlers in the occupied territory. In the month of January (2015) alone, 1,700 additional Palestinians were made homeless by demolitions. Approximately 100,000 Palestinians are still homeless after the 2014 attack on Gaza. Many basic rights continue to be denied to Palestinians under occupation.

Many non-Jewish Israeli citizens such as the Bedouin and Palestinian Christians are also being denied rights, services and privileges afforded to Jewish citizens. Legislation being introduced in the Israeli Parliament (Knesset) seeks to further entrench these injustices in law.

The expansion of Jewish roads and settlements and takeover of Palestinian lands and resources continues at an alarming rate. Decisive and effective action is urgently needed.

Intermediate Court Action:

Received by South West Presbytery (April 18, 2015) and passed on to Toronto Conference with non-concurrence.

Transmitted with concurrence by Toronto Conference.

MAR 4 EXTENDING SUPPORT FOR A JUST PEACE IN ISRAEL / PALESTINE

Origin: Chignecto Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

Proposed by Chignecto Presbytery that:

That the 42nd General Council (2015):

- 1. Affirm the work of the United Network for a Just Peace for Palestine and Israel (UNJPPI) and General Council staff in raising awareness of the United Church of Canada policy in support of a just peace for Palestine and Israel.**

And direct the Executive of the General Council to:

- 2. Expand the current strategies and actions approved at the 41st General Council to provide additional resources for use in local mission units to deepen understandings for denominational members as to why Palestinians, cry out from their suffering under Israeli occupationⁱ by:**
 - a) Providing additional resources to allow UNJPPI and General Council staff to build and deepen relations with Canadian, American and British churches and church related Non-Governmental Organizations (NGOs) in order to co-ordinate and share in the production of resources and programs focussed on supporting a just peace for Palestinians and Israelis;**
 - b) Developing a partnership with Independent Jewish Voices and deepening our relationship with that group in advocating for a just peace for Palestine and Israel;**
 - c) Dialoguing with other denominations and church related bodies about their research into companies that are complicit in or substantially benefit from violations of the 4th Geneva Conventionsⁱⁱ and/or the suppression of human rights and/or international humanitarian law from the illegal occupationⁱⁱⁱ^{iv} and the conflict between Israel and Palestine;**
 - d) develop and implement an ethical divestment strategy from companies that derive substantial financial benefit or that contribute significantly to furthering the illegal Israeli occupation of Palestinian territory and recommends to the United Church of Canada, its Pension Fund and Foundation and other related bodies including congregations to divest from companies that derive substantial financial benefit from the illegal Israeli occupation;**
 - e) Developing a program of education and advocacy relating to divestment from and economic sanctions against corporations and institutions complicit in or substantially benefitting from the illegal occupation. This would include**

education about nostalgia tourism which bolsters the oppression of Palestinians; and

- f) Encouraging all courts, bodies and members of The United Church of Canada to apply such divestment strategies and sanctions, until such time as the ongoing illegal occupation as defined within the parameters of the 4th Geneva Convention^v of Palestine 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).

Bishop Tutu has stated that “If you are neutral in situations of injustice, you have chosen the side of the oppressor.”

The report of the Working Group on Israel/Palestine policy and subsequent motion passed at the 41st General Council approved a number of strategies and actions by the United Church aimed at ending the occupation (numbered 1-11 in proposal GS3), including a boycott of products produced by Israeli companies and groups in the occupied territory (actually worded “products produced in the settlements”).

“For what will it profit them if they gain the whole world but forfeit their soul?” These words of Jesus have guided the United Church of Canada since our inception in regards to how we use our resources in standing for social justice.

Reports from The United Church of Canada (UCC) Ecumenical Accompaniers (EAs), Partners, Israeli and Palestinian Peace Activists, NGO’s and the United Nations (UN):

Since the last General Council all of the above named bodies have reported the situation for Palestinians has deteriorated significantly. Settlements continue to expand along with settler violence. The destruction of olive trees and other crops by settlers and Israeli forces continues in the occupied territories including an attack this year against UCC partner, the Tent of Nations, where over 1,500 trees were destroyed.^{vi}

Dr. Jeff Halper, co-founder of The Israeli Committee Against House Demolitions, on his cross Canada tour in 2015, spoke at length about the level of disruption of Palestinian lives through increasing levels of property confiscations and the demolitions of homes and other structures^{vii}. Another UCC partner, Defense for Children Internal – Palestine (DCP-I), has launched the #Beituniaboys campaign^{viii}. It focuses on the killing of two innocent boys, Nadeem Siam Nawara and Mohammad Mahmoud by Israeli soldiers near Ofer Prison on Naka Day 2014. The murders were captured by video cameras. The Israeli soldier(s) who fired the shots were recorded on CNN footage. With overwhelming evidence there has still been no prosecution. The

#Beituniboys campaign is meant to focus attention on the impunity of Israeli soldiers from prosecution for war crimes.

A recent report by UNICEF confirms several of the concerns elucidated by DCI-P around this and other violations of the rights of children such as underage arrests, illegal detention, forced confessions, confessions written in Hebrew rather than Arabic, use of children as human shields by Israeli military and settlers, forcing children to inform on other Palestinians, harassment of children, violence against Palestinian children and killing of Palestinian children by Israeli military forces.^{ix}

Amnesty International in its 2013 report, “Trigger Happy”, documents Israeli abuse of power in the West Bank in provoking responses from Palestinians, illegal arrests including those of under-aged children, illegal detentions, Israeli military court abuses including a conviction rate in excess of 99% against Palestinians, use of excessive force up to and including deadly force against the Palestinian population in the West Bank.^x

The World Council of Churches (WCC) in July 2014 issued the, “Statement on Economic Measures and Christian Responsibility toward Israel and Palestine”. In the document, the WCC commends the Presbyterian Church (USA) and the United Methodist Church for their recent economic actions in support of peace. It noted that boycotts are, “bearing fruit especially with the European Union.” The statement reminded members that, “We are called to take action in support of peaceful solutions to the Palestinian-Israeli conflict. Economic pressure, appropriately and openly applied, is one such means of action.”^{xi} Ethical investing and divesting from certain companies and industries has been a hallmark of our United Church since inception.

The disproportionate level of violence launched in 2014 by Israel against Palestinians and especially those living in Gaza requires deeper levels of commitment and action if a just peace is to emerge.

In the summer of 2014 Israel broke the existing cease fire with Gaza and then launched attacks for 50 days. The Israel Palestine Mission Network of the Presbyterian Church (U.S.A.) published the following detailed statistical information on the 50 days:

People

- 2,147 Palestinians were killed, including 530 children and 302 women. 81% were civilians, compared to 9% of the 70 Israelis killed.
- Among the dead were 16 journalists, 23 health care personnel and 11 The United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) employees.
- 10,870 Palestinians were wounded, including 3,303 children and 2,101 women. A third of the injured children (around 3,000) will suffer permanent disabilities.
- 100,000 Palestinians were evacuated from their homes either because of Israeli threats or because their homes were destroyed or seriously damaged. They have found refuge in UN facilities or with other families, with dozens of people housed in the same home.

Buildings and equipment

- The total number of homes partially or completely destroyed since the start of this latest war on Gaza reached 17,132: 2,465 homes were completely destroyed and 13,644 homes seriously damaged. Tens of thousands of additional homes suffered less- severe damage.
- The number of mosques targeted totaled 171; 62 mosques were totally destroyed.
- 10 churches were damaged.
- 222 schools were destroyed, including 141 government, 76 UNRWA and five private institutions. In addition, six universities were demolished.
- 29 hospitals and primary health care clinics were damaged, along with 36 ambulances.
- 55 fishing boats also were destroyed affecting 3,000 individuals dependent on them for a living, along with 48 NGO's that provide the civilians with services.
- 372 businesses, factories and other industrial or commercial operations were damaged, as well as 19 financial institutions.

Economic impact

- The direct and indirect economic losses from the war are estimated to be \$3.6 billion.^{xii} Each United Church Ecumenical Accompanier has reported and documented breaches of the 4th Geneva Convention, violations of international human rights and humanitarian laws. Their experience of living in the West Bank gives them a unique vantage point. Certainly these eye witness accounts bear faithful and credible witness to the reality of the oppression and the loss of human dignity suffered by Palestinians in the West Bank.^{xiii}

It is helpful for Commissioners to recognize certain information not widely reported in the mainstream media in Canada or the US.

- A ten year statistical analysis shows a disproportionate level of violence against Palestinians.^{xiv} The last three years have been even more devastating.^{xv}
- According to UN documentation, since the end of the devastating conflict between Israel and Gaza this summer Israel was responsible for 94 of the 95 recorded cease fire violations between the end of Aug and Dec. 21, 2014^{xvi}.
- Five Gazan children have frozen to death this winter because of lack of adequate shelter created by the devastation of Israel's assault this past summer.^{xvii xviii} The situation in Gaza is not improving because of the continuing Israeli blockade.

Recent visits to the occupied territory have shown that the rate of illegal settlement, demolition of Palestinian homes and farms, confiscation of land, restriction on Palestinians' movements, diversion and confiscation of water resources, and other illegal actions has not decreased since the General Council last met in 2012. There are now approximately 600,000 Israeli settlers in the occupied territory. In the month of January (2015) alone, 1700 additional Palestinians were made homeless by demolitions. Approximately 100,000 Palestinians are still homeless after the 2014 attack on Gaza. The level of violence directed toward Palestinians and suppression of human rights has only deepened since GC 41.

Many non-Jewish, Israeli citizens such as the Bedouin and Palestinian Christians are also being denied rights, services and privileges afforded to Jewish citizens. Legislation introduced in the Israeli Parliament (Knesset) has further entrenched these injustices in law.

The continued expansion of Jewish roads and settlements and takeover of Palestinian lands and resources has all but destroyed the possibility of a two-state solution. On March 16, 2015 Israeli

Prime Minister Netanyahu stated there would never be a Palestinian state while he was in power. This is a complete reversal of his Bar-Ilan two state speech in 2009. Decisive and effective action is urgently needed from churches and civil society to push governments to create a long term solution.

Palestinian and Israeli peace activists, ecumenical and global partners continue to call for solidarity and ongoing supportive action in working toward a just and lasting peace for all who are suffering as a result of the ongoing conflict.

There is evidence that global pressure (including economic action) to end the occupation is beginning to have an impact. This is highlighted by SodaStreams decision to move its factory out of a West Bank settlement.^{xix}

It is helpful to remember that the boycott campaign against apartheid in South Africa began in the 1960's and only gained minimal support in the 1970's and fuller support in the 1980's. Apartheid began to be dismantled in 1990.

It is time for the General Council and the United Church of Canada to follow the lead of several European churches to stand for justice for Palestinians. The Presbyterian (USA) church has bravely extended its boycott to include Hewlett Packard, Motorola and Caterpillar because of their complicity in the occupation. The WCC statement notes economic pressure is appropriate and it is beginning to show results. And, what will it profit us to not take a stand while our Palestinian brothers and sisters continue to suffer the loss of dignity, heart and soul through an illegal occupation that is over 47 years old?

Intermediate Court Action:

Ross Bartlett / Sean Handcock moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposal #4 entitled "Extending Support for a Just Peace in Israel/Palestine" to the 42nd General Council of The United Church of Canada.

MOTION CARRIED

Ross Bartlett / Sean Handcock moved that the letter from Rev. Dr. Naim Ateek be appended to Proposal #4 entitled "Extending Support for a Just Peace in Israel/Palestine".

MOTION CARRIED

Appendix A

My dear sisters and brothers in the United Church of Canada:

I thank you again for the decision of your last General Council to take action to support the end of the occupation of Palestine. Your Unsettling Goods campaign has helped to build awareness of the injustice of the occupation among Canadian Christians. The boycott of goods produced in illegal settlements by the United Church and other churches around the world has begun to bear fruit by bringing economic pressure on the Israeli government. Your commitment to a just peace has given us strength in the face of great adversity.

Since your last General Council the situation for Palestinians has deteriorated significantly. Settlements continue to expand as does settler violence and the theft of water and other natural resources. The destruction of olive trees and other crops by settlers and Israeli forces continues. There are increasing levels of abuses of power by the Israeli military including property confiscations, demolitions of homes and other structures, illegal arrests of under-aged children, illegal detentions, torturing prisoners, the use of excessive force up to and including deadly force against the Palestinian population. This is all backed by Israeli military courts with a conviction rate in excess of 99% against Palestinians. The injustice against Palestinians continues to deepen.

Beyond all of this was the horror of the war against Gaza last summer. Over 2,200 Palestinians were killed including over 500 children by Israeli forces. Current reports are stating that at the current pace it will take over 100 years to rebuild.

I therefore commend you to carry on with and expand your Unsettling Goods campaign. I urge the United Church of Canada to join with other denominations around the globe who have decided to boycott and divest from companies that benefit from the occupation. Also I urge you to recognize your own country's complicity in Palestinian suffering under occupation. Please read and study the proposals before you that advocating furthering boycotts and divestment.

As you have courageously done before, may you once again witness to the cause of Christ's justice to free the oppressed and by so doing to liberate the oppressor so that these two peoples can finally be reconciled and live together in dignity, security and peace.

God bless you all, as you as a Church wrestle to discern what God requires of you in this hour.

Yours faithfully,
Rev. Dr. Naim Ateek

*An intro to Rev. Dr. Naim Ateek:

Canon Naim Ateek: Founder/Director, Sabeel Ecumenical Liberation Theology Center, Jerusalem

Born in 1937 in the Palestinian village of Beisan, Ateek moved to Nazareth after Israel's occupation of Beisan in 1948. He was ordained in the Anglican (Episcopal) Church in 1967, and earned degrees from Hardin-Simmons University and the Church Divinity School of the Pacific; he also holds a doctorate of divinity degree from the San Francisco Theological Seminary. Ateek established the Sabeel Ecumenical Liberation Theology Center in Jerusalem in 1991. He is author and editor of numerous books, and has been called "the Desmond Tutu of Palestine" and the "Founder of Palestinian Liberation Theology".

ⁱ Introduction Kairos Palestine document: <http://www.kairospalestine.ps/content/kairos-document>

ⁱ www.icrc.org/applic/ihl/ihl.nsf/7c4d08d9b287a42141256739003e636b/6756482d86146898c125641e004aa3c5

ⁱⁱⁱ <http://www.icj-cij.org/docket/index.php?pr=71&code=mwp&p1=3&p2=4&p3=6>

^{iv} Roberts, Adam. "Prolonged Military Occupation: The Israeli-Occupied Territories Since 1967". *The American Journal of International Law* (American Society of International Law) **84** (1): 69. doi:10.2307/2203016. SC Res. 446 (Mar. 22, 1979), adopted by 12 votes to none, with 3 abstentions (Norway, the United Kingdom and the United States), reaffirmed the applicability of the fourth Geneva Convention, as well as opposing the establishment of Israeli settlements in the occupied territories.

^v <https://www.icrc.org/en/war-and-law/treaties-customary-law>

^{vi} <http://rabbibrant.com/2014/05/21/israeli-military-destroys-orchards-at-tent-of-nations-please-act-now/>

^{vii} <http://www.icahd.org/>

^{viii} <http://www.nomoreforgottenlives.com/>

^{ix} http://www.unicef.org/oPt/Children_in_Israeli_Military_Detention_-_Observations_and_Recommendations_-_Bulletin_No._2_-_February_2015.pdf

^x <https://www.amnesty.org/en/articles/news/2014/02/trigger-happy-israeli-army-and-police-use-reckless-force-west-bank/>

^{xi} <http://www.oikoumene.org/en/resources/documents/central-committee/geneva-2014/statement-on-economic-measures-and-christian-responsibility-toward-israel-and-palestine>

^{xii} <http://www.israelpalestinemissionnetwork.org/main/component/content/article/18/282-gaza-in-crisis>

^{xiii} The blog postings and letters from Ecumenical Accompaniers can be found at: <http://www.united-church.ca/getinvolved/global/returned>

^{xiv} Data collected from B'Tselem and UN agencies:

Fatalities	Palestinian	Israeli	Palestinian Youth	Israeli Youth
2005-2014	5921	252	1293	21

Ratios: 23.5 Palestinians: 1 Israeli

61.5 Palestinian youth: 1 Israeli youth

^{xv} Data collected from B'Tselem and UN agencies

Fatalities	Palestinian	Israeli	Palestinian Youth	Israeli Youth
2012	254	4	43	0
2013	38	1	5	0
2014	<u>2262</u>	<u>86</u>	<u>511</u>	<u>4</u>
	2554	91	559	4

Ratios: 61 Palestinians: 1 Israeli

112 Palestinian youth: 1 Israeli youth

^{xvi} <http://www.imemc.org/article/70072>

^{xvii} <http://www.nbcnews.com/storyline/middle-east-unrest/father-finds-five-month-old-son-frozen-death-gaza-n289371>

^{xviii} <http://mondoweiss.net/2015/01/exposure-freezing-temperatures>

^{xix} <http://www.theguardian.com/business/2014/oct/29/sodastream-move-factory-west-bank-israel-slash-forecast>

LON 23 DIVESTMENT FOR A JUST PEACE IN ISRAEL/PALESTINE

Origin: Social Justice Division of London Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Social Justice Division of London Conference proposes that:

The 42nd General Council (2015): In light of the Working Group on Israel/Palestine Policy adopted by The 41st General Council in which Section 9, Sub-section (d) directed the Executive of the General Council to explore the wisdom of divesting in companies that are profiting from or supporting the occupation;

- 1. direct the General Secretary, General Council to divest The United Church of Canada funds from companies that derive substantial financial benefit or that contribute significantly to furthering the illegal Israeli occupation of Palestinian territory, and**
- 2. recommends The United Church of Canada Pension Fund and the United Church Foundation and other related including congregations divest from companies that derive substantial financial benefit from the illegal Israeli occupation.**

Background:

“For what will it profit them if they gain the whole world but forfeit their soul?” These words of Jesus have guided The United Church of Canada since our inception in regards to how we use our financial resources. Ethical investing and divesting from certain companies and industries has been a hallmark of our United Church since inception.

In the 1970s and 80s we recognized the importance of these policies when we engaged in economic action to raise awareness of the sin of apartheid in South Africa.

Since the 38th General Council, the General Council has taken progressively stronger stands with respect to action in support of a just and lasting peace for Palestine and Israel.

The General Council Executive was asked by the 41st General Council to consider the wisdom of divesting from companies that have derived Council has taken no action.

Reports from The United Church of Canada Ecumenical Accompaniers, Partners, Israeli and Palestinian Peace Activists, Non-Governmental Organisations and the United Nations: Since the last General Council all of these bodies have reported the situation for Palestinians has deteriorated significantly. Settlements continue to expand along with settler violence. The destruction of olive trees and other crops by settlers and Israeli forces continues in the occupied territories including an attack this year against United Church partner, the Tent of Nations, where over 1,500 trees were destroyed.

Dr. Jeff Halper, co-founder of The Israeli Committee Against House Demolitions, on his cross Canada tour in 2015, spoke at length about the level of disruption of Palestinian lives through increasing levels of property confiscations and the demolitions of homes and other structures.

Another United Church partner, Defense for Children Internal - Palestine, has launched the #Beituniaboys campaign . It focuses on the killing of two innocent boys, Nadeem Siam Nawara and Mohammad Mahmoud by Israeli soldiers near Ofer Prison on Naka Day 2014. The murders were captured by video cameras. The Israeli soldier(s) who fired the shots were recorded on CNN footage. With overwhelming evidence there has still been no prosecution. The #Beituniaboys campaign is meant to focus attention on the impunity of Israeli soldiers from prosecution for war crimes.

A recent report by UNICEF confirms several of the concerns elucidated by Defence for Children Internal-Palestine (DCI-P) around this and other violations of the rights of children such as underage arrests, illegal detention, forced confessions, confessions written in Hebrew rather than Arabic, use of children as human shields by Israeli military and settlers, forcing children to inform on other Palestinians, harassment of children, violence against Palestinian children and killing of Palestinian children by Israeli military forces.

Amnesty International in its 2013 report, “Trigger Happy”, documents Israeli abuse of power in the West Bank in provoking responses from Palestinians, illegal arrests including those of under-aged children, illegal detentions, Israeli military courts with a conviction rate in excess of 99% against Palestinians, use of excessive force up to and including deadly force against the Palestinian population in the West Bank.

The table below shows just one measure of the disproportionate level of violence experienced by Palestinians over the past ten years.

Fatalities 2005-2014	Palestinian 5921	Israeli 252	Palestinian Youth 1293	Israeli Youth 21
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In the summer of 2014 Israel broke the existing cease fire with Gaza and then launched attacks for 50 days that resulted in:

People:

- 2,147 Palestinians were killed, including 530 children and 302 women. 81% were civilians, compared to 9% of the 70 Israelis killed.
- Among the dead were 16 journalists, 23 health care personnel and 11 The United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) employees.
- 10,870 Palestinians were wounded, including 3,303 children and 2,101 women. A third of the injured children (around 3,000) will suffer permanent disabilities.
- 100,000 Palestinians were evacuated from their homes either because of Israeli threats or because their homes were destroyed or seriously damaged. They have found refuge in UN facilities or with other families, with dozens of people housed in the same home.

Buildings and equipment

- The total number of homes partially or completely destroyed since the start of this latest war on Gaza reached 17,132: 2,465 homes were completely destroyed and 13,644 homes seriously damaged. Tens of thousands of additional homes suffered less- severe damage.
- The number of mosques targeted totaled 171; 62 mosques were totally destroyed.
- 10 churches were damaged.
- 222 schools were destroyed, including 141 government, 76 UNRWA and five private institutions. In addition, six universities were demolished.
- 29 hospitals and primary health care clinics were damaged, along with 36 ambulances.
- 55 fishing boats also were destroyed affecting 3,000 individuals dependent on them for a living, along with 48 NGO's that provide the civilians with services.
- 372 businesses, factories and other industrial or commercial operations were damaged, as well as 19 financial institutions.

Economic impact

The direct and indirect economic losses from the war are estimated to be \$3.6 billion.

The World Council of Churches in July 2014 issued the, "Statement on Economic Measures and Christian Responsibility toward Israel and Palestine". In the document, the World Council of Churches (WCC) commends the Presbyterian Church (USA) and the United Methodist Church for their recent economic actions in support of peace. It noted that boycotts are, "bearing fruit especially with the European Union." The statement reminded members that, "We are called to take action in support of peaceful solutions to the Palestinian-Israeli conflict. Economic pressure, appropriately and openly applied, is one such means of action."

Each United Church Ecumenical Accompanier has reported and documented breaches of the 4th Geneva Convention, violations of international human rights and humanitarian laws. Their experience of living in the West Bank gives them a unique vantage point. Certainly these eye witness accounts bear faithful and credible witness to the reality of the oppression and the loss of human dignity suffered by Palestinians in the West Bank.

It is time for the General Council and The United Church of Canada to follow the lead of several European churches and stand for justice for Palestinians through our investments. The Presbyterian (USA) church has bravely extended its boycott to include Hewlett Packard, Motorola and Caterpillar because of their complicity in the occupation. The WCC statement notes economic pressure is appropriate and it is beginning to show results. And, what will it profit us to not take a stand while our Palestinian brothers and sisters continue to suffer the loss of dignity, heart and soul through an illegal occupation that is over 47 years old?

<http://rabbibrant.com/2014/05/21/israeli-military-destroys-orchards-at-tent-of-nations-please-act-now/>

<http://www.icahd.org/>

<http://www.nomoreforgottenlives.com/>

http://www.unicef.org/oPt/Children_in_Israeli_Military_Detention_-_Observations_and_Recommendations_-_Bulletin_No._2_-_February_2015.pdf

<https://www.amnesty.org/en/articles/news/2014/02/trigger-happy-israeli-army-and-police-use-reckless-force-west-bank/>

Data collected from B'Tselem and UN agencies.

<http://www.israelpalestinemissionnetwork.org/main/component/content/article/18/282-gaza-in-crisis>

<http://www.oikoumene.org/en/resources/documents/central-committee/geneva-2014/statement-on-economic-measures-and-christian-responsibility-toward-israel-and-palestine>

The blog postings and letters from Ecumenical Accompaniers can be found at:

<http://www.united-church.ca/getinvolved/global/returned>

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

TOR 2 RELATIONSHIP-BUILDING TOWARDS PEACE BETWEEN PALESTINIANS AND ISRAELIS

Origin: Bedford Park United Church, Toronto Southeast Presbytery, Toronto Conference

Financial Implications: allocate to this initiative at least 50% of existing financial resources devoted to peace-building in Israel/Palestine

Source of Funding: General Council budget

Staffing Implications: allocate to this initiative at least 50% of existing staff resources devoted to peace-building in Israel/Palestine

Volunteer Implications: mobilizing people feeling called to do the work of building relationships of trust.

Bedford Park United Church of Toronto Southeast Presbytery, Toronto Conference proposes that:

the 42nd General Council (2015) direct the General Secretary of the General Council to allocate resources of staff time and money to work on developing a resource listing organizations both in Canada and in Israel/Palestine that foster the building of relationships of trust between:

- **The United Church of Canada and the Canadian Jewish community,**
- **The United Church of Canada and Canadian Palestinian groups,**
- **between Palestinian and Jewish groups in Canada, and**
- **between Palestinians and Israelis in Israel/Palestine (Identify groups within Israel and Palestine doing this kind of trust-building work, to facilitate possible partnerships between these groups and United Church bodies such as congregations, special interest groups or presbyteries.)**

It further proposes that these resources be communicated to congregations, groups of interested United Church people, presbyteries and Conferences with encouragement for them to undertake this work.

Background:

The 41st General Council adopted the policies regarding peace in Israel/Palestine that call on the United Church to "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; and (b) exploring and supporting initiatives for increasing connections in Canada between Palestinian Canadians and Jewish Canadians".

Since the 41st General Council, the United Church has primarily focused on the boycott of goods produced in settlements, and has undertaken only limited work on trust-building programs. This has led to a deep rift in Jewish/United Church relations in Canada. Focusing on a punitive and disciplinary form of action may not properly reflect United Church roots of progressive activism and spirituality and the historic recognition of Canada as being a leader in productive and positive peaceful engagement.

More actively engaging in relationship-building will enable the church to live into the statement from the Policy of the 41st General Council that "The United Church expresses a hope and commitment to be able to contribute to justice, even in a small way, that leads to peace in Israel/Palestine." By focusing on creating opportunities that allow thoughtful engagement and positive solutions, the United Church can help to create a climate of positive engagement.

Intermediate Court Action:

Received for information by Toronto Southeast Presbytery (March 17, 2015)

Given the financial implications posited, that General Council ensure that if it adopts this proposal, that its implications on the other work of the church be shared with all levels of The United Church of Canada

MOTION: that Toronto Southeast Presbytery add to the resolution the comment - that given the financial implications posited in the recommendation from Bedford Park United Church entitled "Relationship-building towards peace between Palestinians and Israelis", that General Council ensure that if it adopts this proposal that the implications for this proposal on the other work of the church be shared with all levels of the UCC. CARRIED.

Transmitted with concurrence by Toronto Conference.

GCE 10 LIVING APOLOGY TO MEMBERS OF LGBTTQ COMMUNITIES

Origin: 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 recommends that:

The 42nd General Council (2015):

- 1. Adopt the Process of a Living Apology as a vehicle for dialogue, story-telling, education and reconciliation with members of the Lesbian, Gay, Bi-sexual, Transsexual, Transgender, Queer (LGBTTQ) community;**
- 2. Direct the General Secretary to partner with Affirm United/S'affirmer Ensemble on a Living Apology art installation project, an example of which is found in appendix A;**
- 3. Invite The United Church of Canada into a 3-year journey of dialogue and reconciliation with members of LGBTTQ communities, that would involve:**
 - creative opportunities for conversation, worship and education**
 - opportunities to explore concepts such as lament, reconciliation and justice, to be reported and celebrated at the 43rd General Council (2018) in acknowledgement of the 30th Anniversary of the 1988 decision of the full participation of LGBTTQ peoples in the church.**

Background

At its meeting in November 2014 the Executive of General Council (GCE) asked the Permanent Committee on Programs for Mission and Ministry (PCPMM) to develop a process and wording for an apology to the LGBTTQ communities

After consultation with members of LGBTTQ communities, organizations, and various committees within the church about an apology, it was felt that it was not the right time for a formal apology. The collective wisdom was that we needed a longer process of dialogue, story-telling, and education. I am therefore proposing an apology process over the next triennium. By developing a 3-year process, communities of faith are given time to discern how they may live into an apology and what journeys need to be taken on a personal and communal level to create change, reconciliation and healing. In addition, the process seeks to ensure that as many voices as possible are heard, as there are unique and diverse stories from the community.

Invitation

The 42nd General Council in August 2015 would invite the church to engage in a three-year process of dialogue, reconciliation and education. The invitation would convey the importance of

listening to difficult stories, a willingness to learn and reflect, and the need to create change in the church.

This invitation could be offered in conjunction with opportunities to engage the General Council such as a learning option, a resource table made available throughout the meeting, or as a theme for a worship service.

Implementation

One of the primary tools that would be used to engage in dialogue, story-telling, and education is an art-installation that would act as a “Living Apology”. (Additional information about the Living Apology is available in Appendix A below.)

Over the three-year process, resources would be developed to enable communities of faith to engage in courageous conversations around creating space for lament, storytelling, and fostering reconciliation. Furthermore, regional events will be offered to support this work and give members of the United Church from across the country a chance to participate in the Living Apology and participate in community building and workshops.

The United Church would also use social media and online resources to host conversations and offer online workshops.

Celebrations

The three-year process would give the church an opportunity to best discern how to celebrate the 30th anniversary of the 1988 decision that all persons, regardless of sexual orientation, who profess faith in Jesus Christ and obedience to him, are welcome to be or become full members of the church. The findings of this process would be shared and celebrated at the 43rd General Council in 2018.

APPENDIX A

Living Apology

The Living Apology is an interactive art installation piece that gives participants an opportunity to hear the stories of others, contribute their own, and make their personal commitment to living into the apology. The Living Apology is structured as a spiral labyrinth design with three components.

Component 1: Remembering/Story-telling

The first section displays the stories of hurt/harm that has been caused by the church due to homophobia, transphobia, heterosexism, cissexism, and transmisogyny. Individuals will be invited to contribute their stories prior to the event, during their participation in the art installation, or afterwards (as they feel called to). Remembering and story-telling is an essential piece to an apology which enables people to feel heard and seen in their pain (that can often be silenced or surrounded by a sense of isolation). Not only does the collection of stories enable people to recognize they did not experience harm alone, it also helps the rest of the church

understand the complexity and multitudes of experiences members of LGBTTTQ communities have in the church.

Component 2: Accountability/Apology

The second section would be featured in the centre of the spiral. The middle section of this journey invites participants to reflect on the role they have had perpetuating harm to members of LGBTTTQ communities and how they have benefitted from the injustice. This section would include the official words of the apology, but would also opportunities for individuals to write their own personal apologies, or for particular communities and/or organizations to share their own apologies as well (i.e. UCW, AOTS, GCO staff, Conference Office staff, Youth Forum, etc.). This section is important as it enables be to be healed from the apologies that have been offered by others without erasing the different forms of privilege which exists even within the LGBTTTQ spectrum (i.e., A gay person may be called to reflect on their participation in bi erasure, or a cis lesbian may be called to reflect on their cissexism).

Component 3: Hope/ Moving Forward

The third section highlights the need for ongoing dedication and action to ensure the apology's transformative power is recognized. This section enables people to celebrate and affirm the many ways that members of LGBTTTQ communities and their alive have been resisting oppression and creating change before any major policies in the Church were implemented and before the apology. This section gives people an opportunity to share their experiences of joy and resilience. Also, this section provides an opportunity for people to share their hopes for how the apology will impact communities of faith across the country.

Method:

The Living Apology is an ongoing art piece that would require a curator to answer any questions an individual may have about participating and ensure that the piece is maintained in a physical sense, but also that the any of the contributions ensure that they uphold the spirit of the apology.

Accessibility:

- The inclusion of laptops with audio/visual stations would make the stories more accessible to those with visual impairment
- The art installation would have be constructed to reflect measurements that would enable someone to use a wheelchair or mobility device with ease throughout the installation.
- Due to the content material that would be discussed in the Living Apology, it would be important to have several chaplains available on site that had access to a private and comfortable place for pastoral care.

Preparation:

- National call out for submission of stories, gathering stories from the GLBTT Consultation (2011), asking people to bring stories as commissioners from their communities,
- planning and creation of art installation base
- coordinating chaplains

Proposed Sharing of the Living Apology

The Living Apology has the potential to be adapted and recreated by any community as a local

event (i.e. Conference AGM, youth gathering) by making some of the stories collected available through pdf documents/pictures.

A walking tour of the Living Apology could also be filmed and made available online for those who are unable to attend an event in person.

SK 8 SOLIDARITY AND SUPPORT FOR PROGRESSIVE EVANGELICALS WITHIN THE EMERGING CHURCH MOVEMENT

Originating Body: Intercultural Ministries Network of Saskatchewan Conference

Financial Implications: None; Potential property transfer or sale

Staffing Implications: None

Source of Funding: Not applicable

The Intercultural Ministries Network of Saskatchewan Conference proposes that:

The 42nd General Council (2015) direct the General Secretary, General Council to:

- 1. send letters of support and solidarity to the Progressive Evangelical congregations in Canada and the United States who have made supportive statements of inclusion and welcome to lesbian, gay, bisexual and transgender people within the last year.**
- 2. provide for ways and means for congregations who have made such statements and find themselves without a church building due to the denominational body withdrawing their support and property from the congregation, to enter into negotiations with United Church congregations that are closing or any congregations that are open to sharing their space. These negotiations, along with presbytery, could provide these progressive congregations with a building and explore ways for them to become a part of The United Church of Canada.**
- 3. explore the implications and possibilities of welcoming Progressive Evangelicals (including pastors who wish to be admitted) into The United Church of Canada as we move through this time of emergence in the church.**

Background:

We are in a changing time in the church. Part of the Emergence that is happening is a movement of evangelical conservative (and fundamentalist) Christians moving away from their tradition and seeking a more progressive and inclusive theology. This includes congregations within evangelical conservative denominations (for example, Christ Church in Portland) as well as independent congregations (for example, GracePointe in Nashville) and church plants. As The United Church of Canada has a progressive theology and an inclusive policy toward lesbian, gay, bisexual and transgender members, we can offer support to these progressive evangelicals who may find this movement challenging and costly. Brian McLaren, Emerging Church leader, theologian and author, suggests that one way we could become more 'emerging' is for us to make church property from congregations that are closing available to some of these congregations who have been kicked out of their denomination because of their inclusive stance and have lost their buildings. The United Church of Canada has the potential to explore this and welcome these newly progressive Christians into our community.

The Marin Foundation and New Direction Ministry works with these congregations and can provide lists of congregations who have made inclusive statements and be a resource with regard to what congregations may be needing buildings for their ongoing ministry. There is also a newly forming Network of Progressive Evangelicals being established by Convergence US.

As we move through this time in the church, we need to be open to new ways of being church, of the convergence that is happening and work to be a part of it. This is one step toward doing that.

Intermediate Court Action: Concurred with by Saskatchewan Conference

BC 7 SUPPORT FOR A PROPORTIONALLY REPRESENTATIVE PARLIAMENT

Origin: Kootenay Presbytery

Financial Implications if known: Depends on rates of return of current investments and proposed reinvestments (the proposal could be financially advantageous or disadvantageous).

Staffing Implications if known:

Source of Funding if known:

Kootenay Presbytery proposes that:

The 42nd General Council (2015):

- 1. Direct the Executive of the General Council to develop resources for congregations to understand and advocate for a proportionally representative federal parliament in Canada; and**
- 2. publicly endorse the campaign led by Fair Vote Canada to:**
 - a. conduct a citizen-led consultation process to determine the best model of proportional representation immediately following the next federal election, and**
 - b. implement the model in time for the following federal election.**

Background

Canada remains one of few high-income countries to use the first-past-the-post system of electing representatives to its parliament. By consequence, democracy in Canada has descended into shambles: voter turnout remains low, especially among young Canadians; and, increasingly, public policy bears little resemblance of the wishes of the population. Conversely, a system of proportional representation has the potential to re-engage disenfranchised would-be voters; require legislators to work toward consensus; and ensure public opinion is reflected in public policy.

In the 2011 general election, the governing party earned 39% of the votes cast and 54% of the seats in parliament (in Alberta, 66% of the votes won 96% of the seats for one party; in Quebec 43% of the votes won 78% of the seats for another party). This allowed a single party to make every policy decision unilaterally since then. The 1997 general election generated similar results: 39% of the votes won 52% of the seats. In these “false majority” circumstances, the vast majority of Canadians are not represented fairly in Parliament. Since World War I, there have been 16 majority governments elected; only 4 of those received more than half of the popular vote. The other 12 majority governments since World War I have been “false majorities.” According to Fair Vote Canada, approximately 7,000,000 votes (~50%) have no influence in the make-up of Parliament. Voters are justified in feeling disenfranchised.

A fairer methodology, a system of proportional representation, would see a party that wins 39% of the vote occupying 39% of the seats in Parliament. Twenty-five of the 31 countries belonging to the Organization for Economic Co-operation and Development (OECD) govern by coalition governments elected by proportional representation, allowing public policy to land much closer to the median voters' views. Proportional representation correlates to lower income inequality, stronger environmental standards, and higher representation of women and visible minorities among governing bodies.

According to a poll in April 2013, 70% of Canadians support proportional representation. Thirteen years of public opinion polls show strong support from voters of each of the major parties. Proportional representation has been recommended by ten assemblies and commissions in Canada. Both BC and Ontario held referenda to determine whether to transition to a specific system of proportional representation. In both cases, citizens' assemblies came out strongly supporting proportional representation, despite members of the assemblies generally feeling only lukewarm toward proportional representation at the outset of their study. The resolution passed in neither jurisdiction, largely because few voters understand the systems proposed and while proportional representation itself was widely supported, voters disagreed on the specific type of proportional representation.

Christians have a duty to advocate for strong democracies. The level of oppression against which Jesus advocated during his life was possible because robust democracy was absent. Jesus' execution was conducted without a fair judicial system, largely because of the absence of robust democracy. In the absence of robust democracy, power and wealth concentrate in the hands of few and corporations assume a greater influence over public policy than they should. Robust democracy depends on a robust system of electing representatives. Canada could have a fair electoral system and a robust democracy that could withstand future challenges if Canadians generate sufficient political will for such a change.

The United Church of Canada could contribute to a fair electoral system and a robust democracy by supporting Fair Vote Canada's initiative as reflected in the motion (above) and by developing materials for congregations to understand proportional representation and its various models. The United Church of Canada is uniquely positioned to connect theology, democracy, and justice such that members and adherents of pastoral charges could better understand proportional representation.

About Fair Vote Canada: "Fair Vote Canada (FVC) is a grassroots multi-partisan citizens' campaign for voting system reform. We promote the introduction of an element of proportional representation into elections for all levels of government and throughout civil society." (Fair Vote Canada 2013. <http://www.fairvote.ca/about-fair-voting/> Accessed 15 March 2015).

Intermediate Court Action:
Agreement from BC Conference

ANW 1 NUCLEAR WEAPONS-FREE WORLD: A CALL FOR THE NEGOTIATION OF A NUCLEAR WEAPONS CONVENTION

Origin: Parkdale United Church, Calgary Presbytery

Financial Implications if known:

Staffing Implications if known: General Secretary, General Council Office, The United Church of Canada

The Parkdale United Church proposes that:

The 42nd General Council (2015) to direct the General Secretary, General Council, to call upon the Government of Canada to urgently:

- a. Call upon the United States and Russia to reduce the alert status of their nuclear weapons; and**
- b. Publicly affirm its willingness to engage in negotiations for a Nuclear Weapons Convention or an equivalent framework of agreements.**

Background:

Observant of the Biblical call, “that I have set before your life and death, blessings and curses. Choose life so that you and your descendants may live ...”(Deuteronomy 30:20), and that, “You shall love your neighbour as yourself. There is no other commandment greater than these.” (Mark 12:31);

Concerned by our knowledge of the 16,300 nuclear weapons on this Earth;

Distressed that roughly 2,000 of these weapons are “on alert”, thus capable of being used in under 30 minutes;

Alarmed at the knowledge that the smoke from firestorms from even a small exchange of nuclear weapons could trigger climate change adequate to cause a nuclear famine;

Aware that 190 states agreed in 1968 to “pursue negotiations in good faith on effective measures relating to the cessation of the nuclear arms race ...”;

Concerned that multilateral negotiations on nuclear disarmament have not begun;

Grateful for the 2010 unanimous motion of Canada’s Senate and House of Commons that “encourage[s] the Government of Canada to engage in negotiations for a nuclear weapons convention as proposed by the United Nations Secretary-General” and “to deploy a major world-wide Canadian diplomatic initiative in support of preventing nuclear proliferation and increasing the rate of nuclear disarmament; and

Reassured by Canada’s support for the 2014 Inter-Parliamentary Union’s resolution, entitled, “Toward a Nuclear Weapon-Free World: The Contribution of Parliaments”, that

“recommends that parliaments urge their governments to start negotiations on a nuclear weapons convention or on a package of agreements to help achieve a nuclear weapon-free world ...”

Sources:

Nuclear Forces, published by Stockholm International Peace Research Institute (SIPRI)

Status of World Nuclear Forces, by Federation of American Scientists

Deadly Climate Change from Nuclear War: A Threat to Human Existence, by Steven Starr

Treaty on the Non-Proliferation of Nuclear Weapons, Article 6

Motion passed unanimously by the Senate of Canada (June 2, 2010) and the House of Commons (December 7, 2010)

Toward a Nuclear Weapon-Free-World: The Contribution of Parliaments, Resolution adopted by consensus by the Inter-Parliamentary Union, March 20, 2014

Intermediate Court Action:

Presented by Parkdale United Church, Calgary, to the Local and Global Outreach Commission of Calgary Presbytery.

Transmitted with concurrence by the Local and Global Outreach Commission of Calgary Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

TOR 8 URGING ISRAEL, PAKISTAN, INDIA AND NORTH KOREA TO SIGN NUCLEAR NON-PROLIFERATION TREATY (NPT)

Origin: Social Justice and World Affairs Committee, South West Presbytery, Toronto Conference

Financial Implications if known:

Financial Implications if known: To be done by existing staff and volunteers

Staffing Implications if known: To be done by existing staff

Source of Funding if known: Unknown

The Social Justice and World Affairs Committee, South West Presbytery, Toronto Conference proposes that:

The 42nd General Council (2015) direct the Executive of General Council to:

- 1) Urge the Canadian government to advocate through appropriate diplomatic and other channels that Israel, Pakistan, India and North Korea both sign and implement the nuclear Non-Proliferation Treaty;**
- 2) Recognizing limited capacity, develop a program within The United Church of Canada to nurture such advocacy; and**
- 3) Share the background and goals of this proposal with ecumenical and interfaith partners.**

Background

Non-Proliferation Treaty review conferences are held every five years, and there is one April 27th – May 22nd, 2015.

There are four nuclear-armed states that have not signed the NPT: Israel, Pakistan, India, North Korea. Canada has a close relationship with Israel, and may be able to influence Israel as a result.

Five nuclear-armed states have signed the treaty and they are the permanent members of the Security Council: United States, Russia, France, United Kingdom, China.

December 3, 2014 <http://www.ibtimes.com/israel-should-declare-nuclear-weapons-sign-non-proliferation-treaty-un-1732435> “*The United Nations General Assembly on Tuesday criticized Israel for failing to join the international non-proliferation treaty and urged it to renounce its arsenal of nuclear weapons. The U.N. also approved a resolution, introduced by Egypt and backed by all Arab nations, calling on Israel to place its nuclear facilities under international oversight. ... The U.N. General Assembly reportedly said that Israel, which has so far refused to officially admit to having nuclear weapons, is the only country in the Middle East that has not ratified the NPT, and urged it to ‘accede to that treaty without further delay ... not to develop, produce test or otherwise acquire nuclear weapons, to renounce possession of nuclear weapons.’ The U.N. resolution, which is largely symbolic and is not legally binding, was adopted after 161*

nations voted in its favor. Five countries, including the U.S., Canada and Israel, voted against it while 18 countries abstained.”

Richard Falk and David Krieger: *“The NPT contains a long-standing and well-understood requirement for good faith negotiations to achieve nuclear disarmament. . . . There are no good faith negotiations at the moment, nor are there any on the horizon. It appears by now beyond doubt that the main nuclear weapon states, and not just the US, remain opposed, or at best indifferent, to nuclear disarmament, and seem reluctant to bring the issue close to the surface of public awareness.”*(p. 7)

The International Court of Justice (ICJ) Advisory Opinion in 1996: *“ . . . the court was unanimous when it came to the NPT obligation to negotiate disarmament, concluding ‘There exists an obligation to pursue in good faith and bring to a conclusion negotiations leading to nuclear disarmament in all its aspects under strict and effective international control’ ”*(p xvi) Further, Judge Weeramantry of ICJ Advisory Opinion on legality of nuclear weapons 1996, goes beyond Article VI which obliges nations merely to pursue negotiations on nuclear disarmament, the court deemed that such negotiations *must be concluded* (xvii). Falk states that the NPT legal obligation *“clearly intended to push the nuclear weapon states much beyond arms control or the freeze movement. . . . States were and are legally required to seek general and complete disarmament, which is to address the war system as such, and to take seriously the promise of the UN Charter preamble ‘to save succeeding generations from the scourge of war.’ ”* (p. 45) Falk, Richard and Krieger, David eds (2008). *At the Nuclear Precipice: Catastrophe or Transformation?*

There have been a number of articles calling attention to increasing danger of actual use of nuclear weapons. First, NATO forces surrounding China and Russia, Obama’s allocation of \$1.1tn for nuclear weapons development, the collapse of a number of Middle East states and the desperation of sectarian conflicts, missile defence development in Israel and in the US making “first strike” more feasible. Indeed, Seymour Hersh ends his 1991 book on Israel stating *“The Samson Option (the suicidal consequences of a nuclear attack) is no longer the only nuclear option available to Israel”* – Israel could “safely” launch a nuclear attack. Helen Caldicott organized a symposium in New York Feb. 28-March 1, 2015 because of the increasing threats of nuclear war (reports by Steven Starr, Bruce Gagnon, Theodore Postel, Alice Slater, and others). Gordon Edwards, Canadian expert on nuclear weapons: *“Nothing does more to destroy trust than undermining the entire concept of arms control treaties by the unilateral and unjustified abrogation of such a solemn agreement by one party without the consent of the other parties to that treaty. Yet that is what the USA did by unilaterally withdrawing from the Anti-Ballistic Missile Treaty, commonly known as the ABM Treaty -- an agreement that many regarded as a cornerstone of nuclear deterrence during the Cold War period. Uncontrolled development of ABM systems could create the impression that a successful nuclear “first strike” is possible, even planned, thereby pushing an adversary to consider launching a preemptive nuclear first strike of its own as well as heightening the likelihood of an accidental nuclear war sparked by nuclear jitters. ”*

From the NPT Action Plan Monitoring Report March 2015 Reaching Critical Will (RCW) is the disarmament programme of the [Women's International League for Peace and Freedom \(WILPF\)](#),

the oldest women's peace organization in the world. *“All States parties commit to pursue policies that are fully compatible with the Treaty and the objective of achieving a world without nuclear weapons. All NPT nuclear-armed states and their nuclear-dependent allies continue to include nuclear weapons in security doctrines and policies. e nuclear-armed states are also engaged in or are planning for modernization of their nuclear weapons and related systems and facilities, extending the lives of their arsenals indefinitely. Neither is compatible with the NPT’s letter or spirit. If action 1 is to be implemented, modernization programmes must stop and the nuclear-armed states and those involved in nuclear-armed alliances must remove the role of nuclear weapons from their respective security doctrines and policies.”*

“Article VI of the Nuclear Non-Proliferation Treaty requires the United States as a nuclear power to: *‘pursue negotiations in good faith on effective measures relating to cessation of the nuclear arms race at an early date and to nuclear disarmament, and on a Treaty on general and complete disarmament under strict and effective international control’*. ... *“The United States also provides more than \$4 billion in military and economic aid to the state of Israel although Israel refuses to sign the Nuclear Non-Proliferation Treaty, or allow outside inspectors, and does not deny that it possesses a considerable arsenal of nuclear weapons. We are not aware of any call by U.S. officials insisting that Israel sign the Nuclear Non-Proliferation Treaty or begin liquidating its own nuclear arsenal.”* Brian Becker, National Director of the ANSWER Coalition. http://www.answercoalition.org/what_could_crash_a_u_s_iran_agreement

Intermediate Court Action:

Received by South West Presbytery (April 18, 2015) and passed on to Toronto Conference with concurrence.

Transmitted with concurrence by Toronto Conference.

TOR 7 ARMS TRADE TREATY

**Origin: Community Connections and Right Relations Commission, Living Waters
Presbytery, Toronto Conference**

Financial Implications if known: Nil

Staffing Implications if known: Nil

Source of Funding if known: Nil

**The Community Connections and Right Relations Commission of Living Waters
Presbytery, Toronto Conference proposes that:**

The 42nd General Council (2015) direct the General Secretary, General Council to:

- a. contact the prime minister and appropriate ministers calling on them to sign and enable the ratification of the global Arms Trade Treaty that Canada voted for at the United Nations General Assembly on April 2, 2013; and**
- b. contact the party leaders urging them to call on the Government of Canada to bring the Arms Trade Treaty to the House of Commons so that it can be ratified; and**
- c. contact the prime minister, party leaders and appropriate ministers to express disappointment that Canada is now blocked from participating in the founding meetings of states parties to the Arms Trade Treaty (which will set up a secretariat and other mechanisms for monitoring implementation and elaboration of the treaty) because Canada had not signed and ratified the Treaty when it came into effect on December 24, 2014.**

Background

On April 2, 2013, the United Nations General Assembly approved by an overwhelming majority vote a historic global Arms Trade Treaty (ATT). Only three UN states – Iran, North Korea and Syria – voted against it. The treaty is a milestone victory for the UN. More importantly, it is a new instrument of hope for the millions of people and thousands of communities across the world suffering from or threatened by armed violence. Properly implemented, the treaty will indeed “reduce human suffering.”

The treaty enshrines in new international law a set of clear rules for cross-border transfers of weapons and ammunition. It creates binding obligations for governments to assess arms transfers to ensure that weapons will not be used for human rights abuses, terrorism, transnational organized crime or violations of humanitarian law. It requires that governments refuse any transfer of weapons if there is a significant risk that they will be used to violate human rights or commit war crimes.

The treaty was the result of a negotiation process that by United Nations’ standards was remarkably short (less than seven years). It is a once-in-a-generation achievement. The UN has not agreed to a major treaty to control conventional weapons since the 1980 Convention on Certain Conventional Weapons (sometimes called the Inhumane Weapons Treaty). With the

ATT, the UN has demonstrated that it still can provide meaningful action on its core mandate: to build peace and prevent war.

Ratification and Implementation of the treaty: The Arms Trade Treaty can enter into force 90 days after 50 states have ratified it. On December 24, 2014, the treaty entered into force with the required number of ratifications.

As of the writing of this proposal (March 2015), the UN Office for Disarmament Affairs reports that 130 States have now signed the treaty and 63 have ratified it.

Unfortunately, although Canada voted for the treaty at the United Nations, Canada has still not signed or taken steps to ratify the Arms Trade Treaty. It can still sign and then ratify it at any time in the future.

Because Canada missed the deadline of Dec. 24 2014 when the ATT came into force, Canada cannot participate in the founding meetings of states parties to the Arms Trade Treaty which will set up a secretariat and other mechanisms for monitoring implementation and elaboration of the treaty.

Intermediate Court Action:

Received for information by Living Waters Presbytery (March 10, 2015) and passed on to Toronto Conference.

Transmitted with concurrence by Toronto Conference.

ANW 2 ONE DEATH PER MINUTE: CALL FOR CANADIAN IMPLEMENTATION OF THE ARMS TRADE TREATY

Origin: Parkdale United Church, Calgary Presbytery

Financial Implications if known:

Staffing Implications if known: General Secretary, General Council Office, The United Church of Canada

Source of Funding if known:

The Parkdale United Church proposes that:

The 42nd General Council (2015) direct the General Secretary, General Council, to hereby call upon the Government of Canada to sign, ratify and implement the Arms Trade Treaty.

Background:

Mindful of the Biblical imperative that, “You shall not murder” (Exodus 20:13), and that we should, “Do unto others as you would have them do to you.” (Luke 6:31);

Heartened to note the success of citizens in Ireland, Cambodia, Bosnia and Herzegovina, Rwanda, and Hiroshima in reconstructing after warfare and building more peaceful relations among their people;

Deeply concerned that at least 500,000 people die every year - at a rate of one death per minute - and millions more are displaced and abused as a result of armed violence and conflict;

Aware that the trade in arms traps civilians in situations of armed violence, in settings of both crime and conflict, and in conditions of poverty;

Noting the concerns of the United Nations with the consequences of the arms trade on civilians in conflict zones, including, disruption of humanitarian and development organizations due to attacks on staff, and threats to peace keeping and peace-building operations;

Concerned that the Government of Canada persists in approving exports to states such as Brazil, Columbia, India, Israel, Kenya, Nigeria, Saudi Arabia, South Africa, Thailand, Turkey and Yemen, countries which host armed conflict and/or serious human rights violations;

Noting the new Arms Trade Treaty would prohibit states from transferring conventional weapons to countries where they know these weapons would be used to commit or facilitate genocide, crimes against humanity or war crimes, or be used for serious violations of international humanitarian or human rights laws;

Grateful that Canada voted in favour of approving the text of the Arms Trade Treaty in 2013; but

Concerned that Canada has failed to sign and ratify the Treaty.

Sources:

Global Burden of Armed Violence 2011 - Drawing on comprehensive country-level data, including both conflict-related and criminal violence, it estimates that at least 526,000 people die violently every year, more than three-quarters of them in non-conflict settings.

Canada holds off on arms trade treaty even after US has signed, The Canadian Press, September 25, 2013

Canada's arms exports, New report reflects old habits that fall short of the transparency standards of the Arms Trade Treaty, by Kenneth Epps

The Ploughshares Monitor, Summer 2014, wherein they cite their sources to include Project Ploughshares' Armed Conflicts Report, US State Department's Country Reports on Human Rights Practices

Intermediate Court Action:

Presented by Parkdale United Church, Calgary, to the Local and Global Outreach Commission of Calgary Presbytery

Transmitted with concurrence by the Local and Global Outreach Commission of Calgary Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

HAM 1 SETTING THE DATE FOR A CONGREGATION OR PASTORAL CHARGE MEETING

Origin: Waterloo Presbytery

Financial Implications if known:

Staffing Implications if known: none

Source of Funding if known: none

Waterloo Presbytery proposes that the 42nd General Council (2015):

approve a change in policy so that the convener of the Presbytery Pastoral Relations Committee shall determine a date for a meeting of a congregation or pastoral charge when the purpose of that meeting is to consider a change in pastoral relations,

In setting the date, the convener shall ensure that:

- a) Proper notice of meeting can be given, as stipulated in The Manual B.5.4.2.a; and**
- b) At least one representative of those who have requested the meeting will be able to attend the meeting to present reasons for a change in pastoral relations; and**
- c) The ministry personnel settled in or appointed to the local ministry unit have an opportunity to speak at the meeting about the proposed change; and to respond to any questions asked or comments made about the ministry personnel or the pastoral relationship, as is required in The Manual I.3.1.4.c; and**

Effort shall be made to hold the meeting within 30 days after the date on which the written request for the meeting was received. The meeting may not proceed if there are circumstances which, in the opinion of the Pastoral Relations Convener, make it difficult or impossible to honour the minister's right to be heard.

Background:

1. The United Church Manual (2013) states that a meeting of a congregation or pastoral charge must be called when written request has been received from:
 - (i) the governing body; or
 - (ii) 10 full members of the congregation or pastoral charge.

Also, the Manual stipulates that

"The meeting must be held within 15 days of receiving the request."

[The Manual B.5.3.3.a]

2. The Manual stipulates how notice must be given for a congregation or pastoral charge meeting.

If the purpose of the meeting is to consider a pastoral relations matter,

- a) *“Before giving notice to the congregation or pastoral charge, the person calling the meeting must give notice to the secretary of the presbytery and to the ministry personnel settled in or appointed to the pastoral charge.”*
 - b) *“Notice of the meeting must be read during public worship on two Sundays. After notice has been read on the second Sunday, the meeting may take place on the next day(Monday) or on any day after that.”* [The Manual B.5.4.2.a]
3. The requirement for the meeting to be held within 15 days, and the requirement for proper notice of at least 2 Sundays, together create a limited “time window” within which the meeting must be held. Depending on when the written request is received, this “time window” can be as wide as 6 days and as narrow as 1 day (see the charts at the end of the proposal).
 4. A meeting called to initiate a change in pastoral relations *“must be chaired by the chair of the presbytery Pastoral Relations Committee or someone appointed by that chair.”* [The Manual I.3.1.4.b] Depending on factors such as availability of potential chairpersons, the time of year, and size of the “time window,” it can be challenging to find someone to chair the meeting. This could make it difficult to have the meeting within the required time.
 5. At a meeting called to initiate a change in pastoral relations, *“the ministry personnel settled in or appointed to the pastoral charge must be given an opportunity*
 - (i) *to speak about the proposed change; and*
 - (ii) *to respond to any questions asked or comments made about the ministry personnel or the pastoral relationship. The ministry personnel is entitled to this opportunity before the pastoral charge votes to request a change in pastoral relations.”* [The Manual I.3.1.4.c]
 6. Potentially the required “time window” for a meeting coincide with when one or more ministry personnel are on an approved vacation, study leave, or sabbatical leave. This could deprive the ministry personnel of their opportunity to speak and respond, and the congregation or pastoral charge of the opportunity to consider their response(s) in making its decision.
 7. A request to consider a change in pastoral relations can arise at a time when the level of conflict in a congregation or pastoral charge is significant. Also, such a request can be part of a pattern of vexatious behaviour toward ministry personnel. In such an environment, the limited “time window” can become an occasion for further harm.
 8. Allowing the convenor of the presbytery’s pastoral relations committee to determine the date of the meeting makes the decision the responsibility of a neutral person who can consider the specific context and factors involved.

Under current provisions:

Widest Window Possible = 7 days; when the request for the meeting is received on a Saturday

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						Request received
Day 1 Notice in worship #1	Day 2	Day 3	Day 4`	Day 5`	Day 6`	Day 7
Day 8 Notice in worship #2	Day 9 Meeting possible	Day 10 Meeting possible	Day 11 Meeting possible	Day 12 Meeting possible	Day 13 Meeting possible	Day 14 Meeting possible
Day 15 Meeting possible						

Narrowest Window Possible = 1 day; it is when the request for the meeting is received on a Sunday

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Request received	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6
Day 7 – Notice in worship #1	Day 8	Day 9	Day 10	Day 11	Day 12	Day 13
Day 14 – Notice in worship #2	Day 15 Meeting possible					

Intermediate Court Action:

Concurrence from Hamilton Conference

HAM 3 CHANGING STRUCTURE OF A GOVERNING BODY

Origin: Waterloo Presbytery

Financial Implications if known: none

Staffing Implications if known: none

Source of Funding if known: n/a

Waterloo Presbytery proposes that:

The 42nd General Council (2015) approve a change in policy to allow a congregation or pastoral charge to change the structure of its governing body, as long as the new structure meets the requirements for a governing body in The Manual (B.7.2). The congregation will inform the presbytery of any changes in a timely manner, and the presbytery may choose to direct or recommend changes as part of its role of overseeing pastoral charges.

Background:

1. The explanatory notes in The Manual provide guidance about how a congregation or pastoral charge can structure its governing body [The Manual (2013) B.7.2]. The notes state:
 - *“The governing body may take any shape the congregation or pastoral charge chooses, with the approval of the presbytery. For example, a very small congregation may chooseto have the entire membership of the congregation serve as the governing body.”*
 - *“The congregation or pastoral charge works with the presbytery to set up the structure of its governing body. The following three structures are common:*
 - (a) the Session/Stewards/Official Board model;*
 - (b) a unified board model, called the Church Board; and*
 - (c) a council structure, called the Church Council.*

A congregation or pastoral charge that has one of these structures may continue with it. The presbytery’s approval is not required.”
 - *“It [the congregation or pastoral charge] may also make changes to its structure or decide on a new structure as long as the new structure meets the requirements of section B.7.2 above, including presbytery approval.”*
2. The previous version of The Manual stipulated that presbytery approval is required only when a congregation wishes to establish a form of organization different from *the Session/Stewards/Official Board model, or the Church Board model, or the Church Council model.* [The Manual (2010) s.279]
3. The rewriting of The Manual, effective in 2013, therefore broadened the scope of requirement for presbytery’s approval. This makes it more difficult for a congregation to

transition from one time-honoured model to another as its needs and circumstances change. It also increases the workload of presbyteries and their committees responsible for considering such changes.

4. The broad authority given to presbyteries to oversee pastoral charges gives the presbytery adequate authority to ensure that the structure for a congregation or pastoral charge's governing body complies with the requirements in The Manual. [The Manual (2013) B.7.2

Intermediate Court Action:

Hamilton Conference transmitted with concurrence

BLUE 3 COMPOSITE: QUORUM

Originating Body: Blue Commission

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The 42nd General Council (2015):

Direct and authorize the Executive of the General Council to review and amend, or remove, the policy regarding quorum requirements for meetings of the congregation and the governing body (B.5.5 and B.7.7.4).

Background:

This composite combines HAM 2, LON 19 and LON 20.

HAM 2 QUORUM FOR A MEETING OF THE GOVERNING BODY OF A CONGREGATION OR PASTORAL CHARGE

Origin: Waterloo Presbytery

Financial Implications if known: none

Staffing Implications if known: none

Source of Funding if known: n/a

Waterloo Presbytery proposes that:

The 42nd General Council (2015) approve a change in policy to allow a congregation or pastoral charge to determine the quorum required for meetings of its governing body, provide that the requirement meets or exceeds that in the current policy [The Manual (2013) B.7.7.4]

Background:

1. The United Church Manual (2013) states that a meeting of a congregation or pastoral charge's Local Ministry Unit's "*governing body may take place only if a minimum number of members is present, as follows:*
 - (i) *For a governing body that has fewer than 60 members, at least 1/3 of them must be present.*
 - (ii) *For a governing body that has 60 or more members, at least 20 members must be present.* [The Manual B.7.7.4]
2. A quorum serves as "*protection against totally unrepresentative action in the name of the body by an unduly small number of persons.*" [Robert's Rules of Order Newly Revised, 11th edition (2011), p. 21; while the United Church follows Bourinot's Rules of Order, this definition effectively expresses the purpose of establishing a quorum.]
3. The size of governing bodies in the United Church can vary widely. Some can be quite large (60+ members). Others can be small (5-10 members).
4. The current threshold for a governing body's quorum can create a situation where a very small number can act as the governing body. This is illustrated in the following examples.
 - i) If the governing body is 10 members, then 4 are needed for quorum. A motion can pass with 2 supporting it (with the chair not voting). This is just 20% of the governing body.
 - ii) If the governing body is 15 members, then 5 are needed for quorum. A motion can pass with 3 supporting it (with the chair not voting). Again, this is just 20% of the governing body.
 - iii) If the governing body is 40 members, then 14 are needed for quorum. A motion can pass with 7 supporting it (with the chair not voting). This is only 18% of the governing body.
 - iv) If the governing body is 80 members, then 20 are needed for quorum. A motion can pass with as few as 10 supporting it (13% of the governing body).

5. Because of this, situations can arise where a governing body can take formally valid actions which, in practice, lack legitimacy.
6. Granting a congregation or pastoral charge the power to raise the quorum requirement for its governing body can address this problem.

Intermediate Court Action:

Hamilton Conference transmitted with concurrence

LON 19 ACHIEVING A QUORUM FOR CONGREGATIONAL MEETINGS IN THE AGE OF SHRINKING MEMBERSHIP PARTICIPATION

Origin: Kerwood-Bethesda United Church Council, Middlesex Presbytery

Financial Implications if known: Unknown

Staffing Implications if known: Unknown

Source of Funding if known: Unknown

The Kerwood-Bethesda United Church Council proposes that:

The 42nd General Council (2015):

Direct the Executive of the General Council to amend Manual (2013) Section B.5.5 Quorum—Minimum Number of Members Present as follows:

A meeting of the congregation or pastoral charge may take place only if a minimum number of full members is present, as follows:

- (a) For congregations or pastoral charges with ~~60~~ 100 or more full members, at least 20 full members must be present.**
- (b) For congregations or pastoral charges with fewer than ~~60~~ 100 full members, at least ~~1/3 of the full membership~~ 10 full members must be present.**

Background:

That the requirement for a quorum for meetings of small congregations with fewer than 100 members be reduced to 10 members rather than the current 20. It is becoming increasingly difficult to attain the required quorum numbers for small congregations. A congregation of 600 people and a congregation of 60 people are required to have 20 people to achieve a legal meeting. It is far easier for the large congregation to attain those numbers. Both large and small congregations have members that do not or will not participate in the decision process involved with running a church. In small congregations this becomes problematic as there is a significantly smaller number of people willing to attend meetings. As congregations age there becomes an even smaller group of individuals that are able to attend such meetings.

Producing a more accurate membership role in order to have the church number fall into the appropriate category has proven to be difficult. Families tend to want their children or grandchildren to remain on the membership role, even though they are no longer living in the area (gone to school) or no longer participating in the faith community. To remove such members to more accurately reflect the active membership would and has caused tension within the church and between members for even suggesting such an action.

We propose, for smaller congregations with fewer than 100 people, that quorum requirement be reduced to 10 members.

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Intermediate Court Action:

Middlesex Presbytery endorses the proposal as circulated with the recommendation of the following addition:

c) with congregations or pastoral charges with fewer than 30 full members at least 1/3 of the full membership must be present

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 20 QUORUM REQUIREMENTS FOR CONGREGATIONAL MEETINGS

Origin: Algoma Presbytery

Financial Implications if known: n/a

Staffing Implications if known: General Council

Source of Funding if known:

Algoma Presbytery proposes that:

The 42nd General Council (2015) direct the Executive of the General Council to review and amend, or remove, the policy regarding quorum requirements for annual congregational meetings.

Background:

At the 2014 Annual Meeting of the St. Joseph Island Pastoral Charge, a motion was passed requesting that General Council review and consider removing the rules concerning quorum requirements for annual congregational meetings.

Both congregations in this two-point northern rural charge have been forced to reschedule annual meetings because they have been unable to meet The Manual (Section B. 5.5) requirements. Weather, geography, and an aging constituency are all contributing factors.,

As well, each congregation has a number of adherents who are faithful attendees and supporters of the life and work of the church but who for various reasons choose not to become full members. These people often attend the meetings but are not able to be included in the count to attain quorum.

There are a number of members who support the churches but who do not attend either services or meetings. We know that St. Joseph Island Pastoral Charge is not alone in this difficulty; we also know that many congregations consider quorum to be the members attending the meeting the day it is held.

The strictness of the definition of quorum inhibits congregations from conducting the business of the church, while remaining faithful to the call to be open, welcoming and inclusive places of community and worship.

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 21 CONTINUATION OF UNSETTLING GOODS CAMPAIGN

Origin: Division of World Outreach, Middlesex Presbytery

Financial Implications if known: Unknown

Staffing Implications if known: We recommend this work to be made a priority for staffing

Source of Funding if known: Mission and Service

Volunteer Implications: United Network for Justice and Peace in Palestine and Israel would continue their active animation of this campaign

The Division of World Outreach, Middlesex Presbytery proposes that:

The 42nd General Council (2015) mandates the allocation of adequate General Council Office resources for the continued implementation of the United Church of Canada Unsettling Goods campaign until a just peace is achieved in Palestine/Israel.

Background:

- The “Unsettling Goods” Campaign is The United Church of Canada’s response to and implementation of the resolution on Palestine/Israel which passed with a strong majority at the 41st General Council meeting in August 2012 <http://www.gc41.ca/israel-and-palestine-policy-report> and is in line with United Church Social Policy Positions – The Working Group on Israel/Palestine Policy (2012) <http://www.united-church.ca/beliefs/policies/2012/w536>
- We commend the General Council Office staff, elected members, as well as United Church members and friends for the implementation to date of the Unsettling Goods campaign
- To honour the call of our Palestinian Christian partners (as in the Kairos Palestine document), more time is needed for consciousness raising, education and communication across the United Church on this issue. Continuing courageous conversations can help inform our analysis and strengthen our faithfulness.
- The economic action part of the campaign is a non-violent response to the call of United Church of Canada’s global partners in the region and reflects a core biblical value that “peace requires justice”.
- The “Unsettling Goods” campaign is a response focused not at Israel itself, but only against those products made in the illegal Israeli settlements on Palestinian land.
- The latest news from the region shows an aggressive increase in both illegal settlement construction and demolition of Palestinian houses by the Israeli military.
- There is evidence that global pressure (and economic action) to end the occupation is having an impact. Keeping pressure on could more quickly lead to just peace. The campaign encourages modest justice-seeking consumer choices (economic action against products made in the illegal Israeli settlements) that aim to help end the occupation and lay the foundation for a just peace in Palestine and Israel.
- As a non-violent response to the disproportionate violence being experienced daily by Palestinians, the “Unsettling Goods” Campaign should be continued until the illegal occupation ends or until a more effective response is identified.

Intermediate Court Action:

Middlesex Presbytery: transmit with concurrence (Feb 24, 2015)

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

LON 24 ROLE OF CHRISTIAN THEOLOGY IN LEGITIMIZING ISRAELI PALESTINIAN TERRITORIES

Origin: Social Justice Division of London Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Social Justice Division of London Conference proposes that:

The 42nd General Council (2015) direct the General Secretary, General Council to implement item 8 of the GC41 Israel/Palestine Policy adopted by the 41st General Council, specifically:

- 1. 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 InterChurch InterFaith Committee explore the implications of theologies and beliefs that support the occupation.**

Background:

A report of the above action mandated by the General Council in the adopted resolution of the Working group on Israel/Palestine Policy has not been produced.

A conference was organized by Canadian Friends of Sabeel and co-sponsored by The United Church of Canada, the Anglican Church of Canada and the Presbyterian Church in Canada in May 2015 on the history and theology of Christian Zionism in Canada and the U.S. and on how its manifestations represent a barrier to peace in the Middle East.

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5 – 7, 2015

MAR 1 CONTINUATION OF UNSETTLING GOODS CAMPAIGN

Origin: Church in Action Committee, of PEI Presbytery, Maritime Conference

Financial Implications if known: If current program is continued, financial implications should not significantly increase over current spending

Staffing Implications if known: We recommend this work to be made a priority for staffing.

Source of Funding if known: Mission and Service

Volunteer Implications: United Network for Justice and Peace in Palestine and Israel would continue their active animation of this Campaign

Maritime Conference proposes that:

The 42nd General Council (2015) direct the General Secretary, General Council to provide allocation of adequate General Council Office (GCO) resources for the continued implementation of The United Church of Canada Unsettling Goods campaign until the rise of 43rd General Council in 2018.

Background:

- The “Unsettling Goods” Campaign is The United Church of Canada’s response to and implementation of the General Council resolution on Palestine/Israel which passed with a strong majority at the 41st General Council meeting in August 2012
- We commend the General Council Office staff, elected members, as well as United Church members and friends for the implementation to date of the Unsettling Goods campaign
- To honour the call of our Palestinian Christian partners (as found in the Kairos Palestine document), more time is needed for consciousness raising, education and communication across the United Church on this complex issue. Continuing courageous conversations can help inform our analysis and strengthen our faithfulness.
- The campaign encourages church members and supporters to pray, choose and speak to help end the Israeli occupation of Palestinian territories and includes resources for worship and study, ethical tours of the Holy Land, trust-building programs between Israelis and Palestinians, support for Palestinian livelihoods by purchasing fair trade products such as Zatoun olive oil and planting olive trees, and avoiding purchasing products made in the illegal Israeli settlements.
- The economic action part of the “Unsettling Goods” campaign is a non-violent response to the call of United Church of Canada’s global partners in the region and reflects a core biblical value that “peace requires justice”.
- The “Unsettling Goods” economic action campaign is a response focused not at Israel itself, but only against those products made in the illegal Israeli settlements on Palestinian land.
- The latest news from the region shows an aggressive increase in both illegal settlement construction and demolition of Palestinian houses by the Israeli military.
- There is evidence that global pressure (including economic action) to end the occupation is having an impact. Keeping the pressure on could more quickly lead to just peace. The “Unsettling Goods” campaign encourages modest justice-seeking consumer choices

(economic action against products made in the illegal Israeli settlements) that aim to help end the occupation and lay the foundation for a just peace in Palestine and Israel.

- As a non-violent response to the disproportionate violence being experienced daily by Palestinians, the “Unsettling Goods” Campaign should be continued until the illegal occupation ends or until a more effective response is identified.

Intermediate Court Action:

Ross Bartlett / Sean Handcock moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposals #1 entitled “Continuation of Unsettling Goods Campaign”, #3 entitled “Continuation of Unsettling Goods Campaign”, and #7 entitled “Continuation of Unsettling Goods Campaign” to the 42nd General Council of The United Church of Canada.

MOTION CARRIED

MAR 3 CONTINUATION OF UNSETTLING GOODS CAMPAIGN

Origin: Church in Action Committee, of Halifax Presbytery, Maritime Conference

Financial Implications if Known: If current program is continued, financial implications should not significantly increase over current spending

Staffing Implications if Known: We recommend this work to be made a priority for staffing.

Source of Funding if known: Mission and Service

Volunteer Implications: United Network for Justice and Peace in Palestine and Israel would continue their active animation of this campaign

Proposed by the Church in Action Committee of Halifax Presbytery, Maritime Conference that:

The 42nd General Council (2015) directs the Executive of the General mandates the allocation of adequate General Council Office resources for the continued implementation of The United Church of Canada Unsettling Goods campaign until the occupation, as defined by the 4th Geneva Convention, has come to an end.

Theological Rationale:

There is a strong biblical call to seek justice throughout the New Testament and parts of the old testament. We see God's call to justice clearly articulated in Micah 6:8 "What does the Lord require of you but to seek justice, and to love kindness, and to walk humbly with your God." We also see it in Jesus' sermon on the Mount "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9)

Background:

- The "Unsettling Goods" Campaign is The United Church of Canada's response to and implementation of the resolution on Palestine/Israel which passed with a strong majority at the 41st General Council meeting in August 2012
- We commend the General Council Office staff, elected members, as well as United Church members and friends for the implementation to date of the Unsettling Goods campaign
- To honour the call of our Palestinian Christian partners (as found in the Kairos Palestine document), more time is needed for consciousness raising, education and communication across the United Church on this complex issue. Continuing courageous conversations can help inform our analysis and strengthen our faithfulness.
- The campaign encourages church members and supporters to pray, choose and speak to help end the Israeli occupation of Palestinian territories and includes resources for worship and study, ethical tours of the Holy Land, trust-building programs between Israelis and Palestinians, support for Palestinian livelihoods by purchasing fair trade products such as Zatoun olive oil and planting olive trees, and avoiding purchasing products made in the illegal* Israeli settlements.

- The economic action part of the “Unsettling Goods” campaign is a non-violent response to the call of United Church of Canada’s global partners in the region and reflects a core biblical value that “peace requires justice”.
- The “Unsettling Goods” economic action campaign is a response focused not at Israel itself, but only against those products made in the illegal Israeli settlements* on Palestinian land.
- The latest news from the region shows an aggressive increase in both illegal* settlement construction and demolition of Palestinian houses by the Israeli military.
- There is evidence that global pressure (including economic action) to end the occupation is having an impact. Keeping the pressure on could more quickly lead to just peace. The “Unsettling Goods” campaign encourages modest justice-seeking consumer choices (economic action against products made in the illegal Israeli settlements) that aim to help end the occupation and lay the foundation for a just peace in Palestine and Israel.
- As a non-violent response to the disproportionate violence being experienced daily by Palestinians, the “Unsettling Goods” Campaign should be continued until the illegal occupation ends or until a more effective response is identified.

Intermediate Court Action:

Ross Bartlett / Sean Handcock moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposals #1 entitled “Continuation of Unsettling Goods Campaign”, #3 entitled “Continuation of Unsettling Goods Campaign”, and #7 entitled “Continuation of Unsettling Goods Campaign” to the 42nd General Council of The United Church of Canada.

MOTION CARRIED

* The Fourth Geneva Convention is an international law that forbids an occupying power from moving its own people into areas it occupies. On its website the Canadian government policy states clearly that “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.”

MAR 6 CONTINUATION OF UNSETTLING GOODS CAMPAIGN

Origin: The Church in Action Committee of Maritime Conference

Financial Implications if Known:

The Church in Action Committee of Maritime Conference proposes that: If current program is continued, financial implications should not significantly increase over current spending

Staffing Implications if Known: We recommend this work to be made a priority for staffing.

Source of Funding if known: Mission and Service

Volunteer Implications: United Network for Justice and Peace in Palestine and Israel would continue their active animation of this campaign

The 42nd General Council (2015) directs the Executive of the General Council to ensure the allocation of adequate General Council Office resources for the continued implementation of The United Church of Canada Unsettling Goods campaign until the occupation, as defined by the Fourth Geneva Convention, comes to an end

Background

- The “Unsettling Goods” Campaign is The United Church of Canada’s response to and implementation of the resolution on Palestine/Israel which passed with a strong majority at the 41st General Council meeting in August 2012
- We commend the General Council Office staff, elected members, as well as United Church members and friends for the implementation to date of the Unsettling Goods campaign
- To honour the call of our Palestinian Christian partners (as found in the Kairos Palestine document), more time is needed for consciousness raising, education and communication across the United Church on this complex issue. Continuing courageous conversations can help inform our analysis and strengthen our faithfulness.
- The campaign encourages church members and supporters to pray, choose and speak to help end the Israeli occupation of Palestinian territories and includes resources for worship and study, ethical tours of the Holy Land, trust-building programs between Israelis and Palestinians, support for Palestinian livelihoods by purchasing fair trade products such as Zatoun olive oil and planting olive trees, and avoiding purchasing products made in the illegal* Israeli settlements.
- The economic action part of the “Unsettling Goods” campaign is a non-violent response to the call of The United Church of Canada’s global partners in the region and reflects a core biblical value that “peace requires justice”.
- The “Unsettling Goods” economic action campaign is a response focused not at Israel itself, but only against those products made in the illegal Israeli settlements* on Palestinian land.
- The latest news from the region shows an aggressive increase in both illegal* settlement construction and demolition of Palestinian houses by the Israeli military.
- There is evidence that global pressure (including economic action) to end the occupation is having an impact. Keeping the pressure on could more quickly lead to just peace. The “Unsettling Goods” campaign encourages modest justice-seeking consumer choices

(economic action against products made in the illegal Israeli settlements) that aim to help end the occupation and lay the foundation for a just peace in Palestine and Israel.

- As a non-violent response to the disproportionate violence being experienced daily by Palestinians, the “Unsettling Goods” Campaign should be continued until the illegal occupation ends or until a more effective response is identified.

(*The Fourth Geneva Convention is an international law that forbids an occupying power from moving its own people into areas it occupies. On its website the Canadian government policy states clearly that “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.”)

Intermediate Court Action:

Ross Bartlett / Sean Handcock moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposals #1 entitled “Continuation of Unsettling Goods Campaign”, #3 entitled “Continuation of Unsettling Goods Campaign”, and #7 entitled “Continuation of Unsettling Goods Campaign” to the 42nd General Council of The United Church of Canada.

MOTION CARRIED

SK 9 RESTORATIVE CARE FOR MISSION UNITS OR OUTREACH MINISTRIES

Origin: The Saskatchewan Conference Finance and Administration Committee

Financial Implications: Currently approximately \$700.00 per Mission Unit or Outreach Ministry

Staffing Implications: Minimal, as there would be a few ministries added to the list of those contributing or claiming

Source of Funding: The Restorative Care levy would be assessed to the Mission Units or Outreach Ministries

The Saskatchewan Conference Finance and Administration Committee proposes that:

The 42nd General Council (2015) amend its policy with respect to Restorative Care so that Mission Units, Outreach Ministries, and other ministries which are not pastoral charges be required to participate in (that is, contribute to and receive benefits from) the Restorative Care Plan, and that Mission Units, Outreach Ministries, and other ministries which are not pastoral charges be advised of such requirement to participate.

Background:

Ministry Personnel who are in a pastoral charge Mission Unit or Outreach Ministry who are disabled are entitled to receive salary & benefits for the duration of the disability up to a maximum of 6 months paid for by the pastoral charge, Mission Unit, or Outreach Ministry (The Manual, s. I.2.2.2 and s. I.2.2.3).

This places a burden on the pastoral charge, Mission unit, or Outreach ministry which must both pay salary & benefits and finance supply and staffing during this absence. Pastoral charges pay into the Restorative Care Plan, which is an insurance plan whose benefits assist with these costs. Other Mission Units or Outreach ministries cannot pay in and are not eligible for benefits.

Not only is this a justice issue with some of our ministries being treated differently than others, not only does work in our health care and inner city ministries have a higher risk of illness or disability, but unlike pastoral charges which have collections and donations from members and adherents as a source of revenue Mission Units or Outreach Ministries are usually short of funds and have fewer sources of revenue both to pay salary for the disabled ministry personnel and to staff ongoing activities in the ministry personnel's absence.

Intermediate Court Action: Concurred with by Saskatchewan Conference

ANW 13 CHILD WELL-BEING INDEX

Origin: Alberta and Northwest Conference United Church Women

Financial Implications if known: unknown

Staffing Implications if known: unknown

Source of Funding if known:

Alberta and Northwest Conference United Church Women propose that:

On behalf of The United Church of Canada, the Moderator and the General Secretary promote the adoption of a national Child Well-being Index. This can be achieved by writing to the Prime Minister, each Premier, the whole church and the national media demanding immediate action for children.

Background:

“What father among you would hand his son a stone when he asked for bread? Or hand him a snake instead of a fish? Or hand him a scorpion if he asked for an egg? If you then who are evil know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him?”

(Luke 11 – 11-13 Jerusalem Bible/Readers’ Edition)

1. All children have the right to good health and good quality health care. All children should have clean water, nutritious food and a clean environment so they can stay healthy.¹
2. All children have the right to a good quality education and should be encouraged to go to school to the highest level they can.² The purpose of an education is to develop every child’s personality, talents and mental and physical abilities.³
3. The government has a responsibility to make sure children’s rights are protected. Governments must help families protect the rights of children and provide an environment where children can grow and reach their full potential.⁴
4. In Alberta alone, 143,200 children lived below the Low Income Measure in 2012. This represents 16.2 per cent of all Alberta children. Compared to 16.4 per cent in 1989, there has been no significant positive change.⁵
5. In 2012, the ruling Conservative Party promised Albertans to eliminate child poverty by 2017. This is far from reality.

We challenge all levels of Canadian government to implement a child-specific index to measure the effectiveness of programs aimed to improve the well-being of all our children.

Child Well-being Index⁶

All children have a right to:

1. three meals a day based on the most recent Canada Food Guide.
2. adequate, affordable, safe housing.
3. enough clothes for different seasons (both new and second-hand) a minimum of 2 pairs of well-fitting shoes and a pair of winter boots.
4. preventative and curative physical and mental health services including:
 - child mental health professionals

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- annual medical check-up
 - dental and vision care and required prescriptions
 - adequate rest and play.
5. relationships which nurture each child's spirit in fulfilling the need for:
 - safety at home, at school or daycare and in his or her neighborhood
 - consistent and predictable love and support.
 6. safe, high quality, affordable daycare and drop-in day care.
 7. age-appropriate books, an internet connection, indoor games and educational toys suitable for the child's age and knowledge level and a quiet, bright place to study.
 8. a quality education, where each child is encouraged to reach his or her full potential.
 9. free public transportation in urban areas.
 10. regular involvement in:
 - organized, age-appropriate physical activities both indoors and outdoors
 - the fine arts
 - school and community outings and wilderness experiences.

This Proposal was developed in collaboration with the Canadian Federation of University Women (Lethbridge and District Chapter).

It takes the whole community to raise a child.

Footnotes:

- 1 United Nations Convention on the Rights of the Child, signed by Canada in 1989 Article 24.
- 2 Article 28
- 3 Article 29
- 4 Article 4
- 5 *No Change: After 25 years of Promises, it is Time to Eliminate Child Poverty* November 2014 Edmonton Social Planning Council, Alberta College of Social Workers and Public Interest Alberta (25th anniversary of the all-party House of Commons promise to eliminate child poverty in Canada.)
- 6 *The Child Wellbeing Index was created in Alberta and was adapted and modelled in part using:*
 - the *UNICEF 14-Item Child Specific Deprivation Index*. (Innocenti Research Centre, 2012)
 - the *All You Need Is? Measuring Children's Perceptions and Experiences of Deprivation* (Barnardos and the Society of St. Vincent de Paul based on research conducted by the Children's Research Centre, Trinity College Dublin, 2011)
 - *Developing a Deprivation Index: The Research Process* (Matern, Mendelson and Oliphant...The story of the development of the Ontario Deprivation Index, 2009)

Intermediate Court Action:

Presented by the Alberta and Northwest Conference United Church Women to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

TOR 10 TREATMENT OF PRISON INMATES

**Origin: Community Connections and Right Relations Commission, Living Waters
Presbytery, Toronto Conference**

Financial Implications if known: Nil

Staffing Implications if known: Nil

Source of Funding if known: Nil

**The Community Connections and Right Relations Commission of Living Waters
Presbytery, Toronto Conference proposes that:**

The 42nd General Council (2015) direct the General Secretary, General Council to:

- a) contact the Prime Minister, the party leaders and appropriate ministers calling on them to eliminate solitary confinement;**
- b) contact the Prime Minister, the party leaders and appropriate ministers calling on them to:**
 - Provide better training of staff regarding mental health issues of offenders;**
 - Schedule mental health assessments and development of treatment strategies;**
 - Ensure transfer of inmates prone to injuring themselves to treatment centres;**
 - Ensure that there is adequate oversight of prison conditions.**
 - Work more closely with the John Howard Society, the Elizabeth Fry Society, and the Canadian Mental Health Association in developing better strategies for treatment and training.**

Background:

The federal government of Canada is facing two current lawsuits around the use of solitary confinement for prison inmates. The BC Civil Liberties Association and the John Howard Society of Canada are claiming that the practice violates the right to life, liberty and security of person. The Canadian Civil Liberties Association and the Canadian Association of Elizabeth Fry Societies have filed a similar petition challenging the constitutionality of isolation and claiming that it is cruel and inhumane.

Solitary confinement, also known as administrative segregation, is described by Corrections Canada as a measure of last resort. According to the Corrections and Conditional Release Act, the purpose of administrative segregation is to maintain the security of the penitentiary or the safety of any person by not allowing an inmate to associate with other inmates. At any given time, as many as 1,800 inmates are in solitary confinement in provincial or federal institutions, deprived of meaningful human contact for up to 23 hours a day. These conditions result in significant periods of sensory deprivation and social isolation.

According to the John Howard Society, solitary confinement is a risk factor for suicide behind bars. It can exacerbate pre-existing mental illness and create mental illness where none previously existed. Solitary confinement has been described by the United Nations and by the Canadian Medical Association Journal as “cruel and unusual punishment.” It is inconsistent with human rights law, particularly when mental illness is involved. The negative effects of long-term solitary confinement are well-documented. These effects include psychosis, hallucinations, insomnia and confusion. Solitary confinement can create mental illness where none previously existed, or exacerbate pre-existing illness.

The damaging effects of solitary confinement increase the longer the prisoner is kept isolated. The effects of long-term isolation can also seriously hinder a prisoner’s rehabilitation. And as the United Nations Special Rapporteur on Torture has observed, when solitary confinement is indefinite – that is, without a specified end-date – harm is compounded: “The feeling of uncertainty when not informed of the length of solitary confinement exacerbates the pain and suffering of the individuals who are subjected to it.” Accordingly, the Special Rapporteur has found that prolonged or indefinite solitary confinement can amount to torture.

The Canadian Human Rights Commission has called for greater limits on the use of solitary confinement, including an absolute ban on its use on inmates who are suicidal, self-harming or have other significant mental health problems.

Intermediate Court Action:

Received for information by Living Waters Presbytery (March 10, 2015) and passed on to Toronto Conference.

Transmitted with concurrence by Toronto Conference.

GCE 9 – REF MEPS10 - THE STEERING GROUP ON THE CANDIDACY PATHWAY

Origin: 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 to:

The 42nd General Council (2015):

- 1. the implementation of a seven-phase Candidacy Pathway and its purpose to call forth, identify, accompany, equip, assess, authorize, and celebrate those persons whom God calls to and endows for the Order of Ministry, offering leadership in Christ's diverse ministries contributing to God's mission in creation (see GCE 6, 40th General Council, 2009, Appendix A, [resource library](#));**
- 2. the implementation of the seven-phase Candidacy Pathway be informed by the report of the Steering Group on Candidacy Pathway;**
- 3. authorize revisions to The Manual of The United Church of Canada required to implement the Candidacy Pathway;**
- 4. the Executive of the General Council be directed to develop a policy document for the Candidacy Pathway reflective of these recommendations and to develop a Candidacy Pathway implementation strategy; and**
- 5. it approve the development and implementation of a seven-phase Pathway toward Recognition as a Designated Lay Minister with the purpose to call forth, identify, accompany, equip, assess, authorize, and celebrate those persons whom God calls to and endows for service as Recognized Designated Lay Ministers, offering leadership in Christ's diverse ministries and contributing to God's mission in creation.**
- 6. And that this General Council authorize a Category 2 remit to test the will of the church with respect to this policy change.**

Background:

See pages REPORTS 137-144: [Report: The Steering Group on Candidacy Pathway](#)

Policy for the Proposal:

- 1. The Learning Outcomes for Ministry Leadership resource and the Ethical Standards and Standards of Practice (or their successor) will be incorporated into all phases of the Candidacy Pathway**
- 2. Each Conference is authorized to develop a Candidacy Pathway suitable to its own context, provided that it incorporates all the Core Values and Principles of the Candidacy Pathway, the Seven Phases of the Candidacy Pathway, the Learning Outcomes for**

Ministry Leadership, the Ethical Standards and Standards of Practice for Ministry Personnel, and the policies included in this proposal

3. One Candidacy Pathway will be developed in each Conference which is adaptable and applicable to both the Ordered Ministry and the Designated Lay Ministry streams

The Seven Phases:

1. Calling Forth

- 1.1. The Church will engage a creative and invitational approach for calling forth individuals to serve as ministry personnel within our denomination.
- 1.2. The practice of hosting “discernment weekends” is endorsed as one method (but not the sole method) of calling forth individuals to ministry leadership.

2. Identify

- 2.1. The Church will engage a variety of tools or agencies to be used to test a person’s giftedness for ministry and affirms that not all methods need to be used in each case.
- 2.2. The Identify phase of the Candidacy Pathway will be engaged for those who feel called as Designated Lay Ministers and Licensed Lay Worship Leaders).
- 2.3. A committee or board at the Conference level will deal with matters concerning candidacy; Boards may be sub-divided into sub-committees or panels, each of which would interact with a limited number of students.
- 2.4. Those discerning a call to vocational ministry must have been actively involved in a local ministry or mission of The United Church of Canada for a period of 24 months prior to seeking recognition as a Candidate for the Order of Ministry.
- 2.5. There is no membership requirement in a congregation before discernment can begin.
- 2.6. All inquirers sensing a call to ministry must demonstrate active participation in the life and work of a congregation of The United Church of Canada.
- 2.7. All inquirers must be full members of The United Church of Canada to be eligible for recognition as a candidate for the Order of Ministry and for appointment to a ministry position.

3. Accompany

- 3.1. Circles of Accompaniment will support students and candidates, offering clear communication and guidance. Circles of Accompaniment will not have an evaluative role.
- 3.2. When information comes to the attention of a Circle of Accompaniment that raises serious concerns about the student’s promise, suitability, fitness, and readiness for service as ministry personnel, those concerns may be communicated to the Candidacy Board for it to address with the student. The Circle of Accompaniment will advise the student that it will be raising the information with the Candidacy Board.

4. Equip

- 4.1. The Learning Outcomes for Ministry Leadership resource and the Ethical Standards and Standards of Practice (or their successors) will be incorporated into students’ field placement opportunities and Supervised Ministry Education experiences.
- 4.2. Student learning goals will be matched with the learning opportunities available at the learning site through the educational supervisor

- 4.3. Readiness for a Supervised Ministry Education placement will not constitute a promise of a placement.
- 4.4. The peer learning group model used in the St. Andrew's College internship program and in the educational program for Diaconal Ministry offered at the Canadian Centre for Christian Studies are endorsed as models of integrated Supervised Ministry Education.
- 4.5. Students may request a transfer of their candidacy between Conferences, even if the Conferences do not operate identical Candidacy Pathways; both Conferences involved will determine if the transfer request will be granted on a case-by-case basis.
- 4.6. For those on the pathway to ordained ministry, Supervised Ministry Education may occur before the student has completed her/his educational training at a theological school, and can begin following the completion of the first year of formal graduate-level theological studies [currently not applicable to those enrolled in the Summer Distance Master of Divinity Degree program offered through Atlantic School of Theology and those enrolled in the Sandy-Saulteaux Spiritual Centre].
- 4.7. Candidates will be permitted to serve their Supervised Ministry Education period on a full-time or a part-time basis; the minimum requirement in a part-time Supervised Ministry Education placement or appointment is half-time (20 hours per week).
- 4.8. Each Candidacy Board will determine the length of Supervised Ministry Education required of the student on a case by case basis; the minimum period of Supervised Ministry Education is 1,360 hours (the equivalent of 34 weeks at 40 hours per week); these hours may be served in one placement or appointment or in a combination of placements and/or appointments; the minimum period for any placement or appointment in Supervised Ministry Education is 13 weeks.
- 4.9. The Candidacy Board will approve each period of Supervised Ministry Education and the nature of that Supervised Ministry Education placement prior to the commencement of each placement.
- 4.10. A variety of Supervised Ministry Education opportunities will be open to candidates for ordained ministry, including placements in missional settings and summer placements; the identification of learning sites is the responsibility of the Conferences.
- 4.11. Intentional efforts will be made to identify potential learning sites and to urge those sites to continue to be learning sites for candidates.
- 4.12. The Ministry of Supervision training program will be adapted to include instruction on longer-term supervision, off-site supervision, the use of technology in supervision, and the Candidacy Pathway's Learning Outcomes for Ministry Leadership.
- 4.13. The Lay Supervision Team will support, accompany, and encourage the student through providing feedback to the student and periodic evaluation to the student and the Educational Supervisor.

5. Assess

- 5.1. The Candidacy Board (or other board of the Conference) will assess the promise, suitability, readiness, and effectiveness of each candidate for ministry.
- 5.2. Candidacy Boards will be trained on maintaining effective, clear, direct, and consistent communications with each student.

- 5.3. Candidacy Boards will be comprised of competent, trained, ethical, and accountable individuals, who operate in a transparent manner and adopt best practices in a consistent manner.
- 5.4. Student will have the right be accompanied by a person of the student's choice present at all meetings with the Candidacy Board or a sub-committee or panel of the Board; the accompanier has the right to be present, but does not have the right to speak unless the Candidacy Board or sub-committee or panel of the Board invites the accompanier to speak or grants permission in response to a request to speak.
- 5.5. Candidacy Boards and any sub-committee or panel of the Boards will endeavor to maintain gender balance in their membership to draw from various ethnicities.
- 5.6. The training of Candidacy Board members will include specific training on "cross-cultural interviewing" and "interviewing those who are differently-abled."
- 5.7. Candidacy Board processes will be open to appeal, should a student wish to challenge a process at any stage of the candidacy pathway; such appeals shall follow the appeals process as set out in the current version of The Manual of the United Church.
- 5.8. If a Candidacy Board decides to end a student's candidacy or if the student withdraws from the candidacy pathway and the student subsequently feels called again to ministry, the student will begin the candidacy pathway process at the beginning.

6. Authorize

- 6.1. The Candidacy Board and the Conferences will authorize candidates as ready for ordination, commissioning or recognition.

7. Celebrate

- 7.1. The ministry of all persons called to paid accountable ministry will be celebrated by the Conference, including those recognized as Designated Lay Ministers.
- 7.2. The Church recognizes the increasing diversity of new and renewing ministries within The United Church of Canada, the opportunities to serve in ministry within the offices of the various courts of the denomination, and the wider opportunities for ministry beyond our denomination (such as chaplaincies in the Canadian Forces, correctional institutions, educational institutions, and hospitals; and teaching ministries) and affirms that candidates for the Order of Ministry may be called to serve in those ministries.
- 7.3. The Church affirms that, as the number of opportunities for service within a pastoral charge context decreases, opportunities to serve in more missional settings may increase. The celebration of ministry through ordination or commissioning will not be limited to those who have received a call or an appointment to a pastoral charge or presbytery accountable ministry or who are pursuing further studies.
- 7.4. The Church will celebrate the achievement of the conclusion of each student's candidacy pathway and the Conference will commission or ordain those who have completed the pathway and who have accepted a call, appointment, or offer of employment to a paid accountable ministry, as determined by the Presbytery in which the ministry is geographically located.

Particular Concerns for Francophone Inquirers and Candidates

1. Resource documents, forms, and courses will be produced in French language to meet the needs of French-speaking inquirers and candidates.

2. The Church will be intentional in identifying and training suitable individuals to serve as French-speaking educational supervisors.
3. Learning sites among Francophone congregations and within French-speaking missions will be identified and invited to participate in the Candidacy Pathway.
4. Candidacy Boards will endeavor to have a sub-committee or panel whose members are fluent in the French language and have experience in ministry in French within The United Church of Canada.

Manual Revision Requirements

If the Candidacy Pathway proposal were adopted, the sections of The Manual 2013 that would have to be revised are:

C.4.4.2(b)(iv)	Secretary of Presbytery sending the names of those the presbytery is recommending for ordination or commissioning to the CES or Speaker by April 1st
H.2	Vocation in Ministry
H.3	Discernment for Ministry
H.4	Preparation for Ministry
H.6.3	Final Examinations and Approval
H.6.4	Transfer and Settlement or Other Approved Option
I.1.3.2 and I.1.3.3	Appointment (to permit candidates to be appointed by presbyteries to fill vacancies and to be appointed to other presbytery accountable ministries)

The Entering Ministry Resource Document and the Designated Lay Ministry Resource Document would also have to be revised significantly.

GCE 11 FAITHFUL, EFFECTIVE AND LEARNED LEADERS FOR THE CHURCH WE ARE BECOMING: A COMPETENCY-BASED APPROACH TO MINISTERIAL EDUCATION

Origin: 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:

- 1. Recommends to the 42nd General Council that it:**
 - a. Approve the adoption of a competency-based approach to equipping and evaluating people for leadership in ministry and mission.**
 - b. Affirm that assessing the academic readiness and competence for leadership in ministry and mission is a core responsibility of the church.**
 - c. Affirm The United Church of Canada's relationship with its theological schools, and education and retreat centres, and recognize their on-going contribution to the formation and education of church leadership by continuing to provide funding for representative institutions as outlined in this document.**
 - d. Direct the General Secretary to establish a process to implement the competency-based approach. This process will include working with the Theological Schools Circle, and other educational partners, to realize the recommendations of the Task Group and the items identified in the Consensus Statement of the Theological Schools Circle, including the tradition of Testamur-granting schools. This process will also include integrating the competency-based approach with other leadership formation and education initiatives that have been, or may be, approved: the One Order of Ministry proposal of the Joint Ministry Group, the Report of the Candidacy Pathways Pilot Project Steering Group, and the Effective Leadership and Healthy Pastoral Relations initiative.**

Background

(The Report of the Working Group on Leadership Formation for Ministry with Appendices can be found online at <http://www.united-church.ca/general-council/gce/2014> under the Additional Information section of the November 2014 meeting of the GCE.)

After two years of extensive discussion, research and consultation, the Working Group on Leadership Formation for Ministry has presented its report to the General Secretary recommending a new competency-based approach to leadership education and formation. The Working Group understands that the adoption of this approach would have especially significant implications for the theological schools that currently retain the right to grant *testamur*. The church's partnership with its schools is a valued relationship. There has been extensive

consultation and conversation, therefore, with the Theological Schools Circle (Principals, Keeper and Deans) at every step of developing this proposal. The members of the Theological Schools Circle have acknowledged the merits of a competency-based approach, named their concerns, and committed themselves to continuing to partner with the church in a renewed spirit of cooperation and collaboration. It is in that spirit that future discussions with the schools regarding implementation of this proposal would be conducted.

TICIF 3 TOWARDS A NEW MODEL OF MEMBERSHIP

Origin: 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 42nd General Council:

1. **Direct the Theology and Inter-Church Inter-Faith Committee to invite the church into a study of the meaning of membership, including the relationship of baptism and membership, and bring to the 43rd General Council a new model of membership for the church;**
2.
 - a) **Approve that the full members of a community of faith may consent to allow adherents to vote on all matters before meetings of the community of faith; and**
 - b) **Authorize a category 2 remit to test the will of the church in respect to this change.**

Background

The Executive of General Council, meeting March 21-23, 2015, received this report of the Theology and Inter-Church Inter-Faith Committee, expressed its appreciation to the Committee in the development of the report, and recommended the report and its proposals to the 42nd General Council for approval.

Why this proposal? Our current practices and the challenges they present.

The Theological and InterChurch InterFaith Committee, in 2013 and 2014, undertook an initial review and exploration of theological and functional issues in the current practice of membership in the church. In its initial work, the Committee identified a range of questions concerning membership. It believes that these questions will continue to frame the study proposed for the next triennium.

What does it mean to be a member of The United Church of Canada? What does it mean for the church when formal understandings of membership no longer work? Should membership be primarily about discipleship and faith, or about governance of the church? Is baptism necessary for membership and or leadership in the church? Is it possible for someone to be a member of the United Church without belonging to a congregation? How might individuals involved in new emerging faith communities be members of the church? What might membership mean in non-congregational settings like community ministries? What happens to membership for those whose church closes and for whom no other United Church community is accessible? How does the United Church deal with a generational shift away from formal structures and therefore formal understandings of membership? Is membership at all a meaningful term today? If membership is no longer working, how can the United Church govern itself?

These questions emerge from the new social context and generational shifts that have engulfed the church. Diana Butler Bass and others have pointed to this as a shift in understanding from

Believing – Behaving – Belonging to *Belonging – Behaving – Believing*¹.

Many churches experience welcoming people who have not been baptised and who have had little or no experience with traditional church life. Many of these people desire to be involved and are often invited into participation and leadership as part of a journey of deepening faith and connection with the church.

For most of this new generation of participants, membership is synonymous with belonging. Showing up, attending worship, giving, serving on committees and leading activities are all related to this sense of being members, of belonging. It is a challenge for most to understand the significance of Christian baptism and profession of faith as intimately linked to membership. Many have found themselves in circumstances where they discover and are surprised that they are not considered members and eligible to vote or serve on church councils.

In part, this is because our current membership practice clearly represents the former paradigm above. This model is not a challenge in an overwhelming Christian society where most people are baptised as children. But it looks quite different from the context of someone who has no church memory or history and for whom profession of faith and baptism are entirely new concepts.

Adult baptism and a public profession of faith is, in this context, a significant step that most would choose to take only after a longer journey of exploration and formation. And in many cases it is leadership roles in the congregation that bring individuals to such a faith commitment.

Is baptism then best practiced as the required entry point to membership and active participation in the life of a congregation, or is it better seen as a significant step of discipleship and spiritual commitment emerging from that participation? What might it mean to open our understanding of membership to a new paradigm of membership in which the entry point is the choice to join to participate in God’s mission? And how might a shift in this practice allow the church to deepen and strengthen its practice of baptism at the heart of its life?

The United Church has extensively explored its understanding and practice of membership since the 1960’s. In 1962 the Division of Mission in Canada released the report “Doctrine and Practice of Church Membership.” It was followed by several years of exploration on Christian Initiation (1980 – 1984) including the first remit extended to all pastoral charges. The most recent report “Belonging: Privilege and Responsibility” was received by the 37th GC (2000).

In 1984 and 2000, remits were sent to pastoral charges and presbyteries testing the affirmation that all who are baptised are members of the church. (The remits emerged from the ambiguous

¹ Christianity After Religion. Diana Butler Bass. 2012

meaning of Basis 5.8.1. which suggest that all baptised children are members, but have the “privilege and duty” when they reach the age of discretion to enter into “full membership”.) In essence the failure of both remits is understood to mean that a formal profession of faith (expressed for children as confirmation) in addition to baptism is required for membership. While the 1984 remit also sought clarity around the admission of children to communion, and failed, momentum reflected in the liturgical practices of the church, and the significant and timely report “*A Place For You*” has clearly answered the question, regardless of the remit, that children are indeed welcome at communion. The 2000 remit tested a proposal that the church no longer use the term “full membership.” While the remit also failed, it is clear that momentum has continued with many churches no longer making a clear distinction between baptism and “full” membership.

The 37th General Council (2000), possibly in anticipation of the difficulties presented by the remit, requested the Theology and Faith Committee to prepare the “necessary resources that would enable The United Church of Canada to engage in a discussion of the meaning and theology of baptism as well as the nature of the church (ecclesiology).” While no formal action was taken by the Theology and Faith Committee on this request, the committee responded for other reasons to the challenge of ecclesiology with the report “*A Church With Purpose*” to the 41st General Council (2012.)

While questions remain of the relationship of baptism, full membership, and profession of faith, it is clear that other questions surrounding the meaning of membership are also taking on significance.

As rural and remote congregations close, what avenues of continued membership remain for faithful members for whom there is no easily accessible United Church community? The Uniting Church of Australia authorizes Presbyteries to maintain membership roles in such situations. Should this be a practice in the United Church?

Community (outreach) ministries are questioning models of the church that exclude people on the margins of society (most often encountered in community ministries) as not full participants or members of the church. Are not many of the attributes of church membership, they question, present among the people who participate in these ministries irrespective of, or perhaps specifically because of the reality that they are often among the poorest and most vulnerable members of our society?

Currently membership is limited to those recorded by a church session or its equivalent (with the exception of armed forces chaplaincies). Membership, in other words, presupposes an established and traditional congregational model. Many new forms of faith communities are emerging. How might it be possible for those who choose to express their faith in these new forms of community to share in membership and leadership in the United Church? Is it possible to open other avenues of church membership that acknowledge much greater variety in what faith communities will look like today and certainly into the future?

Increasing numbers of United Church congregations are responding to requests from members of other faiths who wish to align themselves with the United Church while also remaining

connected to their home faith. Is it possible to structure a form of associate membership that has a different quality to it than “adherent?” Does the term “adherent” any longer adequately address the character of commitment and engagement that is represented by those who choose to align themselves with the United Church?

The Theology and InterChurch InterFaith Committee believes that reflection on membership is timely and necessary at this moment in the church’s life. As part of its work it has consulted extensively with the Comprehensive Review Task Group and agreed that clarity around membership in the church is critical to whatever redesign is proposed around its structure.

In undertaking this proposal the Theology and InterChurch InterFaith Committee recognizes an ongoing debate about whether membership in the church needs to be based on welcoming and inviting participation of a new generation of seekers who have little commitment to formal understandings of membership or, should be focused on high expectations of discipleship and significant preparation for a life changing decision. It believes that whatever proposal is offered needs to meet both objectives.

The challenge of developing a new model of membership, therefore, is that it must represent a church attuned to the new realities of our time while maintaining connection to 2000 years of history; that creates space for local communities of faith to emerge and thrive while at the same time affirming a national identity; to affirm that the church, and therefore membership, is not just an institutional act, but is also incorporation into the body of Christ; and to be open to people in many stages of a faith journey while continuing to affirm baptism as the one universal sacrament of belonging for the world-wide community of Christ.

Why the interim step of allowing Adherents to vote on all matters before congregational meetings?

There are two situations which most clearly reveal the challenges to our current membership practices. The first is the restrictions placed on adherents in voting on “spiritual” matters in congregational meetings. By definition, adherents are active participants in a community of faith. Currently the Manual Section 3.7.2 allows, with the approval of full members, adherents the right to vote solely on financial and administrative matters. Further restrictions are placed in Section 3.7.3 on specific areas on which adherents may not vote. Basis 5.8.2 also limits adherents to voting on temporal matters.

For many, the difference between being a full member and adherent is whether they were baptised and confirmed at a younger age, or came into the church later in life and simply became involved. In other words, the difficulty confirms the analysis above that belonging is more important to many today than formal criteria of membership. The restrictions also maintain an increasingly unclear distinction between spiritual and temporal matters. Why can an adherent vote on the budget of a community of faith, with significant spiritual implications, while not being able to vote on anything related to the order of worship? This proposal moves the church in the direction of a new model consistent with that which the Theology and InterChurch InterFaith Committee believes is emerging, and allows congregations to determine for themselves how adherents may participate in decisions of the community of faith.

The second area of difficulty is the restriction against adherents serving on the governing board of a community of faith. Currently all members of the governing board must be full members (Section 7.3.1). Many congregations currently ignore this restriction and allow adherents to serve at times in formal positions of leadership. This proposal does not address this problem. It leaves in place the requirement recognizing it is part of the larger discussion on membership and discipleship and will need to be addressed in a more comprehensive proposal.

Appendix A - A Possible Model of Membership for further exploration.

This model is not part of the proposal before the 42nd General Council. It is included here to inform the Council of the work undertaken to date by the Theology and Inter-Church Inter-Faith Committee.

The Theology and Inter-Church Inter-Faith Committee has explored and tested a new model of membership and offers it here only as one possibility that it believes should be examined further in the study proposed for the next triennium. In the initial testing of the model, it became clear that a key issue is the relationship of baptism and membership. This is one of the issues that will require further study and conversation across the church. It is expected that further conversation will help to refine this model, or contribute to the development of a new and different approach.

Member

The Members of a Community of Faith are those who have been welcomed by the governing board and have affirmed their desire to:

- *Follow Jesus by choosing to live a life of compassion*
- *Live and act in hope for God's world*
- *Grow in faith within (this) community of The United Church of Canada*

Children of Members are also members of the Community of Faith. At an appropriate age to be determined by the Community of Faith they will be invited to make their own affirmation of membership or to become Professing Members.

Members of the Community of Faith are eligible to vote at all meetings and to serve at all levels of governance of the community subject to the oversight of the Community of Faith.

Professing Member

A person becomes a Professing Member of the Community of Faith with the approval of the governing board (or the Community of Faith) through baptism (if not already baptised) and profession of faith.

It is the hope of The United Church of Canada that every member of a Community of Faith will be invited to become professing members of the church.

The Community of Faith may determine which offices and roles within its structures require professing membership.

All candidates for accountable ministry and representatives to other courts of the United Church shall be professing members.

A roll of professing member will be held local communities of faith and may also be held by the General Council.

Associate Member

A Community of Faith may enter the names of individuals on their membership roll who wish to align themselves with the mission and ministry of the Community and The United Church of Canada as Associate Members. Associate Members shall have voice at all meetings of the Community of Faith but shall not vote.

The Implications of this Model:

In this model, baptism is not required for membership in a local community of faith, nor for positions of leadership in that community of faith. All members (rather than only Full Members) will be allowed to vote on spiritual (non-temporal) matters.

The model proposes “Professing Member” as a change in name for “Full Member” but leaves intact the existing manual provisions, while requiring that all candidates for accountable ministry leadership, and all representatives to higher courts be professing members. The name of “Associate Member” is changed from the existing category of “Adherent” and Associate Members will have voice at all meetings of the Community of Faith, but no vote.

The model emphasizes an invitation to become members of the church to all those who desire to follow Jesus by living a life of compassion; who desire to align themselves in hope to God’s mission and to grow in faith within a local community of The United Church of Canada. These words have been chosen as a basic, open and invitational call to join with a community of seekers and believers.² The phrasing of “to follow Jesus by living a life of compassion” (rather than simply *to follow Jesus*) is intentional in giving meaning and focus to an often abused concept. It also lifts up the link to the scriptural qualities of faith, hope and love.

To follow Jesus by choosing to live a life of compassion	Love
To live and act in hope for God’s world	Hope
To grow in faith within this community of The United Church of Canada	Faith

The affirmations emphasize the movement of the spirit in the life of an individual to engage in ministry as well as function within the organization of the community of faith. It moves the church away therefore from institutional understandings of membership based on rights and responsibilities.

Membership, in this model, will be initiated by a request to the governing board. (For example it could be an *Application for Membership* card with the above criteria that is signed and given to

² With appreciation, the first two are drawn from the work of Kennon Callahan.

the minister or other representative of the community.) Members are those who are affirmed by the governing board and who are recorded on the roll of members. Members are eligible to vote at congregational or community meetings on all matters and to serve in all positions of leadership within the community of faith (subject to the oversight of the Community of Faith – see later.)

The critical difference from existing policy, in this model, is that baptism and a formal, public profession of faith will not be required for local church membership.

In this model, the term *Professing Member* is chosen as a way of being descriptive rather than hierarchical. Professing Members are those who have been baptised and have made a public profession of faith.

The model maintains the existing terminology in the Manual for “Full Member” and upholds the language of the Basis of Union 8.6.2 (b) “that no terms of admission to full membership shall be prescribed other than those laid down in the New Testament.”

The intention would be to encourage “members” to move towards “Professing Member” as a journey in discipleship, i.e. to see it as an invitational and significant spiritual step rather than as something necessary for either “fitting in” or as a hurdle to participating in the decision-making of the congregation.

In this model, the following statement would be added to the Manual accompanying the description of Professing Member:

It is the hope of The United Church of Canada that every member of a community of faith will be invited to become professing members of the church.

The community of faith would maintain responsibility for oversight of membership and could vary in their practices for Professing Member from a formal process of study and a one time “profession of faith”, to more informal practices of multiple occasions of “profession.”

The community of faith would also have responsibility for determining which offices must be filled by Professing Members. In other words, a community of faith might choose to follow a more traditional pattern and determine that all members of the governing board will be Professing Members, or perhaps the Session and Elders if that model of governance is chosen. These options would provide for significant diversity in the practices of membership among communities of faith within the United Church. Christian but denominational identity would be maintained in setting the foundations of membership in the required three affirmations.

Identity and continuity with the global Christian community would also be maintained by requiring all candidates for paid accountable ministry (and therefore all ministers) as well as representatives to other courts of the church to be baptised and professing members. It would also be the hope that a majority of members of a local community of faith would become professing members.

A roll of Professing Members, in this model, would be maintained by a local community of faith, but also might be maintained by the General Council. This would provide a location in which professing (or previously “full” members) of the church whose congregation have closed might maintain their connection with the larger church. Maintaining a record of professing members at the General Council could also replace transfer of membership processes.

Associate Member

The category of Adherent will be renamed as Associate member. Associate Members will be individuals who wish to align themselves with a community of faith (and with the United Church) as a sign of support for their work in the community and the world. It might involve individuals who are members of other faith bodies who do not desire to leave their own tradition (and do not wish to be involved as a voting member of the United Church community) but wish to stand with the United Church community in solidarity. It might be someone who periodically visits (summer or winter home) and again does not want to be a voting member. Associate Members will be recorded on the membership roll and will have voice at community of faith meetings, but no vote.

This understanding of Associate Membership would also mean that distinctions between spiritual and temporal (financial) matters would no longer be necessary.

Multiple or Dual Memberships

In this model, there is no restriction necessarily placed on multiple or dual memberships. This will be the responsibility of the governing board of the congregation to determine. The welcoming as members (of the local community) of those from faiths other than Christian will depend on the willingness of the individual to make the affirmation required (which is possible for many other faith traditions.) In this case it will still be the responsibility of the governing board to explore the reasons for their request to be a voting member of the community of faith, rather than an associate member.

Individuals who desire to maintain membership in other denominations or faiths would not be eligible for Professing Membership, since this involves authorization for serving on governing bodies beyond the local community of faith, and as accountable ministers of the denomination. There will no restriction to those who wish to hold membership or professing membership in more than one United Church community of faith.

Theological Background

The document *Baptism, Eucharist and Ministry* (1982) of the Faith and Order Commission of the World Council of Churches lift ups the centrality of baptism as the universal sacrament of entry into the body of Christ (the church). Together with *One Baptism: Towards Mutual Recognition* (2011) these documents point to diversity in the practice of baptism while maintaining its central meaning of incorporation into the body of Christ, the church. Both documents identify as an aspect of diversity the possibility of significant time between the various rites of initiation.

The United Church has historically affirmed both infant and adult baptism even though infant baptism has long been the usual practice. It is not the intention of this proposed model of membership to diminish the church’s emphasis on infant baptism. It will undoubtedly remain the established and normative liturgical celebration of the welcoming or initiation of the child of a

believing family into the community of faith. However, as a number of theologians have noted, among them Douglas John Hall, the end of Christendom requires the church to reorient its life. This includes, Hall argues, the recovery of the practice of adult baptism.

As noted earlier, the challenge the church faces appears to be between adopting a stance of radical welcome and hospitality to a new generation of seekers versus a focus on high expectations of discipleship and significant preparation for membership in the church.

To choose the latter suggests that baptism, profession of faith and therefore membership would come only after an extensive time of preparation and that any form of leadership or spiritual decision making in the life of the congregation would be delayed until that time. To choose the former appears to mean abandoning any standards of belief and behaviour for membership.

To accept this polarity however, fails to recognize that growth in faith and capacity for leadership and spiritual discernment takes place over time and through engagement. It fails to acknowledge, as Butler-Bass suggests, that for a new generation, belonging and therefore participating is the entry point to this journey.

This model proposes that it is possible to embrace both directions. It offers an entry point that is based on a simple and yet meaningful affirmation of faith. It is responsive to the nudging of the spirit to allow an individual to say that they find their heart aligned with this community of faith, that they are drawn to be part of it. It invites them into a journey of growth through participation. It acknowledges that God's spirit can be active in their lives before baptism as well as after and that they can offer wisdom and leadership to the community while they are growing in faith.

It is not the intention of this model to separate local from national membership. Member and Professing Member will both be located with a local community of faith. What this model offers is an acknowledgment that people are on a spectrum of journeys within a community but they are all a part of the baptised community.

While the United Church has struggled with the lack of clarity in its Basis of Union between "member" and "full member" there is no question as the two remits have shown, that a profession of faith is an integral part of this rite of initiation. But as noted in the World Council statements noted above, the rites of initiation, which also historically includes participation in the Lord's Supper or the Eucharist, are "taken at different points over an extended period of time." It is this extended period of time that points to the relationship of baptism, profession of faith and membership as fluid and varied depending on the particular needs of the community and of the time.

This model emphasizes that baptism brings the community into being as the body of Christ. But within the baptised community there are those who are at all stages of faith, those who have made a profession of faith through baptism, those who are on a journey of deepening faith, and those who desire only to align themselves with the mission and life of the community expressed in the affirmations of faith for membership. In other words, in this model, room is made for those who are held by the baptised community on their journey towards deeper and fuller expressions

of discipleship. In doing so it mirrors the call of Jesus to his disciples, to come and follow me; a call that did not presume baptism, but invited them on a journey.

It affirms that baptism represents the universal and local dimensions of the church. The visible signs of the Kingdom of God at the local level are offered through “membership”, locally defined by the community of faith in inclusive and invitational ways, and the “Professing Member” provision connects the local community of faith spiritually (with the baptismal ritual) and institutionally with the wider denominational and global church.

It seeks to hold up baptism at the heart of the community of faith; not as a bridge to participation and leadership, nor as a solely individualistic expression of faith, but rather as the declaration of the whole community that its members are journeying together in faith and discipleship.

And it therefore assists in recovering the importance of baptism and profession of faith in the life of the church; first in the basic affirmations that are part of being a member of a community of faith, and then in the invitation towards public profession. It moves profession of faith away from confirmation (or as some have said, the graduation model) towards a post-Christendom reality of decision for faith.

There are a wide range of biblical foundations for the model: the journey motifs in Genesis, John Wesley’s famous sermon (based on 2 Kings 10:15) “Is your heart right, as my heart is with your heart .. If it is, give me your hand”; the gifts of the body (1 Corinthians 12); dry bones taking on flesh as a metaphor for membership (Ezekiel 37) ; “Come and see” (John 1:45); Jesus’ call of the disciples.

Participation (belonging) in a Community of Faith, together with the basic affirmations of faith, becomes the main criteria for entry into local church membership. The model welcomes participation and affirms that it is integrally linked to decision making (voting) and leadership (office holding.) The expectations of preparation for profession of faith and baptism as well as the determination of which offices within a local community of faith require professing membership is left to the community itself. Professing membership, in this model, is upheld as a life decision for discipleship.

Finally, the flexibility offered by this model for membership and for associate membership, represents the long standing commitment of the United Church to be in partnership with all those who share our commitment to “mending the world.” It welcomes into our local communities of faith those who share our values and hopes. It witnesses to the church as a community which seeks allies where they can found for the sake of God’s work in the world.

MTU 1 FULL PARTICIPATION OF ADHERENTS IN ALL ASPECTS OF CONGREGATIONAL GOVERNANCE

Origin: Burks Falls Pastoral Charge

Financial Implications if known: nil

Staffing Implications if known: this proposal will require limited staff time to prepare a remit – to amend Manual sections B.3.7.2 & B.3.7.3

Source of Funding if known:

Manitou Conference proposes that:

The 42nd General Council (2015):

- a) **Enable active adherents of United Church congregations, on the approval of a majority of congregational members, to participate fully in the governance of their pastoral charges, including voting on spiritual as well as financial, administrative, and pastoral relations matters.**
- b) **Authorize a category 2 remit to test the will of the church with respect to this change.**

Background:

Active adherents often experience a sense of full membership at their local United Church until an occasion arises when they are not permitted to vote. To transfer membership from an ancestral congregation would be to unnecessarily turn one's back on an important part of their heritage and people.

The Annual Congregational meeting of Katrine United Church on February 9th, 2014, voted unanimously to support the request that all active adherents of The United Church of Canada, have the ability to vote on all matters including Pastoral Relations that come before the church. This request assumes that a congregation's governing structure would decide who is an active adherent in any given congregation.

Intermediate Court Action:

- transmitted with concurrence by Katrine United Church (February 9, 2014)
- transmitted with concurrence by The Burks Falls Pastoral Charge (April 7, 2014)
- transmitted with concurrence by North Bay Presbytery (Nov. 22, 2014)
- transmitted with concurrence by Manitou Conference (May 2015)

TOR 12 REVIEW OF BASIS OF UNION, SECTION 11

Origin: Louise Mahood

Financial Implications if known: part of the mandate of an existing committee

Staffing Implications if known:

Source of funding:

Toronto Conference proposes that:

The 42nd General Council instruct its Theology and Inter-Church Inter-Faith Committee, or other appropriate group, to undertake a broad based and theological review of the Basis of Union part Eleven (11) which deals with the preamble and questions, posed as persons are ordained or commissioned, to ensure their continued relevancy and effectiveness as we move forward in support of our ministry leaders.

Background:

From time to time in our 90 years the questions asked at ordination / commissioning have been amended to meet changes in our cultural and theological outlook. It is time to consider this again.

In light of dramatic changes, intentional and unintentional, currently underway in our church, we need to ensure that our future ministry leadership meets the challenge of change.

This action is requested in light of...

- the perception that there is a wide spectrum of theological outlook in our church;
- the perception that what is taught in our theological colleges is not always what is heard from our pulpits;
- recent events in London and Toronto Conferences relating to how particular ministry personnel publicly express their theological outlook; and
- our now more extensive "statement of doctrine," in both prose and poetic form, all honoured deeply in our church.

Intermediate Court Action:

MOTION BY: Louise Mahood/Karen Hilfman-Millson

MOTION

CARRIED.

HAM 5 REVIEW OF THE BASIS OF UNION, SECTION 11

Origin: Hamilton Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

Hamilton Conference requests the 42nd General Council (2015):

instruct the Executive of the General Council to undertake a broad based and theological review of the Basis of Union part Eleven (11) which deals with the preamble and questions, posed as persons are ordained or commissioned, to ensure their continued relevance and effectiveness as we move forward in support of our ministry leaders.

Background

From time to time in our 90 years the questions asked at ordination / commissioning have been amended to meet changes in our cultural and theological outlook. It is time to consider this again.

In light of dramatic changes, intentional and unintentional, currently underway in our church, we need to ensure that our future ministry leadership meets the challenge of change;

In light of the perception that there is a wide spectrum of theological outlook in our church;

In light of the perception that what is taught in our theological colleges is not always what is heard from our pulpits;

In light of recent events in London and Toronto Conferences relating to how particular ministry personnel publicly express their theological outlook;

In light of our now more extensive "statement of doctrine," in both prose and poetic form, all honoured deeply in our church;

BE IT RESOLVED THAT

Hamilton Conference request the General Council to instruct its Theology and Inter-Church Inter-Faith Committee, or other appropriate group, to undertake a broad based and theological review of the Basis of Union part Eleven (11) which deals with the preamble and questions, posed as persons are ordained or commissioned, to ensure their continued relevance and effectiveness as we move forward in support of our ministry leaders.

offered by Paul Currie, Erie Presbytery

Intermediate Court Action:

Hamilton Conference transmitted with concurrence

ANW 5 JUSTICE WITHIN THE NEW COMPENSATION MODEL

Origin: St. Paul Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The St. Paul Presbytery proposes:

That the 42nd General Council (2015) direct the Executive of the General Council to address, as a matter of urgency, the justice issue caused by the differences in pension that will arise because of the New Compensation Model; and

That the General Council direct the Executive of the General Council to seek to redress this situation as a matter of urgency.

Background:

The pension for ministry personnel is calculated at 140% of minimum salary. Under the old model of compensation the pension of the ministry personnel would not have been dependent on the locale of their ministry.

With the change to the New Compensation model the cost of living group in which the ministry has been assigned will largely determine the quantity of pension that will be received upon retirement. This means that those ministry personnel in smaller or rural contexts, or in those with a lower cost of living categorization, will receive a lower pension for the same faithful service at the end of their ministry. This means there will be an implicit disadvantage for ministry personnel to accept an appointment or call in the rural context. Also this will negatively impact the ability of small and/or rural Pastoral Charges and congregations to be competitive to attract and retain paid accountable ministry.

Intermediate Court Action:

Presented by St. Paul Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

BQ 5 CORRECTING THE UNINTENDED CONSEQUENCES OF THE NOVEMBER 2010 APPROVED MATERNITY AND PARENTAL LEAVE POLICIES PROPOSAL

Origin: Westbrook United Church Bay of Quinte Conference

Financial Implications: During approved maternity leaves and/or parental leaves, this proposal will reduce and/or nullify the negative monetary impacts of such leaves on the finances of small pastoral charges. If the costs are borne by the National Office in the form of an insurance plan benefit, there will be costs, yet to be determined.

Staffing Implications: This initiative requires research and implementation time by the staff and members of various bodies including the Finance Committee and the Permanent Committee of the Ministry and Employment Policies and Services.

Source of Funding: it is proposed that new funding for an Approved Maternity or Parental Leave be created and that the application for new funding be sent to the Ministry and Employment Services Unit.

The Pastoral Charge of Westbrook in Kingston proposes that:

The 42nd General Council (2015) direct the Executive of the General Council to take active steps to correct the unintended consequences stemming from the implementation of the 2010 Approved Maternity and Parental Leave Policies.

Background:

In November 2010, The United Church of Canada (UCC) approved maternity and parental leave policies. These policies supported employees of the United Church in their work and family life, and recognized "the unique situation brought about by new parenthood."

The policies were aligned with government insurance plans and provided for a salary payment equal to 95 percent of an employee's weekly rate of pay during the qualifying two-week period to receive maternity or parental leave benefits under the government insurance plan and for a salary top-up to 95 percent of an employee's salary up to 15 weeks for maternity leave and up to 10 weeks for parental leave.

In approving these policies, the UCC sought to follow the best practices of Canadian employers who choose to support their employees in their choice to become parents and facilitated parental care of a new family member and the early bonding among all family members. Social science research over many decades had documented the benefits of maternity and parental leaves to families and to society more generally.

In approving these policies, the UCC honoured the sanctity of family life and demonstrated its commitment to be a good employer. These general goals conjoined with a commitment to serve

affiliated pastoral charges and supported congregational life through faithful and effective ministry.

Anecdotal information, based on the recent experience of a small number of pastoral charges in Four Winds Presbytery suggests, however, that the implementation of the 2010 maternity and parental leave policies has had serious and unintended consequences for both ministry staff and pastoral charges. These included serious conflict within the pastoral charge--among members of the pastoral charge and between ministry staff and the pastoral charge--before and/or during the employee's leave and continuing on the employee's return to work. Such conflicts have led to irreparably broken relationships within the pastoral charge and threatened the very survival of the pastoral charge.

A healthy relationship between a minister and his or her pastoral charge is a deeply personal one. That is why the news of a new baby is exciting not only to the prospective parent(s) but also for the pastoral charge. It is an event to be shared and celebrated. This excitement may be mitigated by the anticipated and inevitable disruptions in congregational life resulting from the absence of an employee who is seen as central to the ministry within the pastoral charge and its role in the larger community of faith.

Such natural concerns may be significantly aggravated, and potentially divisive, when the responsibility on the pastoral charge to pay salary top-up costs and 50 percent benefit costs for an employee on leave, in addition to salary and benefit costs for replacement personnel, are seen to threaten the financial viability and the very survival of the pastoral charge itself. For small congregations, particularly in rural and remote areas, what is seen as a personal cause for celebration is tempered by concern for the potential risk and loss of the pastoral community.

In many organizations, the salary and benefit costs incurred for employees on maternity and parental leave are carried by the central corporate unit. These costs distributed across the organization. In such situations the financial "risk" of these additional employee costs is borne by the full corporate entity on behalf of all employees across individual units. This reduces the vulnerability of any particular unit within the corporate entity to the sudden and significant demand on limited resources. In such organizations, this strategy functions like an insurance plan just as the Employment Insurance does. It provides benefits to anyone who experiences the "risk" of unemployment, including childbirth and new parenthood, through the contributions of all employees.

***In the United Church of Canada, the costs of a private and individual decision to choose to become a parent is currently and wholly borne by a smaller unit, the congregation/pastoral charge, regardless of its capacity to pay! Under the terms of a policy designed and implemented by the National Office, this is unfair and resentment may be directed to an employee whose private decision to become a parent requires the pastoral charge to solely bear the financial burden of this decision, whatever their capacity to do so, and carry on essential pastoral work.*
**

In Four Winds Presbytery (the former Kingston Presbytery), members of the Ministry Facilitation Action Team (MFAT) share responsibility to support, oversee and mediate pastoral

relations between called ministry staff and the lay leadership serving the pastoral charge. With deep sadness, the MFAT (Ministry Facilitation Action Team) has seen the painful and irreparable breakdown of pastoral relationships as the financial responsibility to meet often unbudgeted expenses for replacement staff is considered unfair and even punitive, when a minister chooses new parenthood and quite appropriately accesses the maternity and parental benefits to which they are entitled. In such cases, the pastoral charge finds itself in the position of dealing with a challenge for which it may have neither the tools or the resources.

On December 9th, 2014, the Ministry Facilitation Action Team (MFAT) received notice of a motion passed by Westbrook United Church. The motion approved at a meeting of the Official Board of the Westbrook pastoral charge on October 14th, 2014, calls for:

consideration to be given to creating a financial assistance fund administered by the National Church, that would provide support to small congregations experiencing financial hardship during maternity or parental leaves of the ministry personnel. While the monetary issues are important, failure to recognize the human factors and the impact on the future of the church to support and mentor ministers of child-bearing/rearing years will have serious consequences such as:

1. The present system whereby small pastoral charges are solely responsible to pay these leaves is inherently unfair and stressful to both the congregation and the minister;
2. Continuance of the present system means that small congregations will be extremely reluctant to hire ministers of child-rearing or child-bearing years due to the financial hardship of paying both leave and pulpit supply/short-term appointment simultaneously,
3. It may restrict searches to older, retired ordained and designated lay ministers which would be a loss for those congregations of the vitality of a youthful minister, and therefore, furthermore, a loss to the United Church of Canada.

Knowing the circumstances which have prompted the Official Board of Westbrook United Church, the MFAT was very sympathetic to their request, and recognized the proposal that the National Office provide financial assistance to small congregations experiencing financial hardship during parental leaves of the ministry personnel is one possible option, to address a failing of the 2010 design and implementation of maternity and parental leave policies.

This proposal honours several important and complementary principles:

1. to act as a supportive, encouraging employer in order to support their ministry personnel,
2. to support UCC pastoral charges to serve members in their faithful communities of faith,
3. and lastly, to sustain and grow our church,.

The Four Winds MFAT requests that Kingston Presbytery and the Bay of Quinte Conference recommend to the National Office and the next General Council that a change in its maternity and parental leave policies be undertaken, to reduce the financial obligation of small congregations during such leaves. This action will reduce the potential risk of conflict within

pastoral charges/communities of faith, so that the church as a whole can satisfy its responsibilities to employees and the pastoral community.

Intermediate Court Action:

October 14, 2014 motion approved at a meeting of the Official Board of the Westbrook pastoral charge.

December 9th, 2014, the MFAT(Ministry Facilitation Action Team) received notice of this motion passed by Westbrook United Church.

Moved By Tom Holmes, Seconded by Marg Goodwin
That Bay of Quinte does not concur with this proposal: Carried

Moved By Paul Reid, Seconded by Marg Goodwin
That this proposal be transmitted to General Council 42 with recommendation that there be a review of both policies. Carried

TOR 6 SHARING OF RESOURCES

Origin: Toronto Conference Executive

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Executive of Toronto Conference proposes that:

The 42nd General Council (2015) adopt policies and procedures that allow for sharing of resources and greater financial equity across the church when church properties are sold.

Background:

In 2014 Toronto Conference convened a consultation on the use of assets realized from the sale of church property. Generally, when properties are sold within the Greater Toronto Area, the sale price can be in the millions of dollars. The consultation struggled with how these resources can be shared across the church when there is such a financial inequality between the various parts of the church.

The consultation recommended and the Conference Executive agreed that the General Council should consider a proposal to more faithfully distribute funds throughout the church in a manner that does not favour the Conferences and/or presbyteries that are financially wealthy because of their geographic location. The consultation suggested three routes to achieve this goal: an equalization program (have vs. have-nots); grants to allow other people from other Conferences to access from the wealthier Conferences; a national fund that all Conferences contribute to on the same percentage from the sale of property and then a larger decision-making group to decide how best to allocate.

Intermediate Court Action:

Motion passed by Toronto Conference Executive (February 11, 2015) to forward proposal to Toronto Conference Annual Meeting.

Transmitted with concurrence by Toronto Conference.

M&O 12 RESOURCE SHARING

Originating Body: Consistoire Laurentien

Financial implications if known: Unknown

Staffing implications if known: Unknown

Source of Funding if known:

The Synode Montreal and Ottawa Conference proposes that:

the 42nd General Council:

- 1) Adopt a clear principle for the sharing of human and property resources between wealthy and disadvantaged communities of faith at the national, regional and local levels;**
- 2) Create a task group to define the mechanisms for sharing and arbitration.**

Background:

This is to ensure that the church itself lives and practises what it teaches about sharing and justice in accordance with the recorded witness of the first Christian communities:

“All the believers were together and had everything in common.⁴⁵ They sold property and possessions to give to anyone who had need.⁴⁶ Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts,⁴⁷ praising God and enjoying the favor of all the people.” Acts 2:44-47

It is understood that the goal of the Comprehensive Review is first and foremost the renewal and transformation of our church. Such a transformation of both the spiritual and material dimensions cannot take hold unless it is founded on a basis of sharing as taught by Jesus and in the Gospels.

Intermediate Court Action:

Consistoire Laurentien voted concurrence.

Synode Montreal & Ottawa Conference voted concurrence.

HAM 7 INITIATING COMPREHENSIVE REVIEW OF PROPERTY & MONIES HELD IN TRUST AT ALL LEVEL OF THE UNITED CHURCH OF CANADA

Origin: Laurie White, Diaconal Minister, St. Andrew's United Church, Hamilton, Ontario

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

Proposed by Laurie White, Diaconal Minister, St. Andrew's United Church, Hamilton, Ontario that:

When considering "United in God's Work" – the Report of the Comprehensive Review – the 42nd General Council make the review process truly comprehensive by initiating a review of all financial and property holdings, in order to determine and recommend how these resources might be made available for the ongoing mission and ministry of The United Church of Canada.

Background:

At the outset of the Comprehensive Review process, we were assured by Nora Sanders, General Secretary of the General Council of The United Church of Canada, that "everything would be on the table". "Everything".

Now, with the release of the final report, it seems that "everything" was not on the table, as there is no mention at all about property or financial resources held in trust by pastoral charges, presbyteries, Conferences or The United Church of Canada.

It appears that "everything" referred only to matters affecting personnel, and administrative structure.

There is no direction or insight, nor are there courageous recommendations, or creative leadership offered regarding how our United Church of Canada, at all levels, might faithfully use property and financial resources held in trust. There is no call or vision articulated regarding this. The report is disappointingly silent on this crucial issue. Now is the time to be bold, and truly put everything on the table.

Intermediate Court Action:

Hamilton Conference transmitted with concurrence

ANW 17 REDUCING CARBON EMISSIONS

Origin: Alberta and Northwest Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

Alberta and Northwest Conference proposes that:

The 42nd General Council 2015:

- 1. Support a long-term global emission reduction goal consistent with the Paris agreement;**
- 2. Recognize that a major portion of the Canadian economy produces products that generate carbon emissions such as electricity, transportation, manufacturing, mining, and production of oil and gas;**
- 3. Remember:**
 - a. the impact on the overall economy of Canada;**
 - b. the impact on the individuals employed (families) in the various industries noted above;**
 - c. the impact on the communities and communities of faith throughout Canada;**
- 4. Encourage investment in renewable energy and energy efficiency; and**
- 5. Encourage investment in training, and job creation.**
- 6. Direct the Executive of the General Council to take appropriate action to implement this policy.**

Background:

There is a general concern with climate change.

The Church has participated in a request to G7 Finance Ministers through Investor Group on Climate Change to recognize that “additional investment is needed and this requires well-designed policies that shift incentives from high to low carbon and climate resilient investment and ensures the deployment of available technologies, while achieving a just transition for workers and communities.”

BC 4 LOBBYING GOVERNMENTS FOR A PRICE ON GREENHOUSE GAS EMISSIONS

Origin: Kootenay Presbytery

Financial Implications if known: unknown

Staffing Implications if known:

Source of Funding if known:

Kootenay Presbytery proposes that:

The 42nd General Council (2015) commit the church to lobby federal and provincial governments to implement an economy-wide price on greenhouse gas emissions where currently such a price does not exist.

Background

The Earth's climate is changing at an unprecedented rate and human activity is overwhelmingly responsible. Increased risk of droughts, floods, tropical storms, and altered weather patterns threatens to displace more people and lead to increasing numbers of civil wars and international conflict. People living in poverty and Indigenous populations, including here in Canada, are made especially vulnerable to climate chaos. The people and countries responsible for the majority of historic heat-trapping pollution are least likely to bear the brunt of the changes.

Conversely, the people and countries least responsible for causing climate chaos are most likely to experience increasing levels of disease, displacement, and conflict. Climate chaos is a justice issue with which every follower of Jesus and every person of faith should be concerned. Ocean acidification, also caused by carbon dioxide emissions, is another area of major concern.

The majority of experts, academics, non-governmental organizations, and others engaged in climate justice recognize pricing greenhouse gas emissions as pertinent to slowing and ultimately reversing current trends toward climate catastrophe. Carbon taxes and cap-and-trade systems stand as two effective methods of putting a price on carbon to signal the need to reduce emissions. British Columbia's carbon tax is often celebrated on the world stage as fair, effective, and efficient. Quebec has implemented a cap-and-trade system and Ontario is in the process of following suit, in concert with California. Alberta's carbon tax applies to large final emitters but is not economy-wide. Nova Scotia is considering applying a price to carbon emissions. While these initiatives are significant and laudable, Canada suffers from a dearth of leadership on the climate file at the federal level, and too many provinces currently show no sign of pricing carbon.

This proposal would see The United Church of Canada (UCC) undertake an effort to lobby elected representatives in jurisdictions where an economy-wide price on carbon does not exist. This would apply to all provinces except BC, Quebec, and Ontario (assuming Ontario's cap-and-trade efforts succeed). It would apply to inter-jurisdictional travel, which is often exempt from carbon pricing mechanisms. It would also apply to all federal government activities.

Jesus of Nazareth addressed the injustices he witnessed head-on and with love. The UCC has a history of solid political engagement for the sake of justice and environmental sustainability. This proposal would prioritize the climate as an area for the UCC's lobbying efforts, recognizing that prioritizing lobbying effectively bears particular importance for charities, which must limit lobbying efforts, and which can be audited at the whim of the governing party.

Pricing greenhouse gas emissions is fiscally efficient. It provides revenues for public expenditures by discouraging harmful activity. Most significantly, BC has proven that pricing carbon reduces emissions quickly, thus allowing us to live into our responsibilities to creation and marginalized people.

Intermediate Court Action:

Agreement from BC Conference

BC 8 TRAVEL CARBON TAX

Origin: Kootenay Presbytery

Financial Implications if known: Initially approximately \$0.50 / 100km of travel

Staffing Implications if known:

Source of Funding if known:

Kootenay Presbytery proposes that:

The 42nd General Council create policy whereby travel claims related to the business of The United Church of Canada be subject to a carbon tax to be determined by General Council Executive with revenues directed to The United Church of Canada's Mission and Service Fund. The court receiving the claim pays the tax.

Background

The Earth's climate is changing at an unprecedented rate and human activity is overwhelmingly responsible. Increased risk of droughts, floods, tropical storms, and altered weather patterns threatens to displace more people and lead to increasing numbers of civil wars and international conflict. People living in poverty and indigenous populations, including here in Canada, are made especially vulnerable to climate chaos. The people and countries responsible for the majority of historic heat-trapping pollution are least likely to bear the brunt of the changes.

Conversely, the people and countries least responsible for causing climate chaos are most likely to experience increasing levels of disease, displacement, and conflict. Climate chaos is a justice issue with which every follower of Jesus and every person of faith should be concerned. Ocean acidification, also caused by carbon dioxide emissions, is another area of major concern.

Travel is a major contributor of heat-trapping greenhouse gases. Air travel is especially harmful because it is fuel intensive, it cannot yet be fueled on a large scale by renewable sources, and the emissions occurs high in the atmosphere. Other forms of travel are also carbon-intensive because of Canada's fossil fuel-based infrastructure system. The United Church of Canada activities, such as pastoral visits and meetings of all four courts tend to require a high amount of travel. Video conferencing, tele conferencing, conducting business remotely such as over email or social media are all gaining popularity within the denomination; however, travel continues to contribute significantly to the denomination's greenhouse gas footprint.

This proposal seeks to reduce the amount of travel for church-related business and to compensate for the harm incurred by fossil fuel-intensive travel. A "tax" levied on travel will serve as additional incentive to find alternatives to carbon-intensive travel. It will encourage would-be travelers to discern whether travel is truly necessary. It will also encourage the technological upgrades that might be necessary for modes of communication like video conferencing. It will also shore up the revenues of the Mission and Service Fund, some of which address the impacts of a changing climate.

The travel carbon tax would apply only to travel that is reimbursable and when the traveler is completing an expense claim form anyway. Thus, administering the travel carbon tax would be relatively simple, and equal in simplicity to general reimbursement. All courts of the denomination would need to modify travel expense claim forms to account for the travel carbon tax. When completing their travel expense claim forms, travelers would apply a constant emissions factor based on the mode (eg. Personal vehicle, rail bus, air, etc.). Alternatively, for greater accuracy, travelers could apply that vehicle's actual fuel efficiency (based on the vehicle's internal computer) or estimated fuel efficiency (based on the manufacturer's specifications or www.fueleconomy.gov). The tax would begin at \$30/tonne and increase by \$10/tonne each triennium, until reaching a cap of \$50/tonne. A flight from Vancouver to Toronto, for example, would initially cost an additional \$17.60 and increase to \$29.30 by 2018. A drive in a compact car from Corner Brook to St John's, NL would initially cost an additional \$4.00 and increase to an additional \$6.60 by 2018.

Revenues from the travel carbon tax would be directed to the Mission and Service Fund. The revenues may then be used to further encourage carbon reductions, or to provide technological upgrades necessary for other modes of communication, or other initiatives at the discretion of the General Council.

The United Church of Canada has spoken prophetically and frequently about climate justice. It continues to be complicit in climate chaos largely because of Canada's system of fossil fuel infrastructure. It now has an opportunity to put its "own house in order" and model responsible climate policy for the federal government and provincial governments. With that added credibility, the denomination's calls for climate leadership would bear greater significance.

Intermediate Court Action:
Agreement from BC Conference

TOR 3 FOSSIL FUEL DIVESTMENT FOR CLIMATE JUSTICE

Origin: Toronto Conference

Financial Implications if known: The proposal is intended to be revenue-neutral but may lead to increased or decreased returns. Forecasting the financial implications is very difficult.

Staffing Implications if known: Research and implementation time from the staff and members of various bodies including the United Church of Canada Foundation and the Finance Committee of the General Council Executive, as well as from the Chief Financial Officer.

Source of Funding if known: Existing investments (revenue-neutral)

Toronto Conference proposes that:

The 42nd General Council (2015):

- a) **Encourage* The United Church of Canada Foundation and direct the Executive of the General Council to take active steps to sell their holdings in the 200 largest fossil fuel companies;**
- b) **Direct the General Secretary of General Council to encourage United Church members to use less fossil fuels.**

Background:

(This proposal contains the information from Proposals PGC #5A, PGC #5B and PGC #5C submitted by Bathurst United Pastoral Charge, Trinity-St. Paul's Pastoral Charge, Toronto Southeast Presbytery, and the Social Justice and World Affairs Committee of South West Presbytery.)

Today the balance of life on Earth is threatened by climate change. Changes in global temperature and precipitation patterns threaten water flow regimes, ocean ecosystems, sea levels, agricultural climates, weather patterns, biodiversity, and ecological functions on which human and all other life depends.

Ironically and unjustly, the global south and indigenous populations worldwide are the most susceptible to climatic chaos and the least responsible for causing it. Indigenous communities, on whose territories fossil fuel extractive industries are developed, suffer devastating impacts on their environment, habitat, health, and cultures. Not to mention the constant violation of their constitutional rights and treaties in Canada, and human rights in other parts of the world. In Canada, indigenous communities face the Canadian government's very weak record of respecting Aboriginal rights and title, and its denial that their right to prior, free, and informed consent (as set out in UN Declaration of Rights of Indigenous People) could actually mean the right to say "no."

The United Church of Canada is complicit in global climate chaos through its investments in fossil fuel companies. This complicity is inconsistent with our call to live with respect in

creation, which means ensuring global ecological integrity, and with our call to follow Jesus, who advocated for marginalized, vulnerable populations and called for a restructuring of a disordered unjust economic system. It is time again to align our financial assets with our spiritual assets by living out our many policy statements (see below), and by divesting from the top 200 fossil fuel companies (as identified by Carbon Tracker). Trinity-St. Paul's United Church has taken this step and calls on The United Church of Canada to do the same. Bathurst United Church on principle holds its savings in a Credit Union which they are currently in conversation to ensure that they do not invest in the Tar Sands.

The United Church of Canada has a significant history of work and policy statements that are background for this motion and that have called us for over two decades to act:

In 1992, General Council (GC) adopted the *One Earth Community* policy paper which acknowledged our complicity as humans in the destruction of the streams and seas, the soil, and the forests, and asserted that “we are at a major turning point at which we can either continue along the path of self-destruction, or turn toward restoration and renewal”. It further affirmed that: “We must make institutions accountable to the people whose lives they touch”... and “must restructure economic institutions so that they serve the needs of the poor and function in harmony with ecological reality.” This was followed by 12 key ethical principles to guide the church's work on ecological issues, including economic justice, human responsibility, sustainable lifestyles, the protection of biodiversity, and ensuring the rights of future generations.

In 2000 General Council adopted *Energy in the One Earth Community*, which called us to move beyond dependence on fossil fuels and other technologies that produce emissions leading to climate change.

In 2009, General Council adopted *The United Church of Canada and Global warming—The Unavoidable Challenge* which was taken as a priority in The Moderator's Plan for participating in God's Abundant Healing of Creation.

Current church work, much done ecumenically through KAIROS and the World Council of Churches (WCC), as well as recent statements from the UCC Moderator, accompanied by audio tapes from four past and present moderators, highlight the urgency of taking action on this issue, and on the theological and moral reasons for doing so. In July 2014, the WCC decided to pull its investments out of fossil fuel companies.

In September 2014, over 80 leaders, including some United Church of Canada theologians, issued a *Statement from Theologians, Ethicists and Religious Leaders in support of fossil fuel divestment and clean energy reinvestment by faith communities.* They state: “For more than two decades, talented leaders—including legislative and shareholder activities – have implored political and industry leaders to act. Their sound reasoning and humanity's best interests have been subverted by the vast influence of the fossil fuel industry, a massively profitable and influential collection of firms and states... Because of the grave threat of climate change and the fossil fuel sector's unyielding refusal to change, it is no longer right for religious groups to profit from companies that, with certainty are creating ecological destruction and human suffering on such a titanic scale.”

It is no longer a matter for debate. Our church has spoken loudly for over two decades about the problem and about the need for action. Moving the United Church Foundation's \$\$\$\$ (XXX% of assets) and the Treasury's \$\$\$\$ (XXXX% of assets) away from the 200 largest fossil fuel companies represents a unique opportunity for the church to live faithfully in the midst of empire.

NOTE: * The wording of this proposal has been changed because we can encourage but not direct The United Church Foundation to take action.

Intermediate Court Action:

MOTION by David Allen/Ann Harbridge that Toronto Conference propose that the 42nd General Council (2015) direct the United Church of Canada Foundation and the United Church of Canada Treasury to take active steps to sell their holdings in the 200 largest fossil fuel companies;

And direct the General Secretary of General Council to encourage United Church members to use less fossil fuels.

MOTION

CARRIED.

BC 6 GREEN RENEWABLE ENERGY INVESTMENT

Origin: Kootenay Presbytery

Financial Implications if known: Depends on rates of return of current investments and proposed reinvestments (the proposal could be financially advantageous or disadvantageous).

Staffing Implications if known:

Source of Funding if known:

Kootenay Presbytery proposes that:

The 42nd General Council instruct the Executive of the General Council and encourage* The United Church of Canada Foundation to take active steps to use assets made available by divesting from fossil fuel companies to invest in green renewable energy co-operatives.

Background

Canada and the world must immediately transition to a green renewable energy system to avert climate catastrophe and live into the abundant life of which Jesus spoke. Selling fossil fuel-based assets to morally bankrupt fossil fuel companies is an important step toward this transition. Another important step toward the transition to abundant life is investing in green renewable energy cooperatives.

The co-operative model of ownership stands as an anti-dote to harmful forms of greedy capitalism and economic disparity, which the Bible denounces more frequently than any other social concern.

Investment can take the form of member-ownership, bonds, and others. At present Ontario and Nova Scotia offer the best opportunities for investing in green renewable energy cooperatives. SolarShare and ZooShare, both based in Ontario, are green energy bonds that are available for purchase to any individual or business (including churches) registered in Ontario. The United Church of Canada would be eligible to participate in these cooperatives by virtue of being based in Ontario.

Green renewable energy can include solar, wind, biomass, tidal, wave, hydro, and other forms. Some forms of renewable energy are not environmentally or socially benign. Investing in companies designated as “renewable energy companies,” therefore, does not ensure an improvement over alternate forms of investment. Renewable energy co-operatives in Canada tend to conform to the highest environmental and social standards available, so investing in co-operatively owned energy projects is the preferred way to ensure renewable energy projects are also environmentally beneficial.

The United Church of Canada’s *A New Creed* espouses living with respect in creation, seeking justice, and resisting evil, following the life, death, and resurrection of Jesus of Nazareth, the Christ. It has declared climate justice a priority and has spoken prophetically in the face of the failures to address climate chaos and economic injustice. The United Church of Canada now has an unprecedented opportunity to facilitate the transition to lower impact sources of energy in

ways that support social justice. Investing in green renewable energy cooperatives is consistent with its faith statements and, furthermore, imperative in light of the theology and ecological theology expressed in A New Creed.

Intermediate Court Action:

Agreement from BC Conference

*The word “encourage” was added by the Business Committee because the General Council does not have the authority to instruct The Foundation.

MTU 2 FOSSIL FUEL DIVESTMENT FOR EARTH JUSTICE

Origin: North Bay Presbytery Mission Committee

Financial Implications if known: The proposal is intended to be revenue neutral but may lead to increased or decreased financial returns.

Staffing Implications if known: Research and implementation time from staff and members of various bodies including The United Church of Canada Foundation and the Finance Committee of the General Council Executive as well as from the Chief Financial Officer

Manitou Conference proposes that:

The 42nd General Council (2015) direct the Executive of the General and The United Church of Canada to sell their holding in fossil fuel companies and reinvest funds in companies producing clean renewable energy.

Background:

As the Conference of the Great Spirit – Gitchi Manitou – we affirm the following:

All life is sacred and as people of faith we are called to protect and preserve the land, the water, and the creatures for future generations. We will live with respect in creation.

As Keepers of the Cairn site of the UCC Apology in Sudbury to First Peoples in 1986, we uphold and commit to live the words of our apology that Right Relations with First Peoples and this Holy Land inform and guide our actions.

As people of the boreal forest we share this vast territory with First Nations peoples bound by the covenant of the Treaties (Treaty #9, Robinson Huron Treaty, Williams Treaty) that resources will be shared and preserved for future generations.

We acknowledge our past failures to protect the land through resource extraction practices that have in some places left the land scarred, the water polluted and the air fouled. We take to heart the call for repentance and our desire to live in a way that protects and preserves the earth which cries out for justice.

We acknowledge the time is now for earth and climate justice. We hear the warning of the UN IPCC (International Panel on Climate Change) calling for immediate action to move to a low carbon economy and zero emissions of carbon dioxide and other long-lived greenhouse gases by the end of the 21st century in order to mitigate “the likelihood of severe, pervasive and irreversible impacts for people and ecosystems.” (*UNIPCC Climate Change 2014 Synthesis Report*)

We hear (80) brothers and sisters in Christ who urge us to divest from fossil fuels and reinvest in clean renewable energy. (*Divest and Reinvest Now – A Statement from Theologians, Ethicists and Religious Leaders in support of fossil fuel divestment and*

clean energy reinvestment by faith communities) We affirm the climate crisis is a spiritual and moral issue calling for a spiritual and moral response.

We take encouragement from the World Council of Churches and the United Church of Christ who have made decisions to divest from fossil fuels.

We acknowledge the hardship on workers in the fossil fuel industry as we plan for a transition to a zero-carbon economy. We agree...now is the time to plan for a “just transition” for oil and gas workers that includes income supports and skills training. (*Just Transition – Creating a green social contract for BC’s resource workers. - CCPA Canadian Center for Policy Alternatives - January 2015*)

We lament that our government has promoted fossil fuel extraction through legislation and tax subsidies and has failed to address the crisis of climate change, failing Canadian citizens from coast to coast to coast. Enough!

We have spoken out against the expansion of the Alberta oil sands enabled by the Trans Canada Energy East pipeline proposal. We note that the expanded oil production will lead to an increase in GHG emissions (*Climate Implications of the Proposed Energy East Pipeline –Pembina Institute- February 2014*) and the pipeline proposal will pose a threat to water, land and communities along the 4000km route. (*OEB - Ontario Energy Board Community Consultation April 2014. Submission from North Bay Presbytery available on OEB website.*)

We remember who and whose we are in our call to divest from fossil fuels...*and what does the Lord require of you, but to do justice, and to love kindness and to walk humbly with your God. Micah 6:8*

Intermediate Court Action:

- transmitted with concurrence by North Bay Presbytery (Spring 2015)
- transmitted with concurrence by Manitou Conference (May 2015)

MNWO 8 ASSESSMENT OF FOSSIL FUEL DIVESTMENT FOR CLIMATE JUSTICE

Origin: Conference of Manitoba and Northwestern Ontario

Financial Implications if known: Staff time is the only financial implication known at this time.

Staffing Implications if known: A considerable time (amount unknown) from various bodies, including The United Church of Canada Pension Board

Source of Funding if known: Pension Fund Administration and General Revenue

The Conference of Manitoba and Northwestern Ontario proposes that:

The 42nd General Council (2015):

Direct that the Executive of the General Council request the Pension Board to report publicly to pension plan members and General Council on:

- i. the Board's assessment of whether investing in fossil fuels aligns with the Christian imperatives of seeking justice, resisting evil, and living with respect in Creation; and**
- ii. the Board's assessment of whether investing in fossil fuels aligns with the report entitled, *Socially Responsible Investment and Resource Extraction*, dated June 28, 2013, and prepared by the working group of the Permanent Committee on Programs for Mission and Ministry; and**
- iii. the Pension Fund's exposure to investments in fossil fuels; and**
- iv. the Board's rationale for investing in the 200 largest fossil fuel companies given:**
 - a. the risk of stranded assets, and**
 - b. the possibility of equal or better returns from divesting these stocks and investing in other stocks.**

Background:

Climate change is beginning to threaten our planet and all its systems on a global scale as both droughts and floods increase the threat of famine, violence and war and increase dramatically the number of displaced persons and climate change migrants.

Continuing on the current economic path imposes collective costs of adapting to change which will be enormously higher than the cost of changing course to reduce demand for energy and to develop alternative carbon-free sources of energy.

Astonishing progress is being made in the generation of electricity by other means than burning carbon at the same time that climate researchers are telling us that limiting the expected increase in global temperature will require leaving up to 80% (and even more) of known reserves of coal, natural gas, and petroleum in the ground, stranding these assets of the fossil fuel industry.

Intermediate Court Action: *Transmitted with concurrence*

TOR 4 PENSION FUND PROPOSAL

Origin: Toronto Conference

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

Toronto Conference proposes that:

The 42nd General Council (2015) direct the Executive of the General Council to request the United Church of Canada Pension Board to report publicly to pension plan members and General Council on:

- (i) the Board’s assessment of whether investing in fossil fuels aligns with the Christian imperatives of seeking justice, resisting evil, and living with respect in creation;**
- (ii) the Board’s assessment of whether investing in fossil fuels aligns with the report entitled “Socially Responsible Investment and Resource Extraction”, dated June 28, 2013, and prepared by the working group of the Permanent Committee on Programs for Mission and Ministry;**
- (iii) the Pension Fund’s exposure to investments in fossil fuels;**
- (iv) the Board’s rationale for investing in the 200 largest fossil fuel companies given (a) the risks of stranded assets, and (b) the possibility of equal or better returns on divesting these stocks.**

Background:

(This proposal contains the information from Proposals PGC #6A, PGC #6B submitted by Bathurst United Pastoral Charge and Trinity-St. Paul’s Pastoral Charge, Toronto Southeast Presbytery.)

Changes to the global climate threaten our planet and all its systems on a global scale. Intensifying droughts, floods, and desertification, will increase the threat of famine, war and violence, and these will dramatically increase the number of displaced persons and climate change migrants. The changes threaten the entire ecology of many environments, including the oceans due to acidification and heating. Continuing on our current path imposes collective costs of adapting to change which are enormously higher than costs of changing course to reduce demand for energy and develop alternative, carbon-free sources, and are also enormously more than the income generated by business as usual. These changes will require the United Church to raise funds to assist partners after disasters, and increase costs on future pensioners to adapt to changing climate and environment into the future.

Ironically and unjustly, the global south is the most susceptible to climatic chaos and the least responsible for causing it. Indigenous populations around the world, including indigenous

peoples in all parts of Canada face disproportionate risks from these changes, and great impact from the extraction and transportation of fossil fuels from and through their lands, all too often carried out without Free, Prior Informed Consent (FPIC). Such actions by the companies and the companion actions (and inactions) of government are a violation of the United Nations Declaration of the Rights of Indigenous Peoples, signed by the Government of Canada, and conflict with the commitment of The United Church of Canada to seek right relations with indigenous peoples. This failure to implement FPIC builds a further huge debt to be repaid to first nations as partial restoration of the broken lands and lives left behind without their consent. This level of harm should be beyond what the fiduciary duty of the Pension Board to plan members requires or permits.

Increasing numbers of financial advisors and international experts are identifying the risk of stranding fossil fuel reserves as policy shifts to recognize these assets as un-burnable - creating a “carbon bubble.” However, the public reports of major fossil fuel companies indicate that they plan to extract and burn their “assets” – and they expect neither engagement nor public policies to change their plans. Instead they are accelerating the emissions and their impact. These commitments do not permit effective shareholder engagement, and the urgency of the problems mean we must seek other ways to respond. Continuing to hold the stocks and bonds of these companies seems incompatible with the mission of the church and the fiduciary responsibilities of the Pension Board.

We live in hope that peoples’ actions and resulting changes in public policy will make companies leave up to 80% of their current reserves in the ground – a necessary step to reducing the damage of emissions to the climate, the earth, and the oceans, and all life on the earth. Once enough institutions, municipalities, and individuals sell their fossil fuel holdings, commensurate public policy and corporate action would follow, and those who continue to hold such investments will have the value of those investments reduced. Careful discernment of how the Pension Fund investments fit into the rapidly changing investment environment can reduce the risks to the climate as well as the risks to these investments.

The United Church of Canada is called to seek justice, love kindness, and walk humbly with God and to serve as partners in God’s mission, which includes abundant life for all creation. Seeking justice means making fiduciary choices to resist climate chaos and changes to the oceans that threaten populations of peoples and other creatures alike. Climate justice concerns highlight the massive projected impact on the people and countries with the least resources to adapt to this change, which they cannot prevent alone. In 2009, the Executive of the General Council called for additional work on “socially responsible investment” in the Pension Board’s Statement of Beliefs and Guiding Principles and terms of reference. This continuing discernment needs to address the increasing risks of holding fossil fuel stocks.

We are not alone in addressing these issues, and effective responses will be collective. The United Church of Canada joined the Carbon Disclosure Initiative in 2007, and the Pension Board should use the new Carbon Tracker tools to assess the Plan’s exposure to carbon-based investments, to assist in planning to reduce or eliminate that associated risk. Signing the UN Principles for responsible investment will support additional collective responses. The United Church Pension

Board should commit to the highest standards of responsible investment, including joining further coalitions as part of the Pension Board's fiduciary responsibilities to plan members.

New options for alternative and positive investments by institutions are appearing every month, and these can offer comparable or better returns at lower risk. Positive reinvestment is a second step that the Pension Board can implement in a diversified asset mix that can sustain and protect the returns of the fund investments and the pensions of plan members, as well as be faithful to the justice mission of the church and of the pension plan members.

In its continuing discernment, The United Church of Canada's Pension Board is fiduciary to plan members. Plan members deserve to be informed of what the Board discerns, including investment beliefs and guiding principles for the class of fossil fuel stocks, associated investment risks in the pension plan assets, and what rationales there are for the evolving choices of pension fund investments. The Pension Board should report its discernment and resulting investment decisions to the plan members and to the wider church through the General Council.

Intermediate Court Action:

MOTION

CARRIED.

MAR 2 UNITED CHURCH OF CANADA PENSION BOARD DIVESTMENT FROM GOLDCORP

Origin: Church in Action Committee, Maritime Conference

Financial Implications if known: unknown

Staffing Implications if known: unknown

Source of Funding if known: unknown

Proposed by the Church in Action Committee, Maritime Conference that:

The 42nd General Council (2015), responding to the ethical imperative of our faith as expressed in the social policies of The United Church of Canada, and commitments to partnership and right relations including support for free, prior and informed consent, instructs the General Secretary to communicate to The United Church of Canada Pension Board (UCCPB) that the will of the church is to divest of its shares in Goldcorp and make public that divestment.

Background

Because of your money, you are complicit. Give your money to something that gives life.

~ Catholic Parish Committee in Defense of Mother Earth, San Miguel Ixtahuacan Nov. 2013 in meeting with the Mining the Connections/KAIROS Mining Delegation

We bring this proposal forward as an urgent concern for immediate attention. United Church, KAIROS and Canadian aboriginal partners have urged the UCCPB to publicly divest from Goldcorp.^{i ii} We are acutely aware of the ongoing suffering of indigenous Mayan communities, related to negative environmental, social and health impacts. The presence of the Marlin Mine for a period of more than nine years in Guatemala has resulted in:

- ~ serious environmental damage, especially water contaminationⁱⁱⁱ
- ~ disruption of community cohesion and an increase in community conflict
- ~ an increase in domestic violence and family breakdown
- ~ a huge increase in alcohol abuse and sex trade
- ~ a loss of *Mam*, the principal Indigenous language
- ~ an increase in health issues including the spread of HIV/AIDS, skin lesions
- ~ malnutrition among children due to inflated prices for basic products

*The statement of Beliefs and Guiding Principles for the Pension Plan of the United Church of Canada (2005) Article 33 states: Socially responsible investment procedures can be employed provided there is reasonable assurance that the best long term interest of the members is being served. The United Church has always affirmed that **respect for human dignity and the well-being of the planet serve the long-term interests of pension plan members.** United Church policies direct that maximizing economic return on investments must give way to economic justice, human rights, and environmental protection.*^{iv}

Since 2008 the UCCPB's ethical investment advisor, Jantizi Research (now Sustainalytics) has recommended against inclusion of Goldcorp in the UCCPB portfolio, due to ongoing community conflict. (UCCPB communications to Maritime Conference Mining the Connections Working

Group.)

Goldcorp continues to obtain exploration and exploitation licenses without the free, prior and informed consent of indigenous communities (required by the UN Declaration on Indigenous Peoples, Article 26.)^v It has obtained licenses in regions where Indigenous communities have voted massively against mining projects in municipal referenda and where Catholic diocesan and parish environmental justice committees are courageously resisting the presence of mining project.^{vi} In 2010, the Goldcorp-funded Human Rights Assessment recommended a moratorium on exploration, expansion and conversion of exploration to exploitation licenses, pending effective State involvement in consultation processes. Yet Goldcorp has extended the Marlin Mine underground and plans to develop the nearby Los Chocoyos open-pit mine.

The Cerro Blanco geo-thermal mine near the border with El Salvador threatens the eco-system providing water to 67% of Salvadorans. It was built despite water and soil scientists' warnings of a flawed environmental impact assessment. Goldcorp has suspended mine operations, citing gold prices. However, problems of extremely hot water and unstable soil containing a naturally high level of arsenic remain unresolved. The El Salvador Roundtable on Metallic Mining (UCC partner ADES is a lead member) and El Salvador's Ombudsperson seek the mine's permanent closure.^{vii}

The UCCPB contracts SHARE to engage with Goldcorp management. We question this involvement when our partners see no significant change after nearly a decade of management engagement. SHARE's management engagement takes place within a framework of ensuring the long-term value of the company, making it unlikely to take on issues that may reduce Goldcorp's financial value.^{vii}

Intermediate Court Action:

Sean Handcock/Mary White moved that the 90th Annual Meeting of Maritime Conference transmit with concurrence Proposal #2 entitled "United Church of Canada Pension Board Divestment from Goldcorp" to the 42nd General Council of The United Church of Canada with a note from Maritime Conference that this be put before the whole General assembly and not be put as part of an omnibus bill.

MOTION CARRIED

ⁱ United Church, KAIROS partners: Ecumenical Christian Council of Guatemala, Conference of Evangelical Churches of Guatemala, CEIBA (Association for Community Development and Promotion), ADES (Social and Economic Development Association of Santa Marta, El Salvador) , www.kairoscanada.org/sustainability/resource-extraction/whose-development-reflections-on-my-visit-to-the-marlin-and-meeting-with-community-members/

ⁱⁱ *Where Our Treasure Is*, <http://marconf.ca/resources/treasure/> Messages from Bishop Ramazzini (Ecumenical Christian Council member) and Catholic parish leader, Sister Maudilia Lopez Cardona. p.9. Letter by a Canadian aboriginal woman, Cathy Gerroir, who has collaborated with the United Church in the Maritimes. p. 15

ⁱⁱⁱ National Institute of Forensic Sciences March, 2013 report on government ministries' surface and groundwater samplings near the Marlin mine. Commission on Peace and Ecology www.ciel.org/Law_Communities/Guatemala/copae%202nd_water_report%20english.pdf

^{iv} Examples: The United Church social policy *One Earth Community –Ethical Principles for Environment and Development* (1992), *the resource Mission and Investing: A Guide for The United Church of Canada Congregations and Organizations* (2002),resources that followed from *Living Faithfully in the Midst of Empire* (2006) See *Where Our Treasure Is*, p. 15

^v issuu.com/karinzylsaw/docs/un_declaration_rights_indigenous_peoples

^{vi} www.mimundo.org/2014/11/18/2014-11-mayan-communities-use-democracy-as-a-tool-to-safeguard-their-territory/

^{vii} www.stopesmining.org/j25/index.php?option=com_content&view=category&id=81&Itemid=468 <http://portalfio.org/inicio/noticias/item/11811-el-salvador-la-pddh-presenta-el-informe-sobre-proyecto-minero-cerro-blanco-ubicado-en-guatemala.html>

^{viii} Shareholder Association for Research and Education http://www.share.ca/files/SHARE-Human_Rights-Mining-Final.pdf

TOR 5 UNITED CHURCH OF CANADA PENSION BOARD (UCCPB) DIVESTMENT FROM GOLDCORP

Origin: Social Justice and World Affairs Committee, South West Presbytery, Toronto Conference

Financial Implications if known: Unknown

Staffing Implications if known: Unknown

Source of Funding if known: Unknown

The Social Justice and World Affairs Committee of South West Presbytery, Toronto Conference proposes that:

The 42nd General Council (2015), responding to the ethical imperative of our faith as expressed in the social policies of The United Church of Canada, and commitments to partnership and right relations including support for free, prior and informed consent, instructs the General Secretary, General Council to communicate to The United Church of Canada Pension Board (UCCPB) that the will of the church is to divest of its shares in Goldcorp and make public that divestment.

Background:

“Because of your money, you are complicit. Give your money to something that gives life.”

~ Catholic Parish Committee in Defense of Mother Earth, San Miguel Ixtahuacan Nov. 2013 in meeting with the Mining the Connections/KAIROS Mining Delegation.

We bring this proposal forward as an urgent concern for immediate attention. United Church, KAIROS and Canadian Aboriginal partners have urged the UCCPB to publicly divest from Goldcorp.^{1 2} We are acutely aware of the ongoing suffering of indigenous Mayan communities, related to negative environmental, social and health impacts.

The presence of the Marlin Mine for a period of more than nine years in Guatemala has resulted in:

- serious environmental damage, especially water contamination³
- disruption of community cohesion and an increase in community
- conflict

¹ United Church, KAIROS partners: Ecumenical Christian Council of Guatemala, Conference of Evangelical Churches of Guatemala, CEIBA (Association for Community Development and Promotion), ADES (Social and Economic Development Association of Santa Marta, El Salvador) , www.kairoscanada.org/sustainability/resource-extraction/whose-development-reflections-on-my-visit-to-the-marlin-and-meeting-with-community-members/

² *Where Our Treasure Is*, <http://marconf.ca/resources/treasure/> Messages from Bishop Ramazzini (Ecumenical Christian Council member) and Catholic parish leader, Sister Maudilia Lopez Cardona. p.9. Letter by a Canadian aboriginal woman, Cathy Gerroir, who has collaborated with the United Church in the Maritimes. p. 15

³ National Institute of Forensic Sciences March, 2013 report on government ministries' surface and groundwater samplings near the Marlin mine. Commission on Peace and Ecology

www.ciel.org/Law_Communities/Guatemala/copae%202nd_water_report%20english.pdf

- an increase in domestic violence and family breakdown
- a huge increase in alcohol abuse and sex trade
- a loss of *Mam*, the principal Indigenous language
- an increase in health issues including the spread of HIV/AIDS, skin lesions
- malnutrition among children due to inflated prices for basic products.

The Statement of Beliefs and Guiding Principles for the Pension Plan of The United Church of Canada (2005), Article 33 states: “Socially responsible investment procedures can be employed provided there is reasonable assurance that the best long term interest of the members is being served”. The United Church has always affirmed that respect for human dignity and the well-being of the planet serve the long-term interests of pension plan members. United Church policies direct that maximizing economic return on investments must give way to economic justice, human rights, and environmental protection.⁴

Since 2008 the UCCPB’s ethical investment advisor, Jantizi Research (now Sustainalytics) has recommended against inclusion of Goldcorp in the UCCPB portfolio, due to ongoing community conflict.

Goldcorp continues to obtain exploration and exploitation licences without the free, prior and informed consent of indigenous communities (required by the UN Declaration on Indigenous Peoples, Article 26.)⁵ It has obtained licences in regions where indigenous communities have voted massively against mining projects in municipal referenda and where Catholic diocesan and parish environmental justice committees are courageously resisting the presence of mining projects.⁶ In 2010, the Goldcorp-funded Human Rights Assessment recommended a moratorium on exploration, expansion and conversion of exploration to exploitation licences, pending effective state involvement in consultation processes. Yet Goldcorp has extended the Marlin Mine underground and plans to develop the nearby Los Chocoyos open-pit mine.

The Cerro Blanco geo-thermal mine near the border with El Salvador threatens the eco-system providing water to 67% of Salvadorans. It was built despite water and soil scientists’ warnings of a flawed environmental impact assessment. Goldcorp has suspended mine operations, citing gold prices. However, problems of extremely hot water and unstable soil containing unnaturally high level of arsenic remain unresolved. The El Salvador Roundtable on Metallic Mining (UCC partner ADES is a lead member) and El Salvador's Ombudsperson seek the mine’s permanent

⁴ Examples: The United Church social policy *One Earth Community – Ethical Principles for Environment and Development* (1992), the resource *Mission and Investing: A Guide for The United Church of Canada Congregations and Organizations* (2002), resources that followed from *Living Faithfully in the Midst of Empire* (2006) See *Where Our Treasure Is*, p. 15

⁵ issuu.com/karinzylsaw/docs/un_declaration_rights_indigenous_peoples

⁶ www.mimundo.org/2014/11/18/2014-11-mayan-communities-use-democracy-as-a-tool-to-safeguard-their-territory/

closure.⁷

The UCCPB contracts SHARE to engage with Goldcorp management. We question this involvement when our partners see no significant change after nearly a decade of management engagement. SHARE's management engagement takes place within a framework of ensuring the long-term value of the company, making it unlikely to take on issues that may reduce Goldcorp's financial value.⁸

Intermediate Court Action:

Received by South West Presbytery (April 18, 2015) and passed on to Toronto Conference and transmitted with concurrence.

Transmitted with concurrence by Toronto Conference.

⁷ www.stopesmining.org/j25/index.php?option=com_content&view=category&id=81&Itemid=468
<http://portalfio.org/inicio/noticias/item/11811-el-salvador-la-pddh-presenta-el-informe-sobre-proyecto-minero-cerro-blanco-ubicado-en-guatemala.html>

⁸ Shareholder Association for Research and Education http://www.share.ca/files/SHARE-Human_Rights-Mining-Final.pdf

MNWO 7 UNITED CHURCH OF CANADA PENSION BOARD DIVESTMENT FROM GOLDCORP

Originating Body: Conference of Manitoba and Northwestern Ontario

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Conference of Manitoba and Northwestern Ontario proposes that

The 42nd General Council (2015) respond to the ethical imperative of our faith as expressed in the social policies of The United Church of Canada, and commitment to partnership and right relations including support for free, prior and informed consent, instruct the General Secretary to communicate to The United Church of Canada Pension Board (UCCPB) that the will of the church is to divest of its shares in Goldcorp and make public that divestment.

Background:

'Because of your money, you are complicit. Give your money to something that gives life.'

~ Catholic Parish Committee in Defense of Mother Earth, San Miguel Ixtahuacan Nov. 2013 in meeting with the Mining the Connections/KAIROS Mining Delegation

We bring this proposal forward as an urgent concern for immediate attention. The United Church of Canada, KAIROS and Canadian aboriginal partners have urged the UCCPB to publicly divest from Goldcorp. ⁽¹⁾ ⁽²⁾ We are acutely aware of the ongoing suffering of indigenous Mayan communities related to negative environmental, social and health impacts. The presence of the Marlin Mine for a period of more than nine years in Guatemala has resulted in:

- i. Serious environmental damage, especially water contamination ⁽³⁾
- ii. Disruption of community cohesion and an increase in community conflict
- iii. An increase in domestic violence and family breakdown
- iv. A huge increase in alcohol abuse and sex trade
- v. A loss of *Mam*, the principal indigenous language
- vi. An increase in health issues including the spread of HIV/AIDS, skin lesions
- vii. Malnutrition among children due to inflated prices for basic products

The statement of Beliefs and Guiding Principles for the Pension Plan of the United Church of Canada (2005) Article 33 states: Socially responsible investment procedures can be employed provided there is reasonable assurance that the best long term interest of the members is being served.

The United Church has always affirmed that respect for human dignity and the well-being of the planet serve the long-term interests of pension plan members. United Church policies direct that maximizing economic return on investments must give way to economic justice, human rights, and environmental protection ⁽⁴⁾

Since 2008 the UCCPB's ethical investment advisor, Jantizi Research (now Sustainalytics) has recommended against inclusion of Goldcorp in the UCCPB portfolio, due to ongoing community conflict. (In a recent UCCPB communications to Maritime Conference Mining the Connections Working Group.)

Goldcorp continues to obtain exploration and exploitation licenses without the free, prior and informed consent of indigenous communities (required by the UN Declaration on Indigenous

Peoples, Article 26.)⁽⁵⁾ It has obtained licenses in regions where indigenous communities have voted massively against mining projects in municipal referenda and where Catholic diocesan and parish environmental justice committees are courageously resisting the presence of mining projects.⁽⁶⁾ In 2010, the Goldcorp-funded Human Rights Assessment recommended a moratorium on exploration, expansion and conversion of exploration to exploitation licenses, pending effective State involvement in consultation processes. Yet Goldcorp has extended the Marlin Mine underground and plans to develop the nearby Los Chocoyos open-pit mine.

The Cerro Blanco geo-thermal mine near the border with El Salvador threatens the eco-system providing water to 67% of Salvadorans. It was built despite water and soil scientists' warnings of a flawed environmental impact assessment. Goldcorp has suspended mine operations, citing gold prices. However, problems of extremely hot water and unstable soil containing a naturally high level of arsenic remain unresolved. The El Salvador Roundtable on Metallic Mining (UCC partner ADES is a lead member) and El Salvador's Ombudsperson seek the mine's permanent closure.⁽⁷⁾

The UCCPB contracts SHARE to engage with Goldcorp management. We question this involvement when our partners see no significant change after nearly a decade of management engagement. SHARE's management engagement takes place within a framework of ensuring the long-term value of the company, making it unlikely to take on issues that may reduce Goldcorp's financial value.⁽⁸⁾

[1] United Church, KAIROS partners: Ecumenical Christian Council of Guatemala, Conference of Evangelical Churches of Guatemala, CEIBA (Association for Community Development and Promotion), ADES (Social and Economic Development Association of Santa Marta, El Salvador) , www.kairoscanada.org/sustainability/resource-extraction/whose-development-reflections-on-my-visit-to-the-marlin-and-meeting-with-community-members/

[2] *Where Our Treasure Is*, <http://marconf.ca/resources/treasure/> Messages from Bishop Ramazzini (Ecumenical Christian Council member) and Catholic parish leader, Sister Maudilia Lopez Cardona. p.9. Letter by a Canadian aboriginal woman, Cathy Gerroir, who has collaborated with the United Church in the Maritimes. p. 15

[3] National Institute of Forensic Sciences March, 2013 report on government ministries' surface and groundwater samplings near the Marlin mine. Commission on Peace and Ecology www.ciel.org/Law_Communities/Guatemala/copae%202nd_water_report%20english.pdf

[4] Examples: The United Church social policy *One Earth Community – Ethical Principles for Environment and Development* (1992), the resource *Mission and Investing: A Guide for The United Church of Canada Congregations and Organizations* (2002), resources that followed from *Living Faithfully in the Midst of Empire* (2006) See *Where Our Treasure Is*, p. 1

[5] issuu.com/karinzylsaw/docs/un_declaration_rights_indigenous_peoples

[6] www.mimundo.org/2014/11/18/2014-11-mayan-communities-use-democracy-as-a-tool-to-safeguard-their-territory/

^[7] www.stopesmining.org/j25/index.php?option=com_content&view=category&id=81&Itemid=468 <http://portalfio.org/inicio/noticias/item/11811-el-salvador-la-pddh-presenta-el-informe-sobre-proyecto-minero-cerro-blanco-ubicado-en-guatemala.html>

^[8] Shareholder Association for Research and Education http://www.share.ca/files/SHARE-Human_Rights-Mining-Final.pdf

Intermediate Court Action: *Transmitted with concurrence*

BC 9 UNITED CHURCH OF CANADA PENSION BOARD DIVESTMENT FROM GOLD CORP

Origin: Kootenay Presbytery

Financial Implications if known: unknown

Staffing Implications if known:

Source of Funding if known:

Kootenay Presbytery proposes that:

The 42nd General Council respond to the ethical imperative of our faith as expressed in the social Policies of The United Church of Canada, and commitments to partnership and right relations including support for free, prior and informed consent, by instructing the General Secretary to communicate to The United Church of Canada Pension Board (UCCPB) that the will of the church is to divest of its shares in Goldcorp and make public that divestment.

Background

Because of your money, you are complicit. Give your money to something that gives life.
~ Catholic Parish Committee in Defense of Mother Earth, San Miguel Ixtahuacan Nov. 2013 in meeting with the Mining the Connections/KAIROS Mining Delegation.

We bring this proposal forward as an urgent concern for immediate attention. United Church, KAIROS and Canadian aboriginal partners have urged the UCCPB to publicly divest from Goldcorp. (1, 2) We are acutely aware of the ongoing suffering of indigenous Mayan communities, related to negative environmental, social and health impacts. The presence of the Marlin Mine for a period of more than nine years in Guatemala has resulted in:

- serious environmental damage, especially water contamination. (3)
- disruption of community cohesion and an increase in community conflict.
- an increase in domestic violence and family breakdown.
- a huge increase in alcohol abuse and sex trade.
- a loss of Mam, the principal indigenous language.
- an increase in health issues including the spread of HIV/AIDS, skin lesions.
- malnutrition among children due to inflated prices for basic products.

The statement of Beliefs and Guiding Principles for the Pension Plan of the United Church of Canada (2005) Article 33 states: Socially responsible investment procedures can be employed provided there is reasonable assurance that the best long term interest of the members is being served. The United Church has always affirmed that respect for human dignity and the well-being of the planet serve the long-term interests of pension plan members. United Church policies direct that maximizing economic return on investments must give way to economic justice, human rights, and environmental protection. (4)

Since 2008, the UCCPB's ethical investment advisor, Jantizi Research (now Sustainalytics) has recommended against inclusion of Goldcorp in the UCCPB portfolio, due to ongoing community conflict. (UCCPB communications to Maritime Conference Mining the Connections Working Group.)

Goldcorp continues to obtain exploration and exploitation licenses without the free, prior and informed consent of indigenous communities (required by the UN Declaration on Indigenous Peoples, Article 26.) (5) It has obtained licenses in regions where indigenous communities have voted massively against mining projects in municipal referenda and where Catholic diocesan and parish environmental justice committees are courageously resisting the presence of mining project. (6) In 2010, the Goldcorp-funded Human Rights Assessment recommended a moratorium on exploration, expansion and conversion of exploration to exploitation licenses, pending effective State involvement in consultation processes. Yet Goldcorp has extended the Marlin Mine underground and plans to develop the nearby Los Chocoyos open-pit mine.

The Cerro Blanco geo-thermal mine near the border with El Salvador threatens the eco-system providing water to 67% of Salvadorans. It was built despite water and soil scientists' warnings of a flawed environmental impact assessment. Goldcorp has suspended mine operations, citing gold prices. However, problems of extremely hot water and unstable soil containing a naturally high level of arsenic remain unresolved. The El Salvador Roundtable on Metallic Mining (UCC partner ADES (Economic and Social Development Association) is a lead member) and El Salvador's Ombudsperson seek the mine's permanent closure. (7)

The UCCPB contracts SHARE to engage with Goldcorp management. We question this involvement when our partners see no significant change after nearly a decade of management engagement. SHARE's management engagement takes place within a framework of ensuring the long-term value of the company, making it unlikely to take on issues that may reduce Goldcorp's financial value. (8)

Footnotes:

1. United Church, KAIROS partners: Ecumenical Christian Council of Guatemala, Conference of Evangelical Churches of Guatemala, CEIBA (Association for Community Development and Promotion), ADES (Social and Economic Development Association of Santa Marta, El Salvador) , www.kairoscanada.org/sustainability/resource-extraction/whose-development-reflections-on-my-visit-to-the-marlin-and-meeting-with-community-members/
2. Where Our Treasure Is, <http://marconf.ca/resources/treasure/> Messages from Bishop Ramazzini (Ecumenical Christian Council member) and Catholic parish leader, Sister Maudilia Lopez Cardona. p.9. Letter by a Canadian aboriginal woman, Cathy Gerroir, who has collaborated with the United Church in the Maritimes. p. 15
3. National Institute of Forensic Sciences March, 2013 report on government ministries' surface and groundwater samplings near the Marlin mine. Commission on Peace and Ecology www.ciel.org/Law_Communities/Guatemala/copae%202nd_water_report%20english.pdf
4. Examples: The United Church social policy One Earth Community –Ethical Principles for Environment and Development (1992), the resource Mission and Investing: A Guide for The United Church of Canada Congregations and Organizations (2002),resources that followed from Living Faithfully in the Midst of Empire (2006) See Where Our Treasure Is, p. 15

5. issuu.com/karinzylsaw/docs/un_declaration_rights_indigenous_peoples
6. www.mimundo.org/2014/11/18/2014-11-mayan-communities-use-democracy-as-a-tool-to-safeguard-their-territory/
7. www.stopesmining.org/j25/index.php?option=com_content&view=category&id=81&Itemid=468 <http://portalfio.org/inicio/noticias/item/11811-el-salvador-la-pddh-presenta-el-informe-sobre-proyecto-minero-cerro-blanco-ubicado-en-guatemala.html>
8. Shareholder Association for Research and Education http://www.share.ca/files/SHARE-Human_Rights-Mining-Final.pdf

Intermediate Court Action:

Agreement from BC Conference

M&O 21 CLIMATE CHANGE PROPOSAL FOR GENERAL COUNCIL 42

Origin: Synode Montreal & Ottawa Conference

Financial Implications if known: minimal

Staffing Implications if known: minimal

Source of Funding if known: unknown

The Synode Montreal & Ottawa Conference proposes that:

The 42nd General Council directs that the work on climate justice be a priority in our denomination and in our work with partners.

Background:

In August 2009, the 40th General Council adopted a Proposal from M&O Conference (M&O 1 of 2009) on Climate Change and Global Warming which established key policy positions and laid out a menu of actions for consideration by respective courts and bodies of The United Church of Canada.

In 2012, M& O Conference made a proposal (M&O 2 of 2012) to the 41st General Council entitled Noah or Belshazzar –The United Church of Canada and Global Warming: Dare We Risk a Challenge Deferred?

Appendix items 6 and 9 of the latter proposal stated in part: “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 “request the Executive of the 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”...

Ottawa Presbytery has decided to take action as set out in its attached Motion adopted April 14, 2015. Whatever the outcome of The Comprehensive Review, the federal election of 2015 will be long over before its decisions are implemented and it is timely and compelling for Montreal and Ottawa Conference to express its concerns about climate change and to urge pressing action on Canada’s political leadership, as set out in the Ottawa Presbytery Motion. With regard to longer term action, there will undoubtedly be provision in the implementing legislation and regulations for appropriate United Church bodies to serve a “successor state” function for the duties and responsibilities of terminated or altered existing bodies.

MOTION on Climate Change for the April 14, 2015 Meeting of Ottawa Presbytery

Moved by Norma McCord and seconded by Rev. Caroline Penhale:

That Ottawa Presbytery decide it is time to take up its responsibility in regard to tackling climate change; and initially, to take or actively encourage the steps below to reduce its carbon footprint and to advocate for a national climate change action plan:

1. Ottawa Presbytery commits itself to develop an action plan to assist its congregations in reducing their physical plants' carbon footprints by 25% over the next five years.

2. Climate Change Action Plan

A) We (Ottawa Presbytery) work on our own and with partners to encourage development of a national Climate Change Action Plan. Such a plan would include:

- acknowledgement of the reality of anthropogenic global warming; support for the 2 degree Celsius cap on global warming; and the consequential need for urgent action involving both mitigation and adaptation, including net real reduction of overall Canadian GHG emissions;
- measures that ensure a steadily rising price on greenhouse gas emissions throughout Canada, including increasingly strict GHG emissions standards across the board;
- an end to federal subsidies and special tax breaks to the Canadian fossil fuel industry;
- increased investments in cleaner, low-impact energy alternatives, including widespread adoption of LEED standards;
- spending on preserving water resources, actual and potential parkland and wildlife habitats;
- support for the climate change efforts of the most vulnerable, particularly those in the far North and the Global South; and,
- Active support by Canada of such a position internationally and bilaterally, including at the Paris meeting in December 2015 to finalise an international agreement on climate change.

B) We launch a multi-pronged campaign during this coming Federal Election, including creating a sample letter by the September Presbytery meeting. The goal is that over 50% of Presbyters and a large body of members/adherents communicate, in various ways, to their Member of Parliament and each candidate in their riding, their support for strong and early action on climate change along the above lines.

C) Ottawa Presbytery establish a task group responsible to Presbytery Executive in order to pursue and coordinate these actions, as well as to encourage further education and understanding regarding climate change, and to liaise and act with likeminded bodies and individuals.

Carried

Intermediate Court Action:

The Synode Montreal & Ottawa Conference voted in concurrence.

BC 5 CLIMATE JUSTICE DISCUSSION CIRCLES

Origin: Kootenay Presbytery

Financial Implications if known: Development of resources. Quite minimal as the model is already being used at Nelson and Castlegar United Churches

Staffing Implications if known:

Source of Funding if known:

Kootenay Presbytery proposes that:

The 42nd General Council direct the General Secretary, General Council to create online and print resources for the creation of climate justice discussion circles, and further publicize and make these resources available to congregations and groups in Canada, based on models used within Kootenay Presbytery at Castlegar and Nelson United Churches.

Background

The Earth's climate is changing at an unprecedented rate and human activity is overwhelmingly responsible. Increased risk of droughts, floods, tropical storms, and altered weather patterns threatens to displace more people and lead to increasing numbers of civil wars and international conflict. People living in poverty and indigenous populations, including here in Canada, are made especially vulnerable to climate chaos. The people and countries responsible for the majority of historic heat-trapping pollution are least likely to bear the brunt of the changes. Conversely, the people and countries least responsible for causing climate chaos are most likely to experience disease, displacement, and conflict. Climate chaos is a justice issue with which every follower of Jesus and every person of faith should be concerned. Ocean acidification, also caused by carbon dioxide emissions, is another area of major concern.

There are many different ways to raise concerns about climate change and advocate for justice. There is direct action and civil disobedience, which is occurring around the globe. There is political advocacy, which many groups also employ. There is letter writing, blogging, film-making, and utilizing many media to get the message out. But, as Christian people, along with all of the above, we have always engaged one another person-to-person. People-to-people justice helped to end apartheid, is helping to build reconciliation between 1st Nations and non-1st Nations people, and is a key component to seeking peace for Palestinian people, just to name a few examples.

People who are leading the way in seeking climate justice both within and outside of the Church advocate having conversations, difficult conversations, about our changing climate and what we can do about it. As these conversations lead to other conversations, person to person, the ripples grow larger. Through these conversations the social construct of what is appropriate and inappropriate begins to change. And as the social construct changes, the political discussion changes, too. These ripples of conversation and change are one of the many tools available to communities in seeking climate justice.

The other aspect to the creation of discussion circles is that they take little facilitation and are leaderless, cooperative movements. Different organizations can partner together to host and create discussion circles, but the circles can then spread outward. So, this is an opportunity to both engage in conversations about change and partner with other groups in our communities.

The United Church has churches in many communities in Canada, buildings that are safe spaces for conversations. Churches can be places where many people come to meet to talk together about important things. The use of circles, a long used tradition in the Church, provides a safe place for people to share their concerns and deep feelings about climate change and seek to find ways to work together in advocating climate justice.

Castlegar and Nelson United Churches have developed a process and resources, which are not proprietary and are free to be emulated across the United Church and throughout our country, especially in a cooperative effort with other community groups.

The United Church of Canada has spoken prophetically and frequently about climate justice. This is one other way that we can facilitate discussion as one important tool to help create change in our Canadian political and social construct.

Intermediate Court Action:

Agreement from BC Conference

BC 11 CLEAN WATER FOR ALL CANADIANS

Origin: Vancouver South Presbytery

Financial Implications if known: None for General Council, but considerable for the Canadian Government

Staffing Implications if known:

Source of Funding if known:

Vancouver South Presbytery proposes that:

The 42nd General Council (2015) direct the General Secretary, General Council to ask publicly for commitment from the Federal Government that all Canadian communities, including First Nations Communities, have access to potable water by 2018.

Background

Many Canadian communities, especially Northern and First Nations communities do not have access to clean “potable” drinking water.

39% of First Nations Communities have water systems deemed “high risk” by Canadian Health Authorities. Approximately 20% of Reserve homes have no access to running water and therefore no access to adequate sewage systems.

The lack of clean water leads to many health problems, from minor rashes to dangerous gastrointestinal illness and other infections. It is considered a serious limitation on community health, economic well-being, educational preparedness and environmental degradation.

The United Church has a history of providing health care services in northern, rural and isolated communities and recognizes that poor water quality is a major barrier to raising health outcomes and life expectancy especially for First Nations people, to the level of the General Population.

Intermediate Court Action:

Agreement from BC Conference

MNWO 6 TRANS CANADA PIPELINE ENERGY EAST PROJECT

Originating Body: Cambrian Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The Conference of Manitoba and Northwestern Ontario proposes that:

The 42nd General Council (2015) have the General Secretary, General Council* write to the Federal Government expressing The United Church of Canada's opposition to The Trans Canada Pipeline Energy East project; and, we encourage each of our pastoral charges to launch a letter-writing campaign expressing their opposition to the Trans Canada Pipeline Energy East project to both their Provincial and the Federal Governments.

Background

The Energy East project will greatly increase the expansion of tar sands oil production and its associated significant on-site pollution issues.

This Energy East pipeline will stretch over 4,000 km of our valued Canadian landscape where leaks would be disastrous.

Diluted bitumen spills are impossible to clean up properly.

This project will contribute massive amounts of carbon dioxide to the atmosphere which will serve to accelerate many negative aspects of climate change.

We, as United Church members, strive to live with respect in creation and to seek justice.

The Energy East project promises very limited economic benefits for Canadians.

Intermediate Court Action: *Transmitted with concurrence*

*The original proposal directed the Moderator to write and was changed to reflect our polity that the General Secretary, General Council or the Executive of the General Council receive directions from the General Council.

M&O 20 THE BEACONSFIELD INITIATIVE, EXPLORING CANADIAN MINING PRACTICES AND HUMAN RIGHTS VIOLATION IN THE SOUTHERN PHILIPPINES, STRENGTHENING PARTNERSHIPS AND STUDYING THE IMPACT OF CANADIAN MINING INTERESTS IN THE SOUTHERN PHILIPPINES (PROPOSAL)

Originating Body: Montreal Presbytery

Funding Implications: Existing Funding and Special Appeal

Staffing Implications: Existing

Source of Funding: General Council Partners in Mission Budget and Special Appeal

Synode Montreal & Ottawa Conference proposes that:

the 42nd General Council, in order to extend the work of the Beaconsfield Initiative to the Southern 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 of the Southern Philippines;**
 - b) the end of illegal arrest and imprisonment of people;**
 - c) the end of abuse, violence, and sex crimes against women in indigenous communities as practiced by the military; and**
 - d) the protection of the land and resources from destructive large scale mining and all Canadian mining projects affecting communities; and**

- 2. take the following actions:**
 - a) encourage our church members to lobby the Canadian government to change the Mining Act in order to apply all our environmental, human rights and labour laws to the Canadian mining corporation operating outside of Canada;**
 - b) 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;**
 - c) encourage Kairos and other church partners to do the same.**

Background:

The Beaconsfield Initiative was an exposure mission (2010) 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.

Our new endeavour is an exposure mission to the Southern Philippines (2015), where there are major established Canadian mining corporations, with the purpose of evaluating the impact of Canadian mining practices and interests in the Southern Philippines; 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; and to link with our Philippines partners. Secondly, we intend to share the information through church channels and also through a detailed media plan we will share the information in the Quebec milieu, with the participation of a journalist. We want to connect the information we collect with the mining issues in the Congo and Guatemala. We will also reconnect with our partners in the Cordillera at the end of our exposure in order to exchange information on human rights issues and mining operations.

Intermediate Court Action:

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.” GC-41 passed a unanimous motion to support the Initiative.

At its Annual General Meeting in May 2015, the Synode Montreal and Ottawa Conference voted in concurrence.

TOR 13 RECYCLING NON-BIODEGRADABLE PLASTICS

Origin: Stanley East

Financial Implications if known: Nil

Staffing Implications if known: Nil

Source of Funding if known: Nil

Toronto Conference proposes that:

The 42nd General Council (2015):

Direct the General Secretary, General Council to:

- 1. call on The United Church of Canada and all of its Conferences, presbyteries, local ministry units and members to follow the motion adopted by the 39th General Council in the year 2006 to avoid the use of bottled water in plastic single use containers where possible;**
- 2. write to the federal and provincial governments calling on them to:**
 - a. Encourage the development and use of compostable bio-plastics in Canada where suitable, particularly where single use plastic items are landfilled due to non-recyclability.**
 - b. Encourage the continued expansion of recycling of non-compostable bio plastics and plastics from fossil hydrocarbons on a national scale in all communities and rural areas.**
 - c. Encourage and where necessary legislate reduction in the use of excess plastic packaging**
 - d. Request government, industry and international participation in reducing and ultimately elimination of all plastics from entering our water streams and oceans through recycling, land and landfill management and international regulation against disposal of waste at sea.**
 - e. Request the elimination of and if necessary regulating the use of personal care products containing micro beads or similar items which would ultimately enter the water stream and oceans to be ingested by marine life**
- 3. Direct the Executive of the General Council, through the appropriate committee or action, to launch an awareness campaign to encourage members of The United Church of Canada to make choices that support reductions in the use of excess plastics and packaging and encourage recycling of plastics.**

Background:

We are concerned about the amount of all plastics non-biodegradable and biodegradable in the ocean. These plastics may or may not be broken down by the sunlight into smaller pieces which are ingested by marine life threatening marine life and human consumption of marine life as a

food source as well as the eco-balance of marine species. Larger plastic items not broken down also threaten larger marine life.

Greenpeace International, one of many non-government organizations that campaigns for marine conservation and zero pollution, describes a trash vortex in the North Pacific that is the size of Texas, in which an estimated six kilos of plastic for every kilo of natural plankton, along with other slow degrading garbage. Some plastics in the gyre will not break down in the lifetimes of the grandchildren of the people who threw them away.

Intermediate Court Action:

**MOTION by Stanley East/Janet Jones that Toronto Conference
MOTION**

CARRIED.

ANW 3 SOCIAL JUSTICE CONVERSATION

Origin: Red Deer Presbytery, April 23, 2015

Financial Implications if known: Much of this work could be done by the Unit within its existing budget, but there may be some expenses for resource sharing and consultation, to be determined by the committee in consultation with General Council Executive.

Staffing Implications if known: Significant staff resources would be required to support the appropriate Unit or Committee in designing a consultation process, developing tools for conversation, collating results and preparing a report with recommendations

Source of Funding if known:

The Red Deer Presbytery (of Alberta and Northwest Conference) proposes that:

The 42nd General Council (2015) direct the General Secretary, General Council to engage the whole church in a process of consultation, review and discernment about the social justice ministries and public witness of The United Church of Canada, including addressing questions such as the following: how the church most faithfully engages questions of social justice, its importance to our faithfulness, the dangers and possible failures in this ministry, and what criteria, guidelines and principles might help guide the church to do this ministry in ways that most effectively witness to God's kingdom (kin-dom) and build up the body of Christ.

Background:

Work for social justice is often seen as one of the defining characteristics of The United Church of Canada. It is an important part of our ethos, and strongly grounded in the biblical witness, and our Reformed and Methodist heritage.

At the same time, decisions on social justice issues made at various Courts of the church often generate controversy, both within the wider community and within the church. Controversy is not always a bad thing, but people who fundamentally support the social justice ministry of the church often have legitimate questions about such decisions, how they are made, what the church is trying to do when it makes them, and whether there were different approaches that could have resulted in more faithful outcomes. So it is important that social justice work be done with care, and that the principles on which the church engages this work be clear, transparent, widely understood and carefully grounded in our theology and ethics.

This proposal is grounded in the conviction that it is important for the whole church to engage important issues of political, economic and environmental justice. This is true for many reasons, among which are the following:

- a. justice is the effort to embody love in social form; a concern for economic, political and environmental justice is one way in which we live out our call to love our neighbours;
- b. issues of justice affect the well-being of people and ecosystems in profound ways;
- c. economic, political and environmental issues have ethical and spiritual components which need to be raised to consciousness and discussed in public;

- d. the church is the guardian of ethical principles which need to be upheld in a public way;
- e. the church's role is to take on a prophetic role, opposing injustice and raising ethical and spiritual issues that would otherwise be overlooked;
- f. our political and economic systems often masquerade as "natural" and "inevitable" when they are in fact human institutions which can be shaped differently; and
- g. solidarity with Aboriginal peoples and other marginalized or oppressed groups is a natural reflection of our faith story of God's solidarity with such groups.

At the same time there are many failures which can lead the church to engage questions of social justice poorly, of which our involvement in residential schools is perhaps the most tragic example. Here are some failures that contribute to poor engagement:

- a. Failing to recognize that we do not start from a neutral position but from a social location that will influence our point of view;
- b. Failing to adequately distinguish between different levels of ethical decision making and to clearly name what level we intend to comment on:
 - i. basic theological and ethical principles,
 - ii. ideological convictions,
 - iii. issues of social analysis,
 - iv. "middle axioms" (broad policy objectives), and
 - v. detailed policy decisions which often involve complex issues of expert analysis;
- c. failing to fully consider the range of faithful perspectives on each of these levels
- d. making a decision based on incomplete and one-sided information, and failing to take into account the range of informed opinion on a particular issue;
- e. trying to take positions on too many issues with too little time, energy or resources to adequately engage them;
- f. failing to carefully consider the most appropriate action the church might take to address a question;
- g. failing to be clear about our role as a church;
- h. failing to take the time to build consensus on an issue within the wider church and not just within a meeting of a particular Court; and
- i. assuming that a resolution at a Conference or General Council is a sufficient response without follow-up with congregations and partners.

Some of these failures are fairly common and undermine the confidence and commitment of the church membership to the work of social justice. It may be helpful to develop some widely shared and commonly accepted guidelines that might help the church to engage important justice questions in a healthier way. Some possible examples of such guidelines:

- a. clearly articulating the theological and ethical principles which guide our engagement;
- b. carefully distinguishing between core theological and ethical convictions and matters on which Christians can legitimately disagree;
- c. crafting policy decisions in language that positively states what we are advocating for, and only rarely in negative language of opposition to specific policy directives;

- d. carefully considering diverse points of view and the ethical and ideological positions which underlie them;
- e. trying to build consensus wherever possible – the majority vote of a church Court often leaves a minority feeling unheard and unrepresented;
- f. inviting a broad constituency of the church to participate in decision-making whenever possible, especially individuals with expertise in issues under consideration;
- g. considering what level of the church is best equipped to address a particular issue and what kind of response would be most helpful;
- h. taking time to consider issues carefully, not being rushed to make a decision within the scope of a single meeting;
- i. being clear about our objectives on a particular issue (are we trying to provoke discussion, lift up overlooked issues, warn against danger, resist an evil, support a marginalized group, or something else?);
- j. choose carefully the issues we need to engage – because our energy, time and ability to carefully consider many issues is limited, and becoming more limited all the time, it may be better to focus on a few key issues over the long term than to spread ourselves too thin;
- k. doing the research to clearly name the issue and making sure we have a full understanding of the range of informed opinion, recognizing that even experts often disagree about relevant facts;
- l. participating critically in partnerships and broad social movements; and
- m. maintaining a focus on grace – taking a stance without being overzealous or judgmental towards those who see the issues differently – reminding ourselves that we are called to be participants in God’s Kingdom (Kin-dom), but it is not a human creation.

Intermediate Court Action:

Presented by Red Deer Presbytery to the 84th Meeting of Alberta and Northwest Conference. Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

BQ 2 NEW MISSION FOR THE UNITED CHURCH OF CANADA

Originating Body: Bay of Quinte Conference

Financial Implications if known: Approximately \$50,000

Staffing Implications if known: Support to Task Group

Source of Funding if known: Operating funds

The Bay of Quinte Conference proposes that:

The 42nd General Council (2015) direct the Executive of General Council to:

- 1. Establish a Task group for the specific purpose of developing a new mission statement for The United Church of Canada;**
- 2. Direct the Task Group to present the results of their work to the 43rd General Council 2018.**

Background:

The work of the Comprehensive Review Task Group has been driven primarily by financial considerations and the lack of volunteers to do the work of the church. Major structural changes are recommended to address these concerns.

However, in the church our work should be primarily driven by mission which will then provide the basis on which to make structural or organizational decisions. The principle is that form (structure) follows and is informed by mission (function). In “creating a new thing” (Revelation 21:5) it is our mission that will inform what we create.

Regardless of the outcome of the Comprehensive Review Task Group in terms of structural changes, Bay of Quinte Conference is convinced that development of a mission for The United Church of Canada is essential for the future health of the church.

Intermediate Court Action:

Bay of Quinte Conference carried this proposal

ANW 6 THE RURAL MINISTRY OF THE UNITED CHURCH OF CANADA

Origin: St. Paul Presbytery

Financial Implications if known:

Staffing Implications if known:

Source of Funding if known:

The St. Paul Presbytery proposes:

That the 42nd General Council (2015):

- 1. affirm the importance of the rural ministry of The United Church of Canada; and**
- 2. direct the Executive of the General Council to appoint a Task Group to consider and make recommendations about the future mission and ministry of the rural ministry of the church.**

Background:

Until now the majority of the membership of the United Church has existed in the context of the smaller and often times, rural churches. Many of these congregations continue to survive financially through the ongoing fund raising activities of the members. Many of these congregations are barely getting by at the current levels of assessment and the ability to expand capacity is minimal.

The possibility exists that the rural churches will be negatively impacted by the proposed changes being considered. However, the Presbytery wishes that it be reaffirmed that the church has a necessary mission to the rural context of Canada.

While it has been envisioned that some of the small rural churches may cease to exist in the next few years the belief that their value for the nurturing of members and for the mission of the church overall cannot be overlooked. Any attempt to force the closure of these churches or to write them off as dying communities should be strenuously resisted.

Intermediate Court Action:

Presented by St. Paul Presbytery to the 84th Meeting of Alberta and Northwest Conference.

Transmitted with concurrence by Alberta and Northwest Conference to the 42nd General Council.

LON 17 COMPREHENSIVE REVIEW TASK GROUP “UNITED IN GOD’S WORK” SECURE FUNDING FOR UNITED CHURCH CAMPING

Origin: Lambton Presbytery

Financial Implications if known: That a designated amount of money be directed annually either through the Mission and Service Fund or through the Denominational or Regional Council Funds to secure the future of United Church camping

Staffing Implications if known: That there be staff at the Regional Council levels who have within their staff portfolio responsibilities for promotion and support of United Church Camps within their Region

Source of Funding if known: Mission and Service Funds and Assessments

Lambton Presbytery proposes that:

The 42nd General Council (2015) build into its restructuring recommendations staff time and funding for United Church Camping ministry. We recommend that Camping be named as a mission and ministry priority under the new restructuring and that a concrete plan for how to fund and resource camps across the country be developed.

Background:

United Church camping is the most impactful ministry that we do with children and young adults in The United Church of Canada. Every summer thousands of children across our country are introduced to God and nature through United Church Camping. Camping serves both an outreach and an educational ministry purpose for children and youth both within and beyond our church doors. The relationship between The United Church of Canada and its commitment to children’s programming through camping dates back to the time of Union. Over the years many generous individuals and congregations have donated beautiful land and their time and talents to assure that this ministry continues. It is our belief that the new structure needs to uphold the importance of this vital ministry by securing its future with funding and staff resources.

Intermediate Court Action:

London Conference: Agreed, London Conference Annual Meeting June 5–7, 2015

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RULINGS AND OPINIONS OF THE GENERAL SECRETARY, GENERAL COUNCIL, AUGUST 2012–AUGUST 2015

13-001-R	January 16, 2013	Including Names of Respondents Under SAPRPP in Presbytery Minutes
13-002-R	November 21, 2013	Fee for Conference Annual Meeting
14-001-O	October 7, 2014	Oversight re: Mandatory Racial Justice and Boundaries Training
15-001-R	May 5, 2015	Process for Addressing Theological Concerns re: Ordered Minister

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GC41	LON 2	Responsibility to Protect – (Proposal to rescind current)	Commons Consent to take no action – was lifted and sent to Purple	GC41 2012-080	Purple Referred to GS	GS	Consider rescinding and rejection of policy	GS in consultation with PC G&A determined no further action. COMPLETE	
GC41	GCE2 - REF GS56 2012	Simplification of Church Processes - Foundation	Plenary	GC41 2012-009	Carried as amended	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2a - REF GS55a 2011	Simplification - Rules for Keeping Minutes	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2b REF GS55b 2011	Decisions by Congregations and Pastoral Charges	Commons Consent	GC 41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2c REF GS55c 2011	Composition of Committees and Other Bodies	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2d REF GS55d 2011	Delivery Times for All Notices	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2e REF GS55ge 2011	Calculating Time Periods for Notices	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2f REF GS55f 2011	Admitting Newly Elected Members to Session	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2g REF GS55g 2011	Pastoral Charge Committees: Faith Formation & Education, Manse, Nominations & Stewardship	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2h REF GS55h 2011	Terms of Reference for M&P Committees	Commons Consent, Green	GC41 2012-041	Carried	Manual Committee	Request lift from consent – Carried by Green	Came into effect August 1, 2013. COMPLETE	15
GCE	GS 24	Take No Action	Carried	2012-10-26-013	Carried		None because changes made by new By-Laws –come into effect with the 2013 Manual		
GC41	GCE2i REF GS55i	Audits for Financial Statements	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	

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GC41	GCE2j REF GS55j 2011	Terms of Office for Chair of Pastoral Charge	Commons Consent	GC41 2012- 010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2k REF GS55k 2011	Chair of Meetings of Congregational Trustees	Commons Consent, Green	GC41 2012- 042	Adopted	Manual Committee	Request lift from consent – Carried by Green	Came into effect August 1, 2013. COMPLETE	
GC41	GCE2l REF GS55l 2011	Presbytery Roll	Commons Consent	GC41 2012- 010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2m REF GS55m 2011	Notification Re: Discontinue Lay Ministry Appointment List	Commons Consent, Green	GC41 2012- 043	Carried	Manual Committee	Request lift from consent – Carried by Green	Came into effect August 1, 2013. COMPLETE	
GC41	GCE2n REF GS55n 2011	Covenanting Service	Commons Consent	GC41 2012- 010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2o REF GS55p 2011	Adjourning Special Meetings of Presbytery & Conference	Commons Consent	GC41 2012- 101	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2p REF GS55q 2011	Honouring Deceased Members of Conference	Commons Consent	GC41 2012- 010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2q REF GS55r 2011	Responsibilities of the General Secretary	Commons Consent	GC41 2012- 010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2r REF GS55s 2011	General Council Meeting Procedures	Commons Consent	GC41 2012- 010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2s REF GS55t 2011	Police Record Checks	Commons Consent, Green	GC41 2012- 044	Carried		Lifted from consent. To green		
GCE	GCE 6	Refer to PC MEPS	Consent	2012- 10-24- 013	Carried	GCE - MEPS	Policy to be created for approval by GC42		15
GCE	MEPS 9	Police Records Checks – Policy Change	Consent	2014- 05-03- 130	Carried		Policy Created - Recommended Approval to GC42	GCE May 2014 recommended to GC42 for Final Approval	
GC41	GCE2t REF GS6a 2012	Historic Congregation Roll	Commons Consent	GC41 2012- 010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GCE		Amended By-	Consent		Carried	Publication			15

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	GS15	Laws		2012-10-26-13		of the 2013 Manual			
GC41 GCE	GCE2u REF GS56c 2012 GS16	Distribution of Funds by Disbanding Congregations Amended By-Laws	Commons Consent, Green Consent	GC41 2012-045 2012-10-26-013	Carried Carried	Manual Publication of the 2013 Manual	Request lift from consent- Carried by Green	Came into effect August 1, 2013. COMPLETE	15
GC41 GCE	GCE2v REF GS56d 2012 GS17	Two Treasurers for Each Pastoral Charge Amended By-Laws	Commons Consent Consent	GC41 2012-010 2012-10-26-013	Carried Carried	Manual Committee Publication of the 2013 Manual		Came into effect August 1, 2013. COMPLETE	15
GC41	GCE2w REF GS 56c 2012	Representation from Men's & Women's Organizations on Official Board or Church Council Simplification Processes	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2x REF GS56f 2012	Pastoral Charge Responsibility for Support to Seniors	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41 GCE GCE	GCE2y REF GS56g 2012 GCE 7 MEPS 14	Congregational Designated Ministers Refer to PC MEPS Congregational Designated Ministry Policy	Commons Consent Consent Consent	GC41 2012-010 2012-10-26-013 2014-11-14-158	Carried Carried Carried	 GCE - MEPS	 Policy to be created for approval by GC42 GCE Directed to GC42 for approval	 Proposal before GC42	 15 134
GC41 GCE	GCE2z REF GS56 h 2012 GS5	Members of the Order of Ministry in Leadership in Other Faith Traditions Approve Amended By-Laws	Commons Consent Consent	GC41 2012-010 2012-10-26-013	Carried Carried	Manual Committee Publication of the 2013 Manual		Came into effect August 1, 2013. COMPLETE	14

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GC41	GCE2aa REF GS56i 2012	When Presbytery Chairs Take Office	Commons Consent	GC41 2012- 010	Carried	Manual Committee	Publication of the 2013 Manual		25
GCE	GS 6	Amend By- Laws		2012- 10-26- 023 2012- 10-27- 024	Defeated Carried			Came into effect August 1, 2013. COMPLETE	
GC41	GCE2ab REF GS 56j 2012	Licensed Lay Worship Leaders	Commons Consent, Green	GC41 2012- 046	Carried		Request lift from consent, Carried by Green		
GCE	GCE 8	Refer to PC MEPS	Consent	2012- 10-26	Carried	GCE – MEPS	Policy to be created for approval by GC42		15
GCE	MEPS 13	Licensed Lay Worship Leader Policy	Consent	2014- 11-15- 148		to GC42 for approval	GCE Directed to GC42 for approval	Before GC42 for approval	134
GC41	GCE2ac REF GS56K 2012	Settlement for Pastoral Charges Not in Compliance with Pastoral Relations	Commons Consent, Green	GC41 2012- 047	Carried	Manual Committee	Request lift from consent, Carried by Green		
GCE	GS7	Approve Amended By- Laws	Consent	2101- 10-26- 013	Carried		Publication of the 2013 Manual	Came into effect August 1, 2013. COMPLETE	14
GC41	GCE2ad REF GS56m 2012	Membership of the Executive of General Council - Chairperson of the General Council Business Committee	Commons Consent	GC41 2012- 010	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE2ae REF GS56p 2012	Documents and Notices Sent by Courier	Commons Consent	GC41 2012- 010	Carried	Manual Committee			
GCE	GS8	Approve Amended-By Laws	Consent	2012- 10-26- 013	Carried		Publication of the 2013 Manual	Came into effect August 1, 2013. COMPLETE	14
GC41	GCE2af REF GS56q	Grounds for a 363 Review	Commons Consent, Green	GC41 2012- 048	Carried	Manual Committee	Request lift from consent – carried by Green	Came into effect August 1, 2013. COMPLETE	
GC41	GCE2ag REF GS56r 2012	Members of Joint Search Committee	Commons Consent Green	GC41 2012- 054	Carried	Manual Committee	Request lift from consent – carried by Green	Came into effect August 1, 2013. COMPLETE	
GC41	GCE2ah REF GS56s	Warrant to Covenant	Commons Consent, Green	GC41 2012- 055	Carried	Manual Committee	Request lift from consent – carried by Green	Came into effect August 1, 2013. COMPLETE	

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GCE	2012 GS 24	Take No Action	Consent	2012-10-26-013	Carried		<i>Changes made in redrafting of the new Manual – to come into effect with 2013 Manual</i>		15
GC41	GCEai REF GS56v 2012	Vacancies in Session, Church Board and Church Council	Commons Consent	GC41 2012-010	Carried	Manual Committee	Before GC42 for action	Remit 1 sent to presbyteries – May 21, 2013 responses due by Feb 18/2014 To GC42 for enacting	
GC41	GCEaj REF GS56w 2012	Recognition of Designated Lay Ministers	Commons Consent	GC41 2012-010	Carried	Manual Committee		No Action Required. COMPLETE	
GC41	GCEak REF GS55x 2012	Staff as lay Members of Presbytery	Commons Consent	GC41 2012-010	Carried	Manual Committee	Before GC42 for action	Remit 2 sent to presbyteries – May 21, 2013 responses due by Feb 18/2014 To GC42 for enacting	
GC41	GCEal REF GS56y	Presbytery Representation from Presbytery Accountable Ministries	Commons Consent	GC41 2012-010	Carried	Manual Committee	Before GC42 for action	Remit 3 sent to presbyteries – May 21, 2013 responses due by Feb 18/2014 To GC42 for enacting	
GC41	GCE2am REF GS56z	Transfer & Settlement - Presbytery Recognized Ministries or Presbytery Accountable Ministries	Commons Consent	GC41 2012-010	Carried	Manual Committee	Before GC42 for action	Remit 4 sent to presbyteries – May 21, 2013 responses due by Feb 18/2014 To GC42 for enacting	
GC41	GCE2an REF GSaa 2012	Election of Commissioner by Overseas Personnel	Commons Consent	GC41 2012-010	Carried	Manual Committee	Before GC42 for action	Remit 5 sent to presbyteries – May 21, 2013 responses due by Feb 18/2014 To GC42 for enacting	
GC41	CE2ao REF GS56ab2 012	Presbytery Calling Congregational Meetings	Commons Consent Green	GC41 2012-056	Carried	Manual Committee	Request lift from consent – carried by Green	Came into effect August 1, 2013.	
GCE	GS 9	Approve Amended By-Laws	Consent	2012-10-26-013	Carried		To take Effect with the 2013 Manual	COMPLETE	15

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GC41	GCE2ap REF GS56 ac	Sending Documents by Email	Commons Consent	GC41 2012-010	Carried	Manual Committee		Came into effect August 1, 2013.	
GCE	GS10	Approve Amended By-Laws	Consent	2012-10-26-013	Carried		Publication of the 2013 Manual	COMPLETE	15
GC41	GCE2aq REF GS56ad	Oversight of Retired Members of the Order of Ministry	Commons Consent	GC41 2012-010	Carried	Manual Committee			
GCE	GS11	Approve Amended By-Laws	Consent	2012-10-26-013	Carried		Publication of the 2013 Manual	Came into effect August 1, 2013. COMPLETE	15
GC41	GCE2ar REF GS56ae 2012	Members of the Order of Ministry Under Appointment Exercising Functions of Appointment	Commons Consent	GC41 2012-010	Carried	Manual Committee			
GCE	GS12	Approve Amended By-Laws	Consent	2012-10-26-013	Carried		Publication of the 2013 Manual	Came into effect August 1, 2013. COMPLETE	15
GC41	GCE2as – REF GS56la – 2012	Appointing a New General Secretary	Commons Consent Green	GC41 2012-010	Carried	Manual Committee	Request lift from consent – carried by Green		
GCE	GS13	Approve Amended By-Laws	Consent	2012-10-26-013	Carried		Publication of the 2013 Manual	Came into effect August 1, 2013. COMPLETE	15
GC41	GCE2at REF GS56b 2012	Audited Financial Statements	Commons Consent	GC41 2012-010	Carried	Manual Committee			
GCE	GS14	Approve Amended By-Laws	Carried	2012-10-26-013	Carried		Publication of the 2013 Manual	Came into effect August 1, 2013. COMPLETE	15
GC41	GS1	Ratifying and Enacting Remits 1 through 6 A,B,C, Authorized by the 40th General Council	Commons	GC41 2012-004 and GC41 2012 - 005	Carried	Manual Committee			
GCE	GS21	Amend By-Laws	Consent	2012-10-26-013	Carried		Publication of the 2013 Manual	Came into effect August 1, 2013. COMPLETE	

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GC41	GCE1 REF GCE58 2012	The Basis of Union and Crest	Commons	GC41 2012-006 and 007	1 a ,2 Carried 1b,2 Carried	Serialim – GS to Implement	Accept Report and GS to implement	Dan to price cost of colour business cards & letterhead COMPLETE	
GC41	GCE 14 - REF GCE 60 2012	Doctrine of Discovery	Commons	GC41 2012	Refer to GCE				
GCE	GCE 2	Amended Statement		2012-10-26-018	Carried			COMPLETE	22 – 24
GC41	GCE15 - REF GCE59 2012	Comprehensive Review of How the United Church of Canada Lives Faithfully in God's World	Commons	GC41 2012-008	Carried as amended	GCE	Appoint Task Group by GCE Oct 2012 to examine Comprehensive Vision & report GC42 Before GC42 for action	Task Group Appointed Oct 2012 – Study documents to Pastoral Charges fall 2013, Presbytery & GCE winter/ spring 2014 – Reported March 2015 Proposals to GC42	
GC41	TICIF1	Statement on Ministry	Commons	GC41 2012-012	Carried as amended	GS	To ensure policies & procedures of the church are consistent	On track. Policies are up to date. COMPLETE	
GC41	TICIF2	Local Ordination	Commons	GC41 2012-013	Carried as amended	GS – TICIF & MEPS	To engage the church in a study re "local ordination"	On track – Meaning of Ministry above - COMPLETE	
GC41	TICIF3	Regional Team Models	Commons	GC41 2012	Refer to GCE				
GCE	TICIF 3			2012-10-26-019	Carried			COMPLETE	24
GC41	TICIF4	Ecclesiology Report	Commons	GC41 2012-014 and 015	Carried as amended	GS	Make report available to the church & prepare study material in consultation with TICIF. In progress.		
GC41	GCE16 REF GCSE 2012-05-23-240	Effective Leadership and Healthy Relationships	Commons	GC41 2012-022, 023, 024	Serialim # 1- Carried #2- Carried as amended #3 amended Carried	Pts 1 & 2 – PC MEPS Pt. 3 GS	#1- GCE to develop & test Pastoral Relations, Oversight & Discipline Policies – reporting back to GC regularly; #2- GCE implement policies not requiring remits; #3 – GS monitor costs		
GCE	NEW 5		Omnibus	2012-10-26-015			PC MEPS to test and GCSE to approve Conference for		21

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GCE	GS58		GCE	2015-03-21-199			Testing Recommend GC42 continue testing until new policies are established by GC or GCE	Pilots ongoing in conferences done, Reports received. Ongoing until structure new structure is in place	199
GC41	GS3	The Working Group on Israel/Palestine	Commons	GC41 2012 -011	#1- Carried #2- Carried as amended # 3-end Carried as amended	GS/GCE- Bruce	UCC Policies & Actions to reflect proposal	Plan approved GCE May 2013 – see motion 2013-05-04-068 on page 68 Ongoing Work	
GCE	GS27	Implementation of GC – Palestine/Israel Education + Economic Action		2013-05-04-068	Carried		From June 2013 – engage select companies & stores + select target items From Sept 2013 – consumer economic action + spiritual reflection & action July-Dec 2014 – evaluation & follow up + prepare report for GC42 Received Report & Extension of work to GC48 - 2018	All decisions from GCE have be implemented except for the reference for GCE to explore the implications of divestment	68
GCE	PMM17	Extension – Work Related to Israel/Palestine		2015-03-22 - 203	Carried			Ongoing Work for Next Triennium	203
GC41	LON 1	Responding to the Palestinian Call for Solidarity	Commons	GC41 2012 026	Consent, Commons Take no action			COMPLETE	
GC41	BC2	Modifying the United Church of Canada's Recognition of Israel as a Jewish State	Commons	GC41 2012	Consent, Commons Take no action			COMPLETE	
GC41	BC6	Affirming the General Council Israel/Palestine Report	Commons	GC41 2012	Consent, Commons Take no action			COMPLETE	

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GC41	HAM 7	Accept the Kairos Palestine 2009 Document and to Act on its Call to the Churches of the World	Commons	GC41 2012	Consent, Commons Take no action			COMPLETE	
GC41	HAM 5	Proposal on the Palestine/Israel Dispute	Commons	GC41 2012	Consent, Commons Take no action			COMPLETE	
GC41	M&O 3	Support of Recommendations of "Report of the Working Group on Israel/Palestine Policy, reporting to the 41st General Council, August 2012"	Commons	GC41 2012	Consent, Commons Take no action			COMPLETE	
GC41	HAM 6	Amend United Church Recognition of Israel from "Jewish state" to "state"	Commons	GC41 2012	Consent, Commons Take no action			COMPLETE	
GC41	MNWO 4	Accepting the Kairos Palestine 2009 Document and Acting Call to the Churches of the World	Commons	GC41 2012	Consent, Commons Take no action			COMPLETE	
GC41	BC 4	Boycott Divestment and Sanctions as Solidarity Action Toward a Just Peace in Israel/Palestine	Commons	GC41 2012	Consent, Commons Take no action			COMPLETE	
GC41	GCE12 - REF PC PMM 17 2012	Intercultural Ministries: Living Into Transformation	Commons	GC40 2012	Unfinished Business Refer to GCE		1 Receive Report 2 Adopt Vision 3 GCE establish accountability processes 4 Report Progress to GC42	On track. Detailed work-plan has been developed. In addition to the lenses & the event, ministry personnel are engaged in learning processes, additional resources are being requested (e.g. intercultural worship resources); . ONGOING WORK	
GCE	GCE 4			2012-10-26-016 2012-10-26-17	Carried	GS	To support integration		22

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GC41	HAM 1	Inclusion of the Evangelical United Brethren Church Symbol in the United Church of Canada Crest	Commons	GC40 2012	Unfinished Business - Referred to GCE				
GCE	GCE 5	Refer to PC G&A	Consent	2012-10-26-013	Carried	PC G&A		1 st step Research project assigned to Karen Smart spring/summer 2013	15
GCE	G&A 2	Celebrating the 50 th Anniversary of Union with EUB		2013-11-16-104	Carried			1. Have celebration of 50 th 2. Update Manual 3. Take no further action Motion carried – plan party & update Manual	92
GC41	BQ2	Affirming Ministry Status for General Council and its Executive	Commons	GC41 2012	Consent Commons Carried as amended	GS – G&A or PCom	to lead GCE GCO in "Affirming Ministry Study Program" and bring report & recommendations to GC42	Affirm United was assigned to work with GCE – 1 st discussion May 2013 Staff worked to make connections between the affirming ministry study program & the intercultural lens. Work was done in the GCO re the affirming process. Affirm United/s'affirmer ensemble is aware of the work done. COMPLETE	
GC41	GCE10 REF GS68 2012	Administration of Sacrament of Baptism in Emergencies	Purple	GC 41 2012 – 079	Carried	Manual Committee			
GCE	NEW 3	Amend By-Laws	Omnibus	2012-10-26-015	Carried		Publication of the 2013	Came into effect August 1, 2013. COMPLETE	21

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C41	GCE 7 REF GS64 2012	General Council Review of Judicial Committee Decision: Options for Action	Purple	GC41 2012 – 081	Carried	Manual Committee	Addition to By-Laws		
GCE	GS 20	Amend By-Laws	Consent	2012- 10-26- 013	Carried		Publication of the 2013 Manual	Came into effect August 1, 2013. COMPLETE	15
GC41	GCE6 REF GS63 2012	General Council Review of Judicial Committee Decision: Grounds	Purple	GC41 2012 – 082	Carried	Manual Committee	Amend By-Laws		
GCE	GS19	Amend By-Laws	Consent	2012- 10-26- 013	Carried		Publication of the 2013 Manual	Came into effect August 1, 2013. COMPLETE	15
GC41	SK1	Acknowledgeme nt of the Hardship of Rural Churches & Reinstatement of the Former Congregational Accountable Ministry Policy Allowing Congregational Accountable Ministers (CAM'S) to Work Up to 13.75 hours	Purple	GC41 2012 - 083	Carried as reworded - Acknowle dge Hardship and Take no Action			COMPLETE	
GC41	MAR 5	Plain Language Handbook for the Sale of Property	Purple	GC41 2012 - 078	Carried	GS	Plain Language Handbook – Sale of Property	Much of the information exists and will be drawn together into one Handbook. And plans are to have it ready for circulation in the fall.	
GC41	GCE11 REF MEPS 30 2012	Report of the Interim Ministry Steering Group	Purple	GC41 2012 - 084	Carried	GS – Manual Committee	Implement Policy	COMPLETE – All actions completed – referred to working group	
GC41	MAR 2	Copyright Procedures for Worship Resources	Purple	GC 41 2012 - 078	Carried	GS	Explore creation of a single interface	GS advised GCE in May 2014: since the copyright agencies are in competition with each other, there is little opportunity for creating a single interface; congregations would still be required to	

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								submit detailed reports on a regular basis to all three agencies under the specific terms of each agency. No further action to be taken. COMPLETE	
GC41	MNWO 1	Appointment of a Licensed Lay Worship Leader	Purple	GC41 2012 - 091	Defeated as reworded			COMPLETE	
GC41	MAR 1	Clarification of 363(c) During Maternity/Parental Leave	Purple	GC41 2012 – 093	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	15
GCE	GS22	Amend By-Laws	Consent	2012-10-26-013	Carried		Publication of the 2013 Manual		
GC41	SK3	Ordination/Commissioning Dependent Upon Settlement or Call Only	Purple	GC41 2012 - 092	Carried	GS	Redefine alternatives for Ordination & Commissioning Proposal to GC42	Remit sent January 2014 Response Date Jan 31/2015 Enactment to GC42	
GC41	TOR 1	Conference Interviews for Interim Ministers, Section 465.1 of <i>The Manual (2010)</i>	Purple	GC41 2012 - 086	Carried as reworded		Take no Action – the new Manual 2013 addresses the concern	COMPLETE	
GC41	HAM 10	Sabbaticals for Persons Involved in Interim Ministry	Purple	GC41 2012 – 085	Carried as reworded	GS		On track	
GCE	NEW 1	Refer to PC MEPS	Omnibus	2012-10-26-015	Carried	PC MEPS -			21
GCE	MEPS19	Sabbaticals for Interim Ministers	Consent	2015-02-21-193	Carried		No further action – Interim Ministers to pay into a fund & access Financial Assistance	COMPLETE	195
GC41	M&O 2	Noah or Belshazzar - The United Church of Canada and Global Warming: Dare We Risk a Challenge Deferred?	Purple	GC41 2012 - 090	Carried as reworded	GS	Create a program for action on Global Warming with recommendations for GC42	Staff Advise that we lack the capacity for this work	

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GC41	TOR 2	United Church Response to the Tar Sands Impact on Indigenous Rights	Purple	GC41 2012 - 087	Carried as reworded	GS	Write a letter and UCC communication campaign	Staff Advise that we lack the capacity for this work	
GC41	M&O 5	Paying Attention to the Global Ocean - Reporting to the 41st General Council, August 2012	Purple	GC41 2012 - 089	Carried as reworded	GS	Implement a study	Staff Advise that we lack the capacity & expertise for this work	
GC41	TOR 3	United Church Response to Canada's Contribution to Climate Change	Purple	GC41 2012 – 088	Carried as reworded	GS	Write a letter and UCC communication campaign	Staff Advise that we lack the capacity and expertise for this work	
GC41	MTU 3	Full Member Status for Conference-Elected Alternate Executive of General Council Representatives	Orange	GC41 2012 – 060	Carried	By – Law Change and Policy - GCE – PC G&A			15
GCE	GS 23	Amend By-Laws	Consent	2012-10-26-013	Carried		To be implemented By-Law Change in effect with 2013	By-Law Change Complete	27
	GCE 9	Refer to PC G&A		2012-10-26-028	Carried		PC G&A to create policy The Conference Executive Secretaries will care for the preparation of Alternates attending GCE	COMPLETE	
GC41	TOR 4	Election of General Council Commissioners - President-Elect/Leading Elder	Orange	GC41 2012 - 060	Carried	GS	Prepare a Remit To GC42 for decision	GC 2 nd sitting - category for this remit + extended remit release date – Released February/13 – responses due January31/15 Proposal for enactment to GC42	
GC41	TOR 5	Election of General Council Commissioners - Designated lay Ministers Section 423 (a) of <i>The Manual (2010)</i>	Orange	GC 41 2012 - 070	Carried	GS	Prepare a Remit	GC 2 nd sitting set the category for this remit + extended remit release date – Released February/13 – responses due January31/15	

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							To GC42 for decision	To GC42 for enactment	
GC41	TOR 6	Election of General Council Commissioners Change of Eligibility	Orange	GC41 2012 - 062	Carried	GS – Manual Committee	For implementation – Change Manual	Came into effect August 1, 2013. COMPLETE	
GC41	ANW1	The Granting of the Right to Administer Sacraments to All Diaconal Ministers at the Time of Their Commissioning	Orange	GC41 2012 - 071	Refer to GCE, Carried.		To review granting rights of Sacraments to DM at Commissioning	Referred to Joint Ministry Task Group	15
GCE	GCE 10	Refer to PC MEPS	Consent	2012-10-26-013	Carried	GCE – PC MEPS & TICIF			
GCE	MEPS11	Future Directions – Diaconal Ministry		2014-11-15-173	Carried		1. Amend Policies & Procedures 2. Collect Statistics Review resources and stipends + increase financial support COMPLETE		145
GC41	MNWO 5	Sacrament Elders	Orange	GC41 2012	Carried	GS – MEPS		COMPLETE – New Sacrament Elder Handbook 2013 + GS policy ruling 09-006-O – no policy change required	
GC41	SK 4	Reverse the Decision to Make 67 the Minimum Age for Application for Old Age Security and Guaranteed Income Supplement Benefits	Orange	GC41 2012 - 069	Carried	GS	To communicate stance	Letter sent to government January 2013. COMPLETE	
GC41	HAM 3	Full-Time Employment	Orange	GC41 2012 – 072	Refer to GCE		For consideration		
GCE	GCE 11	Refer to PC MEPS	Consent	2012-10-26-013	Carried	PC MEPS			15
GCE	MEPS22	Response to HAM 3	Consent	2015-21-194	Carried	Take no Action		Report with recommendations to GCE in March from 2014 MEPS COMPLETE	160

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GC41	HAM 4	Pension Plan Changes	Orange	GC41 2012 - 064	Part 1 & 2 No Action, Carried	Carried. Take no Action		COMPLETE	
GC41	HAM 9	Pension Contributions	Orange	GC41 2012 – 065	Carried as reworded	GCE – Pension GCE	Explore policy for Pension Contributions for Retired Supply	Review underway by PPAC	
GCE	GCE 12	Refer to Pension Board	Consent	2012-10-26-013	Carried	Pension Board		COMPLETE	15
GCE	MEPS 26	Response to HAM 9	Consent	2015-03-21-194	Carried	Take No Action			160
GC41	Orange 1 - Comp - MAR 3, M&O 4	Composite Proposal - see below	Orange	GC41 2012	No Action, Carried			COMPLETE	
GC41	Orange 2 – Composite for MAR 3 & M&O4	Re Goldcorp Inc.	Orange		Take no Action	Reference in Counsel	See Orange 3	COMPLETE – Published a statement & communication sent	
GC41	Orange 3	Pension Concerns re Goldcorp	Orange	GC41 2012 - 067	Carried	GS + PMM	Publish a statement	COMPLETE. Published & communicated a statement	
GC41	Maritime 3	United Church of Canada Pension Board Divestment form Goldcorp	Orange		No action. Carried.		Take no Action – see Orange 2	COMPLETE	
GC41	M&O 4	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		No action. Carried.		Take no Action – see Orange 2	COMPLETE	
GC41	M&O 1	From Province to Province: The Beaconsville Initiative January 1-12, 2012: Strengthening Partnerships	Orange	GC41 2012 – 069	Carried.	GCE	Petition, lobbying and funding support	On track. Ongoing work. COMPLETE.	

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GCE	GCE 13	and Studying the Impact of Canadian Mining Interest in the Philippines Refer to PC PMM	Consent	2012-10-26-013	Carried	– PMM & GS -			16
GC41	ANW2	Child Poverty Needs to be the Concern of Everyone	Orange	GC41 2012 – 063	Carried	GCE	To develop strategies	Decided work would not be led by the GCO. Leadership has been given by the UCW and Conferences.	16
GCE	GCE 14	Refer to PC PMM	Consent	2012-10-26-013	Carried	PC PMM		COMPLETE	
GC41	MNWO 3	Review of Harassment Prevention Policies	Orange	GC41 2012 - 064	No Action, Carried.			COMPLETE	
GC41	GCE 3 REF GS60 2012	Definition of "Sexual Abuse"	Orange	GC41 2012 - 060	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE 4 REF GS61 2012	Definition of "Party"	Orange	GC41 2012-060	Carried	Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	GCE 5 REF GS62 2012	Appeals and "Directly Affected Parties"	Orange	GC41 2012 – 073	Carried	Manual Committee			
GCE	GS 18	Amend the By-Law	Consent	2012-10-26-013	Carried	Publication of the 2013 Manual		Came into effect August 1, 2013. COMPLETE	15
GC41	GCE13 REF PC PMM 18 2012	Associate Relationships with Migrant Churches	Orange	GC41 2012 - 074	Carried as reworded	GS	Prepare Category 2 Remit	GC 2 nd sitting set the category for this remit + extended remit release date – Released February/13 – responses due January 31/15 To GC42	21
GCE	NEW 2	Amend By-Laws	Omnibus	2012-10-26-015	Carried		To GC42 to for enactment	Enabling proposal to GC42	
GC41	BC3	Expand the Structure and Scope of the United Church Interfaith Partner Relations	Orange	GC41 2012 - 061	Received and took no action. Carried			COMPLETE	

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GC41	Green	Composite Green 2 - Developed after consideration of MTU1 and BC1				GS – Alan	Recognize importance of regular spiritual direction; & GS to encourage Presbyteries/Districts to create annual gatherings	Report to MEPS Spring 2014. The Congregational Financial Handbook revised to recognize spiritual direction as a legit con ed expense, an article on spiritual direction & its value will appear in Connex, & through the Effective Leadership project, many new ways for ministers to gather collegially are being explored. COMPLETE	
GC41	MTU 1	Funding for Ministry Personnel Spiritual Growth and Direction	Green	GC41 2012	Took no action	See Composite Green 2		COMPLETE	
GC41	BC 1	Added Compensation for Ministry Personnel for Spiritual Direction	Green	GC41 2012	No Action, Carried.	See Composite Green 2		COMPLETE	
GC41	HAM 2	Our Buildings, Our Future - Beyond Bricks and Mortar Our Buildings, Our Future - Beyond Bricks and Mortar	Green	GC41 2012	Carried	GS -Erik		Likely not feasible. Increasingly professional service volunteers are unable to commit to site visits. We have very few architect volunteers, but most volunteers have had to limit their involvement to teleconferences & increasingly charge for their time. We do hope to build up online communities & discussion groups to share experiences & advice.	
GC41	SK 2	Including Persons Living with Mental Health Issues	Green	GC41 2012 - 032	Carried	GS - PMM	Write letters & compile resources re mental health for congregations and leadership	Letter from GS to Federal Department of Health & Provincial Ministries of Education April 2014. Congregational engagement is in process. Work is being done on Mental Health in relationship to the	

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								work on Disabilities. On-going work. COMPLETE – Ongoing work	
GC41	HAM 8	From Policy to Action	Green	GC41 2012 - 033	Carried	GS	Produce study material, equip pastoral charges and ask for action for our most vulnerable citizens	The March 2013 Mandate Work is underway with Canadian and global partners through education resources and network building. The TURNing Over Tables- national justice event also engaged this as a focus. Incorporated this into a work-plan for further animation. An issue of Mandate was published on Poverty, the resource Bread not Stones was produced, work being done in conjunction with UCW on child poverty. Ongoing work. COMPLETE	
GC41	BQ 3	Prophecy and Empire	Green	GC41 2012	Carried as reworded	GS/GCE	GCE mobilize UCC GS call on Ecumenical & Global Partners to mobilize in similar fashion	On track. Incorporated into a work-plan for further animation; pulling on existing resources from the empire work & covenanting for life. The meaning of this resolution was not clear, we have worked with the notion of Empire with global partners in Korea and the Philippines. COMPLETE	16
GCE	GCE 15	Refer to PC PMM	Consent	2012-10-26-013	Carried	PC PMM - The Discipleship & Witness Cluster			
GC41	MNWO 6	Reinstatement of Katimavik Funding	Green	GC41 2012-030	Received and took no action. Carried	GS	Declare support – by writing Ministers of Heritage & Finance Leader of the Opposition & The Prime Minister	Several Meetings took place. Letter sent to government. No further action to be taken. COMPLETE	

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GC41	MNWO 2	Gossip	Green	GC41 2012 - 038	Took no action	GS – Michael – Communities in Mission + Discipleship & Witness	Encourage congregations to seek to raise awareness of the harmful aspects of gossip & have caring conversations	On track. This will be incorporated into the work on courageous conversations. The curriculum is still in progress	
GC41	BC5	Justice in Environmental Assessment Hearings	Green	GC41 2012 - 034	Adopted with minor change	GS	Issue a statement of concern re future assessment hearing	Staff advise there is no capacity or expertise for this work. IN Complete	
GC41	BQ1	Assistance with Charity Returns	Green	GC41 2012 - 049	Received & took no action			Took no Action	
GC41	LON3	Address Systematic Inequality in Clergy Compensation	Green	GC41 2012 – 050	Adopted with minor change	GCE –	Study & discern practical issues to continue to address systemic inequality		
GCE	GCE 16	Refer to PC MEPS	Consent	2012-10-26-013	Carried	PC MEPS	GS to continue to Monitor salaries + analyze post 2018 + staff support during transition to new model	Staff obtained and analyzed data.	15
GCE	MEPS 24	Response to LON 3	Consent	2015-03-21-194	Carried			GS to continue to monitor to see if salary inequities are emerging with further analysis post 2018. No further action on Lon 3 – GC41 COMPLETE	160
GC41	MTU2	Program of Debt/Loan Repayment for Ordered Ministry Personnel	Green	GC41 2012 – 051	Referred to GCE for further study	GCE –	Further Study	On track. Staff are working on options for the working group	15
GCE	GCE 17		Consent	2012-10-26-013		PC MEPS			
GCE	Blue 1		Consent	2014-11-15-170			1. Financial consultation with students 2. Students may consult with Fin Assistance Co. 3. UC Foundation consider creating a Leadership Development Fund 4. Staff research student debt – causes of it	COMPLETE	143-144

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							5. Take no further action on MTU2		
GC41	GCE8 REF GS65 2012	Termination of Pastoral Relationship With or Without Cause	Green	GC41 2012 - 052	Carried	Manual Committee	Change By-Laws	Came into effect August 1, 2013. COMPLETE	
GC41	GCE9 REF GS66 2012	Quorum	Green	GC41 2012 - 031	Adopted with minor change	GS – Manual Committee		Came into effect August 1, 2013. COMPLETE	
GC41	ANCC1	Northern Gateway Pipeline	Green	GC41 2012 – 035	Adopted with minor change		Publicly support Native Ministries of BC & communicate this decision to all courts of the church, and governments of Canada, Alberta & BC, Enbridge and to all Canadian through	Follow up has been done through a press release and other mechanisms and the decision was made public & communicated to the church.	
GCE	GCE 18	Refer to PC PMM	Consent	2012- 10-26- 013	Carried	GS		COMPLETE	16
GC41	MAR 4	Review of Centralized Pastoral Charge Payroll Program	Green	GC41 2012 - 040	Received for Information and took no action		Received for Information and no further action be taken	COMPLETE	
	GCE	New business dealt with by the Executive of General Council							
GCE	GS	Procedural motions		2012- 08-18- 001	Carried			COMPLETE	1
GCE	GCE 1	Nominations Report		2012- 08=18- 002	Carried			Election of Sub-Executive - COMPLETE	1-2
GCE		Closing Procedural Motions		2012- 08-003	Carried			COMPLETE	3
GCSE	GS	Procedural motions		2012- 09-06- 004	Carried			COMPLETE	1
GCSE	GS	Approval of Minutes of June 27, 2012		2012- 09-06- 005	Carried			COMPLETE	3

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GCSE	Nominations	Nominations Report		2012-09-06-006	Carried			Election of Members of the Moderator's Advisory Committee - COMPLETE	4
GCSE	Nominations	Nominations Report		2012-09-06-007	Carried			Members elected to Nominations Committee, GCSE-COMplete	4
GCSE	GS	Procedural motions		2012-09-06-008	Carried			COMPLETE	5
GCSE	GS	Approval of Minutes of Sept. 6, 2012		2012-09-06-009	Carried			COMPLETE	5
GCSE	Nominations	Terms of Reference for Comprehensive Review Task Group		2012-10-01-010	Carried			Approved the Terms of Reference. COMPLETE	7
GCSE	Nominations	Appointment of Member of PCMEPS to the Pension Board		2012-10-01-011	Carried			Appointment approved. COMPLETE	8
GCE	GS2	Procedural Motions		2012-10-26-012	Carried			COMPLETE	10
GCE	GS1	Opening Consent Motions		2012-10-26-013	Carried	G&A 1 – Revised Terms of Ref Policy 3.16, GS Supervision Committee GS 3 – Conference Records Review GS 5 Order of Ministry in Leadership in Other Faith Traditions GS 7 Settlement for Pastoral Charges Not in Compliance With Pastoral Relations Policies		COMPLETE	14

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						GS 8 Documents and Notices Sent By Courier GS 9 Presbytery Calling Congregatio nal Meetings GS 10 Sending Documents by Email GS 11 Oversight of Retired Members of the Order of Ministry GS 12 Ministry Under Appointme nt Exercising Functions of Ministry GS 13 Appointing a New General Secretary GS 14 Audited Financial Statements for Pastoral Charge GS 15 Historic Congregatio nal Roll GS 16 Distribution of Funds by			

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						Disbanding Congregati ons GS 17 Two Treasurers for Each Pastoral Charge GS 18 GC Review of Judicial Com. Decisions: Appeals and "Directly Affected Parties" GS 19 GC Review of Judicial Com. Decisions: Options for Action GS 20 GC Review of Judicial Com. Decisions: Grounds GS 21 Ratifying & Enacting Remits Authorized by the GC4I GS 22 Clarification of 363C During Maternity/P arental Leave GS 23 Full member Status for Conference -Elected			

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						Alternate GCE Rep			
						GS 24 Manual Changes Approved by GC42 – No Action Necessary			
GCE	G&A 1	Revised Terms of Reference – Policy 3.16	Consent	2012- 10-26- 013	Carried			Revised the Terms of Reference for The General Secretary's Supervision Committee - COMPLETE	14
GCE	GS3	Terms of Reference for Conference Records Review Task Group	Consent	2012- 10-26- 013	Carried			COMPLETE	14
GCE	GCE 19	Nominations Committee		2012- 10-26- 014	Carried			COMPLETE	19
GCE	NEW 6	Omnibus Motion		2012- 10-26- 015	Carried		Adoption of 4 proposals – New 1, 2, 3 & 5	COMPLETE	21
GCE	MEPS 1	Group Insurance Plan Design Changes		2012- 10-26- 020	Carried			COMPLETE	24-25
GCE	FIN 1	2013 Budget Outlook		2012- 10-26- 021	Carried		Receive 2013 Budget Outlook & approve existing grants for 2013 but give notice they are not guaranteed in 2014	COMPLETE	25
GCE	GS 4	Task Group on Adoptions from UCC Maternity Homes		2012- 10-26- 022	Carried	GCE - Nominations	GCE to establish a Task Group to advise on next steps	Task Group appointed 2013-01-29-041. COMPLETE	25
GCE	GS4	Adoption Task Group		2013- 11-16- 106	Carried			1. Receive Report 2. Direct TICIF to devise a paper and statement 3. Direct GS to create resources to continue work Proposal approved by GCE Nov 2013.	94-95
GCE	PMM4	Adoption Task Group		2013- 11-16- 106	Carried			4. Receive Report 5. Direct TICIF to devise a paper and statement 6. Direct GS to create resources to continue work	

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GCE	PMM4A	Adoption Task Group		2013-11-16-107	Carried			Proposal approved by GCE Nov 2013. COMPLETE. Make research public	95
GCE	NEW 4	Shareholder Proposal on Executive Compensation		2012-10-26-029	Carried	PC G&A – consulting with PC Fin & PC PMM	Develop process or mechanism to participate Until developed – authorize UCC to be signatory to shareholder proposal to banks we hold stock Direct the GS in this instance to become the signatory	Shareholder proposals were filed with the major banks - in partnership with other co-filers. Ultimately, it was agreed to withdraw the proposals in response to commitments each bank made to research and publish analysis of this issue and in particular, disclosure around the use of vertical metrics. We continue to monitor progress on this issue but have not re-filed new proposals. Ongoing Work. COMPLETE	28 - 29
GCE	GS	Closing Procedural Motions		2012-10-26-030	Carried			COMPLETE	30
GCSE	GS	Procedural motions		2012-11-19-031	Carried			COMPLETE	31
GCSE	GS	Minutes of Oct. 1, 2012		2012-11-19-032	Carried			COMPLETE	31
GCSE	GS	Increase Indebtedness – 1 st UC Social Housing Society		2012-11-19-033	Carried			COMPLETE	32
GCSE	GS	Relocation of the UC Archives		2012-11-19-034	Carried			COMPLETE	32
GCSE	GS	Appointment – Catherine Hamilton – chairperson – Comprehensive Review Task Group		2012-11-19-035	Carried			COMPLETE	32-33
GCSE	GS	Procedural motions		2012-12-12-036	Carried			COMPLETE	33
GCSE	GS	Minutes Nov. 19, 2012		2012-12-12-	Carried			COMPLETE	33

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				037					
GCSE	GS	Appointment CES – Hamilton Conference – Peter Hartmans		2012-12-12-038	Carried			COMPLETE	34
GCSE	GS	Procedural motions		2012-01-13-39	Carried			COMPLETE	35
GCSE	GS	Minutes Dec. 12, 2012		2013-01-29-040	Carried			COMPLETE	35
GCSE	GS	Nominations		2013-01-29-041	Carried			COMPLETE	36
GCSE	GS	Transfer from UCC to the UCC Foundation		2013-01-29-042	Carried			COMPLETE	36-37
GCSE	GS	Ongoing Membership in Imagine Canada Ethical Code		2013-01-29-043	Carried			COMPLETE	37
GCSE	GS	1 st UC Property Transfer		2013-01-29-044	Carried			COMPLETE	37
GCSE	GS	Recruitment Criteria for the Pension Board Chair		2013-01-29-045	Carried			COMPLETE	37
GCSE	GS	Designated Lay Ministry Program – Prerequisite for Admission		2013-01-29-046	Carried			COMPLETE	38
GCSE	GS	Supervised Ministry Education (Internship) Compensation		2013-01-29-047	Carried			COMPLETE	38-40
GCSE	GS	Procedural motions		2012-02-21-049	Carried			COMPLETE	50
GCSE	GS	Minutes Jan. 29, 2013		2012-02-13-049	Carried			COMPLETE	50
GCSE	GS	Appointment of Shannon McCarthy – CES MNO Conference		2012-02-13-050	Carried			COMPLETE	51
GCSE	GS	Procedural motions		2012-03-21-051	Carried			COMPLETE	52
GCSE	GS	Minutes Feb. 21, 2013		2012-02-13-052	Carried			COMPLETE	52
GCSE	GS	Distribution of		2012-	Carried			COMPLETE	52 - 53

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		Proceeds – Sale of Ina Grafton Gage Home – Moose Jaw, SASK		02-13-053					
GCSE	GS	SHARE Responsible Property Management Code		2012-02-13-054	Carried			COMPLETE	53
GCSE	GS	Appointment of The Rev. David Mundy – Director Bridge St. UC Foundation		2012-02-13-055	Carried			COMPLETE	53-54
GCSE	GS	Nominations		2012-02-13-056	Carried			COMPLETE	54-55
GCSE	GS	Appointment of Michael Blair – Executive Minister – Church in Mission Unit		2012-02-13-057	Carried			COMPLETE	55
GCSE	GS	Procedural motions		2012-03-21-058	Carried			COMPLETE	56
GCSE	GS	Minutes March 21, 2013		2012-03-13-059	Carried			COMPLETE	56
GCSE	GS	Lease Extension at 3250 Bloor Street		2012-03-13-060	Carried			COMPLETE	57
GCSE	GS	Nominations – Observer Board		2012-03-13-061	Carried			COMPLETE	57
GCE	GS26	Procedural Motions		2013-05-04-062	Carried			COMPLETE	59-60
GCE	GS25	Opening Motions		2013-05-04-063	Carried	G&A2 Corresponding Members PMM1 Disbanding the Unit-Wide Committees GS31 Request from M NWN Conference to Freeze Conference		COMPLETE	60-61

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						Grants to Conferences Engaged in Effective Leadership Testing			
GCE	GCE	Move in Camera		2013-05-04-064	Carried			COMPLETE	67
GCE	GCE	Move Out Of in Camera		2013-05-04-065	Carried			COMPLETE	67
GCE	GCE	Receive Supervision Committee Report		2013-05-04-066	Carried			COMPLETE	67
GCE	GCE	2013 Budget + 2014 Budget Outlook		2013-05-04-067	Carried – with regret		GS to take necessary steps to implement these decisions	COMPLETE	68
GCE	MEPS 2	Disability Management		2013-05-04-069	Carried			COMPLETE	68-69
GCE	TICIF 1	"A Question of Membership"		2013-05-04-70	Carried		TICIF prepared a document on the meaning of Membership Proposal to GC42 for action	To GC42	69
GCE	AMC 1	National Inquiry Petition: Missing & Murdered Aboriginal Women & Girls		2013-05-04-71	Carried	GS - Maggie	1. Publicly Support call of NWAC & AFN for a National Inquiry 2. GS to write PM Harper 3. Communicate decision across Canada 4. Encourage UCC members to sign NWAC petition 5. Convey UCC actions to the UN Indigenous Forum	Letter to Stephen Harper July 2013 was & posted and circulated. COMPLETE	69
GCE	GS29	Aboriginal Member to Comprehensive Review Task Group		2013-05-04-72	Carried		Russell Burns was named by AMC	COMPLETE	70
GCE	PMM2	GLBTT Report		2013-05-04-73	Carried		1. Affirm Directions as core commitment of UCC 2. PCs to engage recommendations 3. Commend Report to Comp Review TG	Ongoing Work COMPLETE	70

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GCE	GS 53	Living Apology to LGBTTO		2015-11-15-17	Carried	GC42 for action	<ul style="list-style-type: none"> i) GS to implement Core identity – justice seeking church ii) Undertake actions so UCC re-emerges as leader for justice iii) Intention- ally increase welcome in the life of the church iv) Education-al & relationship-building initiatives to create an Intercultural UCC v) UCC hold another round of consultations in 5 to 7 years Adopt Process _ Direct GS to partner with Affirm on an art installation + invite the UCC into a 3 yr. journey dialogue & reconciliation		
GCE	GCE 20	Nominations		2013-05-04-74	Carried			COMPLETE	71
GCE	GCE 21	Missing Aboriginal Men and Boys		2013-05-04-75	Carried	GS - Maggie	GCE find ways to address issue	AS the TRC call to action has been our focus and it is about missing women – no further action will be taken on this motion at this time. COMPLETE	71
GCE	GS 30	Full Communion		2013-05-04-76	Carried		GS to: 1. enter talks with UC of Christ (USA) + others 2. Appoint UC reps to reference groups 3. Report back to GCE from time to time	Report to GC42	71-72
GCE	GS56	Full Communion – UC of Christ		2015-03-21-198		GC42 for action	Proposal to GC42 for Action		
GCE	GS31	Closing Procedural Motions		2013-05-04-077	Carried			COMPLETE	72
GCSE	GS	Procedural motions		2013-05-16-078	Carried			COMPLETE	73
GCSE	GS	Minutes April 19, 2013		2013-05-16-	Carried			COMPLETE	73

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				079					
GCSE	GS	2012 Audited Financial Statements		2013-05-16-080	Carried			COMPLETE	74
GCSE	GS	Test Sites for Effective Leadership Pilots		2013-05-16-081	Carried			COMPLETE	75
GCSE	GCSE	Deferral – U of Winnipeg Proposal re Faculty of Theology		2013-05-16-082	Carried			COMPLETE	76
GCSE	GS	Signing Officers for UCC		2013-05-16-083	Carried			COMPLETE	76
GCSE	GS	Procedural motions		2013-06-20-084	Carried			COMPLETE	77
GCSE	GS	Minutes May 16, 2013		2013-06-20-085	Carried			COMPLETE	77
GCSE	GS	Re-appointments to Observer Board		2013-06-20-086	Carried			COMPLETE	78
GCSE	GS	Covenant – UCC & Observer Board		2013-06-20-087	Carried			COMPLETE	78
GCSE	GS	Appointments – Board of Regents – University of Winnipeg		2013-06-20-088	Carried			COMPLETE	79
GCSE	GS	University of Winnipeg Faculty of Theology		2013-06-20-089	Carried		Discontinuance with understanding the university will establish a Centre for Theological Studies	COMPLETE	79
GCE	GS36	Opening & Consent Motions		2013-11-16--090	Carried	MEPS 3 - Group Insurance Design Changes MEPS 4 - Human Resources Job Evaluation Policy MEPS 5 - Changes & Additions to Admission		COMPLETE	81-82

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						Policies and Procedures MEPS 6 - Response to ANW 12 GC40 – Presbytery Staff MEPS 7 - Diaconal Ministry First Placement Data MEPS 8 - Discontinued Service List	No Further Action		
GCE	GS35	Opening Motions		2013-11-16-091	Carried			COMPLETE	82-83
GCE	GCE	Adjourn for Special Meeting, 2 nd Sitting GC41		2013-11-16-092	Carried			COMPELTE	83
GC	GC42	Procedural Motions		GC 41 AM2nd Sitting 2013-001	Carried			COMPLETE	
GC	GC42	Authorization – Remit for SK3		GC 41 AM2nd Sitting 2013-002	Carried			COMPLETE	
GC	GC42	Authorization – Remit for TOR 4		GC 41 AM2nd Sitting 2013-003	Carried			COMPLETE	
GC	GC42	Authorization – Remit for TOR 5		GC 41 AM2nd Sitting 2013-004	Carried			COMPLETE	
GC	GC42	Closing Procedural Motions		GC 41 AM2nd Sitting 2013-005	Carried			COMPLETE	
GCE	GS39	Omnibus Motions – Format of 3 Remits 7, 8 & 9		2013-11-16-093	Carried			COMPLETE	84

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GCE	GCE	Move in-Camera		2013-11-16-094	Carried			COMPLETE	84
GCE	GCE	Move Out of in-Camera		2013-11-16-095	Carried			Complete	85
GCE	GCE	Receive the Report of GS Supervision Committee for information		2013-11-16-096	Carried			Complete	85
GCE	GCE26	Omnibus Motion to Refer GCE# 23 and CEE24 to PC G&A And GCE 25 to PC MEPS		2013-11-16-097	Carried		GCE 23 – appointment 2 Francophone Reps as Commissioners to GC GCE 24 – presence of Responsible for Ministries in French at GCE GCE 25 – reconsider 2014 Pulpit Supply Rates	Proposal to GCE May 2014	87
GCSE	GS	Pulpit/ Weekend Supply Rates		2013-12-13-116	Carried			COMPLETE	98
GCE	GS40	Loan Guarantee for Riverbend United		2013-11-16-098	Carried			Complete	88
GCE	PMM 3	Proposed Elected Member Structure		2013-11-16-099	Carried			Complete	89
GCE	PMM 5	Socially Responsible Investment & Resource Extraction		2013-11-16-100	Carried		1. Receive Report which created the Responsible Investment Reference Group	COMPLETE	89
GCE	PMM 5A	Socially Responsible Investment & Resource Extraction		2013-11-16-101	Carried		2. Approve recommendations + GS to implement as possible within existing resources	Approved recommendations. COMPLETE – GCE Nov 2014	90
GCE	GCE22	Nominations Reports		2013-11-16-102	Carried			Complete	90
GCE	G&A3	Guiding Principles GC42		2013-11-16-103	Carried			Complete	90-91
GCE	GS38	Proposal for GC42 Youth Forum		2013-11-16-105	Carried			GS & Youth Forum Working Group to explore funding for larger numbers of participants. Taken to GCE Nov. 2013. Referred to GS for	92

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								further work. Approved by Sub-Executive Fall 2013. COMPLETE	
GCE	GS37	Limiting COLA for 2014		2013-11-16-108	Take no action - Carried			COMPLETE as no action was taken	95
GCE	PMM 6	Consultation on Disabilities		2013-11-16-109	Carried	TICIF & GS		1. Received Report 2. TICIF to engage UCC in exploration 3. Implement recommendation as possible with existing resources 4. Provide update to GCE May 2014 A detailed work plan has been developed, Ongoing work Complete	95- 96
GCE	GCE27	Correct Report from Disabilities Consultation		2013-11-16-110			Correct names	Complete	96
GCE		Closing Procedural Motions		2013-11-16-111				Complete	97
GCSE	GS	Procedural motions		2013-11-28-112	Carried			COMPLETE	98
GCSE	GS	Minutes June 20, 2013		2013-11-28-113	Carried			COMPLETE	98
GCSE	GS	Appointments to PC MEPS		2013-11-23-114	Carried			COMPLETE	98 -99
GCSE	GS	Procedural motions		2013-12-13-115	Carried			COMPLETE	98
GCSE	GS	Procedural motions		2014-01-31-117	Carried			COMPLETE	98
GCSE	GS	Minutes Nov 28, 2013		2014-11-28-118	Carried			COMPLETE	103
GCSE	GS	Minutes Dec, 13 2013		2014-11-28-119	Carried			COMPLETE	103
GCSE	GS	GC42 Youth Forum		2014-01-31-120	Carried			COMPLETE	104
GCSE	GS	Changing Length of GCE May 2014		2014-01-31-121	Carried			COMPLETE	105
GCSE	GS	Procedural motions		2014-02-13-122	Carried			COMPLETE	106

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GCSE	GS	Approval of Minutes – Jan 31, 2014		2014-01-31-123	Carried			COMPLETE	106
GCSE	GS	Nominations - M&S Advisory, Investment Co. + Judicial Co.		2014-02-18-124	Carried			COMPLETE	107
GCSE	GS	Procedural motions		2014-03-21-125	Carried			COMPLETE	108
GCSE	GS	Approval of Minutes – Feb 18, 2014		2014-03-21-126	Carried			COMPLETE	108
GCSE	GS	Nominations – Youth Forum Co., Pension Board + GCE		2014-03-21-127	Carried			Complete	109
GCE	GS41	Procedural Motions		2014-05-03-128	Carried			COMPLETE	111-112
GCE	GS40	Opening Motions		2014-05-03-129	Carried			COMPLETE	111-112
GCE	GS43	Consent Agenda		2014-05-03-129	Carried		Adopt: FIN 4 – Real Estate & Capital Assistance, G&A4 – Francophone Com. GC42, G&A5 – Budget GC42 MEPS 9 – Police Records Checks	COMPLETE	112-113
GCE	FIN 3	Commence Endowing Legacy Gifts		2014-05-03-131	Carried			COMPLETE	113-114
GCE	FIN 3	2014 Operating Budget		2014-05-03-132	Carried			COMPLETE	114
GCE	GCE	Move in Camera		2014-05-03-133	Carried			COMPLETE	115
GCE	GCE	Move Out Of in Camera		2014-05-03-134	Carried			COMPLETE	116
GCE	GCE	Receive Supervision Co. Report		2104-05-03-135	Carried			COMPLETE	116
GCE	GS42	Mutual Recognition – UC Christ - Philippines		2014-05-03-136	Carried			Approved in Principle COMPLETE	116
GCE	PMM 7	Funding – Education Centres		2014-05-03-137	Carried			COMPLETE	116-117

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GCE	PMM 8	French Language Translation Strategy		2014-05-03-138	Carried			COMPLETE	117
GCE	NEW 7	Annual Week of Prayer... Congo		2014-05-03-139		Referred to SGCE			118 135
GCSE				2014-06-20148		Forwarded to PC PMM to consider			
GCE	GS47			2014-11-157 - consent			1. Fit with CIM mandate 2. Priority issue for UCC? 3. Capacity for this work 4. Role for CIM GCE affirmed with workplan for March 2016		
GCE	GS44	Closing Motions		2014-05-03-140				COMPLETE	118
GCSE	GS	Procedural motions		2014-05-21-141	Carried			COMPLETE	121
GCSE	GS	Approval of Minutes –March 21, 2014		2014-01-31-142	Carried			COMPLETE	121
GCSE	GS	Nominations – Cdn. Forces, Responsible Investment, Pension Plan Advisory, Anglican – UCC Dialogue + Observer		2014-05-21-143	Carried			COMPLETE	122
GCSE	GS	2013 Audited Financial Statements		2014-05-21-144	Carried			COMPLETE	122-123
GCSE	GS	Procedural motions		2014-06-20-145	Carried			COMPLETE	124
GCSE	GS	Approval of Minutes –May 21, 2014		2014-06-20-146	Carried			COMPLETE	124
GCSE	GS	BQ Conference Space Rental at St. Matthew's UC		2014-06-20-147	Carried			COMPLETE	125
GCSE	GS	Response to Knox UCC re Report of WG		2014-06-20=14	Carried		Expressed thanks & given actions in line with GC41 decisions –	COMPETE	126

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		on Israel/Palestine		9			no further action to be taken		
GCSE	GS	Update to General Funds Investment Policy		2014-06-20-150	Carried		Approved updated policy	COMPLETE	126
GCSE	GS	Procedural motions		2014-09-04-151	Carried			COMPLETE	127
GCSE	GS	Approval of Minutes – June 20, 2014		2014-09-04-152	Carried			COMPLETE	127
GCSE	GS	Nominations Co. Report		2014-09-04-153	Carried		Approved Nominations to Investment Co. , Nominations Co. & GCE	COMPLETE	128
GCSE	GS	Procedural motions		2014-10-15-154	Carried			COMPLETE	127
GCSE	GS	Approval of Minutes – September 4, 2014		2014-10-15-155	Carried			COMPLETE	129
GCSE	GS	Nominations Report		2014-10-15-156	Carried		Nominations to GCE, Governing Co. Ploughshares, &WG on Theologies of Disability	COMPLETE	130
GCE	GS40	Opening Motions – Consent Agenda Items Below:		2014-11-15-157	Carried			COMPLETE	133
GCE	MEPS12	Steps from Staff Associate		Consent	Carried		Terminate Former Learning Assessment as of March 31/15 & new handbook written and in effect for April 1/2015	COMPLETE	133
GCE	MEPS16	Group Insurance Renewal		Consent	Carried		Design Changes approved	COMPLETE	134
GCE	MEPS17	HR Policy Changes		Consent	Carried			COMPLETE	134
GCE	PMM9	Joint Consultation – China Christian Council		Consent	Carried	Accepted invitation – GS to form delegation			134
GCE	PMM10	Mission Theme 2015-2017		Consent	Carried	"Prophets in the House" was approved as the theme		COMPLETE	134
GCE	GS49	Memorandum of Understanding – Associate	Consent	2014-11-15-157	Carried	Understanding between the UCC &:		COMPLETE	134

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GCE	PMM18	Relationships Mission & Ministry with Migrant Churches		2015-03-22-202	Carried	the Methodist Church of the Caribbean and Americas (MCCA), + the Methodist Church of Zimbabwe - GS to sign the agreements GC 42 as a Report for Background Information	Receive Report & Forward it to GC42 as background material for Mutual Recognition & Full Communion Agreements		166
GCE	PMM15	Formation for Faithful Leadership WG		Conse nt	Carried Referral	Referred to PC G&A	GCE use integrative approach for 4 major reports	COMPLETE	134
GCE	GS41	Procedural Motions		2014-11-158	Carried			COMPLETE	134
GCE	WCC1	WCC Report		2014-11-15-159	Carried	1. Report Received for Information 2. GCE to develop process to integrate Pilgrimage of Justice 3. Seek ways to collaborate with other faith groups		Ongoing Work. Complete	136
GCE	GS50	Operating Budget FOR 2015		2014-11-15-160	Carried			COMPLETE	136
GCE	FIN6	Minimizing the Carbon Footprint		2014-11-15-161	Carried			Guidelines for the next triennium regarding reducing meeting costs	136
GCE	PMM11	Partner Council Message		2014-11-15-162	Carried			COMPLETE	137
GCE	G&A6	Prioritizing Work for GC42		2014-11-15-163	Carried	Recommendation to GS42			138-139

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GCE	G&A7	Reports to GC42		2014-11-15-164	Carried			COMPLETE	139
GCE	G&A8	Withdrawing from GC42 Consent Agenda		2014-11-15-165	Carried	Recommends to GS42			139-40
GCE	G&A9	Work of CRTG at GC42		2014-11-15-166	Carried	Sessional Committee to be formed by GC42 Business Co. from names given by CESs			140
GCE	G&A10	Proposal from BQ re CRTG Report at GC42		2014-11-15-167	Carried	No further action.		COMPLETE	140-141
GCE	GCE	Move in Camera		2014-11-15-168	Carried			COMPLETE	142
GCE	GCE	Move Out Of in Camera		2014-11-15-169	Carried			COMPLETE	143
GCE	BLUE 1	CONSENT MOTIONS		2014-11-15-170	Carried				144
GCE	MEPS15	Debt Repayment for OM		Consent		See MTU2			
GCE	PMM14	National Strategy for Ministries in French		Consent				COMPLETE	144
GCE	BLUE 2	High Cost Areas - Compensation		2014-11-15-172	Carried	Direct GS	Explore a plan to address compensation for emergency expenses with report back to March 2015 GCE	Staff continue to research possible means to address this concern. GS expects to report to GCE in the Fall of 2015.	144
GCE	GS48	Comprehensive Compensation		2014-11-15-174	Carried	Approved for start of July 1, 2015		COMPLETE	145
GCE	GS47	Faithful, Effective and Learned Leaders		2014-11-15-175	Carried	Recommend to GC42 for Action			146
GCE	MEPS10	Candidacy Pathway		2014-11-14-176	Carried	Recommend to GC42 for action			146-147
GCE	GCE28	Nominations Report		2014-11-15-177	Carried.			COMPLETE	147
GCE	GS51	Closing Procedural		2014-11-15-	Carried			COMPLETE	148

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		Motions		178					
GCSE	GS	Procedural motions		2014-11-27-179	Carried			COMPLETE	149
GCSE	GS	Approval of Minutes –Oct. 15, 2014		2014-11-27-180	Carried			COMPLETE	149
GCSE	GS	Loan Guarantee for Pelham Community Church		2014-11-27-181	Carried			COMPLETE	149 - 150
GCSE	GS	Request for Formal Hearing		2014-11-27-182	Carried		Re Complaint SAPRPP 2014 - 006	COMPLETE	150
GCSE	GS	Procedural motions		2014-12-18-183	Carried			COMPLETE	151
GCSE	GS	Approval of Minutes – Nov. 27, 2014		2014-12-27-184	Carried			COMPLETE	151
GCSE	GS	Indemnity Agreement with Maritime Conference & General Council		2014-12-27-185	Carried			COMPLETE	152
GCSE	GS	Change Terms of Winnipeg Presbytery Grace Fund		2014-12-27-186	Carried			COMPLETE	152
GCSE	GS	Procedural motions		2015-01-07-187	Carried			COMPLETE	153
GCSE	GS	Approval of Minutes – Dec., 18, 2014		2014-12-27-188	Carried			COMPLETE	153
GCSE	GS	Nominations		2014-12-27-189	Carried	Appoint to Anglican – UCC Dialogue		COMPLETE	154
GCSE	GS	Procedural motions		2015-02-17-190	Carried			COMPLETE	155
GCSE	GS	Approval of Minutes –Jan. 7, 2015		2015-02-17-191	Carried			COMPLETE	155
GCSE	GS	Nominations		2015-02-17-192	Carried	Investment Committee + Sub Executive		COMPLETE	155-156
GCE	GS52	Procedural Motions		2015-03-21-193	Carried			COMPLETE	159
GCE	GS51	Opening Motions + Consent		2015-03-21-194	Carried	Including: G&A 11	See HAM 10	COMPLETE	160

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		Motions				Dates for 2015-2018; MEPS 18 Conference Interview for Interim Ministry; MEPS 19 Sabbaticals – Interim Ministry MEPS 20 – Changes – Admissions Policies & Procedures MEPS 22 – see HAM 3 MEPS 24 – see LON 3 MEPS 25 – Gender Transitioning Health Spending MEPS 26 see HAM 9			
GCE		CONSENT 2		2015-03-21-195	Carried		GS 57 Columbia House – Encroachment G&A 12 Conflict of Interest Policy	COMPLETE	160
GCE	GS54	Site of GC42 - 2018		2015-03-21-196	Carried		Oshawa – BQ – July 21-27, 2018	COMPLETE	162
GCE	GS55	Mutual Recognition – Presbyterian Church – Rep. of Korea		2015-03-21-197	Carried	To GC42 for Action	Memorandum to GC42 to formal approval, signing & celebration		162
GCE	FIN 7	Approval of the 2015 Operating Budget		2015-03-22-200	Carried			COMPLETE	165
GCE	GS59	Moving Towards a Balanced Budget		2015-03-22-201	Carried			COMPLETE	165
GCE	TICIF4	Physician Assisted Dying		2015-03-22-204	Carried		Enable the Church to respond to change in laws	Ongoing Work - COMPLETE	167

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GCE	PMM16	Youth & Young Adult Ministry Strategy		2015-03-22-205	Carried		Affirmed Strategy -& GS to Implement in next triennium	Ongoing Work - COMPLETE	167
GCE	TICIF5	Online Communion		2015-03-22-207	Carried		Received Report & Commend it the Church for Guidance	COMPLETE	168
GCE	MEPS21	Amend Pastoral Relations Sabbatical Leave Policy pt.		2015-03-22 - 208	Carried	To GC 42 for action	GC42 - Remove word "consecutive" and amend the Manual		168
GCE	MEPS21	Amend Pastoral Relations Sabbatical Leave Policy pt. 2 & 3		2015-03-22-209	Carried		Take No Action	COMPLETE	168
GCE		Motions to Move In-Camera		2015-03-22 - 210	Carried			COMPLETE	168
GCE		Motion to Move Out of In-Camera		2015-03-23-211	Carried			COMPLETE	169
GCE	TICIF2	One Order of Ministry		2015-03-23-212	Carried		Receive Report Express Appreciation + Recommend to GC42		169
GCE	TICIF3	Towards a New Model of Membership		2015-03-23-213	Carried		Receive Report Express Appreciation + Recommend to GC42		169
GCE	GCE29	Nominations		2015-03-23-214	Carried		Receive Reports and Recommendations	COMPLETE	169
GCE		Closing Procedural Motions		2015-03-23-215	Carried			COMPLETE	170
GCSE		Procedural Motions		2015-05-19-216	Carried			COMPLETE	171
GCSE		Minutes of GCSE – Feb. 17, 2015		2015-05-10-217	Carried			COMPLETE	171
GCSE		Nominations		2015-05-19-218	Carried			COMPLETE	172
GCSE		Delegation of Real Estate Approval Authority		2015-05-19-219	Carried			COMPLETE	172-173
GCSE		High Cost Remote Allowance		2015-05-19-220	Carried			COMPLETE	173-174
GCSE		Amending the Disability Provisions of the Manual		2015-05-19-221	Carried			COMPLETE	174
GCSE		Policy on Collection,		2015-05-19-	Carried			COMPLETE	175

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		Protection & Retention of MP Information – Forms 404		222					
GCSE		Opening Procedural Motions		2015-06-08-223	Carried			COMPLETE	176
GCSE		Approval of minutes – May 19, 2015		2015-06-08-224	Carried			COMPLETE	176
GCSE		Nominations		2015-06-08-225	Carried			COMPLETE	177-178
GCSE		Approval – 2014 Audited Financial Statements		2015-06-08-226	Carried			COMPLETE	178
GCSE		Opening Procedural Motions		2015-06-22-223	Carried			COMPLETE	176
GCSE		Appointment of Bev Kostichuk to Chair this meeting		2015-06-22-224	Carried			COMPLETE	
GCSE		Approval of minutes – June 8, 2015		2015-06-22-225	Carried			COMPLETE	177
GCSE		Proposal on Reconciliation		2015-06-22-226	Carried		To GC42 for Action		

**MEETING OF THE EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Saturday, August 18, 2012**

The Executive of the General Council of The United Church of Canada met following the General Council 41 meeting at Carlton University, Ottawa, Ontario on Saturday, August 18, at 12:30 p.m. until 1:30 p.m. The Moderator Gary Paterson presided.

Attendance

Nicole Beaudry, Adam Brown, Graham Brownmiller, Shirley Cleave, Jess Cobb, Brian Cornelius, Thom Davies, Alvin Dixon, Laura Fohuse, Susan Gabriel, Ivan Gregan, Charlotte Griffith, Vilvan Gunasingham, Adam Hanley, Andrea Harrison, Claude Hender, Armand Houle, barb janes, Ray Jones, Donna Kennedy, John Kim, Bev Kostichuk, Steve Lowden, Marie Claude Manga, Kellie McComb, Charles McMillan, Tracy Murton, Gary Paterson, Martha Pedoniquotte, Colin Phillips, Grant Queskekapow, Lynella Reid-James, Bill Rogers, Mary Royal, Florence Sanna, Nora Sanders, Michael Shewburg, William Steadman, Anna Stewart, Norma Thompson, Mardi Tindal, Erin Todd, Pauline Walker, Jim White, Doug Wright, John H. Young

Regrets

Carmen Lansdowne, John Thompson

The General Secretary welcomed the new Moderator to the Executive.

The Moderator began the meeting with prayer and constituted the meeting.

Procedural Motions:

General Secretary, General Council proposes:

Motion: Nora Sanders/John Young

2012-08-18-001

That Karen Smart be a corresponding member, and that Joan MacGillivray be the recording secretary for this meeting of the Executive of the General Council.

Carried

GCE 1 Nominations Report

Florence Sanna presented a proposal from the Nominations Committee regarding the Appointment of the Sub-Executive.

Motion: Florence Sanna/Steve Lowden

2012-08-18-002

That the Executive of the General Council appoint the following members to serve as the Sub-Executive of the General Council:

- Gary Paterson - *Moderator*
- Mardi Tindal - *Past Moderator*
- Nora Sanders - *General Secretary*
- Bev Kostichuk - *Saskatchewan*
- Bill Rogers - *Manitou*
- Charles McMillan - *London*
- Thom Davies - *Hamilton*

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- Florence Sanna - *Newfoundland and Labrador*
- *To be determined - All Native Circle*
- Lynella Reid-James - *Toronto*
- Marie-Claude Manga - *Francophone Ministries*
- John Kim - *Ethnic Ministries*
- Shirley Cleave - *Governance and Agenda Chairperson*

Carried

Meeting Dates for the Executive of the General Council for the Triennium 2012–2015

Nora Sanders reviewed the dates of the triennium and reminded members to mark the following dates in their calendars:

- October 26–29, 2012
- May 4–6, 2013
- November 16–18, 2013
- May 3–5, 2014
- November 15–17, 2014
- March 21–23, 2015

The Executive of the General Council will also meet for orientation with the members of the Permanent Committees on Friday, November 16, at 5 p.m. and continue until Saturday, November 17.

It was noted that appointments to the Comprehensive Review Task Group will be made at the October Executive meeting and suggestions for appointments should be sent to Diane Bosman. Members were also reminded to give their responses when the wider consultation takes place.

Closing Procedural Motion

Authorizing the Sub-Executive of the General Council

Motion: Nora Sanders/Kellie McComb

2012-08-18-003

That the Executive of the General Council authorize 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.

Carried

The Moderator closed the meeting with a blessing and prayer.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Thursday, September 6, 2012 – 12:00 p.m.
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:00 p.m. ET until 12:26 p.m. on Thursday, September 6, 2012, by teleconference call. The Moderator Gary Paterson presided.

Attendance

Voting Members: Shirley Cleave, Thom Davies, John Kim, Beverly Kostichuk, Marie-Claude Manga, Charles McMillan, Lynella Reid-James, Bill Rogers, Florence Sanna, Nora Sanders, Gary Paterson

Regrets: Mardi Tindal

Welcome

Moderator Gary Paterson welcomed the Sub-Executive of the General Council to the meeting and invited the participants to do a check in and followed with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu. ”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Thom Davies

2012-09-06-004

That Karen Smart be the corresponding member, and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/John Kim

2012-09-06-005

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on June 27, 2012.

Carried

Recommendations for Appointment from the Nominations Committee

Florence Sanna presented the motion.

Motion: Florence Sanna/Marie-Claude Manga

2012-09-06-006

That the Sub-Executive of the General Council appoint the following members, with terms as stated:

Moderator's Advisory Committee (August 2015)

- John Lawson, chair, as named by Moderator
- Hannah Lee, as named by Moderator
- Martha Pedoniquotte, as named by Moderator
- Marion Best, former Moderator
- Michael Shewburg, Executive of the General Council

Carried

Motion: Florence Sanna/Bev Kostichuk

2012-09-06-007

That the Sub-Executive of the General Council appoint the following members, with terms as stated:

Nominations Committee (August 2015)

- Donna Kennedy, All Native Circle Conference

Sub-Executive of the General Council (August 2015)

- Nelson Hart, All Native Circle Conference

Aboriginal Ministries Council (August 2015)

- Pierre Goldberger, Ministries in French representative

Carried

Update on Comprehensive Review

Nora spoke of the establishment of the task group for this comprehensive review. A notice will be circulated to the full Executive of the General Council. There may be a need for another Sub-Executive meeting with regard to this. Appointments are made no later than the first Executive of the General Council meeting in October 2012. This is the first piece of business with a quick follow-up after 41st General Council.

Motion: Shirley Cleave

The meeting was adjourned at 12:26 p.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Monday, October 1, 2012 – 12:00 p.m.
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:00 p.m. ET until 12:22 p.m. on Monday, October 1, 2012, by teleconference call. The Moderator Gary Paterson presided.

Attendance

Voting Members: Thom Davies, Beverly Kostichuk, Marie-Claude Manga, Charles McMillan, Lynella Reid-James, Nora Sanders, Mardi Tindal, Gary Paterson

Regrets: Shirley Cleave, Nelson Hart, Florence Sanna, Bill Rogers, John Kim

Welcome

Moderator Gary Paterson welcomed the Sub-Executive of the General Council to the meeting and invited the participants to do a check in and followed with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Thom Davies/Marie-Claude Manga **2012-10-01-008**

That Karen Smart be the corresponding member, and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Charles McMillan/Bev Kostichuk **2012-10-01-009**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on September 6, 2012.

Carried

Terms of Reference for the Comprehensive Review Task Group

Nora introduced the motion.

Motion: Bev Kostichuk/Thom Davies

2012-10-01-010

That the Sub-Executive of the General Council approve the following as the terms of reference for the Comprehensive Review Task Group:

Mandate

The United Church of Canada finds itself in the midst of exciting and challenging times of change: changing forms of church, changing contexts for ministry, changing human and financial resources, changing generations of members and leaders. How do we articulate and live our call to be the church in these changing times?

Through a broad-based engagement of the church, input from ecumenical and global partners, and conversations across generations, this small group will name the opportunities before us and the vehicles that will enable us to be a vital, agile, and faithful church.

General Council Motion

The 41st General Council 2012 directed 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 to 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

- attend to the sense of identity of the United Church, including the themes emerging from the 41st General Council 2012
- articulate the vision that 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
- look at all significant aspects of the organization and operations of The United Church of Canada in all of its courts, including attention to the interaction and connection of courts
- draw on the information and analysis already gathered through Permanent Committees and staff-led reviews
- prepare alternative models of program, governance, and staff structures as the basis for soliciting in-depth input from diverse voices across The United Church of Canada
- 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
- give interim reports and receive feedback from the Executive of the General Council at each meeting throughout the triennium
- create a place to mutually engage GC41 Commissioners throughout the current triennium

Membership

The task group will be made up of seven members who have the requisite skills and experience and a love of The United Church of Canada. Priority will be given to ensuring that some of the membership is drawn from the younger leadership in the church.

The current Moderator, the Right Rev. Gary Paterson, will serve as one of the seven members. The General Secretary and other staff as assigned will provide support to this task group.

Skills and Experience

The task group will be primarily composed of people with a deep understanding of the United Church. It is hoped that the membership will also include people who do not necessarily have in-depth experience with United Church governance structures but who possess transformational expertise or significant knowledge of other organizations in order to bring an “outsider” perspective to the conversation.

Each member will possess skills and experience in more than one of the areas listed below. The final composition of the group will ensure that experience in each of these areas is present in the task group’s membership:

- in-depth understanding of United Church polity and ethos
- experience in planning and/or leading large-scale organizational change efforts
- ability to analyze complex qualitative and quantitative data, research, and reports; experience in “crowdsourcing” or technologies to engage the wisdom of large communities
- financial analysis, strategic planning, and risk management experience
- capacity to reflect theologically on the mission, governance, and ethos of the church
- other gifts and skills not named here that would bring depth, breadth, or inspiration to the work of this task group

All task group members will be predisposed to collaboration and teamwork, understanding of diversity issues, passionately committed to the future of The United Church of Canada and willing to discern God’s yearnings for this work.

Expectations and Term

The task group will meet in person as necessary, with other meetings occurring by telephone and video conference call and e-mail exchange. Consultation with a broad range of voices will be required. The term of this task group is from November 2012 to the 42nd General Council, August 2015.

Carried

Appointment of member of Permanent Committee on Ministry and Employment Policies and Services to the Pension Board

Motion: Marie-Claude Manga/Mardi Tindal

2012-10-01-011

That the Sub-Executive of the General Council appoint Permanent Committee on Ministry and Employment Policies and Services member, Brian Copeland, to replace Gordon Staples as a Permanent Committee representative on the Pension Board of The United Church of Canada.

Carried

The meeting was adjourned at 12:22 p.m. by Moderator Gary Paterson.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
October 26–29, 2012**

The Executive of the General Council of The United Church of Canada met from 8:30 a.m. on Friday, October 26, to noon on Monday, October 29, 2012, at the General Council Office, Etobicoke, Ontario. The Moderator Gary Paterson presided.

Attendance

Nicole Beaudry, Adam Brown, Graham Brownmiller, Shirley Cleave, Jess Cobb, Brian Cornelius, Thom Davies, Alvin Dixon, Laura Fohse, Susan Gabriel, Charlotte Griffith, Vilvan Gunasingham, Adam Hanley, Andrea Harrison, Claude Hender, barb janes, Ray Jones, Donna Kennedy, John Kim, Bev Kostichuk, Steve Lowden, Marie-Claude Manga, Kellie McComb, Charles McMillan, Tracy Murton, Bob Mutlow, Gary Paterson, Martha Pedoniquotte, Colin Philips, Lynella Reid-James, Bill Rogers, Mary Royal, Nora Sanders, Michael Shewburg, Bill Steadman, Anna Stewart, John Thompson, Norma Thompson, Mardi Tindal, Pauline Walker, Doug Wright, John H. Young

Corresponding Members

David Allan, Bill Doyle, Bruce Faurschou, Bruce Gregersen, Doug Goodwin, Alan Hall, David Hewitt, Will Kunder, Rosemary Lambie, Lynn Maki, Erik Mathiesen, Fred Monteith, Ramzi Zananiri, Cheryl-Ann Stadelbauer-Sampa, Ambury Stuart, Bill Smith, Beverley Green, Nichole Vonk

Regrets

Gloria Cook, Ivan Gregan, Nelson Hart, Carol Hancock, Carmen Lansdowne, Faith March-MacCuish, Florence Sanna, Bill Smith, Erin Todd, Jim White

Friday, October 26, 2012

The Moderator welcomed the Executive to gather on the traditional land of the Mississauga of New Credit First Nations. As a mixture of strangers and friends he asked all to join in community for a moment of silence and gathering of thoughts.

Worship

Worship was led by Gary Paterson, Alydia Smith, Lydia Pedersen, and Abiel Khalema. The scripture reading Matthew 7:7–8 was read by Kaitlin Bardwich.

Welcome Procedural Motions & Consent Part 1

The Moderator constituted the meeting in both languages. He welcomed those staff present and his partner Tim Stevenson.

Nora Sanders introduced the procedural motion.

GS 2 Procedural Motions

Motion: Nora Sanders/Brian Cornelius

2012-10-26-012

Worship, Music, and Theological Reflection

That the worship leadership for this meeting be provided by Alydia Smith.
That the music leadership for this meeting be provided by Lydia Pedersen and Fred Graham.
That the theological reflector for this meeting be Bill Steadman.

Resource People

That resource people for this meeting be the Executive Ministers and Officers, Charles Black, Diane Bosman, Cynthia Gunn, James Scott, Karen Smart and Alydia Smith.

Administrative Staff/Volunteers

That the administrative staff for this meeting be Sarah Bernath, Susan Fortner, Philip Isard, Susan Sigal, Shirley Welch, and Ann Perry. The administrative volunteers are Karen McLean and Jean Wilson. The minute secretary for this meeting be Susan Fortner.

Chaplain

That the Chaplain for this meeting of the Executive of the General Council be Bruce Faurschou.

Friend in Court

That the Friend in Court for this meeting of the Executive of the General Council be Marie-Claude Manga.

Reference and Counsel

That the Reference and Counsel for this meeting of the Executive of the General Council be Graham Brownmiller and Bill Rogers.

Agenda

That the Executive of the General Council adopt the agenda for this meeting of the Executive of the General Council and that changes to the agenda, which may be necessary as the meeting evolves, be made on the recommendation of the Agenda Table.

Carried

Governance – Meeting Overview

Shirley Cleave, Chair of the Permanent Committee on Governance and Agenda, spoke regarding the focus of the work for Friday: first, looking at the work coming out of the 41st General Council Ottawa and secondly, community-building during table group times.

Moderator's Accountability Report (*Addendum A at the end of these minutes*)

The Moderator acknowledged and thanked Former Moderator Mardi Tindal. He spoke to the role of this Executive as a body that has been called to complete a chosen task.

The Moderator reflected on the realistic and honest challenges that not only the United Church is facing but also all denominations are struggling with. Highlighting the work of the Open Space Report (*Addendum B Open Space Themes*) he noted that it is clear that we are continuing to grapple with how we are to be church, the continual struggles between urban and rural churches, and how we live into being an intercultural and inclusive church.

He spoke of the communities he has visited, and the many conversations he has had. He challenged and encouraged people to listen to one another. He talked about the State of the Church, and our continued dialogue on the hard issues such as the Israel/Palestine Report and Enbridge. He expressed again the need to challenge our culture of despair. What gives us hope? As an Executive, we have rooted our hope in God; we have been called into a partnership.

In conclusion the Moderator raised his vision that the Comprehensive Review will be a platform for us to address what is happening across the church. He closed with the poem “Decision” by Boris Novack.

Former Moderator Mardi Tindal offered a prayer of thanksgiving for the Moderator.

Table Group Introductions

Shirley Cleave introduced the topic of building community within each table group. Table group discussion began.

Governance – Who We Are

Shirley Cleave spoke to the many roles people held in this meeting. She introduced Tracy Murton, Chair of the Permanent Committee on Ministry and Employment Policies and Services, who led an orientation session.

Tracy offered a series of questions to help the group learn about each other encouraging the Executive to interact with each other throughout the court.

Nora Sanders introduced Colin Philips and shared with the Executive what it is like for Colin to participate in this meeting. Nora thanked Colin for his grace and how he teaches us all.

The Moderator offered a prayer for Colin Philips.

Nora Sanders explained the roles of the Friend in Court (Marie Claude Manga), Chaplain (Bruce Faurshou), and Reference and Council (Graham Brownmiller and Bill Rogers).

Friend in Court

Marie Claude Manga introduced Sarah Beer, who was attending the meeting as a visitor. Sarah works in partnership with Centro Esperanza in Chiclayo, Peru, a United Church partner since 2008. Sarah is also spending time on this home assignment to learn more about the workings of the various aspects of the wider United Church.

Governance – Theology of Governance

The Moderator spoke to the “theology of governance—the theology of leadership” by offering the question, “What are we here for?” and read in French a prayer by Oscar Romero. He spoke to the United Church being an organization that roots its power in community. As representatives, we are the people. Our governance is rooted and lodged in the people. We understand governance best when we frame it as how can we serve, what is the purpose, where do we go?

Table groups were then asked “What is the thread you are going to hold on to? What are you hoping to do and accomplish in the next three years?” The Moderator then offered that when we answer those questions we will have the thread to guide our governance.

Feedback was then invited from the tables.

Scavenger Hunt

Diane Bosman introduced the organizers of the Scavenger Hunt, and the group dispersed through the building in teams.

Governance – Lenses through Which We Work

Mary Royal, chair of the Permanent Committee on Programs for Mission and Ministry, introduced the next session on the lenses through which we work. She gave an update on the proposal carried at the 41st General Council to become an affirming General Council and Executive. Mary then introduced Adele Halliday.

Intercultural Church

Adele Halliday, Team Leader Transformational Ministries (Communities in Ministry/Communautés et ministères), addressed how we link interculturalism and governance.

She posed the question what is the culture of this General Council Executive? Culture is shared, often unspoken, and, more importantly, is a way of being. By further examining this, she offered that the more we become aware of culture we also realize that there is no such thing as a culture-free perspective. In concluding her presentation she asked the table groups to explore the following questions:

- What might be some of the myths, assumptions, and beliefs in The United Church of Canada? At the Executive of the General Council?
- What values are incorporated into governance planning and meetings?
- If internal aspects of culture are implicitly learned, are there some things that might need to be unlearned?

When invited back, table groups shared some of their ideas on assumptions and values, language, voice, and power. The table groups again were asked to think about what they heard and how it relates back to governance under the umbrella of decision-making, planning processes, and community-building.

In conclusion the Moderator thanked Adele and informed the Executive that their notes would be compiled and shared.

Governance – How We Work Together

Shirley Cleave invited the group to spend some time reviewing the Whole People’s Covenant in table groups. The task was to use this document to help understand how the Executive covenants to work together. The table groups were then invited to create their own table group covenants to assist with how they will be in community at their table.

Conference/Other Reports

Bev Kostichuk, member of the Permanent Committee on Governance and Agenda, informed the Executive that throughout the meeting Conference representatives and other groups will be invited to introduce themselves and explain how they connect those in their Conference, including Commissioners, to the work of the Executive of the General Council and General Council.

Global Partner

The Moderator noted that Ramzi Zananiri, due to travel fatigue, was not able to be present at this time and would present his report on Saturday.

Youth Strategy

Mary Royal introduced Amy Crawford, Program Coordinator Youth, Young Teens and Children, Communities in Ministry/Communautés et ministères.

Amy spoke to the Integration of Young People in the Work of the General Council, a strategy that was approved in November 2011. This strategy involved an orientation session in which youth and young adults were encouraged to be heard and be part of conversations at the table. In the fall of 2011 an identity survey was done for the church. Part of that survey addressed the youth. Some of the issues identified in that survey were unfamiliarity with formal meeting rules, poor grasp of issues, preference for one-on-one situations, tuning out because discussion is boring, nervous about expressing oneself in front of others, others dominating the conversation, and topics not relevant.

Amy addressed the comments made in the survey by looking at a “ladder of participation.” She noted that not only the youth but also any marginalized group might be on this ladder. The youth and adults need to work together to reshape the direction of the church. The Executive was then invited in their table groups to talk about what might be some practices that could include young people right away.

The Moderator thanked Amy for her presentation.

Theological Reflection

Bill Steadman reflected on the day as being one of relationship-building as the Executive prepared themselves and gathered to deal with the tasks at hand using the scripture Mark 12.

The Moderator offered words of closing for the day and blessings.

Saturday, October 27, 2012

The Moderator welcomed all and thanked staff and volunteers who have offered their time to make this meeting function.

Worship

Alydia Smith and Fred Graham led worship. The scripture passage Matthew 7:7–8 was read by Nicole Beaudry.

Governance – What the Work Is

Shirley Cleave introduced the next piece of work on governance: “what the work is: typical meetings.” Shirley spoke to the difficulties of separating governance and management. She noted that the roles and responsibilities of the Executive of the General Council are laid out in *The Manual* under Bylaws 520–527. One of the roles of the Executive is being in relationship with General Council. To do this we need to prepare, follow up, establish purpose, appoint members, and receive reports/remits that are denomination-shaping. We are responsible for how we are going to function as a body and to take ownership of this. Some of the work named that would be the responsibility of the Executive was accountability reports, educational opportunities, sessional committees, consent agenda, omnibus motions, and the proposal process.

GS 1 Opening Motions

Motion: Nora Sanders/Shirley Cleave

2012-10-26-013

General Secretary, General Council proposes:

That the Executive of the General Council:

1. Approve the minutes of the Executive of the General Council meeting held on March 24–26, and August 18, 2012.
2. Receive for information the minutes of the meeting of the Sub-Executive of the General Council held September 6, 2012.
3. Receive for information the following:
 - General Secretary, General Council’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
 - 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 the General Council until ~~February 10,~~ October, 2012
4. Adopt the following proposals:
 - G&A 1 – Revised Terms of Reference for Policy 3.16, General Secretary’s Supervision Committee (pages 103–106 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce])

- ~~• GCE 2 – Doctrine of Discovery (GC41 – GCE14 – REF GCE60 2012) (pages 107–109)~~
 - GS 3 – Conference Records Review (page 132)
 - ~~• GS 4 – Task Group on Adoptions from United Church Maternity Homes (pages 133–134)~~
 - GS 5 Members of the Order of Ministry in Leadership in Other Faith Traditions (page 134a)
 - ~~• GS 6 When Presbytery Chairs Take Office (page 134b)~~
 - GS 7 Settlement for Pastoral Charges Not in Compliance With Pastoral Relations Policies (page 134c)
 - GS 8 Documents and Notices Sent By Courier (page 134d)
 - GS 9 Presbytery Calling Congregational Meetings (page 134e)
 - GS 10 Sending Documents by Email (page 134f)
 - GS 11 Oversight of Retired Members of the Order of Ministry (page 134g)
 - GS 12 Members of the Order of Ministry Under Appointment Exercising Functions of Ministry (page 134h)
 - GS 13 Appointing a New General Secretary (page 134i)
 - GS 14 Audited Financial Statements for Pastoral Charge (page 134j)
 - GS 15 Historic Congregational Roll (page 134k)
 - GS 16 Distribution of Funds by Disbanding Congregations (page 134l)
 - GS 17 Two Treasurers for Each Pastoral Charge (page 134m)
 - GS 18 General Council Review of Judicial Committee Decisions: Appeals and “Directly Affected Parties” (page 134n)
 - GS 19 General Council Review of Judicial Committee Decisions: Options for Action (page 134o)
 - GS 20 General Council Review of Judicial Committee Decisions: Grounds (page 134p)
 - GS 21 Ratifying and Enacting Remits Authorized by the 40th General Council 2009 (pages 134q–r)
 - GS 22 Clarification of 363C During Maternity/Parental Leave (page 134s)
 - GS 23 Full member Status for Conference-Elected Alternate Executive of the General Council Representatives (page 134t)
 - GS 24 *Manual* Changes Approved by General Council – No Action Necessary (pages 134u–v)
5. Refer the following proposals to the Permanent Committee on Governance and Agenda:
- GCE 5 – Inclusion of The Evangelical United Brethren Church Symbol in The United Church of Canada Crest (GC41 HAM 1) (page 110)
 - ~~• GCE 9 – Full Member Status for Conference-Elected Alternate Executive of General Council Representatives – (GC 41 MTU3) (page 114)~~
6. Refer the following proposals to the Permanent Committee on Ministry and Employment Policies and Services:
- GCE 6 – Police Record Checks (GC41 GCE2s – REF GS55t 2011) (page 111)
 - GCE 7 – Congregational Designated Ministers (GC41 GCE2y – REF GS56g 2012) (page 112)
 - GCE 8– Licensed Lay Worship Leaders (GC41 GCE2ab – REF GS 56j 2012) (page 113)
 - GCE 10 – The Granting of the Right to Administer Sacraments to All Diaconal Ministers at the Time of their Commissioning (GC41 ANW1) (pages 115–116)

- GCE 11 – Full-Time Employment (GC41 HAM 3) (pages 117–118)
 - GCE 16 – Proposal to Address Systematic Inequality in Clergy Compensation (GC41 LON 3) (pages 126–127)
 - GCE 17 – Program of Debt/Loan Repayment for Ordered Ministry Personnel (GC41 MTU2) (page 128)
7. Refer the following following proposal to the Pension Board: (page 119)
- GCE 12 – Pension Contributions (GC41 HAM 9)
8. Refer the following following proposal to the Permanent Committee on Programs for Mission and Ministry:
- GCE13 – From Province to Province: The Beaconsfield Initiative January 1–12, 2012; Strengthening Partnerships and Studying the Impact of Canadian Mining Interests in the Philippines (GC41 M&O1) (pages 120–121)
 - GCE 14 – Child Poverty Needs to be the Concern of Everyone (GC41 ANW2) (pages 122–123)
 - GCE 15 – Prophecy and Empire (GC41 BQ 3) (pages 124–125)
 - GCE 18 – Northern Gateway Pipeline (GC41 ANCC1) (pages 129–131)

Carried

General Secretary's Accountability Report (*Addendum C at the end of these minutes*)

Nora Sanders, General Secretary, General Council, spoke to her report and highlighted the Comprehensive Review. She noted that this would be both challenging and fun. This is to determine what we are and seek to be as a church. This is a time when all perspectives are important. The Executive is going to be called upon to make the decision that could free the church up. She noted that the Permanent Committees are going to be asked to give us some help with setting priorities. Part of this triennium will also be focused on budget constraints, including conference grants. By 2014 there will be major changes.

Nora updated the Executive on the work that has taken place since the summary arising from the 41st General Council regarding The Israel Palestine Working Group Report and the Enbridge motion. It is clear that the majority of the messages received by the General Council office were negative.

Nora raised up the work that is taking place on Effective Leadership, French Ministries and proposal GS4 Task Group on Adoptions from United Church Maternity Homes. Along with this work it was noted that in conjunction with David Wilson, editor of *The Observer*, a change to the covenant between the United Church and *The Observer* has been discussed and will be brought to the Sub-Executive for approval.

In concluding her remarks, Nora noted that three key members of senior management will be retiring or leaving. To facilitate these changes a consultant will be brought in to work on this restructuring.

Permanent Committee on Ministry and Employment Policies and Services

Tracy Murton, chairperson of the Permanent Committee on Ministry and Employment Policies and Services, spoke to the statistical information gathered on the number of Commissioners under 30 at the 41st General Council and the previous day's report by Amy Crawford on youth strategy.

Further information was shared on the term "millennium generation" and how as a church we need to recognize and bridge the gap with this generation. The question was raised as to how do we take the recommendations from the Comprehensive Review and remove the barriers for our youth and young adults.

Tracy also updated the Executive regarding the Ministry Compensation Implementation Report. She provided a broad overview of the Group Insurance Plan. More detail can be found in the workbook. A concern was raised and addressed by Alan Hall, Executive Minister Ministry and Employment Policies and Services, regarding the ongoing problems encountered by AON-Hewitt. Alan assured the Executive that staff are working to rectify the situation.

The Moderator thanked Tracy for her report and the challenges and insights that go with this.

Aboriginal Ministries Council Report

Ray Jones, chair Aboriginal Ministries Council, referenced and spoke to the proposal GCE2 Doctrine of Discovery, which was pulled from the consent agenda so that an amendment can be proposed.

He noted that the Aboriginal Ministries Council had recently met in Happy Valley, Goose Bay, Labrador. He highlighted and shared his experience he had in BC, where he lives hosting students from the Sandy Saulteaux Spiritual Centre as part of their global awareness.

In conclusion, he noted the continued need that churches in Aboriginal communities have with regard to a shortage of ministers, and that the Aboriginal Ministries Council considers that addressing this need is one of their main tasks.

The Moderator thanked Ray for his report on behalf of the Council.

Permanent Committee on Finance Report

Brian Cornelius, chair of the Permanent Committee on Finance, thanked the staff at the General Council Office and members of the Finance Committee for their work. He shared the theological foundation that is the guiding principle to how this committee works.

Brian addressed the process by which the 2013 Budget Outlook was drafted. He noted there will be some interim actions taken and that maintaining the status quo is not an option at this time. To address this cash shortfall, things such as reducing travel and meeting costs, delay in hiring staff in the event of a turnover, and cuts to major grant programs would need to take place.

In concluding his remarks he noted that members of the Permanent Committee on Finance are very supportive of the Comprehensive Review.

Global Partner

Mary Royal introduced Ramzi Zananiri, our global partner from the Department of Service to Palestinian Refugees of the Middle East Council of Churches (DSPR), Israel/Palestine.

Ramzi spoke to our common link of partnership with the Near East Council of Churches for decades in ministering to Palestinian refugees and the needy. Throughout this partnership the United Church not only enables the DSPR to minister to physical needs but also helps to make the life of the refugees and the needy more bearable by bringing to them a limited measure of hope and by sustaining their faith in their fellow brothers and sisters. The climax of this partnership and relationship is reflected through the formation of the nine-person Partner Advisory Council. He spoke to the premise that this Council gives partners access to the decision-making structures of the United Church. It allows the partners' voices to be heard at all levels, and affirms the role of the partners in accompanying the United Church in its commitment to live out God's mission in Canada and globally.

He concluded by saying that churches of all denominations wish for a peaceful solution between Israel and Palestine.

Governance – Nominations

Shirley Cleave spoke to the nominations process and shared the terms of reference for the Comprehensive Review Task Group with the Executive.

GCE 19: Nominations Report and Proposal

Charlotte Griffith presented the report of the Nominations Committee.

Motion: Charlotte Griffith/Graham Brownmiller

2012-10-26-014

The Nominations Committee proposes that the Executive of the General Council:

1. Receive for information the Nominations Report
2. Appoint the people recommended in the Nominations Report to the committees and task groups of the General Council and as representatives of The United Church of Canada, with the stated terms.

1. Recommendations for Appointment

That the Executive of the General Council appoint or reappoint the following people, with roles and terms as noted:

Comprehensive Review Task Group

(65 nominations for 6 positions)

- Wilson Gonese (OM N&L)
- Cathy Hamilton (OM M&O)
- Lauren Hodgson (OM Tor)
- Kenji Marui (OM Lon)
- Beth Symes (Lay Tor)
- Vic Wiebe (Lay Sask)

Partners in Mission Unit-Wide Committee

(8 nominations for 4 positions)

- Peter Denton (OM MNWO)
- Alana Martin (Lay Mar)
- Sheila Redden-Smith (OM Mar)
- Hope Rowsell (Lay N&L)

Racial Justice and Gender Justice Advisory Committee

(30 nominations for 10–15 positions)

- Jane Armstrong (Lay Tor)
- Ruth Bramham (Lay Tor)
- Thomas Burton (Lay Mar)
- Lewis Coffman (Lay Ham)
- Jennifer Hompoth (Lay Ham)
- Won Hur (OM Tor)
- Grace Lee (OM Tor)
- Brian Mitchell-Walker (Lay Sask)
- Evan Smith (Lay Ham)
- Thérèse Samuel (OM M&O)
- Jeffrey Rock (OM ANW)
- Harold Usher (Lay Lon)

The Manual Committee

(5 nominations for reappointment)

- Cynthia Randall (OM Tor), 3rd term
- Mary-Beth Moriarty (OM Mar), 2nd term
- John Burton (OM BC), 2nd term, chairperson
- Alan Boyd (OM BQ), 2nd term
- George Thurlow (Lay Sask), 2nd term

Academic Awards and Scholarships Sub-Committee

(1 nomination for 1–3 positions)

- Andrew O’Neill (OM Mar)

Financial Assistance Committee

(1 nomination for reappointment)

- Ann Krikken (Lay Mtu), 2nd term

Investment Committee (Pension)

(4 nominations for reappointment)

- Ted Carmichael (Lay), 3rd term
- Doug Greaves (Lay Tor), 3rd term, chairperson
- J. Alex Macdonald (Lay), 3rd term
- Gordon O’Reilly (Lay Tor), 3rd term

Pension Plan Advisory Committee*(3 nominations for reappointment)*

- Marcus Robertson (Lay BQ), chairperson
- Steve Houston (Lay Ham)
- Dan Murphy (Lay)

Representatives of The United Church of Canada to:**The Canadian Council of Churches: Commission on Justice and Peace***(5 nominations for 1 position)*

- Tadashi Mitsui (OM ANW)

The Canadian Council of Churches: Commission on Faith and Witness*(1 nomination for 1 position)*

- Ian Sloan (OM Ham)

The Roman Catholic–United Church Dialogue*(3 nominations for 2 positions)*

- Mardi Tindal (Lay Tor)
- Arthur Walker-Jones (Lay MNWO)

2. Appointments made by other Courts or Authorized Groups (for information)

That the Executive of the General Council receive for information the appointment of the following people, as named by other courts or authorized groups:

Executive of the General Council (GC42 August, 2015)

- Robert Mutlow (OM ANW), *as appointed by Alberta and Northwest Conference*

Judicial Committee (GC44 August, 2021)

- Ted Black (OM Ham), *as appointed by Hamilton Conference*

Communities in Ministry Unit-Wide Committee

- Manasse Habonimana (OM Sask), *as appointed by Journeys of Black Peoples*
- John Young-Jung Lee (OM Tor), *as appointed by the Korean Association*

Healing Fund Council

- Alvina Steinhauer (Lay ANC), *as named by All Native Circle Conference*
- Connie Budd (Lay ANC), *as named by All Native Circle Conference*
- Chris Bolton, *as named by British Columbia Native Ministries*
- Rhonda John (Lay Ham), *as named by Ontario and Quebec Aboriginal Congregations*
- Deanna Big Canoe (Lay Tor), *as named by Ontario and Quebec Aboriginal Congregations*

Partners in Mission Unit-Wide Committee

- Darlene Brewer (Lay Mar), *as named by the Theology and Inter-Church Inter-Faith Committee*

Financial Assistance Committee

- Elizabeth Brown (OM MNWO), *as named by the Permanent Committee on Ministry and Employment Policies and Services*

Steering Group on the Candidacy Pathway

- Marion Carr (Lay BC), chairperson *as named by the Permanent Committee on Ministry and Employment Policies and Services*
- Adam Hanley (OM Ham), *as named by the Permanent Committee on Ministry and Employment Policies and Services*

Carried

Comprehensive Review

Shirley Cleave clarified the mandate of the Comprehensive Review Task Group, and how they will pull this work together. Table groups then were asked to work with two questions: (i) what are your expectations of this process and (ii) what are you most anxious about for this review?

New 6 Omnibus Motion

Motion: Shirley Cleave/Bev Kostichuk

2012-10-26-015

That the Executive of the General Council adopt the following proposals:

- New 1 Referral of HAM – Sabbaticals for Persons Involved in Interim Ministry
- New 2 Associate Relationships with Migrant Churches
- New 3 Administration of Sacrament of Baptism in Emergencies
- New 5 Effective Leadership and Healthy Pastoral Relationships

Carried

Governance – Future Hopes of the Structure

Roy West, chair of the 42nd General Council Planning Committee, introduced the next team-building activity: building an animal out of clay that represents the United Church after the Comprehensive Review. Each table shared a poem, song, or prose that described their creation.

Permanent Committee on Governance and Agenda Report

Shirley Cleave introduced the members of this committee. She spoke regarding how the work of this committee is directed.

Governance – Proposal Method (*Addendum D, The Art of Participating in a Meeting Using the “Proposal” System*)

Brian Cornelius, chair of the Permanent Committee Finance, explained in detail how the proposal method works and the use of the blue and orange cards. He explained how the proposal system allows for a period of discernment, and enables different conversations. Brian explained how this then allows for the capacity to achieve consensus in the court before going to a motion. The goal is to achieve consensus of the will of the court before moving to a motion. The Executive then practised how the proposal system works.

REF - 64

The Moderator thanked Brian for walking the court through the proposal system.

Theological Reflection

Bill Steadman reflected on how the United Church is not facing tragedy, but we are facing a change. The language we use will determine the image we wish to share. We do not wish to give up our biblical faith. We are a pilgrimage people, and the spirit of God and our trust in the members of the Comprehensive Review Task Group will help guide us forward.

Sunday, October 28, 2012

Worship

Worship with Communion and Covenanting of new senior staff was held in the chapel. The following General Council staff were covenanted: Erik Mathieson and Cheryl-Ann Stadelbauer-Sampa.

The Mission and Service Fund offering collected totalled \$1,117.15.

Permanent Committee on Programs for Mission and Ministry Report

Mary Royal, chair of the Permanent Committee on Programs for Mission and Ministry, highlighted items from the written report. She spoke directly to the Justice Seeking Justice Living Report that will be central to this committee's work in the coming triennium. Mary also referenced conversations that began this fall about the joining of the Communities in Mission (CIM) and Partners in Mission (PIM) units and how these two units will learn to communicate with each other and be in relationship. Also noted was the frustration that has been heard coming out of the Orange Commission at the 41st General Council regarding socially responsible investing and resource extraction.

GCE 4 Intercultural Ministries: Living into Transformation (GC41 GCE12 – REF PC PMM 17 2012)

Motion: Mary Royal/Kellie McComb

2012-10-26-016

That the General Council:

- 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 the 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.

Carried

Motion: Adam Brown/Bev Kostichuk

2012-10-26-017

Refer to General Secretary, General Council to support the integration of the Intercultural Ministries report into the work of the church with the Permanent Committees and for action.

Carried

It was noted as a point of clarification that when the report comes back in 2015 there would be no subsequent reports. The expectation would be that the Executive would work on this throughout the triennium and the Executive itself would report to the 42nd General Council. This report then would not be directed back to a particular permanent committee.

Doctrine of Discovery

Reference and Counsel presented an amended proposal that corrected point 3) to change the title to read “the Doctrine of Discovery” and to amend point 1) viii) as follows:

~~viii) affirm the Royal Proclamation of 1763 as a legal precedent in Canada that upholds the rights of Indigenous Peoples in Canada.~~

viii) Recognize the legal precedent of that section of the Royal Proclamation of 1763 titled “the Indian Provisions”, wherein the Crown acknowledged for the first time Indigenous title to the land beyond the existing North American Colonies and also affirmed that access to these lands would only be granted by the Crown through negotiations with the First Nations.

The amended motion as carried:

GCE 2 Doctrine of Discovery (GC41 – GCE14 – REF GCE60 2012)

Motion: Ray Jones/Marie-Claude Manga

2012-10-26-018

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) Recognize the legal precedent of that section of the Royal Proclamation of 1763 titled "the Indian Provisions," wherein the Crown acknowledged for the first time Indigenous title to the land beyond the existing North American Colonies and also affirmed that access to these lands would only be granted by the Crown through negotiations with the First Nations.
- 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 Doctrine of Discovery in word and action.

Carried

Theology and Inter-Church Inter-Faith Committee Report

Bill Steadman, chair of the Theology and Inter-Church Inter-Faith Committee, spoke to the report highlighting the issue of automatic granting of the sacraments to lay ministry and the concerns raised by the diaconal community. The committee will also be looking at the question of church membership and continue their dialogue on Hindu and United Church relations today. It is expected they will have more to share on this at the May Executive meeting. There is ongoing discussion and dialogue in Inter-church Inter-Faith Relations and continues to engage and support a number of key ecumenical relationships.

GCE 3 Regional Team Models

Motion: Bill Steadman/Kellie McComb

2012-10-26-019

The Theology and Inter-Church Inter-Faith Committee proposes that:

The 41st General Council 2012 direct the Executive of the 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.

That the Executive of the General Council adopt Proposal GCE 3.

Carried

MEPS 1 Group Insurance Plan Design Changes

Motion: Tracy Murton/barb janes

2012-10-26-020

The Permanent Committee on Ministry and Employment Policies and Services proposes:

That the Executive of the General Council:

1. Approve that the Restorative Care Plan reimbursement and subsequently, Employer Indemnity reimbursement be changed from 85% of pensionable earnings to 85% of salary plus housing; and
2. Approve a 2.9% increase to the paid long term disability benefits to recognize the impact of increases to the cost of living for those members not actively at work and in receipt of long term disability benefit payments and, be implemented effective January 1, 2013, to coincide and reflect the economic adjustment in salary awarded to active members.

Carried

FIN 1 2013 Budget Outlook

Motion: Brian Cornelius/Roy West

2012-10-26-021

The Permanent Committee on Finance proposes:

That the Executive of the General Council:

1. Receive the 2013 Budget Outlook as presented in the Permanent Committee on Finance Accountability report with the understanding that the 2013 Budget will be finalized in 2013 once the 2012 Mission and Service donation results are known.

2. Approve maintaining existing grant budgets in 2013 but give notice that these same grant levels are not guaranteed in the development of the 2014 budget.

Carried

GS 4 Task Group on Adoptions from United Church Maternity Homes

Motion: Graham Brownmiller/barb janes

2012-10-26-022

The General Secretary, General Council proposes:

That the Executive of the General Council establish a task group to advise on next steps of The United Church of Canada in regards to adoptions.

Carried

GS 6 When Presbytery Chairs Take Office

Motion: John Young/Thom Davies

2012-10-26-023

The General Secretary, General Council proposes:

That the Executive of the General Council amend the by-laws as follows, to implement the policy in proposal GCE 2aa, adopted by the 41st General Council 2012:

C. PRESBYTERY

4.4 Officers

4.4.1 Chair

~~a. Election:~~ The presbytery is responsible for electing a chair ~~annually~~ from among its members.

~~b. Timing of Election:~~ The chair must be elected at a regular presbytery meeting (i) in time to take office by June 30, if it is a year when the Conference is not scheduled to meet; or (ii) at least 30 days before the Conference meeting, if it is a year when the Conference meets. ~~In this case, the chair takes office at the end of the Conference meeting.~~

4.4.2 Secretary

~~a. Election:~~ The presbytery is responsible for electing a secretary from among its members. ~~The presbytery must decide the secretary's term of office.~~

That the Executive of the General Council adopt Proposal GS6 as amended by reinstating in 4.4.2A the sentence "The presbytery must decide the secretary's term of office."

Defeated

Brian Cornelius/Michael Shewburg

2012-10-26-024

That the Executive of the General Council adopt Proposal G S6.

Carried

Pension Board Report

Charlie Black, chairperson of the Pension Board, offered an explanation on how the governance structure works for the pension plan, followed by his accountability report and updates from the Pension Board. The Moderator called for questions. Comments and discussion followed.

Theological Reflection

Bill Steadman reflected on what he has observed and learned over the years. People come to church looking for something to take home that inspires and encourages them. Using that analogy he spoke to being open to God’s affirming goodness. Concluding his reflection, he offered a poem written by Diane Trollope.

In Camera Session – General Secretary’s Supervision Committee

Motion: John Young/Alvin Dixon **2012-10-26-025**

That the Executive of the General Council move into an in camera session with the following membership: voting members of the Executive of the General Council.

Carried

Motion: John Young/Norma Thompson **2012-10-26-026**

That the Executive of the General Council move out of in camera session.

Carried

To receive the report of the General Council General Secretary’s Supervision Committee.

Motion: John Young/Tracy Murton **2012-10-26-027**

Carried

Monday, October 29, 2012

Worship

Worship was offered by Alydia Smith and Fred Graham.

The Executive gratefully acknowledge the following members of our church family who have left bequest gifts, annuity residues, and insurance proceeds (April 2012–September 2012).

In Memoriam:

United Church of Canada

Helen Bullocke
Marjory Faulkner
Ruth Pierce

E. Jean Croft
William Jeffrey

Harry Dever
Laura Moore

Mission and Service

Irene Anderson
Elizabeth Fraser Brown
Lois Harvey
William Janzen
Elizabeth Mellow
Nina McPhee
Helen M. Ross

Hunter Barker
Edith Calder
Ivy Horne
George Gordon Malcolm
Audrey McCormick
Hugh Popham
Eva Pauline Smith

Margaret Bickle
Margaret Haight
Dorothy Grace Horst
Jessie Louise Martin
Hardie Emerson McNeil
Mabel Rossborough
Olive Elizabeth Stewart

Berna M. Warren

Walter James Wickware

Comprehensive Review and Table Group Time

Shirley Cleave shared that about 200 comments were received from the conversations at the table groups earlier in the meeting. These will be made available to the Comprehensive Review Task Group. We have the responsibility to guide and support, but not do, the work of the task group. It is not our role to determine process—but we could suggest how that consultation process may happen. Recognizing our role and support, the Executive were invited to identify two pieces of information they would like to say to or share with the task group.

The question then asked of the table groups was “What would you like to tell this Task Group as they begin their work?”

GCE 9 Full Member Status for Conference-Elected Alternate Executive of the General Council Representatives – (GC 41 MTU3)**Motion: Bill Rogers/Shirley Cleave****2012-10-26-028**

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.

And that the Executive of the General Council refer this proposal to the Permanent Committee on Governance and Agenda for action.

Carried**NEW 4 Shareholder Proposal on Executive Compensation****Motion: Brian Cornelius/Thom Davies****2012-10-26-029**

The Permanent Committee on Finance proposes:

That the Executive of the General Council:

- (a) Direct the Permanent Committee on Governance and Agenda, in consultation with the Permanent Committees of Finance and Programs for Mission and Ministry, to develop a process and/or mechanism for the United Church of Canada to participate in the development and submission of shareholder proposals to Canadian corporation annual meetings.
- (b) Authorize, until such process or mechanism is developed, that The United Church of Canada be a signatory to a shareholder proposal to be submitted to the Annual General Meetings of the largest Canadian Banks in which we hold stock in keeping with the proposed resolution outlined below, and
- (c) Direct the General Secretary, General Council, in this instance only, to take the necessary steps for The United Church of Canada to become said signatory.

Carried

Education – Resources

Shirley Cleave informed the Executive of the many resources available to them, such as the Governance Handbook, the GCE Resource Booklet, expense claim forms, etc.

Cynthia Gunn, Legal Council, reviewed the work to date that the Manual Committee has done in preparing the new resources for the simplified *Manual*. She noted that the new *Manual* has hyperlinks that will direct you to the policy and process so it is more effective. The resources available are now shorter and written in language that is clear as to what is mandatory and what is optional. The new *Manual* will come into effect on July 1, 2013, and the publication date is 90 days later.

The Moderator thanked Shirley Cleave for her presentation.

The Moderator offered a prayer for the community of Wawa, Ontario, and those who will experience the coming hurricane.

41st General Council 2012 Evaluation

Stéphane Vermette shared the results of the evaluation done on the 41st General Council. Regarding the overall experience participants named particularly as highlights the amount of time spent in table groups, the presence of former Moderators at the meeting, and the signing of the covenant that acknowledges the place of the Aboriginal church. He referred to the challenges of honouring the programs and directions given to the planning committee and working with a clearly defined budget. Stéphane stressed that he was confident that when the final budget numbers are processed they will be very close to the budgeted figure.

Discussion and comments followed.

Global Partner Reflection on Business

Ramzi Zananiri began by thanking The United Church of Canada on behalf of the global partners for the hospitality shown to them at the 41st General Council. The ability to share insights and see that we have many similarities, as well as the contextual challenges showing that we have a common voice, are very affirming. He spoke of the pride he has that the churches have come together with solidarity and support. This is the global church responding to the local churches. The churches have, in an ecumenical nature, come together. He noted that many churches are facing similar reviews of their structures, and he is encouraged to see that the United Church is facing this with such open communication through the Comprehensive Review.

Theological Reflection

Bill Steadman invited the court into prayer. In reflecting, he spoke to three days of community-building, the ties that bind, and to remember that we are a people of faith.

Nora Sanders thanked the staff and volunteers who supported the meeting, along with acknowledging Fred Monteith, Bruce Faurshou, and Omega Bula for their roles in shaping our church as we come to the end of the last meeting each of them will attend as staff.

Closing Procedural Motion

Authorizing the Sub-Executive of the General Council

Motion: Nora Sanders/Kellie McComb

2012-10-26-030

That the Executive of the General Council authorize 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.

Carried

Alydia Smith closed the meeting with prayer.

Moderator, Gary Paterson

General Secretary, Nora Sanders

ADDENDA

Addendum A	Moderator's Accountability Report
Addendum B	Open Space Themes
Addendum C	General Secretary's Accountability Report
Addendum D	The Art of Participating in a Meeting Using the Proposal System

ADDENDUM A**MODERATOR'S ACCOUNTABILITY REPORT**

How do you offer an accountability report when you've only been on the job for a couple of months, and you're still not completely sure what being a Moderator entails? Maybe the first thing to say is a big "Thank you!"—for the support and energy and kindness of all those with whom I've connected in the past while; it's been a tremendous gift, and I am very grateful. In particular, I appreciate the support of Sue Fortner, my Administrative Assistant (she's very patient ☺); and of the General Secretary, Nora Sanders, who brings such wisdom and generosity of spirit (and a willingness to spend a lot of time helping me get on board!)

Maybe the next thing is to describe the various gatherings and meetings that have helped familiarize me with the various dimensions of the work of General Council: the gathered staff of the General Council Office (did you know there are over 171 people who work here?); the Management Team; the 10 senior staff of the various Committees; the Staff Leaders, which includes the previous group and the Conference Executive Secretaries and All Native Circle Conference Speaker; Permanent Committee Chairs, including Theology and Inter-Church Inter-Faith, and Aboriginal Ministries Council; the Archives and History Committee; the National United Church Women; Permanent Committee-Governance and Agenda; Indigenous Justice and Residential Schools Committee; Moderator's Advisory Committee; the United Network for Justice and Peace in Palestine and Israel; lots of one-on-one meetings with key staff, trying to get a handle on all the work that is ongoing; lunch with Dave Wilson, editor of *The Observer*; conference calls with the Sub-Executive, with Presidents-Elect and Leading Elders... and so it goes. Lots of meetings, a "frontend-loading" that is intense and informative—United Church folk attend a lot of meetings (☺), but this reflects our commitment to a particular way of "doing church"—an inclusive, collegial gathering of the whole people of God, who take time to listen and discern, and then act. Sure, it can sometimes feel like an "overdone strength," but at its best, something faithful and exciting emerges—and that's what I've experienced these past couple of months; and again, I'm grateful.

At the same time, I've been determined to reach out to the wider church—being Moderator can't mean getting stuck in Toronto. So, I've been writing and emailing—a couple of letters to the wider church, the first a general vision, "Living in Babylon," and the second, a more specific word on 41st General Council decisions concerning Israel and Palestine, "Living with Grace in a time of Unrest"; then, a Christmas article for *The Observer* (due on October 1st—now that was

strange!); and for *Mandate*, a book study-guide on Barbara Brown Taylor's *An Altar in the World*. I've done a "Webinar" with Rob Dalgleish, for The Edge website. And then there are the thousand and one letters and e-mails that have gone out.

And I have gotten out of the city, determined to meet the people of our church. I've been able to worship and preach in several Conferences: British Columbia, Alberta Northwest, Hamilton, and Toronto. I've preached at Naramata Centre, at their "Becoming an Affirming Community" worship service; MC'd a Homelessness Action Event in Vancouver; attended and spoken at the Banff Men's Conference; and I've travelled up to the Fort McMurray area, primarily to listen to the concerns of United Church folk who work in the oil and gas industry.

So how to summarize all this busy-ness. Well, it's a bit like starting in as a pastor at a new church—at General Council Office itself; and then to the wider church—learning names, concerns, hurts, visions, and possibilities; discovering some of the underlying power dynamics; listening, and then listening some more; offering a lot of TLC; and in the midst of it all, trying to discern and speak about where the Spirit is nudging us.

It really has been a couple of months where listening and discernment have been the most important things that I've done—into what kind of future is God calling our church? And what am I being called to be and do? I look back at what I've been thinking and saying this past while...and there are at least a couple of themes emerging: "living in Babylon" is one—these are tough times for our denomination, for our congregations, and we will need to navigate the challenges ahead with faithful courage and creativity; there will be times of lamentation, and then times of renewal and rebirth, as we figure out how to be alive and present in a changed world.

And that's what opens up the second theme—the possibilities that lie in these times. I was at one meeting and someone said, "This is the most exciting time to be church!"—and while others looked somewhat askance, he talked about adventure; the possibility of deciding what baggage to abandon, and discerning what was essential, what could not be surrendered; of discovering a fresh and new way of following Jesus.

Which is why I am so excited about the Comprehensive Review. I've decided that I need to be a part of that group. I know, our hope can't be rooted in yet another Task Group (been there, done that!)—but if the Spirit takes hold; if we really do open ourselves to holy visions and dreams; if people across the church participate with courage, creativity, and a daring faithfulness—well then, we might indeed become a new creation! And that would be a fine thing for a Moderator to be part of.

So, as a final expression of my accountability, let me offer this poem, "Prayer for a Tenspeed Heart" by Barbara Hendryson:

[The Moderator shared the poem (<https://www.goodreads.com/review/show/297159466>).]

“Now to God who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to God be glory in the church and in Christ Jesus....” (Ephesians 3:20–21)

Gary Paterson
Moderator

ADDENDUM B

OPEN SPACE THEMES

HOW TO BE CHURCH

- How can we continue to be a uniting church
- Develop a 5-10 year strategic viability plan for UCC
- Vision and finances
- Dream big – the future of the church
- How do we live as UCC people in the wilderness
- Getting our name known
- Evangelism (and Evangelism is our Future)
- Ministry to post-church Christians
- Engaging mission in/with neighbourhood
- Putting aside our differences and bringing good ministry to all God’s people

- Challenge of vibrant and sustainable rural ministry
- How do we meet the needs of small rural churches
- Small rural congregations – reversing trend re isolation
- how can national church better understand and meet the needs of small congregations

- Reaching out to ethnic and cultural communities
- Strategies re becoming an intercultural church
- Christian self-understanding for interfaith, intercultural dialogue
- Sensitivity towards those of other Cultures -
- Bilingual church

- Music in church beyond hymns
- What do we need in worship today?

- How do we as a UC become more invested in community than in buildings
- Intentional communities –how why, where if
- House churches

- Support to congregations and the court system
- Simple and effective forms of local church governance
- Changing the courts to be supportive of local congregation

Leadership questions

- Significantly increasing clergy salaries
- Clergy union/association

JUSTICE CONCERNS

- How do we teach justice making
- Radical ecumenism for Justice
- Creativity and faithful public witness

- Goldcorp
- I was in prison
- Can the UCC be a peace church
- How live with faith in empires/addicted to wealth/devastation of environment
- Violence in the DRC (Congo)
- Global Ocean

- In what ways is God calling us to be communities of trust and compassion
- Calling all LBGT – affirming ministries
- Ministries for the deaf and hard of hearing
- Reconstructing theology for a progressive feminist activist church

- Educating church on aboriginal issues
- “ALL My Relations” on the crest... meaning for church

YOUNG ADULTS, YOUTH and CHILDREN

- Younger adult ministries
- Campus ministry
- Young Adults living in Intentional communities

- Youth and Non-Youth – a 2-way street of respect
- Children in faith (plus youth)
- Youth and the UCC
- Youth Forum participation at GC

General

- 1000 Journeys – one road
- Advocating for a Permanent Sacred Space on Toronto waterfront

- Inter-church /interfaith World Day of Prayer

ADDENDUM C

GENERAL SECRETARY'S REPORT TO THE EXECUTIVE OF THE GENERAL COUNCIL, OCTOBER 2012

O taste and see that the LORD is good; happy are those who take refuge in him. (Psalm 34:8)

Brothers and sisters in Christ, I write in a spirit of hope.

One of the clear messages I felt from the General Council, including comments made in response to my report, was an openness—actually a readiness—for change. That doesn't mean that everyone is in agreement about what changes are needed. I suspect that most are like me: hopeful, yearning, with a strong sense of what we love about church, and with various frustrations about how we do church, but no set picture in mind of what it should all look like. This is a good thing. We need to be open to using the ideas of people across the United Church, and to learning from other organizations that have undergone transformation. The starting point may be in looking at the things that do not change, the scripture's words of faith that guide and uplift us. This will be the exciting work of the Comprehensive Review Task Group, and of all of us in the United Church.

When I realize that I am beginning my third triennium as General Secretary it sounds awfully long, and makes me sound quite ancient! I came to this work with a lifelong understanding of church that had been formed mostly at the congregational level. The past six years have deepened my understanding of the broader church, but I have to confess that it remains a learning experience. Perhaps the reality is that you can never really know it all when we are living in a period of such change. At any rate, life at the General Council Office continues to be challenging and interesting, and I value the opportunity to serve and to grow through the understandings of others.

I'm looking forward to getting to know all of you on the 41st General Council Executive better, through our work together over the next three years. Over these past few weeks, we in the General Council Office have been experiencing a sense of energy flowing from the General Council and the arrival of the new Moderator. The Executive meeting is a little earlier this fall than usual, October rather than November, and to me that fits with the sense of moving ahead to new things that flows from the General Council meeting.

Budget Pressures

You need to prepare to deal with significant budgetary reductions during this triennium, but not immediately. The 2012 budget appears to be on track with overall expenses in line. The ultimate result will be dependent on whether we achieve Mission and Service Fund goals. We also anticipate finalizing a 2013 budget that delivers on the Executive of the General Council approved target of breaking even over the 2011–2013 period with the continued depletion of

reserves. Budget pressures continue to mount, however, and our declining reserve position leaves us with some difficult decisions ahead, beginning with the 2014 budget year. The Finance Committee and staff are working on multi-year projections and scenarios for both the Executive of the General Council and the Comprehensive Review Task Group.

The New Crest

By the time you arrive for the General Council Executive meeting, some of us may have our new business cards with the new crest that was approved at General Council. We are beginning use of the new crest gradually because our practical side suggests we should use up old letterhead, etc., but there is considerable excitement each time we see the new crest incorporated into the regular life and business of the church. The symbolic work of the 41st General Council in relation to the Basis of Union and crest is very significant, a piece of how we live more fully into right relations.

Affirming Ministries

As you know, a motion was passed at the General Council about both the General Council Office and the General Council Executive going through the educational process for Affirming Ministries and reporting to the next General Council. Alcris Limongi (Program Coordinator, Gender Justice, Racial Justice) has offered to lead our staff through this process, and she will also be working with the Governance Committee to plan a similar process for the Executive some time a little later in the triennium.

French Ministries

In September, several changes to the Ministries in French Working Cluster were announced. These changes were made following extensive consultation led by Michael Blair as Executive Minister for Communities in Ministry. This took place over several months, with French ministry representatives from several Conferences.

The position of Responsible will be relocated to the General Council Office in Toronto to ensure that the work of Ministries in French remains a priority and is integrated into the overall program life of the church. The search process to fill this position is currently underway. Stéphane Gaudet, Program Coordinator, Witness and Mission, is joining the Communications Unit of the General Council Office but will remain based in Montreal. He will continue with editing *Aujourd'hui Credo* and networking and communication in the French context. Judith Bricault continues in her role of translation and resource development.

Two new positions are being created: the General Council is partnering with United Theological College to provide leadership development for Ministries in French, and the Rev. Angelika Piche is being seconded to do this work. A position for mission development will be located in the Montreal & Ottawa Conference Office. Sadly, two positions were eliminated through the changes, and we thank Josée Lamarre and Lydie Descroix for their service to the work of the ministry and wish them all the best for the future.

In addition, a National Strategy Table for Ministries is being developed that will accompany the staff in developing, initiating, and strengthening ministries in French across the country.

Changes can be difficult, but many voices contributed to the creation of these plans and it feels as if they offer a good prospect for the development and support of French ministries.

There remains some further work for the Executive in relation to this area. Those consulted over the past year were clear in wanting the Executive to reaffirm the commitment of the 40th General Council regarding the integrity of L'Église Unie du Canada to the mission and ministry of The United Church of Canada. There was also a request that the Executive clarify and communicate to the church its understanding of the bilingual nature of The United Church of Canada, and in that regard there is also a hope that I offer a clearer sense of the policy for translation and identification of the appropriate resources for translation to happen. Translation decisions have generally been on an ad hoc basis, relying on the advice of Francophone members of the church about the most effective way to use resources, and I am not certain how feasible it will be to lay out specific policy, but further work will be done. You may expect these items to come before you at a later meeting.

United Church Maternity Homes

At the General Council, I gave you a heads-up re a new topic: the maternity homes previously operated by the United Church, and the issue of “forced adoptions.” You will have before you at this meeting a proposal to establish a task group to look into this matter further and to provide advice to you through the Permanent Committee on Programs for Mission and Ministry. The letters to the editor in a recent issue of *The Observer* serve as a reminder of the complexity of this issue and the variety of perspectives. We are really just in the early stages of beginning to understand this issue, and the Task Group is a next step that will allow deeper examination and reflection.

Manual/Simplification

As I write, the Manual Committee is preparing to begin its first meeting since General Council. They will have a full plate of work, as they receive the significantly rewritten *Manual* and attend to the myriad of details that will enable the new *Manual* so that it will be available for the use of the church by next summer.

Ministry Compensation Plan Implementation

In March 2011, the Executive of the General Council authorized the General Secretary to develop the Ministry Personnel Compensation Plan for implementation and report to the Executive regarding the readiness of the plan before implementing.

General Council staff continue to develop the plan based on the compensation principles approved by the Executive, and a comprehensive communication plan with pastoral charges and with ministry personnel will be developed. The appended worksheet ([NB: refers to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]) provides a schedule for communication and implementation. The General Secretary will continue to inform the Executive regularly about the Ministry Compensation Plan and its readiness for implementation.

Third-Party Pension and Benefits Administration

Aon Hewitt assumed responsibility for the administration of the United Church's pension and group insurance plans on July 1, 2011.

The backlog of administrative issues related to pension calculations encountered by retiring plan members over the past months has been resolved. Another outstanding issue is the preparation of invoices to pastoral charges not enrolled in the payroll service. This group represents approximately 4% of pastoral charges. Production of these invoices has proven very problematic and has consumed enormous Aon Hewitt and General Council Office resources. It is anticipated at this point, however, that finalized invoices for the period through December 2011 will be completed shortly, and invoices for the January 2012 through August 2012 period will be sent out in the fourth quarter of 2012. After that step is completed, future invoices are anticipated to accurately reflect appropriate pastoral billings on a current monthly basis. At that time the administration fee of \$55 per payroll authorized by the Executive of the General Council to recover the cost of this service to the 4% will be introduced.

The General Council staff continue to work with Aon Hewitt to resolve remaining outstanding issues, and the Pension Plan Advisory Committee is monitoring these issues closely. Aon Hewitt has demonstrated a commitment to continuing to allocate staff and resources to provide the best level of service to United Church plan members and stakeholders. We will continue to inform members and treasurers regularly about Aon Hewitt through online postings and newsletter updates.

Effective Leadership and Healthy Pastoral Relationships

The 41st General Council approved the motion to test the principles put forth in the proposal on Effective Leadership and Healthy Pastoral Relationships. The Executive of the General Council is now mandated to develop and test simplified pastoral relations and oversight and discipline policies that are flexible enough to be implemented in differing church contexts, include a sustainable funding model, and be resourced by trained, paid, accountable staff. The project will also test transferring jurisdiction for some pastoral relations policies to the court of Conference.

If referred to the Permanent Committee on Ministry and Employment Policies and Services as is proposed, the first step will be to establish a project management group to oversee the project. It will consist of four to six representatives of the Permanent Committee and staff. The project management group will work with the Conferences to identify which are interested in participating in the testing. Conferences will participate in a two-day project development meeting in late November 2012. They will engage in a process that will identify which Conferences will be recommended as test sites and the major policy or program initiatives that will be tested. By the end of this meeting Conferences will have identified the following:

- 1) the principles that will be tested in each Conference
- 2) the policy changes that will be developed to test the principles
- 3) the programs that will be developed to test the principles
- 4) what staffing changes will be explored within each site
- 5) the methods that will be used to measure the effectiveness of the policy and program changes
- 6) how the projects will be funded

As is described in the proposal GCE16 – Effective Leadership and Healthy Relationships adopted by the 41st General Council, this project plan would then be presented to the

participating Conference Executives and to the General Council Sub-Executive for authorization. As each test site proceeds with the activities to which they have agreed, the project management group will liaise closely with the Conferences to oversee the progress and provide coordination among the test sites. Subsequently, the Permanent Committee will evaluate the evidence that emerges and develop proposals for changes for consideration by the Executive of the General Council and the 42nd General Council 2015.

A draft timeline for this project is:

October 15, 2012: consultation with Conferences and invitation to November two-day planning meeting
 November 2, 2012: establishment of Project Management Group
 November 15–16, 2012: meeting of the Project Management Group
 Within last two weeks of November 2012: two-day project planning meeting
 December 2012: Sub-Executive decision re: sites and plans
 January–February 2013: confirmation by Conferences and project launch
 Mar 2013–June 2015: development/testing/evaluating/reporting
 November 2014: reports and proposals to the Executive of the General Council
 November 2014–March 2015: broad evaluation and feedback
 March 2015: report/proposal to the Executive of the General Council

Israel/Palestine

A number of commissioners expressed confusion about the decisions at General Council, and media reports were often inaccurate. Early in September we prepared and posted a statement confirming what was decided at the General Council, and the Moderator has written to Commissioners and to all of our ministers. This topic generated the largest number of responses to the work of General Council: some were threats to stop funding or attending; some were expressions of pleasure about the work and even promises to begin attending church. Significant uneasiness has been expressed within the Foundation board. The initial work will be about information and understanding, and encouraging interfaith conversations. Plans concerning the identification of settlement products and an informational package to support this, or other recommended actions flowing from the decisions at the 41st General Council, would come to a future meeting of the Executive or Sub-Executive, as ready.

Other Business from the 41st General Council

I have mentioned in this report a few specific items from the General Council, mostly items that arrived at General Council as the result of significant work by the last Executive and staff. Most of the business from General Council is mentioned only in the 41st General Council tracking sheets of all of the proposals from General Council found on pages 37–50 of this Workbook (NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce). This list shows how they were dealt with, and indicates initial thinking as to where any followup work will be done. Where work has been directed to me, it will take some time to have detailed workplans as to how the work will be done. You need to understand that some of the work directed by the General Council will almost certainly be beyond the capacity of General Council Office staff to carry out. This is particularly so in the work relating to the Program area, and I am hoping that the Permanent Committee on Programs

for Mission and Ministry, or the unit-wide committees, can offer some guidance as to priorities. Questions that they might wish to consider are:

- Should work that results from Executive of the General Council processes (that staff have already been engaged in) take priority over new work coming from the General Council?
- If not, what process should be used for assigning order of priority to various items received from the General Council?
- Should the amount of discussion at General Council have any relation to the scale of implementation?
- Is it preferable to do a little on all of the motions, or a lot on a few?
- Where might work flowing from the 41st General Council be carried out by other parts of the church rather than the General Council Office, or by KAIROS?

This is not to delay simple steps like the writing of a letter, but to indicate that more extensive work may need to be held until we have a sense of priorities.

General Council Office Accommodations

As you know, the last Executive approved and directed a move of the General Council Office to a downtown Toronto location to be redeveloped by Bloor Street United Church. This location will offer the opportunity for connection with the life of a congregation, the opportunity to share meeting spaces, etc., all within a context that looks and feels like church. The change will not be complete during this triennium, but it will require significant work over these next three years. A Memorandum of Understanding has been signed with Bloor Street United Church consistent with the terms and conditions approved by the Executive in March 2012. The timing of the move will not be known for some time, but will not be earlier than late 2017. Consequently, discussions are underway to extend the lease at our current location and to likely downsize the amount of space we choose to renew. An initial review concluded that we could quite easily give up at least two-thirds of the fourth floor. Further work is underway to see if it makes sense to be more aggressive in our space planning and potentially give up the entire floor.

Senior Staff Transitions

As we begin this new triennium we are also heading into a time of transitions in the senior staff group at the General Council Office and Conferences. The following valued colleagues have advised me of their plans to leave their posts within the next year: Omega Bula (Executive Minister, Partners in Mission), Bruce Gregersen (General Council Officer, Programs), Carol Hancock (General Council Officer, Conciliar Relations), Bruce Faurschou (Executive Secretary, Conference of Manitoba and Northwestern Ontario), and Fred Monteith (Executive Secretary, Hamilton Conference). I have appreciated the gifts and guidance of each of these fine servants of the United Church.

Supervisory Committee

Let me finish by expressing my appreciation to Colin Phillips and Alvin Dixon for agreeing to represent the Executive on my Supervisory Committee, and to John Young for accepting the role as chair. They join current members Mary Laidlaw and Nobuko Iwai. I have come to value greatly the guidance and encouragement that this committee offers me in my role.

Nora Sanders

General Secretary

ADDENDUM D

THE “ART” OF PARTICIPATING IN A MEETING USING THE “PROPOSALS” SYSTEM

Advantages of “Proposal” system

- Provides a context for discernment/discussion without the cumbersome use of amendments to make changes to the course of action.
- Provides opportunity for individuals to express their views about the proposed course of action without speaking at the microphone through the use of “warm/orange” and “cool/blue” cards. Those not familiar with parliamentary procedure will rarely make amendments or amendment to amendments and are thus disadvantaged in this system. The proposal system makes it easier to propose changes.
- The goal is to achieve consensus before moving to motion, or where there is not consensus, assurance that the matter before the court has been fully considered.
- The proposal system, when utilized effectively, provides greater flexibility for discussion and discernment; however, when unclear the system has a greater capacity for confusion and chaos.

Assumptions in this document

- This system is more of an “art” than a science.
- Participants are in “table groups” or have ability to form small discussion groups.
- Participants have been furnished with orange “warm” cards and blue “cool” cards to enable the Chair to have a “sense” of the court.
- An understanding that proposals are not equal and require different strategies dependent on whether they are “routine,” “controversial,” or “complex though not necessarily controversial.”
- Availability of “Reference in Council.”
- There are always “anomalies” that require creativity and humour in the moment.
- Once moving from “proposal” stage to “motion” stage, Appendix III of *The Manual* applies, with which the chair and court have been familiarized.

Seven options to “dispose” of a Proposal—all of which require a motion

- Accept Proposal as presented, move to motion to adopt the action (do not adopt the proposal but the proposed action).
- Change the Proposal and then move to motion to adopt the action.
- Develop a “new” proposal addressing the same topic, move to motion, adopt the new action and then take “no action” on the original proposal since a different action has been adopted.
- Take “no action” because, while the topic and/or idea was worthy of consideration, the proposed action is not one the court is prepared to take (essentially a more polite way of defeating).

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- Defeat the Proposal when it becomes a motion. Defeating a proposal happens by moving to motion and then voting against the proposed action. Such usually occurs in cases when there is a substantial number of persons in the court who are supportive of the action, and hope for its adoption at the motion stage.
- Refer the proposal for further work, study, and/or clarification, either to the originators of the proposal or an alternative person/committee. Given that there is an expectation that the proposal will return, a timeline and reporting mechanism are to be identified. If a matter is not urgent, this can be a direction taken in order to create more time for the court to gain a greater degree of consensus.
- Refer the proposal to inform other work already identified/undertaken which is related to the proposal. Since there is no intention to do further work on this specific proposal, no timeline or mechanism for reporting back need be identified.

Testing the sense of the Court through the use of warm/orange and cool/blue cards

- This methodology empowers the chair to garner a “sense” of the room and not only the views of those at microphones.
- Participants are asked to indicate if they are “warm” or “cool” at the same time (this distinguishes the testing from voting).
- Participants only use their cards when asked by the Chair. This avoids an impression of “cheering” or “booing” the view of a particular speaker.
- There are three primary questions the chair will ask,
 - i) are you “generally warm” or “generally cool” to the proposed action?
 - ii) are you “warm” or “cool” to the change just suggested?
 - iii) are you “warm” or “cool” to move to a motion?

Guidelines for responding to key question

Are you generally “warm” or generally “cool” to the proposed action?

- Yes (display orange card). You may have a non-substantive change or improvement to make; however, still display “orange card” and propose the change before agreeing to move to motion.
- Yes, but only if there are substantive, not editorial, but substantive changes or improvements to the proposal (display blue card and be prepared to “propose” the substantive change desired).
 - If the change is agreed to by the court then be prepared to display an orange card
 - if the change is not agreed to,
 - you may find yourself supportive of the proposal in spite of no change (orange card).
 - you may wish, in the motion stage, to propose your change as an amendment, especially if the court seemed divided, or you may feel there is value in having the amendment recorded in the official minutes. While the latter is not encouraged, at times it may be important.
 - you may be supportive of taking “no action” and may wish to propose this.
 - you are ready for the proposal to become a motion (orange card) at which time you will vote to defeat the proposed action.

- No (display blue card because you do not support the proposed action).
 - If a majority of the court agrees with you, there may be a proposal to “take no action” or to create a different proposal on the same topic.
 - There may come a time when you display an orange card to indicate your readiness to move to motion and vote on the proposal, even though your vote will be against the proposed action
- I don’t know because I need more information (display blue card, or don’t vote, until you have received the information either through table group discussion or by asking a question at the microphone)
- I don’t know because I am undecided and need the benefit of the discernment/discussion process (display blue card until you have heard sufficient discussion to help you determine your position)

****Please note: utilize the “I don’t know” options only if you really “don’t know.” If you do know that you are “generally warm” or “generally cool” then it is helpful for the chair if you indicate such. As you move into the discussion phase, ensure, either through table group or at the microphone that you get the information you desire.*

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Monday, November 19, 2012 – 12:00 p.m.
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:00 p.m. ET until 12: 25 p.m. on Monday, November 19, 2012, by teleconference call. The Moderator Gary Paterson presided.

Attendance

Voting Members: Thom Davies, John Kim, Beverly Kostichuk, Lynella Reid-James, Nora Sanders, Gary Paterson, Bill Rogers, Nelson Hart

Regrets: Shirley Cleave, Charles McMillan, Florence Sanna, Marie-Claude Manga, Mardi Tindal

Welcome

Moderator Gary Paterson welcomed the Sub-Executive of the General Council to the meeting and followed with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/John Kim **2012-11-19-031**

That Karen Smart and Erik Mathiesen be the corresponding members, and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Bev Kostichuk/Thom Davies **2012-11-19-032**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on October 1, 2012.

Carried

Consent to Increase in Indebtedness: First United Church Social Housing Society

Erik Mathiesen explained the motion. The BC Housing Society is going to give a forgivable loan to our two properties because General Council holds the title to these properties, the Sub-Executive are being asked to approve this.

Motion: Bill Rogers/John Kim

2012-11-19-033

The General Secretary proposes that the Sub-Executive of the General Council give consent to an increase in the total indebtedness of First United Church Housing Society by \$4,000,000.00, through two loans of \$2,000,000.00 each from BC Housing, for the purpose of making improvements to the properties at 501 East Hastings and 540 East Hastings in Vancouver.

Carried

Authorization to Negotiate the Relocation of the United Church Archives

Nora explained the motion. The Archives may be relocated to a United Church Community ministry location on the street car line in Toronto in the future.

Motion: Lynella Reid-James/Thom Davies

2012-11-19-034

The General Secretary proposes that the Sub-Executive of the General Council authorize the General Secretary to enter into a lease agreement for the purpose of relocating the Archives within the City of Toronto subject to such an arrangement achieving target savings of at least \$700,000 net of one-time moving and leasehold improvement costs and other terms the General Secretary deems appropriate. Authorization is requested because the opportunity is very time limited.

Carried

Appointment of the Chair of the Comprehensive Task Group

Motion: Thom Davies/John Kim

2012-11-19-035

That the Sub-Executive of the General Council appoint Catherine Hamilton as chairperson of the Comprehensive Review Task Group.

Carried

Nora Sanders moved to adjourn the meeting at 12:25 p.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Wednesday, December 12, 2012 – 12:00 p.m.
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:00 p.m. ET until 12: 35 p.m. on Wednesday, December 12, 2012, by teleconference call. The Past Moderator Mardi Tindal presided.

Attendance

Voting Members: Shirley Cleave, Thom Davies, John Kim, Beverly Kostichuk, Lynella Reid-James, Marie-Claude Manga, Charles McMillan, Nora Sanders, Florence Sanna, Mardi Tindal

Regrets: Nelson Hart, Gary Paterson, Bill Rogers

Welcome

Past Moderator Mardi Tindal welcomed the Sub-Executive of the General Council to the meeting and did a check-in with the members and then followed with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 40e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 40th General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Shirley Cleave **2012-12-12-036**

That Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Bev Kostichuk/John Kim **2012-12-12-037**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on November 19, 2012.

Carried

Appointment of Conference Executive Secretary, Hamilton Conference

Motion: Florence Sanna/Marie-Claude Manga

2012-12-12-038

That the Sub-Executive of the General Council appoint Peter Hartmans to the position of Hamilton Conference Executive Secretary, with a start date of April 1, 2013.

Carried

Point of Information

Bill Rogers has had to resign from all committees as his wife is not well.

Marie-Claude Manga requested the members to hold her husband Antoine in their prayers at this time.

Past Moderator Mardi Tindal closed with a prayer.

Past Moderator, Mardi Tindal

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Tuesday, January 29, 2013 – 12:30 p.m.
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:30 p.m. ET until 2:15 p.m. on Tuesday, January 29, 2013, by teleconference call. The Moderator Gary Paterson presided.

Attendance

Voting Members: Thom Davies, Nelson Hart, John Kim, Beverly Kostichuk, Marie-Claude Manga, Charles McMillan, Gary Paterson, Nora Sanders, Florence Sanna, Mardi Tindal

Regrets: Shirley Cleave, Lynella Reid-James

Welcome

Moderator Gary Paterson welcomed the Sub-Executive of the General Council to the meeting then followed with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Marie-Claude Manga **2013-01-29-039**

That Alan Hall, Karen Smart, Erik Mathiesen, Tracy Murton, Doug Goodwin, Cameron White, Joe Ramsay and Catherine O’Brien be the corresponding members and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Bev Kostichuk/Florence Sanna **2013-01-29-040**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on December 12, 2012.

Carried

Recommendations for Appointments from the Nominations Committee

Florence Sanna presented the nomination committee report including background information on the applicants.

Motion: Florence Sanna/Thom Davies**2013-01-29-041**

That the Sub-Executive of the General Council appoint the following members, with terms as stated.

Task Group on Adoptions from United Church-run Maternity Homes (November 2013)

- Betty Fox (Lay, Newfoundland & Labrador)
- Laurel Walton (Lay, British Columbia)
- Marilou Reeve (Lay, Montreal & Ottawa)

Investment Committee (Pension), specialists (February 2016)

- Claire Kyle, specialist - investment
- Bill Mackenzie, specialist - investment

Anglican Church –United Church Dialogue (January 2014)

- Alf Dumont (Ordained, British Columbia), *acting appointment*

Sub-Executive of the General Council (GC 42, August 2015)

- Erin Todd, Manitou Conference (Ordained) - replace Bill Rogers

Nominations Committee (GC 42, August 2015)

- Jess Cobb, Alberta and Northwest Conference (Lay) - replace Armond Houle

Carried

Transfer of Trusts and Endowments from The United Church of Canada to the United Church Foundation

Nora Sanders reported that this action is required to implement decisions which were made in the previous triennium.

Motion: Bev Kostichuk/John Kim**2013-01-29-042**

The General Secretary, General Council proposes:

That the Sub-Executive of the General Council authorize the transfer of an estimated \$30 million in investment assets related to Trust and Endowments from The United Church of Canada to The United Church of Canada Foundation on the basis that:

- (i) The United Church of Canada Foundation will be bound by all of the designations, restrictions and other terms on which The United Church of Canada now holds the assets; and
- (ii) all decisions with respect to allocation and disbursement of these funds will be made by the Joint Grants Committee of The United Church of Canada and The United Church of

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Canada Foundation, which operates within criteria established by the Executive of the General Council.

Carried

Periodic Re-affirmation of Imagine Canada's Ethical Code

Motion: Thom Davies/Mardi Tindal

2013-01-29-043

That the Sub-Executive of the General Council Executive approve ongoing membership in the Imagine Canada Ethical Code and our commitment to follow that code in our fundraising activities.

Carried

The nominations report being adopted, Erin Todd joined the Sub-Executive conference call at 12:54 p.m.

First United Church Property Transfer

Erik Mathiesen spoke to the proposal. The Sub-Executive noted that the rationale in the proposal was very helpful. Nelson Hart was invited to discuss concerns he had about Nelson House with Erik Mathiesen.

Motion: John Kim/Bev Kostichuk

2013-01-29-044

That the Sub-Executive of the General Council approve the transfer of the lands comprising the First United property to British Columbia Property Development Council of The United Church of Canada.

Carried

Pension Board Chair Recruitment (see Appendix A after these minutes)

Motion: John Kim/Charles McMillan

2013-01-29-045

That the Sub-Executive of the General Council approve the criteria for recruitment of a Chair for the Pension Board, the candidate to be recruited and appointed through a joint process of the Nominations Committee and the Pension Board.

Carried

Joe Ramsay, Catharine O'Brien, and Tracy Murton joined the meeting.

Designated Lay Ministry Program Proposal

Joe Ramsay spoke to the proposal. Tracy Murton noted the last paragraph in the background of the proposal was added in error and should be removed.

Motion: Mardi Tindal/John Kim

2013-01-29-046

That the Sub-Executive of the General Council approve that a prerequisite for admission into the Designated Lay Ministry Diploma Program be established as follows:

1) To be accepted into the Designated Lay Ministry Diploma Program, applicants must have met one of the four criteria:

A. Successful completion of a Licensed Lay Worship Leader (LLWL) program;

- B. Successful completion of the Leadership Development Module at the Centre for Christian Studies;
 - C. Successful completion of a lay certificate in ministry (at a United Church theological college);
 - D. Successful completion of a Prior Learning Assessment that demonstrates a basic level of competence in critical theological reflection. Prior Learning Assessments will be reviewed by an advisor who is authorized by the appropriate General Council Working Unit.
- 2) Acceptance into the Designated Lay Ministry Diploma Program is not contingent on final Presbytery approval of an appointment.
 - 3) That the above be included in the procedural policy of the *Designated Lay Ministry Handbook*.
 - 4) That this prerequisite be effective January 1, 2014

Carried

Supervised Ministry Education (Internship) Compensation

Tracy Murton and Joe Ramsay spoke to this motion. **See Appendix B:** Revised Text for Handbook SME 224 “Financial Information for Supervised Ministry Education (Internship).”

This proposal is being directed to the Sub-Executive of the General Council instead of to the May 2013 Executive meeting so that, if adopted, the policy can be implemented in time for the April matching meeting, which establishes internships with a September 1, 2013 start date.

Motion: Thom Davies/Florence Sanna

2013-01-29-047

- 1) THAT the Sub-Executive of the General Council approve the implementation of the new Supervised Ministry Education (Internship) Compensation model whereby:
 - a) Interns participating in the National Internship Program will be paid by the Pastoral Charge at the first step of the Student Supply salary range as set out in the Salary and Allowances Schedule in effect at the start of the internship and receive a housing allowance (if applicable) of \$800.00/month
 - b) Pastoral Charges receiving candidates to serve their required supervised ministry education will receive a grant from the General Council Office of \$10,000 per internship (pro-rated for internships of less than 8 months);
 - c) Pastoral Charges receiving candidates will pay all relocation expenses incurred by the candidate in travelling to the site and back following the completion of their supervised ministry education;
 - d) Pastoral Charges receiving candidates will reimburse the candidate for work-related travel and other expenses incurred while serving in the pastoral charge;
 - e) The current Handbook SME 224 will be revised and the new model will be effective July 1, 2013.

After discussion about the housing allowance, Nora Sanders suggested that clause a) be amended as follows:

- a) Interns participating in the National Internship Program will be paid by the Pastoral Charge at the first step of the Student Supply salary range as set out in the Salary and Allowances Schedule in effect at the start of the internship and receive a housing allowance (if applicable) of \$800.00/month **or commensurate with the presbytery minimum housing allowance**

After further discussion regarding the implementation, Nelson Hart and Erin Todd proposed that the effective date be amended to be January 1, 2014.

The Amended Proposal reads:

1) THAT the Sub-Executive of the General Council approve the implementation of the new Supervised Ministry Education (Internship) Compensation model whereby:

- a) Interns participating in the National Internship Program will be paid by the Pastoral Charge at the first step of the Student Supply salary range as set out in the Salary and Allowances Schedule in effect at the start of the internship and receive a housing allowance (if applicable) of \$800.00/month **or commensurate with the presbytery minimum housing allowance;**
- b) Pastoral Charges receiving candidates to serve their required supervised ministry education will receive a grant from the General Council Office of \$10,000 per internship (pro-rated for internships of less than 8 months);
- c) Pastoral Charges receiving candidates will pay all relocation expenses incurred by the candidate in travelling to the site and back following the completion of their supervised ministry education;
- d) Pastoral Charges receiving candidates will reimburse the candidate for work-related travel and other expenses incurred while serving in the pastoral charge;
- e) The current Handbook SME 224 will be revised and the new model will be effective **for internships starting ~~July~~ January 1, 20134.**

2) AND THAT Pastoral Charges receiving candidates to serve their required supervised ministry education as part of the Candidacy Pathway Pilot Project will receive a grant from the General Council Office of \$10,000 per site (pro-rated for placements that are not completed).

Carried

Point of Information

Nora Sanders gave an update on the plans to move The United Church Archives. Announcements will come in the near future.

Motion to Adjourn

Nora Sanders motioned to adjourn at 2:15 p.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

APPENDIX A: Chairperson Recruitment Criteria Pension Board, Chair (1 vacancy)

Mandate

The Pension Plan of The United Church of Canada is a multi-employer pension plan maintained for the benefit of approximately 9,000 active and retired plan members, with plan assets exceeding \$1 billion. The Executive of the General Council (GCE) is the plan administrator in accordance with the Pension Benefits Act (Ontario), and has established the Pension Board to support the Executive in governing, managing, and operating the plan and its assets (the fund).

The Executive approves

- the Statement of Beliefs and Guiding Principles
- appointments to the Pension Board and its committees
- terms of reference for the Pension Board
- the fund trust agreement
- annual accountability reports received from the Pension Board

The performance of all other plan functions has been delegated to the Pension Board, the details of which are set out in its terms of reference, available upon request from the General Council Office. A brief description can also be found in the governance structure section of the plan's Annual Report to members, available at www.united-church.ca.

The key responsibilities of the Chair of the Pension Board include the following:

- Provide leadership to the Pension Board and its committees.
- Oversee staff and committee efforts to ensure the plan complies with regulatory and fiduciary requirements.
- Facilitate thought leadership on a wide range of pension governance and risk management issues, with both a near- and long-term view of the needs of the plan and its members.
- Ensure the Board responds strategically to emerging plan challenges and resolutions benefit plan member security, while recognizing the limited resources available to the plan. Challenges include
 - ongoing regulatory compliance of the plan as new requirements emerge
 - management of plan and fund asset liability risk
 - effective communication and engagement with plan members and other stakeholders
 - evolution of policies to continue to meet all parties' needs, through efforts such as
 - adequacy of benefits
 - responsible investment
 - stability of contributions
- Provide leadership on succession planning for the Board and its committees, with particular attention to ensuring the maintenance of a strong core of specialists with senior experience.
- Provide accountability to the Executive of the General Council.
- Embody the theological values and perspectives of the United Church.

Membership

The Pension Board is made up of 9 to 11 members consisting of

- at least five specialists who collectively have senior relevant knowledge, experience, and expertise in the following core areas of practice
 - institutional investing
 - actuarial
 - legal
 - human resources and
 - pension governance
- a member of the Permanent Committee on Ministry and Employment Policies and Services (PC-MEPS)
- one or two members of the Executive of the General Council
- two or three members at large

The current members of the Board are Charles Black (chair), Jacqui Allard, Paul Batho, Malcolm Boyle, Glen Elliott, Gordon Hall, Gordon How, Paul Purcell, Reta Robertson, Brian Copeland (PC-MEPS representative), and Steve Lowden (GCE representative). Alan Hall (Executive Officer, Ministry and Employment) and Erik Mathiesen (Executive Officer, Financial Services) are resource staff to the Board.

There are two standing committees of the Board, made up of volunteers with specialist expertise:

- the Pension Plan Advisory Committee, which provides support related to plan design, administration, and funding from members of the pension industry
- the Investment Committee, which provides support related to investments from members of the investment industry

Skills and Experience

The chair will possess specialist skills, knowledge, and work-related experience and expertise in the governance and management of large pension plans. Experience serving on The United Church of Canada's Pension Board or committees of the Pension Board or similar pension boards would be an asset for this position.

Additionally, it would be beneficial for an applicant to be

- familiar with the plan provisions, resources of the plan, external service providers, Canadian pension legislative and legal environment and Fund investments
- a skilled facilitator of small groups to encourage dialogue between and among Board and committee members
- a thought leader able to understand complex, multi-faceted issues and address emerging pension regulatory developments, incorporate new pension risk management techniques, etc., plus evaluate the plan's practices in relation to the practices employed by other, similar pension plans
- a skilled communicator able to translate complex issues into key concepts to communicate to a wide and varied audience
- a discerning listener who invites all members to contribute while managing time and resource limitations

- a builder of shared conceptual frameworks among individuals rooted in different contexts, perspectives, and disciplines
- a leader with a style that contributes to retaining and attracting volunteers to serve, understanding that many of the volunteers also serve their employers through senior roles
- an individual committed to the vision and theology of The United Church of Canada, particularly as it relates to the needs of the pension plan and its membership

The chair will be a member of The United Church of Canada, an active participant in a local pastoral charge or ministry, familiar with the polity of the United Church, predisposed to collaboration and teamwork, sensitive to diversity issues, committed to the mission of the United Church, and willing to discern God's yearnings for this work.

The Pension Board will work with the Nominations Committee to ensure a nominee for this role possesses the qualifications required as well as the ability to serve in this important leadership role.

Expectations and Term

The Board meets at least four times a year in Toronto. Additional meetings may be held by conference call. Electronic communication will be used. The term of this appointment is for two years, with the possibility of reappointment for up to two additional terms as chair.

Committees of the Pension Board also meet at least quarterly, and the chair is expected to attend committee meetings periodically. As such, this role requires a degree of continuous engagement between Board meetings.

The chair, or designate, reports to the Executive at least annually.

As with all members of the Pension Board, the chair must be willing to submit to and receive clean background checks concerning conflicts of interest, criminal records, or civil suits and credit history, and to be bondable.

APPENDIX B: Revised Text for Handbook SME 224 “Financial Information for Supervised Ministry Education (Internship)”

Checklist for Interns

Before You Leave for the Internship Site

1. Please take time to read this information booklet carefully. If you have questions about its contents, please call Carla Hacker in Financial Services at 1-800-268-3781, ext. 3128 (locally 416-231-7680, ext. 3128).
2. If you have not heard from your supervisor or a member of the site, contact them to begin developing your relationship. You may need to negotiate items like accommodation, transportation, upcoming meetings, and so on.
3. At least six weeks before departing for your internship, send the Request for Travel Advance form to the Pastoral Charge, if you need travel funds in advance.

When You Arrive at Your Internship Site

1. Submit the expense report for the actual amount you spent travelling to the internship site, supported by all necessary receipts.

During the Internship

1. Keep track of car mileage or public transportation costs related to work on the internship and submit monthly Travel Expense Reports to the Pastoral Charge. Also use these expense report forms to claim utilities and telephone expenses, if you have moved away from home to complete this internship.
2. Complete the midpoint evaluation form, share it with your Supervisor and the Lay Supervision Team, keep one copy, and mail the evaluations to the appropriate groups before January 15 (for September starts) or May 15 (for January starts).

Prior to Leaving the Internship

1. Complete the evaluation form, share it with your Supervisor and the Lay Supervision Team, keep one copy, and mail the evaluations to the appropriate groups before you leave the site.

After the Internship

1. The pastoral charge treasurer will give you a Termination of Employment Slip (form 2106) and a T4 Income Tax report.
2. Keep receipts for actual costs of your return travel to submit to the Pastoral Charge with your final expense report.

Note: Always retain for your records a copy of forms and receipts you submit. Forms can be lost, so your copies are valuable. If any procedure is not clear, please ask in advance.

Financial Information

The General Council Office

The General Council Office provides a grant of \$10,000 per eight-month internship to each learning site (pro-rated for internships of fewer than eight months). These funds are made available through the Internship Program budget of the Mission and Service Fund. The General Council Office provides these grants as a means of financially supporting a time of learning in

supervised ministry education. The grant is paid to the pastoral charge in two installments (at the beginning and at the mid-point of the internship). This grant provides financial support to the pastoral charge for the costs incurred in paying the intern's salary, housing costs, and the employer's share of mandatory deductions (i.e. EI, CPP/QPP, etc.). If the intern does not complete the full period of the internship, the pastoral charge will reimburse the General Council Office an amount equal to \$1,000 for each full month of internship not completed.

The Pastoral Charge Learning Site

The pastoral charge must register the intern on the ADP payroll system and pays the intern based on the pastoral charge's normal payment schedule. The intern receives compensation as follows:

- 1) a salary at the first step of the Student Supply salary range, as set out in the Salary and Allowances Schedule for the year in which the internship begins (in cases where the internship begins in a month other than January, the salary does not increase on January 1st of the following year)
- 2) either the provision of the exclusive use of furnished housing or a housing allowance in the amount of \$800.00 per month for each month of the internship
- 3) reimbursement for claimed expenses for initial travel to and final travel from the internship site in accordance with the travel expense claim form and the statements contained in this document
- 4) reimbursement for claimed expenses incurred during the internship for basic telephone service, mileage travelled in the course of carrying out the duties, and, where a housing allowance is not paid, utilities and heating costs

The pastoral charge will ensure that both the intern's and the employer's statutory deductions are paid. The intern is not in an appointment to the pastoral charge, is not considered to be "ministry personnel", is not eligible to claim the Clergy Residence Deduction, and is not eligible to participate in the health and dental plans, the life insurance plan, the disability plan, and pension plan offered to those in appointments or calls.

Interns participate in the Intern Group Insurance Plan. Premiums (paid by the pastoral charge) vary by province; Carla Hacker, in Financial Services, will advise the pastoral charge of the applicable premium. Optional family coverage is available, for which the intern will be required to pay a premium. Invoices for the premiums for coverage under this insurance plan will be sent from the General Council Office to the Intern (where applicable) and to the pastoral charge for payment to the General Council Office. These premiums are not to be deducted through the ADP payroll system.

If this is an **Alternative Internship** in which the intern works at the pastoral charge part-time, the salary and housing allowance are to be pro-rated, based on the percentage of time spent in the pastoral charge site.

Any financial questions can be directed to:

Carla Hacker, Financial Services
The United Church of Canada
3250 Bloor St. West, Suite 300
Toronto, ON M8X 2Y4

Phone: 416-231-7680, ext. 3128
 Toll-free: 1-800-268-3781, ext. 3128
 Fax: 416-231-3103, Attn.: Carla Hacker
 E-mail: chacker@united-church.ca

The Intern

The GCO National Internship Program provides for the reimbursement of reasonable expenses incurred by the intern while engaged in the internship. The intern is responsible for submitting to the pastoral charge a monthly expenses form based on actual costs and countersigned by the Supervisor or a member of the Lay Supervision Team. Interns must attach original receipts to the expense reports (except for mileage) for audit purposes. The original receipts also enable the pastoral charge to claim its rebate on GST where applicable. The following statements indicate what will be and what will not be reimbursed:

Travel to and from the Internship Site: Travel advances may be requested using the Travel Advance Requisition form. The intern must clarify on the form whether claiming one-way travel or return travel. Interns should file an expense report as soon as the “travel to” or “travel from” trip has taken place. Original receipts must be attached for all expenses (air/rail ticket, hotel, etc.) except mileage. The pastoral charge reimburses actual costs to and from the internship site up to the cost of one return economy airfare.

Moving costs: The pastoral charge does not pay to move personal belongings, furniture, or vehicles to the internship site.

Travel by air or rail: If the intern must fly or travel by rail to the site or from the site at the conclusion of the internship period, the purchase of tickets at seat sale fares, if available, is expected. Only economy class fares will be reimbursed. Air or rail ticket expenses for travel by the intern’s immediate family members will be reimbursed by the pastoral charge only if they reside with the intern at the internship site for at least six weeks.

Luggage: If the intern travels by airplane and has excess baggage, it must be shipped by rail or bus. Shipping costs up to a maximum of \$250.00 will be reimbursed with original receipts. Air express or airfreight costs to ship excess baggage will not be paid. If the intern travels by car, no extra baggage costs are paid.

Travel by car: If the intern chooses to travel by car, reimbursement of expenses will be paid by the pastoral charge for travel via the most direct route from the intern’s residence immediately prior to the start of the internship to the internship site and return (if the one way distance is less than 1,000 km). If the intern drives to the internship site, the mileage reimbursement rate will be that indicated in the Salary and Allowances Schedule for the year in which the internship begins. If the distance is in excess of 1,000 km, the pastoral charge will pay the equivalent of the cost of return airfare for travel for one person in lieu of mileage. Every attempt should be made to keep costs as low as possible.

If the intern chooses to travel by car to the internship site, daily travel of 650 km is expected. If the distance to the internship site exceeds 650 km and the intern will require commercial

accommodation during the trip, accommodation reimbursement up to a maximum of \$90.00 plus tax per day will be paid by the pastoral charge. Receipts are required.

Meal allowances: The cost of meals while in travel status is reimbursed by the pastoral charge up to the following maximums per meal:

- breakfast: \$15.00/adult
- lunch: \$15.00/adult
- dinner: \$25.00/adult

No receipts are required to claim reimbursement for meals while in travel status. The cost of alcoholic beverages will not be reimbursed.

Meal and accommodation expenses for travel by the intern's immediate family members will be reimbursed by the pastoral charge only if they reside with the intern at the internship for at least six weeks.

Travel expenses at the Internship Site: If the intern is required to use a vehicle during the internship to carry out pastoral duties, the intern is solely responsible for acquiring a vehicle, ensuring it is properly insured, and maintaining a valid driver's licence.

The pastoral charge will reimburse mileage expenses at the mileage rate indicated in the Salary and Allowances Schedule for the year in which the internship begins. That rate will not change throughout the period of the internship; in cases where the internship begins in a month other than January, the mileage rate payable to the intern will not increase on January 1st of the following year. This rate covers gas, depreciation, licence, and insurance and includes travel for pastoral visits, meetings, funerals, etc.

Interns are to maintain a daily log of kilometers travelled in the course of carrying out the duties of the internship. To claim reimbursement for all travel that is undertaken as part of the ministry of the internship site, the intern must submit to the pastoral charge an expense report from the intern detailing the kilometers travelled. Daily travel from the intern's residence to the internship site and back to the intern's residence is not reimbursable and should not be included in the expense report form. Personal travel is the responsibility of the intern.

Housing and utilities: A housing allowance is paid whenever the exclusive use of a furnished residence is not provided. Pastoral charges which provide housing, rather than a housing allowance, will pay the cost of utilities in excess of \$500.00 during the period of the internship.

If the intern chooses to commute to the internship site during the internship period and if the intern's income has previously been required to meet housing and utility costs at the permanent residence in which the intern continues to reside, a percentage of utility costs may be reimbursed by the pastoral charge in consultation with Carla Hacker. Heating and electricity costs are to be claimed on the monthly expense report form and may be reimbursed based on a percentage basis. Complete original invoices are required for reimbursement unless utilities are included in the rent, in which case a receipt for the utilities portion is required for reimbursement. The cost of

basic telephone service will be reimbursed by the pastoral charge if the intern continues to reside in her/his permanent residence.

If the intern has not moved to the internship site and chooses to commute to the internship site and if housing costs have been paid by someone other than the intern in the past, no utilities costs will be paid.

Interns who rent a shared apartment may not be able to obtain the original utilities bills. To request reimbursement, the intern must obtain an official receipt from the landlord specifying the amount paid for heating and hydro, and must submit the receipt with the expense report. All food or board costs are the responsibility of the intern.

Maximum amounts reimbursable for telephone: The pastoral charge will reimburse the intern for the cost of basic telephone service. The monthly rate for basic telephone service will be reimbursed up to \$30.00 per month. The intern must provide the detailed billing for telephone service to the pastoral charge. Reimbursable costs include a basic residential line, 911 service, and touchtone service plus taxes. Installation charges, if necessary, will be reimbursed up to \$60.00 on a one-time basis. The cost of long-distance calls that are related to the ministry of the pastoral charge or related to the internship (e.g. to the CIES Committee or to the Presbytery E&S Committee) will be reimbursed by the pastoral charge. Personal long-distance calls are the responsibility of the intern. Copies of invoices from the telephone service provider are required.

The Supervisor and Lay Supervision Team

Members of the Lay Supervision Team should take an active role with the intern to arrange suitable accommodations. Interns will need their own space for study and reflection. It is not suitable for interns to share space with the supervisor or members of the Lay Supervision Team. The Supervisor or a member of the Lay Supervision Team is required to sign all expense claim forms that are submitted to the pastoral charge by the intern.

Other Relevant Information

Hours of Work

It is expected that a full-time intern will serve flexible hours of at least 40 hours per week and work additional hours as necessary. There is no monetary compensation for hours worked in excess of 40 per week.

Vacation

The intern is entitled to two weeks of paid vacation during the eight-month internship period. This is in addition to the intern's weekly time off. No "vacation pay" is available at the end of the eight month internship period; interns are required to take their two-weeks of paid vacation during the internship period. The vacation dates should be determined through consultation involving the intern, the Supervisor, and the Lay Supervision Team.

Income Tax and Deductions

The pastoral charge will make appropriate deductions for income tax (if required), Employment Insurance, Canada/Quebec Pension Plan, and Health Tax (where applicable), and remit them to Canada Revenue Agency.

Medicare

Hospital and medical insurance for interns is covered by the home province. Interns may have to pay some expenses up front and then claim a refund from their home province. This varies from province to province and doctor to doctor.

United Church Pension and Group Insurance Plan

Interns are not eligible for the United Church Pension and Group Insurance Plan. However, once the intern is ordained and serving in a settled/covenanted relationship within the United Church of Canada, the intern may “buy back” a year of pensionable credit for having served in an eight month internship.

Other Expenses

Expenses for office supplies, Christian education programs, and so on are the responsibility of the pastoral charge. Please check with the appropriate office holders within the pastoral charge before incurring these expenses.

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Thursday, February 21, 2013 – 12:00 p.m.
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:00 p.m. ET until 12:30 p.m. on Thursday, February 21, 2013, by teleconference call. The Past Moderator Mardi Tindal presided.

Attendance

Voting Members: Thom Davies, John Kim, Charles McMillan, Lynella Reid-James, Florence Sanna, Nora Sanders, Mardi Tindal

Regrets: Shirley Cleave, Bev Kostichuk, Marie-Claude Manga, Nelson Hart, Erin Todd, Gary Paterson

Welcome

Past Moderator Mardi Tindal welcomed the Sub-Executive of the General Council to the meeting, where they did a check-in and then followed with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Florence Sanna **2013-02-21-048**

That Karen Smart and Carol Hancock be the corresponding members and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Charles McMillan/John Kim **2013-02-21-049**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on January 29, 2013.

Carried

Appointment of Conference Executive Secretary, Manitoba Northwestern Ontario

Carol Hancock spoke to this motion with some background on the selection process. The conference executive appoints a search committee. Eight applications were received, and four applicants were interviewed. The Rev. Shannon McCarthy was chosen. She was ordained in 1997 and worked in Manitoba Northwestern Ontario Conference in various capacities. For the past eight years Rev. McCarthy has served Central United Church in Brandon, Manitoba.

Motion: Thom Davies/Lynella Reid-James

2013-02-21-050

That the Sub-Executive of the General Council appoint the Rev. Shannon McCarthy to the position of Manitoba Northwestern Ontario Conference Executive Secretary, with a start date of July 1, 2013.

Carried

The Sub-Executive meeting ended in prayer by Carol Hancock at 12:30 p.m.

Past Moderator, Mardi Tindal

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Thursday, March 21, 2013 – 12:30 p.m.
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:30 p.m. ET until 1:32 p.m. on Thursday, March 21, 2013 by teleconference call. The Moderator Gary Paterson presided.

Attendance

Voting Members: Shirley Cleave, Thom Davies, Nelson Hart, John Kim, Marie-Claude Manga, Charles McMillan, Gary Paterson, Florence Sanna, Nora Sanders, Erin Todd

Regrets: Lynella Reid-James, Bev Kostichuk, Mardi Tindal

Welcome

Moderator Gary Paterson welcomed the Sub-Executive of the General Council to the meeting where they did a check in and then followed with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Florence Sanna **2013-03-21-051**

That Karen Smart and Erik Mathiesen be the corresponding members and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Florence Sanna/John Kim **2013-03-21-052**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on February 21, 2013.

Carried

Distribution of Proceeds from Sale of Ina Grafton Gage Home in Moose Jaw, SK

Erik Mathiesen presented the proposal background. Closing a facility has extra costs. The United Church advanced a bridge loan to assist with an orderly, just closure. As per the By-Laws at the time of the closure of such facilities, monies revert to The United Church of Canada.

It was agreed that thanks will be extended to the people in Saskatchewan Conference who had given their dedicated service to this facility.

Motion: John Kim/ Marie-Claude Manga

2013-03-21-053

That the Sub-Executive of the General Council approve allocation of net sale proceeds from the closure of the Ina Grafton Gage Home in Moose Jaw as follows:

\$160,000 – Each of the four Moose Jaw congregations would receive \$40,000.00. The four congregations are Minto United Church, St. Andrews United Church, Trinity United Church, and Zion United Church.

Of the residual balance of approximately \$750,000:

1/8 – of the net proceeds would be divided equally among St. Andrew’s College, Calling Lakes Centre, and The Centre for Christian Studies

1/8 – of the net proceeds would be deposited in a fund for ministry with seniors within Chinook Presbytery

1/8 – of the net proceeds would be paid to Chinook Presbytery

1/8 – of the net proceeds would be paid to Saskatchewan Conference

1/8 – of the net proceeds would be paid to the Mission and Service Fund Endowment

3/8 – of the net proceeds would be paid to the New Ministries Fund with The United Church of Canada Foundation

Carried

Endorsement of SHARE Responsible Property Management Code (Appendix A after these minutes)

Nora Sanders introduced the proposal naming the involvement that both Erik Mathiesen and Moira Hutchinson have in SHARE. To avoid any possible perception of a conflict of interest the proposal to endorse the Responsible Property Management Code developed by SHARE was presented to the Sub-Executive of the General Council.

Motion: Shirley Cleave/Thom Davies

2013-03-21-054

That the Sub-Executive of the General Council endorse the Responsible Property Management Code developed by SHARE (Shareholder Association for Research and Education).

Carried

Erik Mathiesen undertook to confirm whether the landlord of the General Council Office is a member of SHARE.

Appointment of Director of the Bridge Street United Church Foundation

Nora Sanders spoke to this motion. There is a legal requirement for the Sub-Executive of the General Council to approve the appointment of the Minister of Bridge Street United Church as a Director of their Foundation.

Motion: Erin Todd/Florence Sanna

2013-03-21-055

That the Sub-Executive of the General Council appoint The Rev. David Mundy as a Director of the Bridge Street United Church Foundation effective May 1, 2013.

Carried

Recommendations of Appointments by Nominations Committee**Appointment to the Candidacy Pathways Steering Group**

Florence Sanna spoke to this motion. Marie-Claude Manga was recommended for appointment to the Candidacy Pathway Steering Group. Marie-Claude left the call so this could be discussed. Appreciation to the nominations committee for their hard work was shared by the Moderator Gary Paterson.

Motion: Florence Sanna/John Kim

2013-03-21-056

1. The Sub-Executive of the General Council appoint the following members, with terms as stated.

Steering Group on the Candidacy Pathway (August 2015)

- Marie- Claude Manga

Carried

2. The Sub-Executive of the General Council received for information the appointment of the following people, as named by other courts or authorized groups.

Executive of the General Council (August 2015)

- Mel King (Lay, Toronto), *as named by the Aboriginal Ministries Council*

Living into Right Relations, non-Aboriginal co-chairperson (December 2013)

- Rodney Smith-Merkley (Ordained, Bay of Quinte), *as named by the Aboriginal Ministries Council and the Indigenous Justice and Residential Schools Committee*

Communities in Ministry Unit-Wide Committee (August 2015)

- Christopher Cheung (Ordained, Hamilton), *as named by the Chinese Association*

During the discussion, Nelson Hart spoke about a problem at Nelson House. Erik Mathiesen confirmed documents had been sent to the Conference office and offered to have a face-to-face assessment at a later time with regard to this matter.

Appointment of Executive Minister of Church in Mission Unit

Correspondence from a member of the General Council Executive who questioned the change in unit structure while the work of the Comprehensive Review is incomplete, was read and discussed.

The Sub-Executive is not asked to approve the new staff structure (that is the General Secretary's role), but rather to approve the appointment of the Executive Minister to lead the new unit.

Although it might be ideal to defer all change until the Comprehensive Review work is completed, circumstances require that some steps be taken sooner. The General Secretary has approved a change in staff configuration to combine the former Partners in Mission and Communities in Ministry units into a single program unit. This model was developed by staff from the two units who have been working on it over the past year. In many ways it reflects the orientation toward working collaboratively that has been developing for some time. It will have staff organized into clusters around areas of work. It is intended to allow important program work to be continued as strongly as possible in a context of reduced finances.

With this reorganization, we will be moving from three senior leaders in the program area to one. Two of the three senior leaders, Omega Bula and Bruce Gregersen, are retiring this year. The third, Michael Blair, is recommended for appointment to the Executive Minister role for the new unit, after being interviewed by the General Secretary and the Chair of the Permanent Committee on Programs for Mission and Ministry. His appointment is expected to be received warmly by staff of both units.

Motion: Florence Sanna/John Kim

2013-03-21-057

That the Sub-Executive of the General Council approve the appointment of Michael Blair as Executive Minister of the Church in Mission Unit of the General Council Office, effective April 1, 2013.

Carried

Charles McMillan left the meeting at 1:20 p.m.

Shirley Cleave left the meeting at 1:25 p.m.

The Sub-Executive meeting ended in prayer by the Moderator Gary Paterson at 1:32 p.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

Appendix A



November 15, 2012

Mr. Erik Mathiesen
Executive Officer, Finance
United Church of Canada
3250 Bloor St. West, Suite 300
Toronto, ON M8X 2Y4

Dear Mr. Mathiesen,

Re: Responsible Property Services Code

We are writing regarding SHARE's recent invitation to Canadian investors to support responsible contracting in Canada's commercial real estate sector by endorsing the Responsible Property Services Code (the Code). The Code establishes standards for property owners, managers and tenants in how they contract building services, including maintenance, security and cleaning services.

Since the Code was finalized in 2009, SHARE and the Atkinson Foundation have been focusing our efforts on encouraging companies to incorporate stronger labour standards into their contracting and procurement policies. These efforts culminated in the production of a report, entitled *Cleaning Up*, which assesses and compares commercial real estate companies and major commercial tenants on the degree to which they have incorporated labour considerations into company policies that apply to the procurement of property services. The first report was released in 2011 and a follow-up report in July 2012.

In addition to continuing our corporate engagement efforts, SHARE is also inviting Canadian investors to endorse the Code. We believe that endorsing the Code provides investors with an opportunity to communicate their commitment to decent work in Canada's commercial real estate sector, while at the same time protecting and enhancing the value of their real estate assets. You will find enclosed a copy of the investor endorsement of the Code along with the text of the Code itself.

share
Suite 1200, 1160 Alhambra Street, Vancouver, BC, V6C 3Z3, Canada T: 604 408.2455 F: 604 408.7525



We would be grateful for the opportunity to discuss this opportunity with the United Church of Canada and would like to schedule an initial telephone conversation with you for this purpose. Please contact me at 206-701-6656 or srohan@share.ca to arrange a convenient time.

Sincerely,



Shannon Rohan
Director of Responsible Investment

cc: Molra Hutchinson, Member, Investment Sub-Committee, Permanent Committee on Finance, UCC

Encl.





Investor Endorsement of the Responsible Property Services Code

As institutional investors with real estate holdings, we recognize that the individuals who clean, maintain and provide security in commercial properties play a key role in delivering superior tenant services; contributing to high occupancy rates, premium rents and a positive customer experience. We recognize that by supporting responsible contracting practices, fair wages and reasonable workloads for property service workers, we are protecting the value of our assets and contributing to stable income streams from these properties.

Recognizing the value of Canada's Responsible Property Services Code (the Code) and approving of the administrative requirements and principles contained therein, we have endorsed the Code as a way to communicate our commitment to decent work in Canada's commercial real estate sector. By endorsing the Responsible Property Services Code, we commit to the following:

1. We will publicly promote our endorsement of the Code.
2. We will inform relevant companies in our investment portfolio of our endorsement of the Code and ask them to consider becoming a Code signatory.
3. We will communicate our endorsement of the Code to our investment managers and ask them to consider becoming a Code signatory. We will encourage them to inform their clients about their decision to endorse the Code.

The Responsible Property Services Code is the product of a two-year process supported by the Atkinson Charitable Foundation that brought together Canadian investors, property managers, civil society organizations and workers to develop a labour code of conduct for the commercial real estate sector. The full text of the Code is included below.



THE RESPONSIBLE PROPERTY SERVICES CODE

INTRODUCTION

Signatories to the Responsible Property Services Code ("the Code") recognize their fiduciary duties of prudence, loyalty and the pursuit of competitive rates of return with respect to all of their investment activities, including in commercial real estate properties. Signatories to the Code are invested in, own and /or operate commercial real estate properties. In order to ensure a competitive return on their real estate investments, signatories seek to invest in properties that are well-built and maintained and where tenants receive high quality services.

Proper maintenance and superior services require that building management and service contractors hire well-trained and dedicated staff to maintain, operate and service buildings. Assuring the availability of qualified staff and avoiding labour disruption and costly employee turnover requires employers to pay fair wages and benefits, to treat workers fairly and with respect and to abide by applicable labour laws.

Signatories to this Code support and encourage contractors to abide by the principles outlined below in order to promote appropriate working conditions, fair wages, and benefits for workers and contractors hired to provide services in the maintenance and management of commercial properties. At a very minimum, all employers and contractors shall observe all applicable local, provincial or state and federal employment regulations or laws.

ADMINISTRATION

1. Contractors and service providers for property management services shall be selected through a competitive bidding and selection process to ensure fair competition.
2. All requests for proposals, invitations to bid, service agreements and renewal agreements shall include a copy of the Responsible Property Services Code (the Code).
3. All contractors and service providers shall complete a prequalification form that acknowledges their adherence to the Code prior to being invited to bid on contracts and contractors shall provide evidence that they have communicated the requirements of the Code to all employees and subcontractors.
4. Signatories are responsible for establishing and maintaining appropriate procedures to evaluate and select contractors and service providers based on their ability to meet the requirements of this Code.

MONITORING AND ENFORCEMENT

1. Signatories shall establish procedures and mechanisms to encourage compliance with the Code and shall inform all contractors or service providers of the consequences of non-compliance with the Code.
2. Signatories shall establish monitoring procedures and mechanisms to investigate complaints, as well as auditing procedures to ensure compliance by contractors and



service providers with the Code.

3. Signatories to the Code shall also establish appropriate enforcement mechanisms, which may include, but are not limited to, placing non-complying parties on a probation 'watch list', terminating a contract, or establishing a disqualification period that restricts a contractor from bidding on future contracts for a set period of time.

APPLICATION OF CODE

1. Signatories shall hire responsible contractors and service providers who agree to adopt the principles of the Code across all operations.
2. Signatories shall determine the applicability of this Code based on project type, size and control, in consultation with stakeholders. In cases where projects do not fall within the application terms established by signatories, it is recommended that the signatories and their contractors & service providers make good faith efforts to comply with the spirit of the code.

THE PRINCIPLES

Signatories to this Code support responsible property services and contracting practices, and require contractors, subcontractors and service providers to:

1. RESPONSIBLE EMPLOYMENT PRACTICES
 - 1.1. Honour the letter and spirit of Canadian federal and provincial Employment Standards Acts (ESA) and labour laws.
 - 1.2. Ensure that all contractors, sub-contractors and service providers correctly classify workers for the purpose of receiving benefits under the jurisdictional ESA.
 - 1.3. Avoid employment relationships that are unduly complex, including the use of consecutive fixed-term contracts, labour-only contracting, sub-contracting or apprenticeship schemes where there is no intent to impart skills or provide regular employment.
2. FAIR WAGES AND BENEFITS
 - 2.1. Pay workers fair wages and benefits, based on prevailing wage standards, as determined by the type of property, comparable job or trade classifications, applicable collective bargaining agreements, and the scope and complexity of services provided in comparable properties, as evidenced by payroll and employee records.
 - 2.2. Comply with all jurisdictional labour laws governing minimum wage requirements.
3. WORKING HOURS
 - 3.1. Comply with applicable laws and industry standards regarding working hours, overtime, and hours free from work, and ensure that employees do not work excessive hours or hours detrimental to the worker's health or safety.
4. WORKING CONDITIONS
 - 4.1. Provide a safe and hygienic working environment, recognizing the specific hazards relevant to commercial property maintenance and operations, and take adequate



- steps to prevent accidents and injury to health.
- 4.2. Ensure working conditions in commercial properties conform to the standards set in relevant health and safety regulations including the Canada Occupational Health and Safety Regulations or its equivalent in other jurisdictions.
5. DISCRIMINATION AND HARASSMENT
 - 5.1. Treat workers with respect and dignity in the workplace and prohibit physical abuse or discipline, the threat of physical abuse, sexual or other harassment, verbal abuse, or other forms of intimidation.
 - 5.2. Prohibit harassment or discrimination on the basis of race, gender, sexual orientation, colour, national or ethnic origin, religion, marital status, family status, citizenship status, veteran status, age or disability.
 - 5.3. Provide workers with a confidential and secure means of raising grievances, complaints or workplace issues with the employer, and ensure that workers are not punished or prejudiced for using confidential grievance procedures.
 - 5.4. Inform all workers and contractors of harassment procedures and provide information for confidential reporting channels.
 6. FREEDOM OF ASSOCIATION AND THE RIGHT TO COLLECTIVE BARGAINING
 - 6.1. Support a position of neutrality in the event there is a legitimate attempt by a labour organization to organize workers employed in the maintenance, operation and/or services of a relevant property.
 7. FREELY-CHOSEN EMPLOYMENT
 - 7.1. Prohibit forced labour, which is understood to include work or service exacted under the threat of penalty or for which the person concerned has not offered himself or herself voluntarily, including prison or bonded labour.
 - 7.2. Allow workers to terminate their employment without fear of penalty, financial or otherwise, after reasonable notice, and ensure that workers are not required to lodge 'deposits' or identity papers with their employer.
 8. CHILD LABOUR
 - 8.1. Prohibit employment of persons under the age of 15 or under the age for completion of compulsory education, whichever is higher.
 - 8.2. Ensure that young workers under the age of 18 are provided a healthy workplace, free of hazards and conditions that may jeopardize their health and safety, including night work.

This Code was developed through a multi-stakeholder process initiated by the Atkinson Charitable Foundation and SHARE. For more information contact SHARE at +1 (604) 408-2456 or www.share.ca/property.

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Friday, April 19, 2013 – 12:00 noon
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:00 p.m. ET until 12:32 p.m. on Friday, April 19, 2013, by teleconference call. The Past Moderator Mardi Tindal presided.

Attendance

Voting Members: Thom Davies, John Kim, Charles McMillan, Lynella Reid-James, Florence Sanna, Nora Sanders, Mardi Tindal

Regrets: Shirley Cleave, Nelson Hart, Bev Kostichuk, Marie-Claude Manga, Gary Paterson, Erin Todd

Welcome

Past Moderator Mardi Tindal welcomed the Sub-Executive of the General Council to the meeting, where they did a check-in and then followed with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Lynella Reid-Names **2013-04-19-058**

That Karen Smart and Erik Mathiesen be the corresponding members and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Florence Sanna/Thom Davies **2013-04-19-059**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on March 21, 2013.

Carried

Approval of Lease Extension at 3250 Bloor Street

Erik Mathiesen spoke to this motion. Erik gave financial background on this lease extension. A confidential Appendix A detailing the terms of the lease negotiations is found in the original minute book.

Motion: Lynella Reid-James/John Kim

2013-04-19-060

That the Sub-Executive of the General Council authorize the execution of a lease extension through January 2019 for our office space at 3250 Bloor Street, as negotiated with the landlord.

Carried

Observer Board Publications Inc.

Nora Sanders spoke to this motion.

Motion: Charles McMillan/Florence Sanna

2013-04-19-061

That the Sub-Executive of the General Council approve the appointments of:

- 1) the Very Rev. David Giuliano to the Board of Directors of Observer Publications Inc., effective immediately.
- 2) the Rev. Bruce Faurschou to the Board of Directors of Observer Publications Inc., to take effect following the 2013 annual general meeting of Observer Publications Inc.

Carried

The Sub-Executive meeting ended in prayer by the Past Moderator Mardi Tindal at 12:32 p.m.

Past Moderator, Mardi Tindal

General Secretary, Nora Sanders

**MEETING OF THE EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
May 4–6, 2013**

The Executive of the General Council of The United Church of Canada met from 8:30 a.m. on Saturday, May 4, until 4:00 p.m. on Monday, May 6, 2013. On Saturday and Monday, the Executive of the General Council met at the General Council Office, Etobicoke, Ontario. On Sunday, the meeting took place at the Ghana Calvary Methodist Church. The Moderator Gary Paterson presided.

Attendance

Nicole Beaudry, Adam Brown, Janice Brownlee, Graham Brownmiller, Shirley Cleave, Jess Cobb, Brian Cornelius, Thom Davies, Alvin Dixon, Laura Fohse, Susan Gabriel, Ivan Gregan, Charlotte Griffith, Vilvan Gunasingham, Adam Hanley, Andrea Harrison, Nelson Hart, Claude Hender, barb janes, Ray Jones, Donna Kennedy, John Kim, Mel King, Bev Kostichuk, Steve Lowden, Marie-Claude Manga, Kellie McComb, Charles McMillan, Tracy Murton, Gary Paterson, Colin Philips, Lynella Reid-James, Mary Royal Duczec, Nora Sanders, Florence Sanna, Michael Shewburg, Bill Steadman, John Thompson, Norma Thompson, Mardi Tindal, Erin Todd, Pauline Walker, Roy West, Jim White, Doug Wright, John H. Young

Corresponding Members

David Allan, Bill Doyle, Bruce Gregersen, Doug Goodwin, Alan Hall, Peter Hartmans, David Hewitt, Cheryl Jourdain, Rosemary Lambie, Lynn Maki, Erik Mathiesen, Faith March-MacCuish, Shannon McCarthy, Cheryl-Ann Stadelbauer-Sampa, Bill Smith, Beverley Green, Nichole Vonk

Regrets

Will Kunder, Carmen Lansdowne, Martha Martin, Bob Mutlow, Martha Pedoniquotte, Anna Stewart, Ramzi Zananiri

Saturday, May 4, 2013

The Moderator welcomed the Executive to gather on the traditional land of the Mississauga of New Credit First Nations. As a mixture of strangers and friends, he asked all to join in community for a moment of silence and as they gathered their personal thoughts.

The Moderator then welcomed those attending their first meeting of the Executive of the General Council for this triennium: Ivan Gregan, Nelson Hart, Peter Hartmans, Cheryl Jourdain, Mel King, Faith March-MacCuish, Florence Sanna, Bill Smith, Erin Todd, Jim White. He also noted the following alternates attending: Janice Brownlee and Catherine Somerville, Manitou Conference.

A special welcome was offered to the honoured guests, the Presiding Bishop of the Methodist Church of Ghana—the Most Rev. Professor Emmanuel Asante FGA, and the Supervising Mission Coordinator, North America Mission, the Rt. Rev. Benjamin Asare.

Worship with Covenanting

Worship was led by Mary Royal Duczek, Adam Brown, Bill Smith, and Maggie McLeod. The scripture reading, Genesis 9:1–12, was read by Maggie McLeod.

A covenanting service with those attending their first meeting of the triennium was led by the Moderator and Nora Sanders. Names of those elected and appointed to the membership in the Executive of the General Council: Ivan Gregan, Nelson Hart, Mel King, Florence Sanna, Erin Todd, Jim White. Names of the duly called and appointed General Council Staff: Michael Blair, Peter Hartmans, Cheryl Jourdain, Faith March-MacCuish, and Bill Smith.

Governance – Agenda

Shirley Cleave, chair of the Permanent Committee on Governance and Agenda, invited the table groups to consider this question: “In this season of Easter, what brings you hope?” At the conclusion of these discussions an overview of the agenda for the next three days was offered.

Procedural and Opening Motions

The Moderator constituted the meeting in both official languages.

Nora Sanders introduced the procedural motions.

GS 26 Procedural Motions

Motion: Nora Sanders/Marie Claude-Manga

2013-05-04-062

Worship, Music, and Theological Reflection

That the worship leadership for this meeting be provided by Adam Brown, Mary Royal Duczek, Karen Smart, Bill Smith, Norma Thompson, and John Young.

That the music leadership for this meeting be provided by Joe Ramsay and Peter Woods.

That the theological reflector for this meeting be Alan Boyd.

Resource People

That Resource people for this meeting be the Executive Ministers and Officers, Charles Black, Diane Bosman, Cynthia Gunn, James Scott, and Karen Smart.

Administrative Staff/Volunteers

That the administrative staff for this meeting be Sarah Bernath, Susan Fortner, Philip Isard, Susan Sigal, and Shirley Welch. That the administrative volunteers be Gary McKay, Karen McLean, and Jean Wilson. That the minute secretary for this meeting be Susan Fortner.

Chaplain

That the Chaplain for this meeting be Erin Todd.

Friend in Court

That the Friend in Court for this meeting be Marie-Claude Manga.

Reference and Counsel

That the Reference and Counsel for this meeting be Graham Brownmiller and Florence Sanna.

Sessional Committee Co-Chairs

That the co-chairs of Sessional Committees for this meeting be:

Blue Sessional Committee: Charlotte Griffith and Adam Hanley

Yellow Sessional Committee: Bill Steadman and Jess Cobb

Agenda

That the Executive of the General Council adopt the agenda for this meeting and that changes to the agenda, which may be necessary as the meeting evolves, be made on the recommendation of the Agenda Table.

CARRIED

Corrections to the minutes of the Executive of the General Council meeting held on October 26–29, 2012, were noted as follows:

1. p. 29: The new *Manual* will come into effect August 1, 2013, 90 days after publication.
2. Kelly McComb should read Kellie McComb throughout the minutes.

Opening Motions

The General Secretary, General Council proposed a friendly amendment to correct Proposal G&A 2 to read as follows:

G&A2 CORRESPONDING MEMBERS OF THE EXECUTIVE OF THE GENERAL COUNCIL

Origin: Permanent Committee on Governance and Agenda

The amended motion reads:

That the Executive of the General Council name the Executive Minister of the Church in Mission Unit as a corresponding member at each meeting of the Executive, and that he be invited to participate in table groups.

After discussion the Executive agreed that the amendment was in order.

With this correction the Opening Motions are as follows:

GS25 Opening Motions

Motion: Nora Sanders/Bev Kostichuk

2013-05-04-063

The General Secretary, General Council proposes:

That the Executive of the General Council:

1. Approve the minutes of the Executive of the General Council meeting held on October 26–29, 2012.
2. Receive for information, the minutes of the meetings of the Sub-Executive of the General Council held October 1, November 19, December 12, 2012, and January 29 and February 21, 2013.

REF - 122

3. Receive for information the following:
 - General Secretary, General Council's Accountability Report
 - Moderator's Accountability Report
 - 42nd General Council Planning Committee Accountability Report
 - Committee on Indigenous Justice and Residential Schools Accountability Report
 - Pension Board Accountability Report
 - Joint Grants 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 the General Council until April 5, 2013

4. Adopt the following proposals:
 - G&A2 Corresponding Members of the Executive of General Council (page 106 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce])
 - GS28a Remits Authorized by the 41st General Council, 2012: Remit 1 – Vacancies in Session, Church Board and Church Council (pages 107–108)
 - GS28b Remits Authorized by the 41st General Council, 2012: Remit 2 – Staff as Lay Members of Presbytery (pages 109–110)
 - GS28c Remits Authorized by the 41st General Council, 2012: Remit 3 – Presbytery Representation from Presbytery Accountable Ministries (pages 111–112)
 - GS28d Remits Authorized by the 41st General Council, 2012: Remit 4 – Transfer & Settlement – Presbytery Recognized Ministries or Presbytery Accountable Ministries (pages 113–114)
 - GS28e Remits Authorized by the 41st General Council, 2012: Remit 5 – Election of Commissioners by Overseas Personnel (pages 115–117)
 - GS28f Remits Authorized by the 41st General Council, 2012: Remit 6 – Associate Relationship with Migrant Church Communities (pages 118–119)
 - PMM1 Disbanding the Unit-Wide Committees (page 120)
 - GS31 Request from Manitoba & Northwestern Ontario Conference to Freeze Conference Grants to Conferences Engaged in Effective Leadership and Healthy Pastoral Relationships Testing (page 120a)

CARRIED

Moderator's Accountability Report (*Addendum B after these minutes*)

The Moderator spoke to the journey he was grateful to have shared with his mother over the 12 days while she was in palliative care. It was a journey of trust and faith, and he thanked the Executive and the church family for their support and prayers.

Highlighting the work of the Comprehensive Review Task Group, the Moderator shared his hope and sense that the work coming out of the review will bring transformation, hope, and resurrection. The work of this task group will allow the church to embrace a new path. He believes that to have faith is to remember how faithful God has been in the past, but also that God will be equally faithful in the future.

He spoke to the experiences he has had while participating in several Conference visits. Challenges to the churches as they work for social justice, are supporting francophone and Aboriginal ministries, youth and rural congregations. Each on their own is central to the ethos of the United Church.

Concluding his remarks he again referenced the challenges of blending our call to deep spiritual depth and our call to social justice. He acknowledged the disconnect felt between the national church and local congregations, and the uncomfortable space we may find ourselves in. He thanked the Executive for the challenge and privilege to serve.

Former Moderator Mardi Tindal offered a prayer of thanksgiving for the Moderator.

General Secretary's Accountability Report (*Addendum C after these minutes*)

Nora Sanders, General Secretary, General Council, spoke to her accountability report highlighting participation at the recent denominational meeting hosted by The United Church of Canada. Participating in this meeting were the Anglican Church of Canada, The Presbyterian Church in Canada, and the Mennonite Church Canada. Each of these churches is involved in major reviews, and these ecumenical conversations are a way of sharing in the difficult work that is taking place. As well as this gathering, a similar one took place in January with other United and Uniting churches from the United States, Australia, and Great Britain. Again, this was a chance for senior leadership to meet with their counterparts and share ideas.

Nora also thanked the members of the Comprehensive Review Task Group for the difficult work they have faithfully taken on, noting that this is not an easy task. Their creative thinking and willingness to hear the voices across the church will permit the church to become what it needs to be.

Nora highlighted the work of the new Church in Mission Unit and the rationale behind combining the Partners in Mission and Community in Mission Units into one unit. She emphasized the commonality between both units and that the staff support for this change provides an opportunity for new life in a challenging time.

In concluding her remarks she noted the progress that had been made on Ministry Compensation, the recent materials placed on The United Church of Canada website referencing Goldcorp and the church's continued commitment to responsible investment, as well as the two options before Yellow Sessional as ways to implement the 41st General Council's motion on Palestine/Israel Education and Economic Action.

Along with this, the church continues to live into its commitment to the work of the Truth and Reconciliation Commission. Nora thanked Jamie Scott for his leadership and commitment to this

work, and reiterated the church's commitment to right relations will not end when the commission concludes.

Nora finished by updating the Executive on the Observer covenant and the renewal of the lease at 3250 Bloor Street until January 2019 with reduced space.

Conference/Other Group Reports

For all Conference/Other Group reports please see **Addendum D after these minutes**. The focus of this time was to share a brief, three-minute report, giving "highlights of Intercultural Ministries which are happening within each Conference."

Governance and Agenda – Accountability and Education

Shirley Cleave spoke to what it means for members of the Executive to be accountable to the decisions made by the Executive of the General Council. A reminder was given that this body works within a conciliar process. The members of the Executive do not come with a mandate or a particular way to vote, but the Executive member does report back to their Conference and is accountable. Ways of sharing this information will be presented over the course of this meeting.

Aboriginal Ministries Council Accountability Report

Ray Jones welcomed and acknowledged Maggie McLeod, Executive Minister Aboriginal Ministries Circle, Jim White, George Monkter, and Peggy Monague, Interim Executive Minister for the Aboriginal Ministries Circle.

He then spoke to GS29 Appointment of an Aboriginal Member to the Comprehensive Review Task Group, which addresses the Council's concern regarding the lack of Aboriginal representation.

Ray Jones highlighted the continued progress being made by Springwater Hester-Meawassige, Coordinator Youth Leadership; the continued good work being done through the Healing Fund, and the appointment of Adrian Jacobs as Keeper of the Circle at the Sandy Saulteaux Spiritual Centre.

He also shared with the Executive the concern within the Aboriginal community for those missing and murdered Aboriginal women and offered background information pertaining to the proposal: AMC 1 National Inquiry Petition: Missing and Murdered Aboriginal Women and Girls. In addition to this proposal he also emphasized the need to be informed and support the United Nations Permanent Forum on Indigenous Issues.

Comprehensive Review Update

Cathy Hamilton, chair, Comprehensive Review Task Group, provided a status report on the work done to date and the leadership initiatives taken. She acknowledged the anxiety many people are feeling. The questions being asked, "Will the changes be radical enough? Is the church ready for change?" The response to these questions is that The United Church of Canada is facing demographic and cultural changes and cannot delay any longer. The starting point is to acknowledge a vibrant community of faith. The vision of the church in 2025 is intentional and

belonging. What we are enabling is effective structures that are financially sustainable. Communities of faith will be very diverse, nothing is impossible.

A retrospective review was given on the work of the Comprehensive Review Task Group to date. This was followed by outlining the timeline for each phase of the work. The first phase will be concluding in the fall of 2013 with the hope to follow up these consultations with concrete proposals. It was noted that the listening period was extended to the end of October.

Cathy Hamilton then invited table group discussion based on the question “how will you drive the train?” This is a way to receive the Executive’s support and commitment to encourage participation and to ensure that the Comprehensive Review is the prime priority of this triennium. Each table was asked to report back. The table group notes were collected and the information compiled and shared with the task group.

Concluding her remarks, Cathy reiterated that the process of making a change is challenging. It is imperative that the church feels heard and recognizes it hopes and dreams together. The task group is asking all courts of the church to take responsibility for moving the work of the task group forward to the 42nd General Council to present a structure that we believe in, and one that will work for the church.

Permanent Committee on Finance Accountability Report (*Addendum E after these minutes*)

Brian Cornelius, chair, Permanent Committee on Finance, began his remarks by referencing the six financial principles that their work is based on: theological foundation, clarity, brevity, do the right thing, focus on the future, and it is time to think differently.

In presenting his accountability report he noted that the work of the church is funded primarily through regular offerings and other income from congregations supplemented nationally by direct giving programs, investment, and a small amount of external program-specific funding. By using a series of charts and graphics, an explanation was offered as to why the Mission and Service Fund givings have been in decline in real dollars since 1980.

It was also noted in the briefing report circulated, “Towards 2014: Background briefing for the 2013 Budget and 2014 Outlook,” “...the United Church of Canada Reserve has been used during the last decade to partially offset these inflationary pressures and fund incremental work, we have been trying to reduce the use of this strategy since it is not sustainable in the long term.” He stressed that we need to trust our shared vision for renewal. Many cost-saving initiatives have been put in place, such as reduction in office space by 30 percent, improved audit results, improved value to congregations with insurance programs. Some larger bequests have been received. Also noted was that givings to the Foundation have increased.

Concluding his remarks, Brian again stressed that we have the capacity to have a vibrant and living ministry. We have the potential and the tools to find ways to move forward.

Permanent Committee on Ministry and Employment Policies and Services (MEPS) Accountability Report

Tracy Murton, chair, Permanent Committee on Ministry and Employment Policies and Services, spoke to her accountability report, highlighting the ongoing work being done around disability management, recruitment, and effective leadership and healthy pastoral relationships.

David Allen, Toronto Conference Executive Secretary, spoke to the Executive on the collaborative work being done with London Conference on Conference Engagement. There is a need to have an integrated approach to the pastoral relationship work and to help ministries articulate their mission. A Web-based matching system to assist both the minister and the ministry is being developed.

Shannon McCarthy (Conference Executive Secretary designate), Conference of Manitoba and Northwestern Ontario, spoke to their work with the Effective Leadership project. A settlement committee will be formed having two representatives, one lay member and one person from each presbytery. This committee will be responsible for the search functions. The intent is that this committee will have two reporting periods. They are working to simplify and improve this process.

Tracy concluded her report by referencing the following timeline:

- Requests for permissions to suspend specific pastoral relations by-laws sent to Sub-Executive by June 2013
- June 2013 – Permanent Committee will receive update from the Project Management Team
- November 2013 and May 2014 – General Council Executive will receive update Report on Testing and Proposal Highlights
- November 2014 – Preliminary recommendations will supplement report from Comprehensive Review

Theology and Inter-Church Inter-Faith (TICIF) Report

Bill Steadman, chair, Theology and Inter-Church Inter-Faith, spoke to how this committee is looking at more integrated reports being sent out by the end of summer 2013. Highlighted was the Working Group on Membership and the request to receive feedback, and then how best to address those issues. From this feedback, direction would then be sought on how and where it might intersect with the work of the Comprehensive Review Task Group. It was also noted that this committee struggles with issues of fairness and individual rights and how best to support them and seek justice on behalf of all people.

Permanent Committee on Programs for Mission and Ministry (PMM) Accountability Report

Mary Royal Duczek, chair, Permanent Committee on Programs for Mission and Ministry, began her report by speaking to the process that the permanent committee has been involved in with regard to combining the two former mission units (Partners in Mission and Communities in Ministry) into one new unit (Church in Mission). This will alter the way work will be dealt with. This will mean changes in the elected member structure. Recommendations are being developed.

Also highlighted was the work of the committee on the GLBTT national consultation process. A motion is being brought forward asking that the recommendations from this consultation be implemented by the General Secretary.

Other work noted was the report prepared by the Partners in Mission Unit entitled “Towards Food Sovereignty for All.” This report centres on the idea that people must reclaim their power of decision-making in the food system. The Executive was encouraged to share this report with their congregations, as it provides an opportunity to explore our faith in rebuilding the “relationships between people and the land, and between producers and consumers.”

In conclusion, Mary noted that Rendez-vous 2014 would take place in August in Winnipeg, Manitoba. She stressed that this is an important event, especially for our young people, and this is something that should be celebrated and supported by Conferences. Also noted, Kristine Greenaway, Responsable, Ministries in French/Ministères en français, Church in Mission Unit/Unité de L’Église en Mission will begin her new role in 2013.

Governance – Becoming Affirming

Shirley Cleave introduced the Executive to Bruce Hutchinson and explained to the court that the 41st General Council had asked that the Executive of the General Council start an affirming process.

To achieve this mandate, Affirm United offered to have Bruce Hutchinson work with the Executive throughout this triennium. Bruce provided background on Affirm’s history and mandate since the program began in 1992. He asked the members to consider if they would be prepared to assist in planning future education and discussions for the Executive, what they would like to learn, and topics that should be discussed about being affirming. Input should be sent to Karen Smart.

Theological Reflection

Alan Boyd reflected on the day using the analogy of trains on the track and the locomotives that drive them.

Sunday, May 5, 2013

Worship

On Sunday, the Executive of the General Council met at Ghana Calvary Methodist United Church, Toronto, Ontario. Worship and the signing of a Memorandum of Understanding between the two churches were led by The Very Reverend Semie De-Graft Obiri (Liturgist); The Most Reverend Professor Emmanuel K. Asante, The Presiding Bishop, The Methodist Church, Ghana; The Right Reverend Gary Paterson, Moderator; and members of the Ghana Calvary Methodist Church.

Comprehensive Review

Gary Paterson led those at table groups through a Bible study based on 2 Corinthians 4:1–10. Members reflected on their treasure, on their dream of the new church, and what they are not willing to let go of. Each table reported back to the whole group.

In Camera Session – Budget Discussion

Motion: Brian Cornelius/barb janes

2013-05-04-064

That the Executive of the General Council move into an in camera session with the following membership: voting members of the Executive of the General Council and Erik Mathiesen as a corresponding member.

Monday, May 6, 2013

The Moderator welcomed all to gather.

Worship

Worship was offered by Karen Smart, John Young, Marie Claude Manga, and Norma Thompson. Scripture reading was Genesis 25:7–18.

The Executive gratefully acknowledge the following members of our church family who have left bequests, annuity residues, and insurance proceeds (October 2012–April 2013).

In Memoriam:

United Church of Canada

Mary Georgena Carter
Ruth McLauchlan McAree

Arthur Donald Cartier
Hazel McMillan

William James Cuthbert
Jo-Anne Service

Division of World Outreach

Jean Alaithia Lennon

James Luke Osborne

Division of Mission in Canada

Faye Lemieux

Mission and Service

Ruth Aarson
Phyllis Creases
Jean Irene Gorwill
Marion Hoegner
Robert Blackwood Layton Jr.
Hubert McAvoy
William Monovan
Vera Rawlings
Elsie Stewart

Dorothy Bell
Bessie Dayfoot
Shirley Hackett
John Fredrick Keddy
Edith Lee
Rosalind McLeod
Ruth Morrison
J Edward Richardson
Audrey Theresa Vincent

Amelia Burnett
Catherine Elliott
Alison Hanson
Florence Lawrence
Isobel Lymbery
Lillian Mitchell
Lucy Henrietta Nicholson
Elizabeth Ann Sabiston
Beverleigh Walker

Motion: Shirley Cleave/Steve Lowden

2013-05-04-065

That the Executive of the General Council move out of in camera session.

CARRIED

Motion: John Young/Brian Cornelius

2013-05-04-066

That the report of the General Secretary’s Supervision Committee be received.

CARRIED

Approval of 2013 Budget and 2014 Budget Outlook**Motion: Bev Kostichuk/Adam Brown****2013-05-04-067**

That the Executive of the General Council:

- Approves, with regret, the 2013 Budget as presented in the in camera session. The budget contemplates a \$3.2 million operating deficit, including one-time restructuring costs associated with cost reduction objectives for the 2014 operating year. (**Appendix A at the end of these minutes**)
- Approves, with regret, the 2014 Budget Outlook that includes reduction in annual budgetary expenditure beginning in 2014 of approximately \$5.2 million and restoring unrestricted reserve balances to the minimum threshold of 30 percent set out in “The Fund Policy.” 2006-04-28-367.
- Directs the General Secretary to take the necessary steps to implement these decisions.

CARRIED**Sessional Reports**

The Yellow Sessional leadership team co-chaired by Bill Steadman and Jess Cobb presented the following motion as amended by the yellow sessional committee:

GS27 Implementation of General Council Motion on Palestine/Israel Education and Economic Action

The presented motion was amended to insert the word “From” at the beginning of the first two points.

Amended Motion: Jess Cobb/Bill Steadman**2013-05-04-068**

That the General Council Executive direct the General Secretary to activate the Palestine/Israel Education and Economic Action Campaign beginning spring 2013, in the following phases:

- From June 2013: engagement with select companies and retail stores, and selection of target items
- From September 2013: consumer economic action, highlighting spiritual reflection and action for Advent, Christmas, and Lenten seasons
- July–December 2014: evaluation, follow-up actions, and preparation of report for March 2015 Executive meeting

CARRIED**Bishop’s Message**

The Moderator welcomed the Most Rev. Professor Emmanuel Asante, the Presiding Bishop of the Ghana Methodist Church. The text of the Bishop’s reflection based on Luke 18:35–43 is found at *Addendum F after these minutes*.

Sessional Reports

The Blue Sessional leadership team co-chaired by Charlotte Griffith and Adam Hanley presented the following motions:

MEPS 2 Proposal on Disability Management**Motion: Adam Hanley/Charlotte Griffith****2013-05-04-069**

That the Executive of the General Council authorize the following changes to the short-term disability plans effective January 1, 2015:

- 1) That a two-week qualifying period for all plans be established and that 100 percent of salary be paid during the qualifying period;
- 2) That all plans be self-insured and managed by a claims management provider;
- 3) That a benefit of 100 percent be provided to all members during the first six months of absence

CARRIED

TICIF 1 “A Question of Membership”

Motion: Charlotte Griffith/Adam Hanley

2013-05-04-070

The Theology and Inter-Church Inter-Faith Committee proposes that:

the Executive of General Council concur with the intention of the Theology and Inter-Church Inter-Faith Committee to proceed with a study on the meaning of membership for The United Church of Canada and bring recommendations to the 42nd General Council.

CARRIED

AMC 1 National Inquiry Petition: Missing and Murdered Aboriginal Women and Girls

The motion was amended to add point 5.

Amended Motion: Charlotte Griffith/Adam Hanley

2013-05-04-071

The Aboriginal Ministries Council and the Committee on Indigenous Justice and Residential Schools propose:

That the Executive of the General Council...

1. Publicly support the call of the Native Women’s Association of Canada (NWAC) and the Assembly of First Nations (AFN) for the Government of Canada to convene as soon as possible a National Inquiry into missing and murdered Aboriginal women and girls in Canada, with Aboriginal women to have a leadership role in the design, decision-making, process and implementation of this inquiry;
2. Direct the General Secretary to write to Prime Minister Stephen Harper, apprising him of The United Church of Canada’s support for the Inquiry, and urging him to act quickly to institute it;
3. Communicate this decision across the United Church, and to all Canadians, via a media release to major media outlets; and
4. Encourage all members of The United Church of Canada to sign the NWAC petition for a National Inquiry, and to write to their respective Councillors, Mayors, MLAs, and MPs with a copy to the Prime Minister.
5. Convey the actions of The United Church of Canada on this matter to the United Nations Indigenous Forum.

CARRIED

GS29 Appointment of an Aboriginal Member to the Comprehensive Review Task Group

After discussion, the motion was amended to read "...to be named by the Aboriginal Ministries Council" rather than "...on the advice of the Aboriginal Ministries Council."

Amended Motion: Charlotte Griffith/Adam Hanley

2013-05-04-072

the Executive of the General Council approve the appointment of an additional member to the Comprehensive Review Task Group, to be named by the Aboriginal Ministries Council.

CARRIED

PMM 2 GLBTT Report

Point 4b) was amended to change the word "move" to "encourage."

Amended Motion: Adam Hanley/Charlotte Griffith

2013-05-04-073

The Permanent Committee on Programs for Mission and Ministry proposes:

that the Executive of General Council receive the report and the recommendations of the GLBTT National Consultation, and:

1. Affirm the directions expressed in the report and its recommendations as core commitments of The United Church of Canada and,
2. Direct its Permanent Committees to engage the recommendations of the report in their responsibilities and,
3. Commend the report and its recommendations to the Comprehensive Review Task Group and,
4. Concur with the decision of the Permanent Committee on Programs for Mission and Ministry to refer the following recommendations for action by the Executive and for implementation by the General Secretary:
 - a) The United Church should stand in and for its core identity as a justice-seeking and non-discriminatory welcoming church, as it lives into its mission concerning sexual orientation, gender identity, and intercultural inclusion.
 - b) We call for the Church to re-emerge as a leader for justice by undertaking specific actions to encourage local congregations to embrace the United Church's welcoming policies for all people in the sexual orientation and gender identity continuums
 - c) Reflect on practices of inclusion and discrimination, intentionally increase expressions of welcome and opportunities for all to participate in the life of the Church, affirming the realities of all people in the sexual orientation and gender identity continuums.
 - d) We recommend educational and relationship-building initiatives, coordinated with the efforts towards creating an intercultural church, that create safe environments where differences are celebrated, affirming relationships are nurtured, and all can be their authentic selves in their relationship with God and each other.
 - e) We recommend that the church hold another round of consultations in 5–7 years.

CARRIED**GCE 20: Nominations Report and Proposal (see report: Addendum G after these minutes)****Motion: Florence Sanna/Thom Davies****2013-05-04-074**

The Nominations Committee proposes that the Executive of the General Council

1. Receive for information the Nominations report
2. Appoint or reappoint the people recommended in the Nominations Report to the committees and task groups of the General Council and as representatives of The United Church of Canada, with the stated terms.

CARRIED**Pension Board**

Charlie Black, chair, Pension Board, informed the Executive of the General Council that the plan is fully funded on a going concern basis. The church will be able to file a fully funded report. However, he did note the need to monitor the health of the plan closely.

Charlie highlighted the continued work of the Pension Board in establishing and implementing a governance system over the past nine years, one that he feels is working well. He noted as well that five of the eleven member terms are ending, and the board has been working closely with the Nominations Committee to ensure continuity and maintain a strong board.

In summary he noted the work of the Pension Board with regards to Aon Hewitt and that the expectation is every plan member will receive their 2012 statement of planned benefits. Ongoing work and continued conversations with Goldcorp have resulted in substantive improvement in corporate practices over time.

Business

Gifts were presented by Nora Sanders to The Most Reverend Professor Emmanuel K. Asante, the Presiding Bishop, the Methodist Church, Ghana; the Rt. Rev. Benjamin K. Asare, the Supervising Mission Coordinator, North America Mission; and to Charlie Black, retiring as chair of the Pension Board after many years of faithful service.

The Moderator shared that the gifts offered to the Mission and Service Fund were in the amount of \$1,100.55.

Ray Jones announced that the Aboriginal Ministries Council has named Russell Burns to be the new member of the Comprehensive Review Task Group.

GCE 21**Motion: Donna Kennedy/Ray Jones****2013-05-04-075**

That the Executive of the General Council request the Aboriginal Ministries Council to explore ways to address the issue of missing Aboriginal men and boys.

CARRIED**GS 30 Support to Engage in Full Communion Conversations****Motion: Nora Sanders/Bill Steadman****2013-05-04-076**

That the Executive of the General Council:

- authorize the General Secretary, General Council to enter full communion conversations with the United Church of Christ (USA) and with other Denominations who so desire.
- authorize the General Secretary to appoint United Church representatives to such joint reference groups are needed to begin work towards full communion agreements.
- direct the General Secretary to report back to the Executive from time to time on the progress of these conversations.

CARRIED

Theological Reflection

Brian Cornelius reflected on the invitation received from Nora Sanders to take part in an exposure trip to Guatemala this past January. He remarked on what he saw and heard and spoke about experiencing a new way of being, stressing that we need to listen to these voices and be open and reflective in our policy and practices.

Governance – Reporting Back Home, Evaluation and Table Groups

Shirley Cleave presented an amended agenda. After table groups spent time in closing their time together and the closing courtesies and business were completed, the Executive would move into an in-camera session to receive information on what would be made available to the Executive to assist them in answering the questions that may be asked of them following the outcome of this meeting.

Moderator and Nora Sanders extended their thanks and courtesies to the staff and volunteers who supported this meeting.

Theological Reflection

Alan Boyd's reflection spoke to how we need to embrace each other. The core of our ministry is to answer what is God doing in the world. God is embracing the "other," and we are called to do likewise.

Closing Procedural Motion

Authorizing the Sub-Executive of the General Council

Motion: Nora Sanders/Bill Steadman

2013-05-04-077

That the Executive of the General Council authorize 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.

CARRIED

Voting Members Time with Moderator

The meeting was adjourned, and those assigned to table groups were invited to stay for a discussion with the Moderator regarding reporting back to their home constituency.

Moderator, Gary Paterson

General Secretary, Nora Sanders

ADDENDA

Addendum A	Towards 2014: In Camera briefing for 2013 Budget and 2014 Outlook
Addendum B	Moderator's Accountability Report
Addendum C	General Secretary's Accountability Report
Addendum D	Conference and Other Group Updates
Addendum E	Permanent Committee on Finance Accountability Report
Addendum F	Brief Theological Reflection by The Most Rev. Professor Emmanuel Asante, Presiding Bishop, Ghana Methodist Church
Addendum G	Nominations Report

ADDENDUM A

THE UNITED CHURCH OF CANADA
L'ÉGLISE UNIE DU CANADA

TOWARDS 2014

In Camera briefing for 2013 Budget and
 2014 Outlook

Briefing to the General Council Executive, May 2013

Title: Approval of 2013 Budget and 2014 Budget Outlook

Origin: General Secretary

Proposal:

It is proposed that the Executive of the General Council:

- a) Approve the 2013 Budget as presented in the in camera session. The budget contemplates a \$3.2 million operating deficit including one-time restructuring costs associated with cost reduction objectives for the 2014 operating year. (Appendix A)
- b) Approve the 2014 Budget Outlook that includes reduction in annual budgetary expenditure beginning in 2014 of approximately \$5.2 million and restoring unrestricted reserve balances to the minimum threshold of 30% set out in “The Fund Policy” 2006-04-28-367).

This will be achieved by:

- a. Reducing staffing costs (a further 25–30) positions (in addition to the 4 reductions taken in 2012) to reduce 2014 staffing costs by at least \$2 million from the approved 2012 levels
 - b. Reducing Mission Support grants by 20% from 2013 levels consistent with the principles endorsed at the February 2013 Mission Support Consultation. These principles included a formula to calculate conference allotments by applying a 5% reduction for constituted aboriginal congregational ministries and an average 28.3% decrease for the balance of the grant pool.
 - c. Reducing the grant pool to global partners by approximately 20% from 2013 levels, using the principles and strategies approved by the Permanent Committee on Programs for Mission and Ministry.
 - d. Reducing the grant pool to theological schools and educational centres by approximately 15%.
 - e. Reducing the overall Conference Operating Grant by approximately 15% with the monies to be distributed by the formula agreed by the Conferences.
 - f. Reducing other grant programs to achieve a 15% reduction on average.
 - g. Reducing office space to achieve immediate savings in rental costs and avoid the full impact of rent increases associated with extending the General Council Office lease to January 2019.
 - h. Initiating other cost savings measures to achieving savings in staff and elected member travel, meeting and other operational costs.
- c) Direct the General Secretary to take the necessary steps to implement these decisions.

Background:

The work of the church is funded primarily through regular offerings and other income in the congregations supplemented nationally by direct giving programs, investment and a small amount of external program-specific funding. Congregations are generally self-sufficient financially, and contribute to the work of Presbyteries and Conferences through payment of

mandatory dues or assessments, and to the work of the national church through voluntary gifts to the Mission and Service Fund.

Over the last decade, all levels of the church have been increasingly deploying reserves to fund current operations. The total amount raised across the whole church was increasing about 2% per year through 2007 but has been declining since then. It is apparent that we have now reached the tipping point at all levels of the church where the growth in average gift no longer offsets the decline in total givers.

A Task Group has been appointed to conduct a Comprehensive Review of the structures and processes of the United Church and make recommendations for Reforms to the 42nd General Council. Immediate budgetary concerns require significant reductions to be made before the work of the Comprehensive Review Task Group is complete. The changes proposed for 2014 have been structured to avoid pre-empting any directions which the Task Group may set.

Decisions about the 2014 budget are required in the spring of 2013 in order to be able to achieve the necessary savings before the beginning of 2014. This time allows for the necessary notice to grant recipients and to staff.

Appendix A

The United Church of Canada - General Council Office - Operating Budget (000's)							Key Assumptions:	
	2010 Actual	2011 Actual	2012 Budget	2012 Un audited	2013 Proposed	2014 Outlook	% reduced 2014 vs 2013	2015 Outlook
Revenues:								
M&S Contributions	27,666	26,126	26,565	24,561	24,277	23,477		22,677
M&S Contributions - UCW	1,747	1,720	2,000	1,632	1,530	1,330		1,130
M&S Bequests	3,648	2,360	2,321	2,321	1,971	2,006		1,933
M&S one-time gifts & transfers	20	219	250	833	250	250		250
Total M&S	33,081	30,425	31,136	29,347	28,028	27,063	3.4%	25,990
Retail Sales	2,021	1,968	1,837	1,727	1,621	1,575		1,549
Other Revenues & Recoveries	4,220	4,347	3,960	3,985	3,716	3,666		3,712
Transfers from Reserves	5,139	5,632	5,565	5,612	5,981	5,479		5,552
Total Revenues	44,461	42,372	42,498	40,671	39,346	37,783	4.0%	36,803
Expenses								
Global Grants	4,243	3,908	3,655	3,673	3,675	3,600		3,600
Global Overseas Personnel	759	693	842	663	822	0		0
Cdn Mission Support	4,977	4,633	4,500	4,476	4,500	3,600		3,600
Conference Operating	4,563	4,987	4,541	4,512	4,541	3,860		3,860
Theological Schools & Ed Centr	2,059	1,811	1,931	1,837	1,931	1,641		1,641
Other Grants	1,296	1,148	1,569	1,046	1,476	1,276		1,276
Grants	17,897	17,180	17,038	16,207	16,945	13,977	17.5%	13,977
Staff Costs external	2,662	2,850	0	2,965	3,118	3,070		3,116
Staff Costs	13,929	11,787	15,198	12,167	12,406	10,461		10,618
Resources	2,322	1,967	2,500	2,037	2,365	2,439		2,439
Travel Expenses	672	788	775	771	775	600		600
Committee Meeting Expenses	2,017	2,003	1,944	1,929	1,403	1,703		1,703
Office Costs	2,788	2,582	3,192	2,771	3,062	2,458		3,214
Professional Fees	1,304	1,759	1,259	1,794	1,586	1,686		1,686
Property & Insurance Expenses	487	406	276	262	944	242		242
Investment Expenses	150	247	160	241	160	262		262
Total Expenses	44,228	41,569	42,342	41,144	42,764	36,898	13.7%	37,857
Operating Surplus or (Deficit)	233	803	156	(\$473)	(\$3,418)	885		(\$1,054)
Available Unrestricted Reserves	22,274	21,445		19,139	13,683	12,734		10,276
% of operating	50.4%	51.6%		46.5%	32.0%	34.5%		27.1%

**The United Church of Canada 2014 Conference Grant Distribution
RECOMMENDED**

	Column 1	Column 2	Column 3	Column 4	Column 5	Column 6
CONFERENCE	2013	2014 principle	BC donation	2014 final proposed	Total Reduction	final % difference
01-NFLD	328,755	284,876		286,017	42,738	-13.00%
02-MAR	327,755	284,876		285,147	42,608	-13.00%
03-MO	334,755	284,876		291,237	43,518	-13.00%
04-BQ	322,755	284,876		280,797	41,958	-13.00%
05-TO	322,755	284,876		280,797	41,958	-13.00%
06-HAM	322,755	284,876		280,797	41,958	-13.00%
07-LON	322,755	284,876		280,797	41,958	-13.00%
08-MNWO	345,942	284,876		300,970	44,972	-13.00%
09-SK	364,360	284,876		316,993	47,367	-13.00%
10-ANW	359,000	284,876		312,330	46,670	-13.00%
11-BC	340,551	284,876	150,000	134,876	205,675	-60.40%
12-MTU	322,755	284,876		313,072	9,683	-3.00%
13-ANC	481,557	284,876		466,557	15,000	-3.10%
Subtotal	4,496,450	3,703,388		3,830,387	666,063	-14.80%
Contingency	44,412			29,347	15,065	-33.90%
Total	4,540,862	3,703,388		3,859,734		
Budgetted Grant	4,540,862	3,859,733		3,859,733	681,129	-15.00%
surplus(deficit)		156,345				

Principles for Mission Support Allocation

That the Executive of the General Council approve the following principles for establishing the 2014 Mission Support allocation:

1. Aboriginal ministries across the church need to be treated equitably and uniformly.
2. While the priorities of the Executive of the General Council relate to almost all of the programs supported by the Mission Support Fund, support of Aboriginal ministries carries a particular importance in this time of the life of the church.
3. Within the range of Aboriginal ministries supported by Mission Support Funds, congregational ministries (defined as formally constituted congregations) provide the greatest clarity of definition for reducing the impact of reductions and the broadest convergence with Executive of the General Council priorities.
4. Aboriginal ministries are full partners in the ministry of the church and therefore share the benefits of increases and the burdens of decreases in resources.
5. Because of significantly different access to resources, Aboriginal ministries would share a disproportionately harmful impact if reductions were applied equally across all ministries supported by the Mission Support Fund.

That the Executive of the General Council approve the principle that a maximum reduction of 5% be applied to all Aboriginal congregation ministries (formally constituted congregations) and that all remaining allocations be reduced by 28.3% to achieve the proposed 2014 Mission Support Budget.

Mission Support Grants 2014

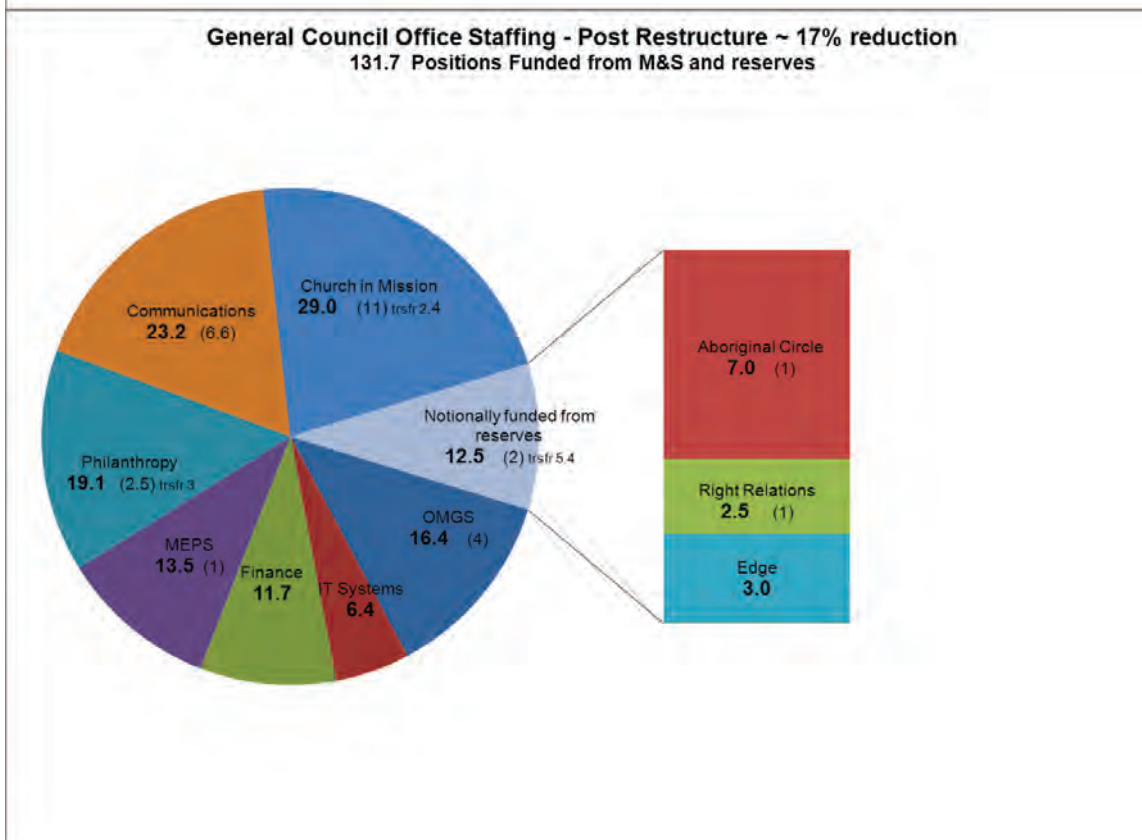
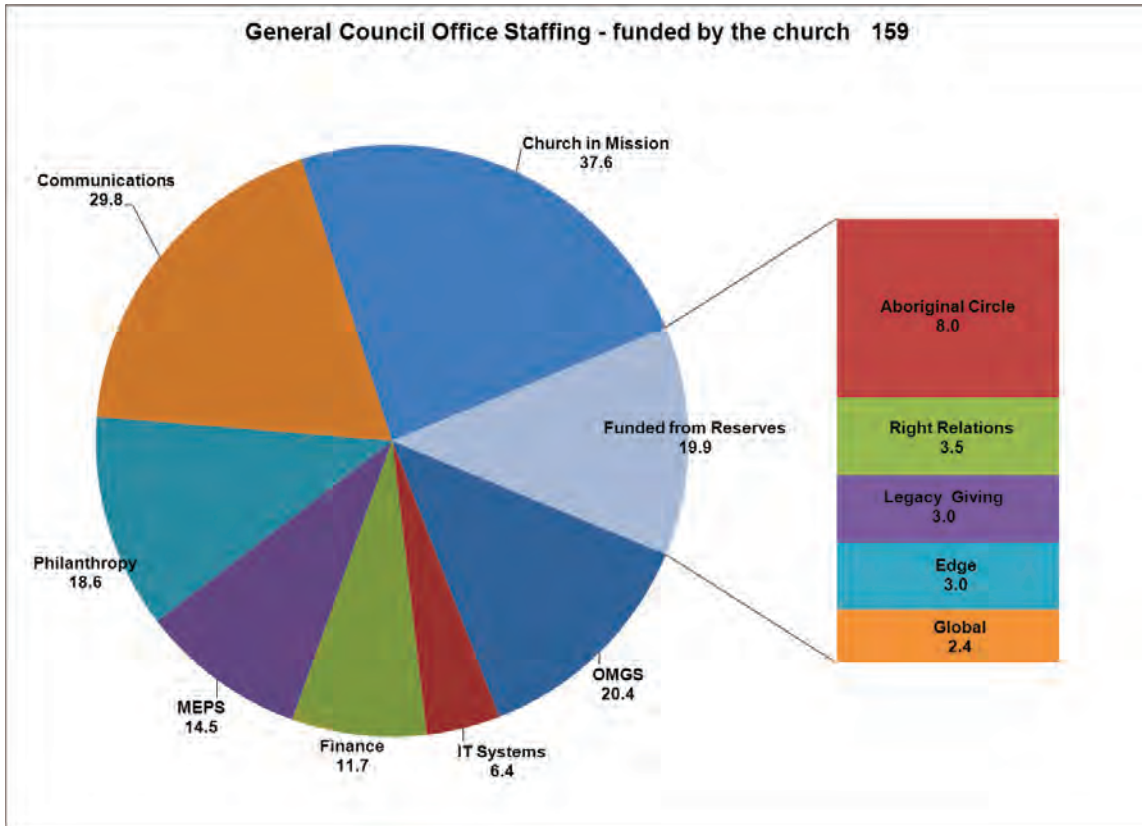
5% Reduction to Aboriginal Congregations in all Conferences, 28.3% reduction to all other ministries

	Column 1	Column 2	Column 3	Column 4	Column 5	Column 6	Column 7	Column 8	Column 9	Column 10
			28.30% reduction	5% reduction						
	2012	2012	2014	2014	2014	2014	2014	2014	2014	2014
CONF	ACTUAL NON NATIVE BUDGET ALLOCATION	ACTUAL NATIVE SPENT	BUDGET NON NATIVE	REDUCTION NON NATIVE	BUDGET NATIVE	REDUCTION NATIVE	TOTAL BUDGET	Budget as % of 2012 BUDGET	TOTAL REDUCTION	REDUCTION as % of 2012 ACTUAL
01-NFLD	285,050		204,384	80,666			204,384	71.70%	80,666	28.30%
02-Mar	301,487		216,169	85,318			216,169	71.70%	85,318	28.30%
03-M&O	404,485	15,000	290,020	114,465	14,250	750	304,270	72.50%	115,215	27.50%
04-BQ	148,564	18,900	106,522	42,042	17,955	945	124,477	74.30%	42,987	25.70%
05-TOR	238,593	155,177	171,074	67,519	147,418	7,759	318,492	80.90%	75,278	19.10%
06-HAM	235,745	104,661	169,032	66,713	99,428	5,233	268,459	78.90%	71,947	21.10%
07-LON	83,418	32,004	59,812	23,606	30,404	1,600	90,215	78.20%	25,207	21.80%
08-MNWO	238,255		170,831	67,424			170,831	71.70%	67,424	28.30%
09-SK	187,036		134,107	52,929			134,107	71.70%	52,929	28.30%
10-ANW	306,259		219,591	86,668			219,591	71.70%	86,668	28.30%
11-BC	394,438	80,300	282,816	111,622	76,285	4,015	359,101	75.60%	115,637	24.40%
12-MTU	73,756		52,884	20,872			59,844	71.70%	20,872	28.30%
13-ANCC		1,196,871			1,137,027		1,137,027	95.00%	59,844	5.00%
Total for 13 Conferences	2,897,086	1,602,913	2,077,242	819,844	1,522,767	80,146	3,600,007		899,992	

Note: 5% reduction for all Native congregations - constituted congregations
28.3% reduction for the balance.

Annual Budget for years 2011-2013
Total Budget for 2014

4,500,000
3,600,000



ADDENDUM B

Moderator's Accountability Report

The poet Thomas R. Smith talks about the challenge of having trust...when you take your car to the mechanic, deposit a cheque at an ATM, put a letter in the mail; he points out that the wind and the river arrive where they need to go; and, as he says at the end, "...sometimes you sense how faithfully your life is delivered, even though you can't read the address."

Times are challenging for the United Church (in fact, for all denominations in the country), but I trust that God is doing a new thing, calling us into new ways of being church—and note the plural...“ways.” We can't read the address, not sure where we'll end up...but we're travelling in faith and in hope. Remarkable how similar that sounds to verses from Hebrews—“By faith Abraham obeyed when he was called to set out for a place...and he set out, not knowing where he was going” (Heb. 11:8).

I suppose that is, and will continue to be, the main theme of my time as Moderator. It is at the heart of the Comprehensive Review Task Group, which has been charged with consulting broadly with the whole church, and bringing forth recommendations for change. We meet monthly, with work continuing to grow between meetings. The task feels enormous, sometimes overwhelming, and yet hopeful and exciting; we work hard and trust that the Spirit is guiding us on the way.

The changes facing our denomination are a key part of my travels...official Conference visits, and being involved in sundry other events; it's a big part of what people want to talk about. So, in trust, I continue to visit many different parts of our church...Montreal, the Townships and Quebec City; Ottawa, Kingston, Peterborough; Hamilton; “northern” Ontario (through three Conferences: Manitou, London, and Manitoba and Northwestern Ontario). I have spent time at youth events (Worshiplude); First Nations communities (Kanesatake); community ministries (Wesley Urban Ministries in Hamilton; the Christian Resource Centre in Regent Park, Toronto; Our Place in Victoria); and congregations everywhere. I will be at two Conference annual meetings at the end of May and beginning of June (Manitoba and Northwestern Ontario, and Manitou), and then am off for a week-long visit in Saskatchewan. The purpose is two-fold: to listen to stories, and hear the questions, struggles, grief and anger, innovation and experiments of church people across the land. And, also, to speak a word of hope (to quicken the heart of the church)—to invite people to trust that despite all our hardships, God is very much a part of what is happening. Sometimes I borrow language from Alcoholics Anonymous, and talk about the “gift of desperation”—suggesting that when we hit bottom (and maybe we don't have to go all the way down) we will find that God is still there, inviting us into a new adventure.

Such trust lies at the heart of my helping to organize a pilgrimage to Greenbelt. It could sound crazy and extravagant to take 100 ministry leaders to a festival of church renewal in England, but there has been a wave of excitement—over 100 people applied for the 50 positions available in the “under 40” category, and there is similar energy in the “over-40” cohort.

I've tried to be a public voice on certain social and policy issues. I'm not always convinced that government listens much to the church anymore, but still, a word needs to be spoken, hoping that it will be heard—criticizing cutbacks to prison chaplains; supporting Chief Theresa Spence and the need for big changes if we are to truly move forward in right relations with First Nations peoples; affirming the Supreme Court decision regarding the balance of freedom of religion and hate speech.

There are three other things that I would like to highlight. First, when I was elected Moderator I acknowledged that my command of the French language was weak, and I promised to try and improve. So last January I undertook a week of French language immersion in Québec City...and actually preached in French at Église unie Saint-Pierre. Now that was a challenge!! I also listened to many people expressing their hopes for expanding French ministries, and I continue to ponder the question, “How do we strengthen the role of the United Church and French ministries in Québec, and, indeed, in other parts of the country?”

Secondly, there have been a couple of ecumenical gatherings that I want to draw your attention to. In February, The United Church of Canada initiated a gathering with other “uniting” churches: the United Reform Church of the United Kingdom, the Uniting Church of Australia, and the United Church of Christ (USA). We recognized that we share a similar history and familiar challenges—what can we learn together? And in March we initiated a gathering of denominational leaders in Canada whose churches were in the midst of the equivalent of our Comprehensive Review—this meeting will include representatives from the United Church, the Anglicans, Lutherans, Presbyterians, Mennonites, and the Christian Reformed Church. Again...a sharing of wisdom and direction.

And thirdly, I want to share with you how much I am enjoying being a “blogger”—who would ever have believed that last summer?! I have received a lot of feedback that people are appreciating my attempt to communicate, to let folk across the church know something about the issues we are facing and what the Moderator is doing. Clearly a significant task for the Moderator is to be a voice, open and accessible, seen to be communicating with the wider church, listening and sharing. (Some statistics from Communications: 39 posts written; 486 comments posted; 30,015 views; 961 subscribers [those who read posts via e-mail and aren't counted in the other statistics.]

In a more mundane way I continue to trust in the organizational wisdom and skill of my advisory committee, particularly John Lawson, the chair, for his support and vision; Nora Sanders, General Secretary, for her knowledge and faithful insights; and Sue Fortner, my administrative assistant, who translates so many dreams into practical calendar realities and travel plans. I have also learned to trust in the kindness of strangers, who quickly become friends...people across the church who greet me, who make me welcome and offer such rich hospitality. Indeed, I frequently do sense how faithfully my life is delivered, even though I can't read the address. And I am very grateful.

Gary Paterson
Moderator

ADDENDUM C
General Secretary's Accountability Report to the Executive of the General Council:
May 2013

Dear Friends in Christ,

As we continue the challenging work of this triennium, I have been reflecting on the feelings of hope and loss we often experience during times of change. That these seemingly conflicting responses can exist in the same moment is poignantly captured in accounts of the rebuilding of the temple after the Babylonian exile:

And all the people responded with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and heads of families, old people who had seen the first house on its foundations, wept with a loud voice when they saw this house, though many shouted aloud for joy, so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted so loudly that the sound was heard far away. Ezra 3:11-13

We, too, are living in a time of change as our church faces demographic, cultural, and financial shifts that challenge us to live out God's mission in different ways than we have in the past. How to respond to these shifts will be a key theme of your May meeting. I invite you to approach this meeting in a spirit of hope and with the knowledge that God is with us in all times.

Comprehensive Review

Since I last updated you in October 2012, I have been spending considerable time on the work of the Comprehensive Review Task Group, which the 41st General Council mandated to review all facets of the church. The task group, which has been meeting monthly, has been looking at key issues our church is facing, such as what makes a faith community vital and how best to nurture and support ministry leaders. To do its work fully, the task group needs to know the ideas and opinions of members of the church. By the time of the May Executive meeting, a broad conversation with pastoral charges, congregations, community ministries, and other faith communities will have begun. These conversations will focus on what is working in the church, what isn't, and what new approaches to structure or ministry might serve us better.

We have retained Jane Rounthwaite and Marilyn Dumaresq of The Osborne Group to provide project management and meeting facilitation for the task group. Staff of the General Council Office are working closely with them to ensure that the task group has all the material it needs in the form that is needed, and to share expertise and knowledge. The Rev. Cathy Hamilton, the chair of the task group, will share a more detailed update about the task group's work at your meeting, and members of the task group will have time with all Conference annual meetings later in May.

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The Comprehensive Review is the most important focus for my work at this time, and I think it should be the most important focus of work for the Executive, as well. I hope that Cathy Hamilton's presentation will lead you to think about what work of the Executive, the Permanent Committees, and working groups should be lifted up to support the Comprehensive Review Task Group's processes, and what might be delayed for the time being. (See my comments at the end of the section about the Ministry Compensation Implementation Plan.) Clearly this will involve many "balancing acts," as we need to continue to function as a church living in the world through this time of change.

2014 Budget

I wrote to you in February as a "heads up" that you will be asked to consider significant budget cuts when you meet in May. Although we would all prefer to know what directions the Comprehensive Review may take before we make more changes, unfortunately we do not have that luxury. To live within a realistic budget in 2014, certain decisions will need to be made this May and implemented soon afterwards. We are facing significant financial pressures, including declining Mission and Service givings, decreased returns on investments, increasing costs, and a need to reduce our dependence on financial reserves. I will be asking you at this meeting to consider a proposal for the 2014 budget that would include significant reductions in staff and grants, the two largest budget items.

These steps, while painful, are necessary to ensure the continuing sustainability of General Council operations while the Comprehensive Review Task Group engages the church in a broader conversation about our future. You will receive the proposal and background at the meeting, and will have opportunities to discuss the material and ask questions.

Stewardship and Philanthropy

I note with gratitude the total levels of stewardship and giving across the church in times of continually decreasing membership. The 2012 Mission and Service revenue was \$29,347,390. This represented a decrease of \$1,175,392 from 2011 in a year when the operating budget called for an increase.

In response, as outlined in the report of the Finance Committee, the work of the Philanthropy Unit will focus even more strongly on Mission and Service revenue generation in 2013–2014, and future operating budgets will base their expenditure planning on more conservative revenue numbers. In addition, the need to reduce expenses to be within projected revenue without depending upon the reserves cannot be delayed beyond 2013.

Ecumenical Relations

Staff have been nurturing and deepening ecumenical relationships in a number of areas:

- The Presiding Bishop of the Methodist Church of Ghana, the Rev. Dr. Emmanuel Asante, will be joining you at your May meeting to sign a memorandum of agreement between The United Church of Canada and the Methodist Church of Ghana. The agreement is a way of working with faith communities that want to retain their relationship with their home denomination as well as participate in the United Church.

- Late last fall, I wrote to six other denominations to invite them to enter into a conversation about mutual recognition of ministry. The other denominations are the United Church of Christ in the Philippines, the Presbyterian Church in the Republic of Korea, The Presbyterian Church in Canada, the United Church of Christ, The United Methodist Church, and the Presbyterian Church (USA). The details of these new relationships may take some time to develop, but all of those to whom I wrote have indicated they are interested in working together on this. Recently, the Rev. Bruce Gregersen and the Rev. Alan Hall from the General Council Office, and Ha Na Park, a candidate for ministry in British Columbia, travelled to South Korea at the beginning of March to begin the conversation with the Presbyterian Church in the Republic of Korea.
- In early February, I participated in a two-day consultation with the United Church of Christ, the United Reformed Church (UK), and the Uniting Church in Australia. We discovered we come from similar traditions and are facing similar challenges, and have committed to continue talking and sharing news about our denominations.

Ministry Compensation Implementation Plan

This new compensation model, approved by the Executive of the General Council in March 2012, is a paradigm shift for how the church will view and understand compensation for years to come. A key feature of it is the integrated salary, an approach that combines the current base salary and housing into a total salary figure. Conferences and presbyteries will be invited to review local cost-of-living assignments of each pastoral charge and provide feedback based on their local knowledge of the area.

In January 2013, a letter was sent to all not-yet-ordained, commissioned, or recognized students to communicate the new minimum salary schedule and changes to credited service that will become effective as of January 1, 2014. Our current six-step salary schedule allows some students to acquire service credits as they proceed through their years of education and training. The new salary schedule is divided into two steps: one to two years, and more than three years. Students will no longer acquire service credits until fully ordered or recognized and entering ministry. This change ensures that students will enter their vocation of ministry at an equal category of credited service.

The plan is that General Council Office representatives will share news about the implementation plan at Conference annual meetings, and webinars will be designed for ministry personnel and congregational leaders to learn about this new model in the fall.

What I have outlined above is the plan for implementation of the decisions that have already been made on the new salary model. I have raised the question with the Chair of the Permanent Committee on Ministry and Employment Policies and Services whether the Executive should consider deferring implementation until the work of the Comprehensive Review has progressed further. At this point, it is not possible to tell whether it will be consistent with the directions that will be recommended by the Comprehensive Review Task Group. Further, during the next year or two, the Comprehensive Review Task Group will be engaging directly with congregations on

big-picture issues, and General Council Office engagement with congregations on this more focused area of change could create confusion.

Whether or not implementation is delayed, staff will continue with the research and development work that would prepare for implementation of the integrated salary plan.

Third-Party Pension and Benefits Administration

General Council Office staff continue to work closely with the Aon Hewitt to resolve outstanding service issues, with the oversight of the Pension Plan Advisory Committee. It is hoped that regular monthly invoices to the 4 percent of pastoral charges that are not using the pastoral charge payroll service will be operational by the end of the year, after which the cost recovery fee previously authorized by the Executive will be applied. In the meantime, interim statements are being sent periodically to remind these pastoral charges and other participating organizational employers of the legal requirement to pay the amount owing, especially as it relates to the pension plan.

University of Winnipeg Faculty of Theology

Officials at the University of Winnipeg have advised us that they are proposing to disband the Faculty of Theology as a result of a large year-over-year shortfall. This decision would require the approval of the General Council through its Executive (or, given the timing later this spring, more likely the Sub-Executive).

The university is proposing that faculty members be integrated into other departments and theology degree and diploma programs continue to be offered. The United Church of Canada would maintain its role in the governance of the university by appointing representatives to the Board of Regents, as it has always done. The university is committed to maintaining the accreditation of its M.Div. program with the Association of Theological Schools. The Carl Ridd chapel would continue as a dedicated worship space, and provision for the Conference archives is being made in the newly renovated archive space at the university. University President Lloyd Axworthy acknowledged the University of Winnipeg's great historical debt to the church and reiterated the university's commitment to maintain a strong relationship with the church. I understand that President Axworthy will be discussing these plans within the next few weeks with the Executive of the Conference of Manitoba and Northwestern Ontario and its representatives on the Executive of the General Council.

Covenant with *Observer*

We have been discussing a new covenant relationship between the United Church and *The Observer* (Observer Publications Inc.). Under the terms of the proposed covenant, changes would be made to the governance structure of *The Observer* to address a number of concerns. These concerns include the unwieldy size of the corporate membership, lack of clarity around ownership issues such as trademarks and other assets, and the threat posed to *The Observer's* registered charitable status because of the control exercised by the Executive of the General Council over *The Observer's* board of directors.

The proposed covenant would address all of these concerns in a way that is mutually beneficial to the United Church and *The Observer*. In terms of corporate structure, a majority of the

members of *The Observer's* board of directors would still have to be United Church members. The approval of the Executive of the General Council would be required for at least 30 percent of the individuals nominated to be directors before they may be elected to office. Currently, the Executive has the right to approve the entire elected board. In addition, the General Council or its Executive would be entitled to elect 10 of the corporate members of *The Observer*. These changes would maintain significant involvement by the United Church in the governance of *The Observer*.

I anticipate the proposed covenant will be ready for the Sub-Executive of the General Council to consider in June.

Responsible Investment

Staff are developing a statement on responsible investment in response to the direction of the 41st General Council. As part of this process, we are taking time to listen to and seek input from different voices in the church, including the Mining the Connections Working Group in Maritime Conference, the Working Group on Socially Responsible Investment and Resource Extraction, and the Pension Board. I will update you at the May meeting about our progress on this work.

Travel Rate

For 2014, the travel rate will remain unchanged at \$0.41 per kilometre. The travel rate is the rate at which the General Council reimburses General Council Office staff and elected members for the use of private vehicles for church business. It is also the minimum rate at which pastoral charges are to reimburse ministry personnel for travel.

Israel and Palestine

General Council Office staff continue to work on implementing the directions of the 41st General Council, including the motion on Israel and Palestine. In the correspondence log, you will see that we have received considerable mail from people who are urging that this work proceed quickly, and have also heard from others who are unhappy with the decisions made.

As a first step, I wrote in February to Foreign Affairs Minister John Baird to ask that products produced in Israeli settlements in the West Bank be clearly identified and distinguished from products made in Israel so church members can make informed choices when they shop. A corresponding "Take Action" on our website invites United Church members to write to Minister Baird to support this request. Information has also been posted on the United Church website about speakers who are available to visit congregations and others in the church to talk about Palestine and Israel, United Church policy and decisions, and how our church can contribute to peace and justice in this region. Discussions are underway to explore possible ecumenical responses on issues such as a call for settlement freeze, and possible joint economic action measures. At this Executive meeting, I will be seeking direction from you on the timing of implementing the next steps.

Office Space

We are negotiating with our landlord to extend our lease at our current location until we can relocate to a redeveloped Bloor Street United Church, which is expected to be ready in late 2018. In the meantime, we will be reducing our rental cost by giving up surplus space and finding

cheaper alternatives. Plans have been finalized to relocate the archives to the Toronto Christian Resource Centre over the summer, a step that will save rent and benefit this community ministry.

Staff Changes

I also want to update you on some staffing changes in the General Council Office management group.

As you know, the Rev. Carol Hancock left her position this spring as General Council Officer, Conciliar Relations, after 10 years of service at the General Council Office, a decision she informed me of last fall. Her departure is a huge loss to the General Council Office and the church. I do not plan to make any decisions about staffing this position for the time being.

I have met with the Conference Executive Secretaries and Speaker to discuss interim arrangements for their supervision and for the important work of nurturing and sustaining conciliar relationships, which Carol has led so ably. I will be meeting regularly with the Executive Secretaries and Speaker by conference call, and have also invited an Executive Secretary to attend regular meetings of the General Council Office management group. The regular contacts with Conference Presidents, Presidents-Elect, and Leading Elders will continue, and I and other management colleagues at the General Council Office look forward to playing a greater role in these relationships.

As you are aware, last fall I approved a process for staff to work together on a more effective model for managing our mission program work, and this winter I accepted their advice to bring all of that work into a single unit. The creation of the Church in Mission Unit recognizes Canadian and global work are becoming increasingly interconnected, and formalizes the collaborative relationships staff in the two units have already built to better enable the church to live out God's mission in our changing world. The Rev. Michael Blair has been appointed Executive Minister of the new unit and is leading the planning and transition to the new model, which is expected to be fully implemented by this summer. The Permanent Committee on Programs for Mission and Ministry has created a working group to examine the elected structure that will accompany the new unit.

I am pleased to let you know that the Rev. Maggie McLeod is returning to work in April as Executive Minister of the Aboriginal Ministries Circle after an extended leave. I give thanks for Maggie's return to health and express my gratitude to Peggy Monague, who led the Aboriginal Ministries work while Maggie was away.

General Secretary's Supervision Committee

I have advised my supervision committee of my decision to forego my sabbatical plans for the time being. I believe it is important for me to be present in the work during this important time in the life of the church. I appreciated the opportunity to discuss this issue thoroughly with the committee, and I continue to be grateful for their support, advice, and guidance on a full range of matters.

ADDENDUM D

Conference/Other Group Updates

The focus of this time was to share a brief, three-minute report regarding: *Highlights of Intercultural Ministries that are happening within your Conference.*

London Conference

- Korean congregations in Windsor and London have strong ties with South Sudan and the food bank
- Right Relations Committees and Conference staff are planning a “Right Relations Walk” in the fall of 2013
- Ongoing work and partnerships with First Nation communities
- Continued work with the Fairfield Museum
- Rainbow Camp is planning an affirming camp
- Middlesex Presbytery has been engaged in honouring theological diversity

Maritime Conference

- Looking to establish a French ministry in Moncton, New Brunswick
- Continued and ongoing work to establish the Conference office as a place of welcome for First Nations people
- Behold! Many Circles, One Sacred Hoop will be held in Halifax October 24–27, 2013

Conference of Manitoba and Northwestern Ontario

- Noted the continued struggle for the Conference as well as church communities to faithfully acknowledge ethnic and intergenerational issues
- Noted that intercultural work being done in downtown congregations such as Knox United and Broadway Disciples
- Along with that Knox United Church in Brandon, MB, ongoing commitment to work in conjunction with Aboriginal communities to strengthen their faith communities

Alberta & Northwest Conference

- Referenced the Conference decision last spring to work into a new model “Mission in Transition”
- Voting members on the Executive have been expanded to include Ethnic Ministry and Living into Right Relations

Montreal & Ottawa Conference

- Multiple intercultural congregations
- 2012 Annual General Meeting Rev. Doug Stewart gave a workshop on being an intercultural church
- We have an enriched English/French, Catholic/Protestant relationship and continue to learn from this work

- Continuing to work with First Nations people and live in right relations

All Native Circle Conference

- National Task Force on Right Relations is winding down with staff
- Involving other cultural groups on a monthly basis to discuss movements like Idle No More
- In order to have right relations you have to know the culture, you must walk in their shoes
- Ongoing work with Indigenous Justice and Residential Schools
- Blanket Exercise and the need to continue this work with First Nations
- The concern around media and the depth of racism and the ongoing work around ecumenical intercultural awareness

Hamilton Conference

- Oversight of working with intercultural and diverse communities
- Asking the question what does our church mean by asking what is an intercultural and diverse community?
- Working to transform ourselves to be an intercultural church
- Congregations are working to embrace their own intercultural communities

Manitou Conference

- Ongoing and continued commitment to right relations
- Minute for Right Relations is written each month
- North Bay Presbytery was very involved in the Idle No More movement
- With the home group initiative Manitou Conference will continue to have Right Relations as a priority in the Conference
- Within the Conference there are two affirming congregations
- In August 2013 the Conference will host the Affirm United AGM with the theme being “Singing a New Song”

Newfoundland and Labrador Conference

- Gower Street United Church by the end of the 19th century was home to the largest Chinese congregation
- This congregation has been supporting this community for many years and continues to do so and now is part of the mosaic
- Right Relations work continues to be strong focus of the Conference
- As a result of a new ministry and a new way of being community in October 2008 Former Moderator David Giuliano offered the United Church Apology at the opening of the Bay St. George Mi’kmaq Cultural Circle
- The welcoming of clergy from many countries
- Aboriginal Ministries Council recently met in Labrador

Saskatchewan Conference

- In the process of becoming an affirming court

- Establishment of an active home group that is working with Justice and Right Relations
- Intercultural work is being done using social media to assist with distributing information

British Columbia Conference

- Is looking forward through an intercultural lens
- The Conference office has a contracted position for Ethnic and Intercultural Ministries that offers direction and support
- Truth and Reconciliation event will be held in Vancouver September 2013
- Communication strategies have been put in place by the United Church, Anglicans, Presbyterians, and Roman Catholics so that teams of ecumenical ambassadors will be calling and encouraging people and churches to be part of this event
- City of Vancouver has declared a year of reconciliation

Bay of Quinte Conference

- Deaf Ministry is one of the oldest intercultural ministries within the Conference
- The Conference has taken on a strong sense of ownership to “Living into Right Relations”
- Congregations and presbyteries have been encouraged to establish relationship with First Nation peoples
- The Conference is going to work towards stronger interfaith dialogue in a multifaith world

Francophone Representation

- The excitement of Kristine Greenaway joining Ministries in French
- Ottawa congregations continue to embrace and work into multicultural and diverse ethnic communities within their presbyteries

Ethnic Ministries

- Noted the diversity of our communities and how to minister to this diversity
- Our population has grown, yet membership in the United Church is declining; how do we transform ourselves?
- Acknowledged the excitement around the upcoming BEHOLD gathering in Halifax
- Ethnic Ministries is working very hard to work into this time of change and transformation

Member at Large

- No specific geographic area
- Working with the youth

Toronto Conference

- Intercultural ministry is active within the Conference
- Campus ministries involve students from other countries and are working to expand on this
- Varied and frequent workshops on Intercultural work

ADDENDUM E

PERMANENT COMMITTEE ON FINANCE ACCOUNTABILITY REPORT

Origin: Permanent Committee on Finance

Executive Summary

As has been reported for the last few years, our overall financial picture remains very challenging. The 41st General Council direction for a Comprehensive Review was a vital step forward. Providing financial and strategic information, as requested during the review process, has been and will continue to be a top priority in the coming months. We remind the Executive that the 2013 budget process adopted in November was the best means to deal with this challenging environment. Historically, the Executive of the General Council approved operating budgets in the fall of each year for the following year. This approach worked when we had adequate reserves and a relatively stable revenue picture, but in our current environment we need more flexibility to respond to emerging realities. Accordingly, the Executive agreed to approve a budget outlook last November and approve the definitive operating budget for 2013 at the May meeting of 2013 once the revenue picture for 2012 became known.

2012 Mission and Service revenues fell \$1.17 million from 2011 levels while the budget called for an increase. This contributed to an operating deficit of \$526,000 despite expense savings and cost avoidance of \$1.4 million. This has exacerbated our already limited reserve capacity as the General Council has been intentionally using Morrison Bequest monies and other available financial reserves over the last decade to incrementally fund ongoing budgeted work. Given the weaker revenue picture and the need to slow down reserve depletion, it is now apparent that the original, optimistic goal of a breakeven operating result over the period 2011–2013 is not possible. It is also apparent that we will need to achieve greater cost savings ahead of any Comprehensive Review findings.

The General Secretary will be proposing significant cost reduction action at the May General Council Executive meeting. Due to the sensitivity of the recommendations, including staff impacts, this information will be dealt with in camera.

The financial exhibits in this report show the operating picture if no action is taken.

- 2012 we show an unaudited operating deficit of \$526,000
- For 2013—if no action is taken—we project a further operating loss of almost \$3 million and a much larger deficit in 2014.
- Reserve depletion breaches our policy threshold in early 2014, and reserves are potentially exhausted by the beginning of 2016.

Therefore, cost reduction recommendations and updated exhibits will be provided to the Executive for in camera discernment in May. As we reported last fall, significant expense reduction and restructuring will be required in any case. The interim proposals are ones that staff

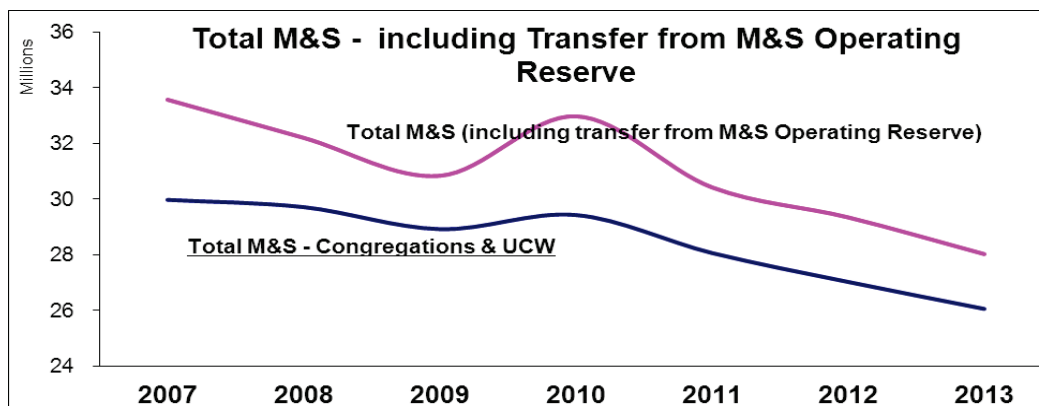
leaders feel would not pre-judge or overly impact the recommendations of the Comprehensive Review Task Group.

Philanthropy Unit

God's Mission, Our Gifts

Mission and Service Donations

We have announced a total of \$29,347,390 in 2012 Mission and Service Fund donations. The following note went out to all of the pastoral charges: “The people of The United Church of Canada gave generously for M&S in 2012! Together we gave \$29,347,390 for United Church Mission and Service work in our neighbourhoods, across Canada, and globally. The campaign wrapped at the end of January 2013 with congregational gifts totalling \$27,026,390, plus bequests of \$2,321,000 applied to the 2012 M&S ministries. Even in the midst of financial struggles throughout the country and in our congregations, people have been generous. Our generosity has changed people’s lives. Our generosity shows M&S as a lively part of our church life and our faith expression. A special note of thanks to all ministry personnel, M&S Enthusiasts, UCW members, and many lay leaders for your faithful and creative leadership in promoting M&S. Thank you for your good and loyal work in support of our church’s Mission and Service.”



Amidst this gratitude we note that the final results were \$1,175,392 below last year’s actual revenue and even further below GCO’s planning number. The results were below last year’s in 10 of the 13 Conferences. In addition, in late 2011 we began noticing the inclusion of bequests and sale of properties with the annual congregational giving. We began tracking these one-time gifts as separate from the annual gifts and saw that \$351,795 in one-time gifts were received. In 2012, with a full year of tracking, \$833,387 in one-time donations are included in the results. This along with the new M&S Endowment Fund in the Foundation receiving \$1.6 million in assets in 2012 marks a broadening or diversification of M&S revenues at a time when the annual giving is steadily decreasing.

We have seen a very slow and even decline in both total congregational giving and in M&S giving. These declines are slower than the decline in total membership.

Integrated Revenue Generation Plan 2013–2014

The new 2012–2013 Integrated Revenue Generation Plan has been created to address the current challenges and to build upon the current momentum of the work in progress. The plan is attached, and highlights of the plan include:

1. Stewardship and M&S research will be completed and will be acted upon with a focus to reinforce the 45% of church donors who support M&S and appeal strongly to the 55% who do not.
2. The strong theological basis for stewardship and all giving will be continued and further developed.
3. Significant increase in energy, resources and staffing within the unit will be assigned to maximize M&S revenue in 2013 and 2014, with a particular focus on increasing participation beyond 45%.
4. Enhanced reach to congregations to support stewardship and M&S will be provided through online tools and Web-based support.
5. Rapid scaling up of the Foundation to \$40 million in assets and \$18 million in co-investments will provide the opportunities for enhanced services, custom offerings, more strategic granting, and an objective of eventual self-funding.
6. With the increased earned income by the Foundation, the unit will rapidly cease the draw upon reserves to fund the legacy giving program, terminating the draw on reserves shortly after the first year of a three-year program.
7. The information base necessary to support the above will be supported by renewed working partnerships within GCO.

Planned gifts totalling \$2,649,416 were received at GCO for a range of destinations, with just over \$1,350,128 committed to M&S. The number of planned gifts was double that of 2011 (236, up from 118); however, the total amount given was down from \$3,469,416 in 2012.

Emergency Response Gifts totalling \$232,698 were received in 2012. In absence of emergencies of the scale and visibility of prior years, these were primarily ongoing gifts to Africa.

Mission and Service Direct Giving received gifts totalling \$733,937, down from last year's \$802,292, which was the highest ever for this direct mail. The number of gifts was up in 2012 to 5,141 from the previous year's 4,206. So, like planned gifts, we received more gifts with a smaller average size.

Gifts with Vision Gift Catalogue received \$362,568 from 6,951 donors in its second year of testing, a significant increase over last year's results of \$76,868 from 823 donors. The 2011 program was tested in three Conferences, and in 2012 was tested in all Conferences except London Conference (which will be joining the test in 2013). Both mail and online gifts performed well, and once again input to the catalogue was overwhelmingly positive.

United Church Foundation

The Foundation's story over the last few years is one of strong growth. In 2010 the assets doubled, in 2011 they continued their very strong growth, and in 2012 the assets increased two-and-a-half fold. The majority of the growth in 2012 was due to the proceeds from the Griffith

McConnell Residence and its Good Samaritan Foundation in Montreal. We closed 2012 with over \$13 million in assets.

In 2013 we are poised to grow again significantly with the transfer of \$28 million in trusts and endowments from the church over to the Foundation. In addition we have almost 80 co-investing congregations and organizations that have lodged over \$18 million with our investment manager, Fiera. These co-investors are currently migrating to the investment company's retail arm, Investor Solutions. Fiera's Private Wealth division has also joined the co-investing program and will provide customized service to United Church organizations and partners with assets between \$2 and \$10 million. Their fee is 1%, and they will donate the equivalent of 50% of their fee to the Foundation.

Preliminary results from 2012 show total Foundation receipts at \$10.2 million: \$8.6 million for endowments and long-term funds, \$1.6 million as gift funds. The endowment gifts show a large increase over 2011, whereas the gift funds are lower. In 2011 we did receive a large one-time gift of \$722,000, which comprises the majority of the difference in gift fund use between the two years. Also, the Foundation opened 35 new donor advised funds in 2012, which allow donors to direct gifts to their charities of choice annually.

2013 Budget Outlook

The 2013 Budget is found as Appendix FIN1 at the end of this report. We continue to use a "rolling three-year" budget outlook to support strategic planning.

With revenue falling short of what we hoped, we obviously will not meet the break-even target financial result for the three-year (2011–13) plan, and of course, the longer-term outlook is problematic. We are showing the current budget outlook with the understanding that significant cost reductions will be discussed in camera in May.

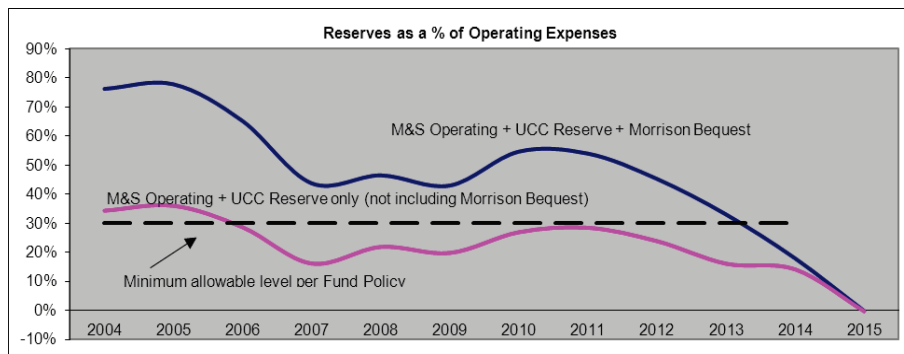
The 2013 budget currently reflects:

- A further decline in Mission and Service revenue of \$1 million per year. It is important to note that we are uncoupling "fundraising targets" from what we will actually use in the budget. We hope the decline might only be in the magnitude of \$500,000 per year, but we need to hope for the best and plan for something less than that.
- 2.9% increase for cost of living allowance per policy, and approved by Executive of General Council last fall
- 2% increase in employer pension contributions, as approved by the Executive of General Council
- Maintaining all external grant programs at 2012 levels to allow discernment of significant reductions that will likely be required in 2014
- \$200,000 annual operating budget to support the work of the Comprehensive Review Task Group. As is our practice for important one-time initiatives, this will be funded from reserves.
- \$600,000 one-time costs to relocate the national Archives to a lower-cost site, which will yield a net saving of over \$1 million over the next four years. Half of this will be funded by the Archives Reserve.

- A loan from reserves of \$400,000 for the second year of three years to fund the Legacy Initiative fundraising expenses, the amount to be repaid in five to seven years. This initiative will add two more Fund Development Officers working at the congregational level, where they are most needed, as well as two administrative staff and associated direct costs.
- A reduction of \$35,000 per year for five years in the amount transferred from the charitable annuities program, reflecting the smaller size of the program and per the report by the actuary. This program continues to be backed by a conservative portfolio of bonds earning a competitive rate of return.

The revised 2013 budget proposals we will present in May will include:

- Significant reductions to all 2014 grant programs, which comprise almost 40% of our overall budget. Notice has been repeatedly provided to our partners.
- Significant staff reductions, including severance and other transition costs
- Space-saving efforts to reduce rental and other fixed costs.



The chart shows we will breach our 30% of operating costs reserve policy in 2014 unless expenses are cut or revenue exceeds plan; and that reserves would be depleted by the end of 2015.

Extending the Three-Year Plan to 2015

The Permanent Committee on Finance has directed staff to continue to work to extend the current three-year plan to 2015 and beyond. The numbers shown to date are for illustration purposes only and reflect the need for substantial cost reduction.

Treasury Fund Investments

The annual return on Treasury investments for 2012 was 8.45%, which was 0.83% better than the benchmark for similar funds. The pension plan and the Foundation also achieved solid returns, 9.02% and 9.17% respectively. The 2013 year-to-date results are—at time of writing—quite good, but the investment climate is volatile. As previously reported, a very significant 2012 milestone was the completion of an independent review of our investment manager, which endorsed our manager on both investment performance and responsible investment leadership. The review of Fiera was conducted by Mercer—an acknowledged leader in the independent evaluation of investment managers, but especially well known for their thought leadership in responsible investing. The Church Treasury Investment Committee has continued to actively pursue responsible investing initiatives (RI) unilaterally and in partnership with the Working Group on Socially Responsible Investment and Resource Extraction. In addition to participating

in SHARE's core engagement program, we are generally pursuing a more activist shareholder stance: voting our proxies and lending our name to a variety of letter-writing campaigns consistent with our views on climate change, human rights, and other concerns. SHARE is the leading Canadian provider of such services and acts as adviser to many religious denominations and ecumenical groups. <http://www.share.ca/services/shareholder-engagement/current-engagement-topics/>.

In the fall, the Executive approved the filing of shareholder proposals related to executive compensation. Since filing the proposals there has been a lot of back and forth between filers and the banks' officers. Eventually the filers agreed to withdraw the proposals, when each bank agreed to enter into a process of consideration of what kinds of metrics would make sense. Our feeling is that negotiation will move us further ahead in the long term rather than pressing for a vote at the next round of annual meetings. There is a growing level of interest and potential support for the direction in which we are trying to move. If things came to an immediate vote this year many institutional shareholders may not be ready to support us.

Audit Update

The preliminary audit work in late 2012 has gone well, with progress reported in a number of key areas. We have been working with PriceWaterhouseCoopers to identify and implement opportunities for improvement in the overall audit process and our internal processes. This will be an area of continuing attention for each of staff, the Audit Committee, and the Permanent Committee. Steps have also been taken to strengthen the linkages between the Audit Committee and the Permanent Committee. We are fortunate that Hugh Johnson has agreed to serve on both committees.

Finance and Philanthropy Staffing

Erik Mathiesen has now completed his first year of service as Executive Officer, Finance. We have not replaced Erik's Mission through Finance role, and with our budget challenges will now eliminate that position. We will continue to support congregations and treasurers in the areas of compliance, best practices, etc., but will increasingly use webinars and a call centre model. Key Philanthropy positions were filled in 2013 with Cheryl Curtis and Sarah Graham Walker joining the team.

Information Technology and Systems

IT here at the church is constantly looking at ways in which we can better serve those whom we support. Sometimes that means we improve the systems we have implemented in the past, and other times that means we work with units and members across the church to implement new systems to suit new needs. Some of the items we have worked on this past year include migrating away from our older and slower servers to newer and faster ones as well as improving Internet connections to better suit Web and video conferencing across the church. One of the examples of an improved system being worked on now is Online PAR. We are looking to empower our local congregations to update their donations locally by moving PAR to an updated online version. Like all transitions involving change, this has not been without its challenges, but after a year of work this is nearing its completion.

Insurance Initiative

We continue to actively market the benefits of participating in the national insurance program. The loss ratio has improved—so far—over the last two years, and there is evidence that other providers have increased rates markedly. The broker has projected adding 85–100 congregations over the next 12 months. Consistent with the mandate of the fund, we have allocated over \$425,000 from the Self Insurance Fund to extend the “free” Directors and Officers Liability insurance for one more year and avoid a premium increase for participants.

General Council Office Relocation

A Memorandum of Understanding has been signed with Bloor Street United Church consistent with the terms and conditions approved by the Executive in March 2012. At this time, the projected move date is November 2018.

Negotiations are underway to extend the lease at our current location and to downsize the amount of space we choose to renew. Any professionally done reorganization would cost over \$1 million, so we plan instead to squeeze in as best we can without significant spending. We anticipate giving back half the fourth floor. We also finalized the agreement to move the Archives to the Toronto Christian Resource Centre.

Loan Guarantees

- **Facilitative Loan Guarantees** (per policy): Loan Guarantees of \$586,000 are outstanding to Wellington Square and Cayuga Community Church. The original guarantee amount was \$2.2 million. Both are on or ahead of schedule. The guarantee to the Dow Centre/St Luke’s in Sarnia was retired ahead of schedule.
- **Symons Valley loan:** Per 2008 Executive of General Council directive, \$500,000 of national loan funds have been deployed to reduce the Royal Bank loan to \$2.2 million, and a local capital campaign is underway to match this contribution. The congregation is growing, but not at the hoped-for rate. Calgary Presbytery is continuing to work on longer-term local financing.

Overall Financial Position

The financial summary in Appendix I reflects the revenues and expenses associated with the Operating Budget. Revenue and expenses from major self-funding work, such as Pension and Group Insurance, have been unbundled (shown as expense with offsetting revenue).

- **Retail Sales** continue to trend downwards. In 2012, we closed the Distribution Centre and entered into an ecumenical partnership for this work.
- **Recovery of Admin** costs includes salaries and other charges rebilled to Conferences and the Pension Fund, etc.
- **Other Revenue** includes property tax rebates, GST rebates, commissions, and shipping and handling charges.
- **Reserve Transfers** includes all transfers, including designated funds, the Morrison bequest, trusts, and endowments.
- **Grants** include all payments to external entities, including the Conferences, Canadian and international partners, and theological schools. This expense category is usually fully

spent, and we have committed to maintaining grants at the existing level for 2013 and communicated the likelihood of cuts for 2014 onwards.

- **Staff Costs** are \$250,000 under budget as intentional management of vacancies offset severance payments.
- **Travel and Committee Meetings:** The GC41 expenses came in about 10% under budget due to tenacious expense management and some late fee reductions from the venue.
- **Professional Fees** are over budget due to higher legal fees and incremental audit fees.
- **Property:** Recurring costs such as insurance and property tax are on target. Investments in Aboriginal church and manse repairs are not budgeted per se, as they are funded from the Real Property Fund.
- **Investment Expenses:** Bank fees reflect increased use of credit cards for payment. This budget line may need to be increased over time. Note we do not budget or report investment manager fees, but rather net these against investment income.

Three-Year Plan Update

Surplus / (Deficit)	Fall 2010 Original 3 Year Plan	Spring 2012 Budget Approval	Fall 2012 Outlook	SPRING 2013
2011	1,126 approved	243	803	803
2012	(124)	(156) approved	76	(526)
2013	(1,002)	(397)	(1,222)	(2,991)
Total	0	2	(343)	(2,714)

This exhibit attempts to summarize the iterative nature of financial management and the adjustments made to try and stay on target for the years 2011–2013.

The original three-year plan approved in fall 2010 targeted a breakeven budget over the three-year period after a painful staff restructuring and across the board reductions in our grant programs. The realized savings in the first year offset deficits later on.

It is now apparent that with the revenue shortfalls we have experienced we will not achieve the three-year plan of “breaking even.” The term “breaking even” can be misleading in our financial context because we have been continuing to draw down reserves to achieve this result. We anticipate some very difficult decisions will need to be made in this triennium to achieve a financially sustainable church. We pray that out of these difficult decisions come new beginnings.

Submitted by: Brian Cornelius, Chairperson, on behalf of the committee

Members for 2009–2012

Brian Cornelius, Chairperson (GCE)	Peter Hardy	Claude Hender (GCE)	John Hurst
Hugh Johnson	Randy Manikel	Elsie Manley-Casimir	Ian McPherson
Marion Pardy	David Rutherford	Erik Mathiesen, Staff Resource	David Armour, Staff Resource

**APPENDIX I
Budget Analysis & Updated Three Year Plan - BEFORE NEEDED COST REDUCTIONS ARE MADE**

The United Church of Canada - General Council Office - Operating Budget -

	2010	2011	2012	2012	2013	2013	2013	2014	2015
	Actual	Actual	Budget (as approved)	Forecast	Last Fall	Now	Revised Outlook (base line)	Revised Outlook (base line)	Revised Outlook (base line)
Revenues:									
M&S Contributions & Transfers	33,081	30,425	31,136	29,347	30,282	28,028	27,063	25,992	25,992
Retail Sales	2,021	1,968	1,837	1,727	1,609	1,621	1,575	1,549	1,549
Other Revenues & Recoveries	4,220	4,347	3,960	3,985	3,083	3,716	3,666	3,712	3,712
Transfers from Reserves	5,139	5,632	5,815	5,612	6,860	5,750	4,520	4,591	4,591
Total Revenues	44,461	42,372	42,748	40,671	41,834	39,115	36,824	35,843	35,843
Expenses									
Grants	17,897	17,180	16,624	16,207	16,580	16,204	16,204	16,204	16,204
Staff Costs	16,591	14,637	15,679	15,132	16,109	15,464	15,599	15,833	15,833
All Other Expenses	9,740	9,752	10,289	9,879	10,367	10,464	9,641	9,641	9,641
Total Expenses	44,228	41,569	42,592	41,218	43,056	42,132	41,444	41,678	41,678
Excess of Revenue over Expenses	233	803	156	(547)	(1,222)	(3,017)	(4,620)	(5,834)	(5,834)
Reserve balance									
M&S Operating Reserve	2,170	3,286	2,460	2,460	2,460	67	70	67	67
Morrison Bequest	11,500	10,136	9,125	9,125	9,125	7,137	1,549	23	23
UCC General Reserve	9,002	8,023	7,707	7,707	7,707	6,715	5,782	(243)	(243)
Total	22,672	21,445	19,292	19,292	19,292	13,919	7,401	(153)	(153)

APPENDIX FIN 2 Draft 2013 Integrated Revenue Generation Plan

Highlights:

- Stewardship and M&S research will be completed and acted upon with a focus to reinforce the 45% of church donors who support M&S and appeal strongly to the 55% who do not.
- The strong theological basis for stewardship will be continued and further developed.
- Significant increase in energy, resources, and staffing within the unit will be assigned to maximize M&S revenue in 2013 and 2014, with a particular focus on increasing participation beyond 45%.
- Enhanced reach to congregations to support stewardship and M&S will be provided through online tools and Web-based support.
- Rapid scaling up of the Foundation to \$40 million in assets and \$18 million in co-investments will provide the opportunities for enhanced services, custom offerings, more strategic granting, and achieving the objective of eventual self-funding.
- With the increased earned income by the Foundation, the unit will rapidly cease the draw upon reserves to fund the legacy giving thrust, terminating the draw on reserves shortly after the first year of a three-year program.
- The information base necessary to support the above will be supported by renewed working partnerships within GCO.

1. Primary Objective of the Plan:

Maximize all donated revenue to The United Church of Canada by increasing the active engagement in stewardship as a vital part of the faith journey.

2. Strategies:

- a) Simplify and clarify the call to action with a strong theological and faith-based foundation.
- b) Maximize stewardship throughout the church through strong leadership and support.
- c) Maximize Mission and Service giving through strong leadership and support.
- d) Maximize legacy and major giving as a strong long-term form of stewardship.
- e) Maximize the Foundation's capacity to manage long-term gifts and funds to support individuals, congregations, presbyteries, Conferences, and GC.
- f) In partnership with the other units, develop the information base within GCO to support the analysis, strategy, and communications required for fundraising.

3. Tactics:

- a) Simplify and clarify the call to action with a strong theological and faith-based foundation**
 - i) continue to provide a strong theological basis for stewardship, M&S, and legacy giving
 - ii) complete the stewardship and M&S research and integrate the results into all materials and content
 - iii) simplify the message of supporting the work of the church using "God's Mission, Our Gifts"
 - iv) focus materials and resources with priority to providing resources to congregational ministry and to the Mission and Service of the church

b) Maximize stewardship throughout the church through strong leadership and support

- i) reignite stewardship support with an online toolkit for stewardship leaders
- ii) enhance services through Web-delivered workshops and development sessions
- iii) provide tight alignment of stewardship messaging, leadership, and support with M&S messaging, leadership, and services
- iv) continue to focus resources, tools, training, and staffing to congregations
- v) maximize pre-authorized giving (PAR) with the new online capabilities
- vi) continue to enhance donor experience by improved donor services, improved donor database, and continuing to improve and promote online giving.

c) Maximize M&S giving and participation through strong leadership and support

- i) integrate the results of the stewardship and M&S research into M&S 2013 plan
- ii) enhance the visibility of M&S by thanking, connecting, and asking programs including the 2013 thank you program, increased visibility of M&S throughout the work of the church and the 2013 goal-setting process with a strong focus on increasing donor participation in M&S beyond 45%
- iii) enhance the ability to provide tangible links back to congregations for the M&S work carried out in Canada and around the world
- iv) enhance communications with congregations, ministers, M&S enthusiasts, UCW, and donors
- v) increase staffing assigned to M&S by reassignments within the unit
- vi) continue to build Gifts with Vision and Emergency Giving as extensions of M&S and as strong alternatives to the rapidly increasing congregational giving to other non-United Church charities

d) Maximize legacy and major giving as a strong long-term form of stewardship

- i) continue the legacy giving initiative with the launch of new materials in 2013
- ii) given the state of the church's reserves—reduce reserve-based funding of the legacy giving initiative as quickly as possible in 2013, and fold the program into the unit's operating budget following its first full year of the three-year test
- iii) further integrate legacy giving into Stewardship, M&S, and the Foundation
- iv) continue to balance the legacy giving investment with the short-term M&S revenue requirements
- v) continue to develop a strong partnership with the Foundation in legacy giving

e) Maximize the Foundation's capacity to manage long-term gift funds to support individuals, congregations, presbyteries, and Conferences

- i) provide careful attention to the support required by the rapid scaling up of the Foundation's assets over the past two years from \$4 million to \$13 million at close of 2012 to \$40 million by mid-2013
- ii) continue to provide the earned income of the Foundation to the church to offset the Foundation's operating costs with a short-term target of being fully self-funded
- iii) provide stronger marketing for the creation of customized medium- and long-term designated funds to support the work of the church

- iv) provide stronger marketing to all courts and organizations of the co-investment opportunities now available for co-investors of differing asset scales
- v) continue to build the Foundation's capacity for strategic granting to support innovation and new models of ministry
- vi) profile the opportunities that the Foundation can provide for the proceeds of the sale of properties and gifts of bequests in the mission of the church

f) In partnership with the other units, develop the information base within GCO to support the analysis, strategy, and communications required for fundraising

- i) assign a staff member to be the unit lead for each partnership
- ii) develop clearly articulated shared objectives of each partnership
- iii) confirm that the requirements for effective fundraising are identified
- iv) develop a measurable, deliverable partnership plan with each unit
- v) establish regular reporting of the financial, IT, Web, production, and program information

ADDENDUM F
A BRIEF THEOLOGICAL REFLECTION
Delivered by The Most Rev. Professor Emmanuel Asante,
Presiding Bishop, Ghana Methodist Church

Text: Luke 18:35–43

Key Text

“Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, ‘What do you want me to do for you?’ ‘Lord, I want to see,’ he replied.” Luke 18:40–41

My reflection this morning is based on the response of the blind man: “Lord, that I may see.” Friends, discerning God’s agenda, in the sense of what God is doing and identifying oneself with, it is key to any authentic mission or ministry. Ministry is participating in God’s mission.

This conception of mission immediately raises the question: what is God doing? What is God’s agenda for our time? Even though we have always conceptualized God as an immutable God, we have also considered him as a dynamic and not a static reality. The God we serve is a God of history. Such a God cannot be considered in static terms. The immutable God we serve is a historically dynamic reality whose agenda is hardly static. The God we serve is not insensitive to time, place, and history.

So what is God doing in the 21st-century Canada? I believe that our calling is to participate in God’s agenda, an agenda which has to do with the 21st-century Canada. This calls for a clear understanding of the nature of the 21st-century Canada. Certainly there is a big difference between Canada then and now. So what constitutes ministry in a changing community like Canada? It cannot be business as usual because we are dealing with a fleeting community, a community that is dynamically complex. We are here talking about a global community that is hardly external to our parochial world. We are talking about an inclusive community, a multicultural, multi-religious community. But there is also the need for a broader definition of multi-nature, which must include what I wish to call intergenerational culture involving the aged, the aging, and the youth. There is also the need to take into consideration the rural and urban cultures, not losing sight of the fact that within the church itself are people of differing theological persuasions, conservatives, ultra-conservatives, liberals, and even fundamentalists. In other words, we cannot conceptualize God’s agenda for the 21st century in exclusive terms. God’s agenda for the 21st century must be unquestionably holistic and inclusive. So, in my view, the Canadian reality is among other things culturally, philosophically, and theologically heterogeneous. This cultural, philosophical, and theological heterogeneity, in my considered view, must define and inform the church’s mission policy. The church’s mission policy, if I may proffer some advice, must answer the following questions: What is the context of ministry for us today? How different are we from the community of yesteryears? What are the challenges of ministry in the 21st-century Canada? How do we respond to the identified, perceived, and anticipated challenges of ministry?

I do not know how you will answer these questions. I am not even sure whether you will answer them. But assuming that you would answer them or have answered them in consideration of your mission policy, I would say that if you have not considered the categories of holism, adaptability, inclusivity, and discernability, that distinctness that makes perception easy, and of course sensitivity to the rapidly changing situation and the dynamic and complex nature of the contemporary Canada, then perhaps you may not have considered the questions in the manner that they should be considered.

So we need to pray to the Lord to open our spiritual and intellectual sight that we may see what the historically dynamic God is doing in our time and identify with his inclusive and holistic agenda. Certainly it cannot be job as usual. So our prayer should be Lord, open our eyes that we may see what you are doing in our time in order that we may participate in it.

ADDENDUM G

Nominations Report

Origin: Nominations Committee

1. Recruitment and Discernment Summary, Spring 2013

The Nominations Committee met May 2–3 to select leaders for the church using the practices of spiritual discernment. The committee followed the principles, policies, and procedures set out by the Executive of the General Council for recruiting and selecting members to serve.

Background

The Nominations Committee met May 2–3 to select leaders for the church using the practices of spiritual discernment. The committee followed the principles, policies, and procedures set out by the Executive of the General Council for recruiting and selecting members to serve. The Nominations Committee's recommendations for appointments and reappointments are presented in the Nominations Report.

The Nominations Committee is additionally submitting a recommendation on behalf of the Nominating Committee of The United Church of Canada Foundation to appoint two Directors to the Foundation. The Foundation's Nominating Committee consults with the Board of Directors in presenting its recommendations. In accordance with the bylaws of the Foundation, "All directors shall be approved by the General Council of The United Church of Canada."

Recruitment

- 18 positions required appointments or reappointments to 11 different committees, task groups, or representative roles of the United Church
- 35 expressions of interest in appointment or reappointment were received from 34 individuals (19 women, 16 men; 11 ordained ministers and 24 lay people. In this call, no expressions of interest were received from diaconal ministers or designated lay ministers.)

Discernment

- The committee prayerfully considered each nominee. Using the spiritual discernment values outlined by the Executive, the Nominations Committee considers the gifts, experience, and sense of call of each nominee; the criteria and expertise named in the terms of reference; the church's commitments to diversity, becoming an intercultural church, and supporting young leadership; the current membership of the group (if any); feedback from the appointed and staff leaders of the committee; consultation with the Conference Executive Secretaries and Speaker; and the knowledge and insights of the members of the Nominations Committee. Throughout all, the committee holds itself open to the promptings of the Holy Spirit to guide their discernment.
- 18 people are recommended for appointment or reappointment (9 women and 9 men; 4 ordained ministers and 14 lay members).
- All who were not appointed were held in prayer with appreciation for their gifts, their willingness to serve, and all of the many ways that they already serve. They will be encouraged to express interest again as they feel called.

2. Recommendations for Appointment and Reappointment

The Nominations Committee recommends the appointment or reappointment of the following people to the committees and task groups of the General Council and as representatives of The United Church of Canada, with the stated terms.

The Manual Committee (December 2015)

(10 nominations for 1 position)

- Peter Bishop (Lay, Montreal and Ottawa)

Conference Records Review Task Group (June 2014)

(3 nominations for 3 positions)

- Barbara Reynolds (Lay, Montreal and Ottawa)
- Pamela Mykityshyn (Lay, Alberta and Northwest)
- Katherine Moore (Lay, Alberta and Northwest)

Pension Board, chair (June 2015)

(3 nominations for 1 position)

- Marcus Robertson (Lay, Bay of Quinte)

Pension Board, specialist (June 2016)

(2 nominations for 2 positions)

- Douglas Greaves (Lay, Toronto)
- David Gilliland (Lay, Toronto)

Pension Board, member-at-large (June 2016)

- Glen Elliott (Lay, Hamilton), *third term*

Pension Plan Advisory Committee (June 2016)

- Tracy Leask (Lay)

Investment Committee - Pension (June 2016)

- Andy Moysiuk (Lay), *third term*

The Audit Committee (42nd General Council, August 2015)

(2 nominations for 2 positions)

- Garnet Webster (Lay, Hamilton)
- Leah Weiss (Lay, Manitoba and Northwestern Ontario)

Canadian Forces Chaplaincy Committee (June 2015)

- Barbara Reynolds (Lay, Montreal and Ottawa), *third term*

Representatives of The United Church of Canada to:**The Canadian Foodgrains Bank (June 2016)**

(5 nominations for 1 position)

- Margaret Tusz-King (Lay, Maritime)

The Canadian Centre for Ecumenism (June 2016)

(1 nomination for 1 position)

- Elisabeth Hummel (Ordained, Montreal and Ottawa)

Church Council on Justice and Corrections (June 2016)

- Nancy Steeves (Ordained, Alberta and Northwest), *second term*

The Roman Catholic–United Church Dialogue (June 2016)

(4 nominations for 2 positions)

- Foster Freed (Ordained, British Columbia)
- Ross Smillie (Ordained, Alberta and Northwest)

Directors of The United Church of Canada Foundation (May 2016). *Submitted on behalf of the Nominating Committee of The United Church of Canada Foundation:*

- Robert Tabah (Lay, Montreal and Ottawa)
- Bill MacLachlan (Lay, Alberta and Northwest)

Steering Group on Recruitment (June 2014) The appointments of all currently serving members of the Steering Group on Recruitment be extended to coincide with the mandate extension approved by the Permanent Committee on Ministry and Employment Policies and Services.

3. Appointments Made by Other Courts or Authorized Groups (for information)

The following appointments have been made by other courts or authorized groups.

Judicial Committee (General Council 44, August 2021)

- Cynthia Randall (Ordained, Toronto), *as appointed by Toronto Conference*

4. Recognition of Service (for information)

The Nominations Committee extends appreciation to the following people whose terms are ending or completed between December 2012 and June 2013:

- Bill Rogers – Executive of the General Council, Manitou Conference
- Grant Queskepow – Executive of the General Council, Aboriginal Ministries Council
- Bill Ford – Transfer Committee, Chairperson
- William Bruce – Judicial Committee, Toronto Conference
- Charles Black – Pension Board, Chairperson
- Paul Batho – Pension Board
- Gordon McManus – Pension Board
- Allan Buckingham – Roman Catholic–United Church Dialogue
- David Lee – Roman Catholic–United Church Dialogue
- Ric Matthews – Partners in Mission Unit-Wide Committee
- Bill Phipps – Partners in Mission Unit-Wide Committee
- Vicki Obedkoff – Partners in Mission Unit-Wide Committee
- Karl Lam – Communities in Ministry Unit-Wide Committee
- Shannon McCarthy – Recruitment Steering Group, Chairperson

We extend gratitude for the service of the members of the **Task Group on United Church–Hindu Relations**, which will soon be completing its mandate:

- Aruna Saroea Alexander
- Paul Younger
- Sita Dookeran
- Diane Dwarka

4. Members to Whom Expressions of Care and Support Were Sent (for information)

Donations or flowers were sent on behalf of the Executive and the relevant committee or task group to note significant events in the lives of the following elected and appointed members.

- Mary Royal Duczek, Executive of the General Council – a gift was sent to Mary and Adam with blessings for their marriage
- Ross Lockhart – a gift was sent to Ross and his wife Laura in celebration of the birth of their daughter Sadie Rebekah
- Eric Hamlyn, Permanent Committee on Ministry and Employment Policies and Services – flowers were sent with thoughts and prayers after the death of his father Howard Alfred
- Mardi Tindal, Executive of the General Council – flowers were sent with thoughts and prayers after the death of Mardi’s father-in-law, George Tindal
- Gary Paterson, Executive of the General Council, a donation was made to the Oak Bay United Church Memorial Fund in memory of Gary’s mother Marjorie Paterson
- Flowers were sent to seven other appointed members on behalf of the Executive and the relevant committee or task group, with best wishes for good health and recovery for themselves of members of their family

We remember with gratitude the lives and service of those of our elected and appointed members who passed away in recent months.

- Maria Joyea (Shepherd) – former Leading Elder, All Native Circle Conference

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Thursday, May 16, 2013 – 12:00 noon
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:00 p.m. ET until 12:47 p.m. on Thursday, May 16, 2013, by teleconference call. The Moderator Gary Paterson presided.

Attendance

Voting Members: Shirley Cleave, Bev Kostichuk, Marie-Claude Manga, Charles McMillan, Gary Paterson, Florence Sanna, Nora Sanders, Erin Todd

Regrets: Thom Davies, John Kim, Nelson Hart, Lynella Reid-James, Mardi Tindal

Welcome

Moderator Gary Paterson welcomed the Sub-Executive of the General Council to the meeting. In a time of prayer, he remembered Bev Kostichuk's minister, The Rev. George Holliday, Retired Supply serving the Crossroads Pastoral Charge, who was in a fire and is now in hospital.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l'Église, et par l'autorité qui m'a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Shirley Cleave

2013-05-16-078

That Erik Mathiesen, Joe Ramsay and Steve Willey be the corresponding members and that Karen Smart be the recording secretary for this meeting of the Sub-Executive of the General Council.

CARRIED

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Florence Sanna

2013-05-16-079

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on April 19, 2013.

CARRIED

2012 Audited Financial Statements

Erik Mathiesen shared that the Audit Committee met on Monday and went through the financial statements and reports and are recommending them for approval by the Sub-Executive with one late change. A point 18 is added to the report that reads:

18. Subsequent event

Subsequent to December 31, 2012, the General Council Executive of the United Church and The United Church of Canada Foundation agreed to transfer the majority of the Trust and Endowment Funds of the United Church to The United Church of Canada Foundation in 2013.

Florence pointed out that the Statements “The United Church” should say “The United Church of Canada.”.The amended clause reads:

18. Subsequent event

Subsequent to December 31, 2012, the General Council Executive of The United Church of Canada and The United Church of Canada Foundation agreed to transfer the majority of the Trust and Endowment Funds of The United Church of Canada to The United Church of Canada Foundation in 2013.

Erik reported the deficit position of these financial statements led to the decisions regarding the budget that were made 10 days ago.

In the past this report has shown the Group Insurance premiums as revenue and the claims as expenses. A change was made this year, which has the full support of the auditors. This year the Group Insurance entries are shown as Liabilities and Fund Balances.

Nora noted how much better the tone at the Audit Committee Meeting was this year. The committee offered wonderful affirmation for Erik and his staff. Nora offered thanks to Erik and his staff, especially Bob Savaria and Ann Yohan, for working tremendously hard this year.

The Moderator shared that Brian Cornelius asked him to share his endorsement report with the Sub-Executive.

Charles asked who would sign the statement. It was confirmed that Gary and Nora will be the signatories.

Motion: Marie-Claude Manga/Erin Todd

2013-05-16-080

The Audit Committee recommends that the Sub-Executive of the General Council approve the 2012 audited financial statements of the National Accounts of The United Church of Canada.

CARRIED

Erik excused himself from the meeting at 12:20 p.m.

Test Sites for Effective Leadership and Healthy Pastoral Relationships

Nora Sanders opened the discussion of this proposal by sharing that this is a good news proposal. Almost all of the Conferences are taking part. She invited Alan Hall to provide background information.

Alan Hall shared that all Conferences were invited to gather in November 2012. 11 of 13 attended this gathering. At the end, all but Saskatchewan Conference chose areas that they were willing to test. Saskatchewan will offer testing in other ways during a time of great change in their structure. This proposal is to allow this testing to take place. It allows for the *Manual* policies for this area of work to be waived for these pilots and that the General Secretary be able to authorize further exemptions to allow the testing to proceed.

Motion: Bev Kostichuk/Florence Sanna

2013-05-16-081

The General Secretary of the General Council proposes that:

1. The following Conferences be authorized to engage in a process for testing the principles of the Effective Leadership and Healthy Pastoral Relationships approved by the 41st General Council:
 - a. Maritime
 - b. Montreal and Ottawa
 - c. Bay of Quinte
 - d. Toronto
 - e. Hamilton
 - f. London
 - g. Manitou
 - h. Manitoba and North Western Ontario
 - i. Saskatchewan
 - j. British Columbia
 - k. All Native Circle

2. That the Conferences of Bay of Quinte, Toronto, Hamilton, London, Manitou, British Columbia be exempted from the polity and bylaws of the United Church *Manual* as detailed in the background section below for the duration of the testing period for the Effective Leadership and Healthy Pastoral Relationships proposal approved by the 41st General Council;

3. That, upon request, the General Secretary be authorized to grant further exemptions from polity and by-laws related to Conference or Presbytery responsibilities for pastoral relationships, needs assessments, and the oversight and discipline of ministry personnel in order to enable testing of the Effective Leadership and Healthy Pastoral Relationships proposal approved by the 41st General Council.

CARRIED

Joe Ramsay and Alan Hall left the meeting at 12:27 p.m.

University of Winnipeg Faculty of Theology

Nora Sanders presented the following proposal:

The General Secretary, General Council proposes:

That the Sub-Executive of the General Council of The United Church of Canada approve the University of Winnipeg's discontinuance of the Faculty of Theology by its Board of Regents, on the understanding that the University will establish a centre for theological studies of the University of Winnipeg in its stead.

Nora Sanders shared conversations and a letter she has received from barb janes. Nora Sanders also read an e-mail from the acting Executive Secretary, Bill Gillis, of the Conference of Manitoba and Northwestern Ontario. From this correspondence, it is clear that there are a number of questions to be answered. Nora Sanders questioned whether the executive may wish to defer this matter until a later executive, which will likely take place in June. Should the Sub-Executive decide to defer it, Nora Sanders advised that she will ask Steve Willey to do further work. Florence Sanna suggested we need to defer this decision in order to get clarification and to have time for consultation.

Motion: Florence Sanna/Shirley Cleave

2013-05-16-082

That the proposal regarding the University of Winnipeg, Faculty of Theology be deferred.

CARRIED

Signing officers for The United Church of Canada

Motion: Nora Sanders/Marie-Claude Manga

2013-05-16-083

Nora explained with recent senior staff changes there is room for a replacement signing officer.

The General Secretary, General Council proposes:

That the Sub-Executive of the General Council appoint the Executive Minister, Church in Mission, as a General Council officer with authority to execute documents under corporate seal on behalf of The United Church of Canada.

CARRIED

Moderator Gary Paterson thanked everyone for making time for this meeting. The Sub-Executive of the General Council was invited to look forward to a meeting in June 2013. Bev Kostichuk was asked to keep us posted about Rev. George Holliday's situation. The Sub-Executive meeting ended in prayer by the Moderator Gary Paterson at 12:47 p.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Thursday, June 20, 2013 – 12:30 pm
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:30 p.m. ET until 1:32 p.m. on Thursday, June 20, 2013, by teleconference call. The Past Moderator Mardi Tindal presided.

Attendance

Voting Members: John Kim, Bev Kostichuk, Charles McMillan, Lynella Reid-James, Nora Sanders, Mardi Tindal, Erin Todd

Regrets: Shirley Cleave, Thom Davies, Nelson Hart, Marie-Claude Manga, Gary Paterson, Florence Sanna

Welcome

Past Moderator Mardi Tindal welcomed the Sub-Executive of the General Council to the meeting with a time of check-in and prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/John Kim **2013-06-20-084**

That Bill Gillis, Karen Smart, and Steve Willey be the corresponding members and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Charles McMillan/Erin Todd **2013-06-20-085**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on May 16, 2013.

Carried

Re-appointment of Board of Directors of Observer Publications Inc.

Motion: Bev Kostichuk/John Kim **2013-06-20-086**

That the Sub-Executive of the General Council approve the re-appointment of the following directors to the Board of Directors of Observer Publications Inc.:

Rev. John Ambrose
Rev. Wayne Cole
Rev. Karen Hilfman Millson
Kim Kaschor
James Lawson
Martha Martin
Nancy Wyse

Carried

Covenant Between The United Church of Canada and Observer Publications Inc.

Nora Sanders spoke to this motion.

Motion: Nora Sanders/Lynella Reid-James

2013-06-20-087

The General Secretary, General Council proposes:

That the Sub-Executive approve The United of Canada entering into a new covenant relationship with Observer Publications Inc. (the “Observer”) on the following terms:

- (a) a majority of the members of the Observer’s board of directors must be members of the United Church (ordered or lay);
- (b) the approval of the Executive of the General Council is required for at least thirty percent of the individuals nominated to the Observer’s board of directors before they may be elected;
- (c) the General Council or its executive is entitled to elect ten of the individuals who will serve as members of the Observer corporation; and
- (d) such other terms as may be mutually beneficial to the United Church and the Observer, as finalized by the General Secretary and senior staff of the Observer.

Carried

Appointments to the Board of Regents for the University of Winnipeg

Motion: Bev Kostichuk/Charles McMillan

2013-06-20-088

The General Secretary, General Council proposes:

That the Sub-Executive of the General Council Executive appoint Brenda Suderman (former student representative), and Zach Fleischer (incoming student representative) as United Church of Canada representatives to the University of Winnipeg Board of Regents as provided for in section 5(2)(f) of the University of Winnipeg Act (1998).

Carried

University of Winnipeg Faculty of Theology

Nora Sanders, Steve Willey, and Bill Gillis provided background information relevant to this motion. People are feeling grief and loss with regard to this historic faculty and the building that housed the program. Questions that came up at the last Sub-Executive of the General Council meeting were sent to the University of Winnipeg by acting Executive Secretary Bill Gillis from Manitoba and Northwestern Ontario Conference, and responses were provided. Winnipeg Presbytery wrote to the General Secretary indicating that they had passed a motion disapproving of the changes, but without elaborating on the reasons. Bill Gillis had been in attendance at that presbytery meeting and was not able to report any additional concerns that had not been previously identified. Steve Willey has conferred with the United Church members of the Board of Regents, and with the representatives to the General Council Executive from Manitoba and Northwestern Ontario Conference, and reported on those conversations.

The Sub-Executive of the General Council noted the desire to continue to have an active relationship between The United Church of Canada and the University of Winnipeg as it becomes the new Centre for Theological Studies. Past Moderator Mardi Tindal reflected on the grief and loss: we honour history, treasure past relationships, and grieve when changes come.

Motion: Bev Kostichuk/Erin Todd

2013-06-20-089

That the Sub-Executive of the General Council of The United Church of Canada with regret approve the University of Winnipeg's discontinuance of the Faculty of Theology by its Board of Regents, on the understanding that the University will establish a centre for theological studies of the University of Winnipeg in its stead.

Carried

Lynella Reid-James left the call at 1:28 p.m.

Past Moderator Mardi Tindal ended the meeting with a prayer at 1:32 p.m.

Past Moderator, Mardi Tindal

General Secretary, Nora Sanders

**MEETING OF THE EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
November 16–18, 2013**

The Executive of the General Council of The United Church of Canada met from 8:30 a.m. on Saturday, November 16 to 4:00 p.m. on Monday, November 18, 2013, at the General Council Offices, Etobicoke, Ontario. The Moderator Gary Paterson presided.

Attendance

Nicole Beaudry, Adam Brown, Janice Brownlee, Graham Brownmiller, Shirley Cleave, Jess Cobb, Brian Cornelius, Thom Davies, Laura Fohse, Susan Gabriel, Ivan Gregan, Charlotte Griffith, Vilvan Gunasingham, Adam Hanley, Andrea Harrison, Nelson Hart, Barb Janes, Ray Jones, Donna Kennedy, Mel King, Bev Kostichuk, Steve Lowden, Marie-Claude Manga, Kellie McComb, Charles McMillan, Tracy Murton, Bob Mutlow, Gary Paterson, Lynella Reid-James, Mary Royal Duczek, Nora Sanders, Florence Sanna, Michael Shewburg, Bill Steadman, Anna Stewart, John Thompson, Norma Thompson, Mardi Tindal, Erin Todd, Pauline Walker, Roy West, Jim White, Doug Wright, John H. Young

Corresponding Members

David Allan, Michael Blair, Bill Doyle, Beverley Green, Bruce Gregersen, Doug Goodwin, Alan Hall, Peter Hartmans, David Hewitt, Cheryl Jourdain, Will Kunder, Lynn Maki, Martha Martin, Erik Mathiesen, Faith March-MacCuish, Shannon McCarthy, Bill Smith, Cheryl-Ann Stadelbauer-Sampa, Whit Strong, Nichole Vonk

Regrets

Alvin Dixon, John Kim, Rosemary Lambie, Martha Pedoniquotte, Colin Phillips, Ramzi Zananiri

Saturday, November 16, 2013

Worship

Worship was led by the Greenbelt team of Martha Martin, Kellie McComb, Tracy Murton, Mary Royal Duczek, and Michael Shewburg. The scripture text chosen to be woven throughout this meeting of the Executive of the General Council was Deuteronomy 30:11–20.

Welcome

The Moderator welcomed the Executive to gather on the traditional land of the Mississauga of New Credit First Nations. As a mixture of strangers and friends, he asked all to join in community for a moment of silence to prepare for the meeting.

A special welcome was extended to those who are at their first meeting of the Executive of the General Council of the triennium: Mel King and Martha Martin. For this meeting Whit Strong was the alternate for Rosemary Lambie, Conference Executive Secretary, Montreal & Ottawa Conference. The Conference Representative for Newfoundland and Labrador, Claude Hender, has resigned for personal reasons, and a new representative is still to be named.

The Moderator constituted the meeting in both languages.

Governance – Agenda

Shirley Cleave, chair of the Permanent Committee on Governance and Agenda, gave an overview of the agenda for the next three days. Table groups were then invited to consider the following question: “What are signs of life in your, congregation, presbytery, and Conference home?”

Procedural Motions and Opening Motions

Nora Sanders introduced the procedural motion.

GS 36 PROCEDURAL MOTIONS

Motion: Nora Sanders/Florence Sanna

2013-11-16-090

Worship, Music, and Theological Reflection

That the worship leadership for this meeting be provided by Tracy Murton, Mary Royal Ducek, Martha Martin, Kellie McComb, Gary Paterson, Michael Shewburg,

That the music leadership for this meeting be provided by Andrew Aitchison and a choir from Trent University.

That the theological reflector for this meeting be Bruce Gregersen.

Resource People

That Resource people for this meeting be the Executive Ministers and Officers, Cathy Hamilton, Bruce Hutchinson, Marcus Robertson, Diane Bosman, Bronwen Corlett, Adele Halliday, Cynthia Gunn, James Scott, and Karen Smart.

Administrative Staff/Volunteers

That the administrative staff for this meeting be Susan Fortner, Susan Sigal, Stephanie Uyesugi, Shirley Welch, and Susan Whitehead. That the administrative volunteers be Gary McKay, Karen McLean, and Jean Wilson. The minute secretary for this meeting be Susan Fortner.

Chaplain

That the Chaplain for this meeting be Erin Todd.

Friend in Court

That the Friend in Court for this meeting be Marie-Claude Manga.

Reference and Counsel

That the Reference and Counsel for this meeting be Graham Brownmiller and Florence Sanna.

Sessional Committee Co-Chairs

That the co-chairs of Sessional Committees for this meeting be:

Blue Sessional Committee: Adam Hanley and Erin Todd

Yellow Sessional Committee: Jess Cobb and Doug Wright

Red Sessional: Bill Steadman and Norma Thompson

Agenda

That the Executive of the General Council adopt the agenda for this meeting and that changes to the agenda, which may be necessary as the meeting evolves, be made on the recommendation of the Agenda Table.

CARRIED

GS 35 OPENING MOTIONS

The General Secretary presented the opening motions. Mary Royal Duczek asked that proposed PMM3 Elected Member Structure be lifted from the Consent Agenda.

Motion: Nora Sanders/Michael Shewburg

2013-11-16-091

The General Secretary, General Council proposes:

That the Executive of the General Council:

5. Approve the minutes of the Executive of the General Council meeting held May 4–6, 2013.
6. Receive for information, the minutes of the meetings of the Sub-Executive of the General Council held March 21, April 19, and May 16, 2013.
7. Receive for information the following:
 - General Secretary, General Council's Accountability Report
 - 42nd General Council Planning Committee Accountability Report
 - Committee on Indigenous Justice and Residential Schools Accountability Report
 - Pension Board 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
 - Consultation on Disabilities Report
 - Socially Responsible Investment and Resource Extraction Report
 - Correspondence to the Executive of the General Council to November 2, 2013
8. Adopt the following proposals:
 - MEPS 3 - Group Insurance Design Changes ([NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce])
 - MEPS 4 - Human Resources Job Evaluation Policy (page 110)
 - MEPS 5 - Changes and Additions to Admission Policies and Procedures (page 111)
 - MEPS 6 - Response to ANW 12 – Presbytery Staff (page 112)
 - MEPS 7 - Diaconal Ministry First Placement Data (page 113)
 - MEPS 8 - Discontinued Service List (pages 114–115)

CARRIED

Comprehensive Review Task Group

Cathy Hamilton, chair of the Comprehensive Review Task Group, led table groups and senior staff through their future work plan, including a discussion designed to provide the

REF - 180

Comprehensive Review Task Group with feedback.

Cathy also introduced the new online platform, “United Future,” through which individuals from across the church can participate in conversations about the future of the church and share their hopes, fears, dreams, and visions.

Adjournment for a Special Meeting, the 2nd Sitting of the 41st General Council

Motion: Shirley Cleave/Bev Kostichuk

2013-11-16-092

The General Secretary, General Council proposes:

That the Executive of the General Council adjourn until the close of the Special Meeting (2nd sitting) of the 41st General Council, 2013.

CARRIED

Reconvening the Meeting of the Executive of General Council

After the completion of the special meeting of the 41st General Council, the meeting of the Executive of the General Council resumed.

Committee on Indigenous Justice & Residential Schools

Jamie Scott, General Council Officer, Residential Schools, spoke to the work of the Committee on Indigenous Justice & Residential Schools and Aboriginal Ministries Council. He introduced barb janes and Mel King, the new co-chairs of the committee. Prayers were offered for Alvin Dixon. Consultations have taken place this past fall to seek guidance on the next steps in the journey of reconciliation and right relations.

Ray Jones, Aboriginal Ministries Council, framed his remarks around the fact that justice for Aboriginal people is our moral imperative and that as a church community are called to remember the 1986 apology: “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.”

barb janes, introduced the next steps on the journey to reconciliation and right relations: the Doctrine of Discovery, new office space for the Aboriginal Ministries Council, “Treaty as Covenant” Church, land reparation, and healing. Table groups were invited to consider the question: “What are the next steps that the Spirit is calling the United Church to take on its journey to reconciliation and right relations?”

Moderator’s Accountability Report (*Addendum A after these minutes*)

The Moderator began his remarks by speaking of his pilgrimage to the Greenbelt event in England this past summer. He lifted up the work the Comprehensive Review Task Group and his time at Heartwood Community Café (where the congregation of Trinity United in Vancouver purchased the café to find new ways of being a sacred community of people). The Moderator also spoke of his time at the World Council of Churches 10th Assembly in Busan, South Korea. He concluded his report with his reflections on the Affirm United/S’affirmer Ensemble’s 2013 Conference and Annual General Meeting held at St. Andrew’s United Church in North Bay, Ontario, this past summer.

The Past Moderator, Mardi Tindal, offered a prayer of thanksgiving for the Moderator.

Omnibus Motion Remits (*attachment found as Addendum B, after these minutes*)**GS 39 FORMAT OF REMITS****Motion: Nora Sanders/Florence Sanna****2013-11-16-093**

The General Secretary, General Council proposes:

That the Executive of the General Council approve the form of remits attached as Remits 7, 8, and 9 as authorized by the 41st General Council 2012 and 2013.

CARRIED**General Secretary's Accountability Report (*Addendum C, after these minutes*)**

Nora Sanders, General Secretary, General Council spoke to her accountability report, framing her remarks around Deuteronomy 30. The church is facing a shortage of funds, which is a challenge and a blessing as it causes us to look for new ways of being.

Nora spoke about her role as General Secretary in the work of the Comprehensive Review Task Group. This includes the ongoing support work that the General Council office staff provides to the task group.

Nora spoke to the staffing changes that were made last spring following budget decisions made by the Executive of the General Council in May 2013. She also noted that office space reductions are being made to the 4th floor, which will reduce rental costs.

Nora updated the status of the implementation of GS27 – Palestine/Israel Education and Economic Action. The campaign, which is entitled “Unsettling Goods: Choose Peace in Palestine and Israel,” has been launched. Background and educational material will be posted on the United Church website to assist in moving the implementation of this economic action forward. Websites have been created by valued members of our church both supporting this position and offering a new point of view.

In concluding her remarks she spoke to: the individual generosity of our members who have donated monies to the Philippines Typhoon Haiyan Relief fund, the work that took place last June in Toronto as theological educators gathered to look at new ways of preparing for ministry, and the active discussions that are taking place around full communion with other church denominations. The upcoming Staff Leaders (comprised of the Management Group at the General Council Office and the Conference Executive Secretaries and Speaker) meeting will be held in Edmonton, Alberta, so that they will be able to attend the final National Truth and Reconciliation Event, which will take place in Edmonton March 27–30, 2014.

Theological Reflection

Bruce Gregersen offered reflection on defining theology. The work of the church is steeped in theology. It is not whether or not we do it, but whether it is done well or not. The question to explore is whether God is calling us to risk something that truly risks the life of the church.

In-Camera Time**Motion: Shirley Cleave/Ray Jones****2013-11-16-094**

That the Executive of the General Council move into an In Camera session with the following

REF - 182

membership: voting members of the Executive of the General Council.

CARRIED

Voting Members Time with Moderator

The meeting was adjourned, and those assigned to table groups were invited to stay for a discussion with the Moderator regarding reporting back to their home constituency.

Sunday November 17, 2013

Worship

Worship was led by Michael Shewburg, with table groups being asked the question: “What do you need to let go of or pick up in order to live into choosing life?”

Motion: Shirley Cleave/John Young

2013-11-16-095

That the Executive of the General Council move out of In Camera session.

CARRIED

Motion: John Young/ Steve Lowden

2013-11-16-096

That the report of General Secretary’s Supervision Committee be received for information.

CARRIED

Permanent Committee Ministry and Employment Policies and Services (MEPS)

Accountability Report

Tracy Murton, chair of the Permanent Committee on Ministry and Employment Policies and Services, spoke of her experiences at Greenbelt this past summer.

Updates on the recent work being done in Conferences on Effective Leadership and Healthy Pastoral Relationships were highlighted. In summary, the Maritime Conference is working with three presbyteries and engaging Conference staff with the pastoral relations work being done in those presbyteries; Montreal and Ottawa Conference is standardizing and regularizing the triennial oversight process used by presbyteries, with the focus on mission strategy; Manitou Conference is testing all aspects of the project but limiting it to Sudbury Presbytery; Bay of Quinte Conference is increasing the role of the Conference Personnel Minister in facilitating search and selection processes in two presbyteries; British Columbia Conference is contracting staff to manage Candidacy Pathway and Effective Leadership projects; Toronto and London Conferences are testing all aspects; and the Conference of Manitoba and Northwestern Ontario is shifting the search and screening work to the Conference from the presbyteries.

Peter Hartmans spoke directly to the implementation of effective leadership within Hamilton Conference. They are engaging congregations to work with the essence of the report.

Tracy Murton concluded her report by asking the Executive to consider several questions framed around the nurturing of souls.

Permanent Committee on Finance Accountability Report

Brian Cornelius, chair of the Permanent Committee on Finance, introduced the five principles that the Finance Committee grounds their work in.

Reflecting on the work of the committee since the May 2013 meeting, he reiterated, as reported by Nora Sanders, that the General Council budget for 2014 had been downsized by \$5 million. This was done by reducing grants by 17.5% and through a 17% reduction in approved staffing levels. By taking these actions it is anticipated that reserve levels will be maintained.

Brian lifted up the continuing work the committee is doing in researching the three key target groups that support the mission and service of the church. All target groups feel more committed to their local congregational mission than denominational mission or the Mission and Service Fund.

Brian highlighted the work of the Philanthropy Unit and the strategy that unit has developed in integrating a revenue plan that includes the “God’s Mission, Our Gifts” campaign. The first year focused on refreshing the communications plan associated with M&S fundraising. The second year focused on updating the data and research. This data will be compiled in the third year, developing specific strategies and goals. The overall objective of this plan is to maximize all donated revenue to the United Church, locally and through Mission and Service, by increasing the active engagement in stewardship as a vital part of the faith journey.

Brian concluded by speaking to the need to develop a sustainable model which the Comprehensive Review Task Group is wrestling with.

Conference/Other Group Reports

The members of the Executive of the General Council were invited to wear church t-shirts to the meeting. Conference/Other Group reports over the course of the agenda for this meeting focused on a brief three-minute report from each group, giving “highlights on a couple of their t-shirts” and what is happening within each Conference.

Aboriginal Ministries Council Report

Ray Jones, chair of the Aboriginal Ministries Council, reported on their recent meeting held at Calling Lakes Centre. He noted that when the Council meets outside of Toronto one of their goals is to integrate with the local community. To that end, he spoke of the Council’s visit to the First Nation community of File Hills Qu’Appelle.

A continuing concern among members of the Aboriginal Ministries Council is the deterioration of its church buildings, and the lack of funds for upgrades and repairs.

With thanks and gratitude, Ray lifted up the work of the Truth and Reconciliation Commission and the United Church—specifically noting the new fence around the cemetery at Wanakapew United Church. Several feasts have been held remembering those students who attended the residential school.

The 2014 National Aboriginal Spiritual Gathering will take place July 25–27, 2014, on the Oneida Nation of the Thames First Nation. This will be a time to emphasize right relations. Ray noted that many churches still do not have the new crest posted or pictured in their churches.

In conclusion, he highlighted the work the Council has been doing in working with the Comprehensive Review Task Group in answering the questions that the group asked of them.

Thanks were offered to the United Church for their support of First Nations communities affected by the spring flooding in Alberta.

Nelson Hart closed this time by offering The United Church of Canada Creed in Cree.

Permanent Committee on Governance and Agenda Accountability Report

Shirley Cleave, chair of the Permanent Committee on Governance and Agenda, spoke to her report. The Permanent Committee on Governance and Agenda is mandated with proposing an agenda for these meetings, and they have worked to create agenda time to allow for new work and new ways of dealing with emerging work. An example of this is the way technology was used to reconvene the 41st General Council. A continued effort is being made to improve communications. Diane Bosman, Program Coordinator, Member Engagement, directed the Executive through The United Church of Canada webpage, which enables people from each Conference to be able to connect with their elected General Council Executive representatives.

GCE 26 OMNIBUS MOTION TO REFER NEW BUSINESS

Motion: Shirley Cleave/Norma Thompson

2013-11-16-097

That the Executive of the General Council

1. Refer the following proposals to the Permanent Committee on Governance and Agenda:
 - GCE23 Appointment of the two representative of the Francophone Constituency as Commissioners to General Council;
 - GC24 Presence of the Responsible for Ministries in French at the Meetings of General Council Executives.
2. That the Executive of the General Council refer GCE 25 Reconsideration of 2014 Pulpit Supply Rate to the Permanent Committee on Ministry and Employment Policies and Services and defer implementation until the Permanent Committee on Ministry and Employment Policies and Services reports back to either the Executive or the Sub-Executive of General Council.

CARRIED

Governance Education – Proposal Method

Shirley Cleave and Brian Cornelius led a governance education session on using the proposal process.

Governance Education – Intercultural Lens

Adele Halliday, Bronwen Corlett, and Karen Smart led a governance education time that invited the Executive of the General Council to dig deeper into thinking about the intercultural lens in a fun and interactive way.

Permanent Committee for Programs for Mission and Ministry Accountability Report

Mary Royal Duczek, chair of the Permanent Committee on Programs for Mission and Ministry, reflected on her time at the Greenbelt event.

In her role as chair she reported on her time at TURNing Over the Tables, October 2013 in Quebec City. She stressed the importance of attending these types of meetings where there are opportunities to share with one another and our partners. Another opportunity to meet and hear from our partners was at the recent Partner Council meeting. By building relationship in other parts of the world, we open up our world and our vision.

Other work highlighted was the Gathering Together: Report of the National Consultation for People with Disabilities and Their Allies and the report of the Adoption Task Group. The committee continues to work on exploring new ways of how to work more effectively and prioritizing the work that comes before the committee.

Mary concluded her remarks by expressing the committee's appreciation to Bruce Gregersen for his support and leadership. Bruce will be retiring shortly after this meeting.

Worship

The Executive of the General Council ended the day with evening worship. The Moderator introduced the guest choir from Trent University, under the leadership of Peter MacKinnon. The choir led a hymn sing and presented two beautiful anthems. The Moderator thanked the choir for sharing their ministry of music. The Worship Team invited those present to visit as many of the 25 spiritual practice stations as they felt moved to visit and to leave when they were ready.

Monday, November 18, 2013

Theological Reflection

Bruce Gregersen reflected on a new heaven and new earth. He invited those present to think about how they see themselves. He invited them to refrain from seeing themselves as small church, but to look for a clear denominational identity.

World Council of Churches

Gail Allen, Program Coordinator, Interchurch & Interfaith Ecumenical Officer; Adele Halliday, Team Leader, Transformational Ministry; and Patti Talbot, Program Coordinator, People in Partnership, shared highlights of their time at the World Council of Churches 10th Assembly in Busan, South Korea.

The Assembly is a gathering of 345 member churches with over 3,000 participants from around the world celebrating in dialogue and reflection through common prayer. Bible studies, thematic plenaries, ecumenical conversations, business sessions, workshops, and a weekend pilgrimage took place over the 10 days of the event.

Approximately 30 United Church people participated in various capacities. The voting delegates from The United Church of Canada were Jordan Cantwell (Saskatchewan), Hannah Lee (Toronto), Lorna Pawis (All Native Circle), and Miriam Spies (Hamilton). The Moderator and people from at least 10 Conferences also attended the Assembly.

Miriam Spies was elected as a member of the Central Committee. As such, she will regularly report on the work of the Assembly to the Executive of the General Council.

Governance – Becoming Affirming

Bruce Hutchinson introduced the next step in the Executive's affirming process.

The Rev. Robin Sherman shared her deeply personal journey of inclusion and exclusion. She spoke to why we as a church should engage in the affirming process. Table groups were then asked, "Where have you noticed or experienced assumptions or behaviours that have resulted in exclusion?" Bruce Hutchinson also asked the group what they would like to have addressed in future sessions?

Sessional Reports

The Red Sessional leadership team, co-chaired by Bill Steadman and Norma Thompson, presented the following motions as amended by the Red Sessional group during their sessional time on Sunday.

GS40 LOAN GUARANTEE FOR RIVERBEND UNITED

Motion: Lynella Reid-James/Michael Shewburg **2013-11-16-098**

That the Executive of the General Council approve the attached financial resolution by which The United Church of Canada guarantees a \$1.1 million construction loan arrangement on behalf of Riverbend United Church in Edmonton.

CARRIED

PMM 3 PROPOSED ELECTED MEMBER STRUCTURE (*see Addendum D after these minutes*)

Membership was amended from 25 to 28.

Amended Motion: Norma Thompson/Bill Steadman **2013-11-16-099**

That the Executive of the General Council

1. Amend the current terms of reference of the Permanent Committee on Programs for Mission and Ministry to establish a membership of 28, including three persons appointed from the General Council Executive (see Appendix PMM 3, page 106 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]);
2. Terminate all current appointments to the Permanent Committee on Programs for Mission and Ministry at its November 2013 meeting;
3. Request that the Nominations Committee appoint a new Permanent Committee on Programs for Mission and Ministry, including the chairperson, at or immediately following the November 2013 meeting of the General Council Executive; and
4. Direct the Nominations Committee to appoint the membership of the Permanent Committee on Programs for Mission and Ministry, to the extent possible, from those who are presently members of the Permanent Committee on Programs for Mission and Ministry, the Communities in Ministry Unit-Wide Committee, and the Partners in Mission Unit-Wide Committee.

CARRIED

PMM 5 SOCIALLY RESPONSIBLE INVESTMENT AND RESOURCE EXTRACTION

The original motion was amended to first receive the report, then approve the recommendations.

Amended Motion: Bill Steadman/Norma Thompson **2013-11-16-100**

That the Executive of the General Council

1. receive the report of the Socially Responsible Investment and Resource Extraction Task Group.

CARRIED

PMM 5A SOCIALLY RESPONSIBLE INVESTMENT AND RESOURCE EXTRACTION
(see Addendum E after these minutes)

Amended Motion: Bill Steadman/Norma Thompson **2013-11-16-101**

2. and approve the recommendations from the working group (Appendix PMM5 1 beginning on page 80 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]) and direct the General Secretary to implement the recommendations as possible within existing resources.

CARRIED

Theology and Inter-Church Inter-Faith (TICIF) Report

Bill Steadman, chair of the Theology and Inter-Church Inter-Faith Committee, highlighted several pieces of work. The committee is made up of 14 people from across the country. At this time there is no representation from British Columbia Conference. The committee has received the draft study on Hindu–United Church Relations and sees this as an important step in continuing dialogue as well the important dialogues with the Anglican and Roman Catholic Church and the Israel/Palestine dialogue.

Ongoing work is being done on the issue of “membership.” This is a topic that has been looked at over the past 30 years at most General Councils. Part of that work is reviewing the role of Baptism in the membership continuum. Questions that are being asked is this a key step to membership. In conclusion, Bill stated that the role of the committee is to help the church ask the questions and then keep revisiting the answer.

GCE 22 NOMINATIONS REPORT AND PROPOSAL (see Addendum F after these minutes)

Motion: Florence Sanna/Graham Brownmiller **2013-11-16-102**

The Nominations Committee proposes that the Executive of the General Council

3. Receive for information the Nominations Report
4. Appoint or reappoint the people recommended in the Nominations Report to the committees and task groups of the General Council and as representatives of The United Church of Canada, with the stated terms.

CARRIED

Sessional Reports

The Blue Sessional leadership team co-chaired by Adam Hanley and Erin Todd presented the following motions as amended by the Blue Sessional group.

G&A 3 GUIDING PRINCIPLES – 42ND GENERAL COUNCIL

Motion: Adam Hanley/Erin Todd **2013-11-16-103**

That the Executive of the General Council approve the Guiding Principles for the 42nd General Council, Corner Brook, as:

The 42nd General Council, Corner Brook - Guiding Principles

In all that we do, both before and at General Council, it will be in the spirit of making The United Church of Canada more faithful and stronger in its commitment.

We profess in *A New Creed*:

We are not alone

We live in God's world.

We believe in God:

who has created and is creating.

In this time of recreation, the work of the Comprehensive Review will be the primary piece of business before the 42nd General Council. The 41st General mandated this task group with the overall task "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 GC42 Planning Committee will work to find ways to manage the workflow coming to this General Council to ensure the time required is available to address the work of the Comprehensive Review.

The time has come to *make new*. Trusting in God:

We will allow for the grace and space to engage in faithful work:

- The agenda will allow space for the Holy to enter into our work
- The way to do the work of General Council will fully integrate business and worship, discernment and community building
- We will engage in the core questions facing The United Church of Canada at this time

This General Council is meeting together for the first time, and we will meet together in friendship and peace:

- We will begin with communication and education before people arrive at Corner Brook
- Our communication during General Council will be done with intention and care, to help people understand and fully engage in the process
- We will build community, by building a sense of connectivity within the General Council Circle and with other circles of The United Church of Canada

We will work in a spirit of abundance and thankfulness:

- We will recognize the gifts given to the church over the years
- We will recognize that we are surrounded by blessings
- We will be good stewards of funds, natural resources, and people's time and energy, both before and during the General Council meeting

We will focus on the United Church's sense of the future, tackling questions about our future with integrity and hope:

- The future belongs to many people, and we will strive to hear many voices in the work of the General Council
- We will look for the opportunity to grow as we face change
- 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

CARRIED

G&A 2 CELEBRATING THE 50TH ANNIVERSARY OF UNION WITH THE EVANGELICAL UNITED BRETHREN CHURCH RESPONSE TO HAM1 -- INCLUSION OF THE EVANGELICAL UNITED BRETHREN CHURCH SYMBOL IN THE UNITED CHURCH OF CANADA CREST

The motion was amended in point 2 to include the Evangelical United Brethren symbol in *The Manual*.

Motion: Adam Hanley/Erin Todd

2013-11-16-104

The Permanent Committee on Governance and Agenda proposes that the Executive of General Council:

Recommend that the original proposal be accepted by the Executive of the General Council
Direct the General Secretary to:

1. Ensure appropriate plans are made to celebrate the 50th anniversary of the Union of The United Church of Canada and the Evangelical United Brethren Church in 2018, including but not limited to, sharing the history of this faith community and their journey to unite with the United Church of Canada.
2. Update the section in *The Manual* entitled The Formation of the United Church of Canada to highlight this union more fully and add the symbol of the Evangelical United Brethren Church.
3. Receive the proposal entitled “Inclusion of the Evangelical United Brethren Church Symbol in the United Church of Canada Crest” for information and take no further action.

CARRIED

GS38 PROPOSAL FOR YOUTH FORUM – 42ND GENERAL COUNCIL

Motion: Adam Hanley/Erin Todd

2013-11-16-105

That the General Secretary and the Youth Forum Working Group be asked to explore further funding options which would allow for larger numbers of young people participating in the pilgrimage and the 42nd General Council.

CARRIED

Pension Board

Nora Sanders introduced Marcus Robertson, chair of the Pension Board, noting that Marcus was previously chair of the Pension Plan Advisory Committee and is a Fellow of the Canadian Institute of Actuaries and of the Society of Actuaries. He recently completed terms on the Board of Directors of the Society and the Member Services Council of the Institute and is a current member of the Society’s Education Committee and the Institute’s Pension Advisory Committee.

Marcus began his report by noting that the Pension Board has experienced significant changes in the membership with terms ending and replacements being named. The two members at large will end their terms at the end of this year.

Highlighting the continuing work of the Pension Board he spoke to the decision made that no past service increases take place effective January 1, 2014. He noted that the financial situation of the Plan continues to gradually improve. It has not yet reached a point where Plan benefit improvements (increased pensions) can be approved. The Pension Board, along with senior GCO staff, will continue working with Aon Hewitt to develop a proposal for a new agreement as the current contact with Aon Hewitt expires on June 30, 2014.

Marcus concluded his remarks by noting the Pension Board's continued commitment to ensure that the Fund is invested according to responsible investment principles. The Pension Board members and senior staff have met with Shareholder Association for Research and Education (SHARE) and plan to participate in a conference call with executives at Goldcorp to discuss a range of issues and concerns.

In Memoriam

The Executive gratefully acknowledge the following members of our Church family who have left bequest gifts, annuity residues, and insurance proceeds (May 2013–October 2013).

Mission and Service

Jean P. Angus
 Alberta M. Auger
 Helen Margaret Geisler
 William Arthur Hares
 Edith Edna Johns
 Elizabeth Lundy
 Edna Agnes McDonald
 Henry McFarlane Morrow
 Roger Graham Perkins
 Willa H. Reid
 Daphne Margot Rogers
 Isla Grace Saxby
 Ethelwyn Adelaide Barbara Scott
 Dorothy Hudson Snodgrass
 Archibald MacSween Stalker
 Ruth Gladys Stirling
 Mardelle Lavon Elizabeth Verchere
 Ruth Wilkins
 Iva Jane Wood

General

Patricia Anne Garnett
 Marion Elizabeth Moodie

United Church of Canada

Oliver R. Hodge
 Alma Carson Hudson
 Zella Josephine Leavey
 Louise McGill
 Kathleen Grace Soucoup
 Marjorie Anna Sparling

United Church Mission

John Raymond McFadden

Division of World Outreach

Eleanor Ethel Ferguson
 Don and Carrile Yorston

Division of Mission in Canada

Phyllis Boyd
 Jessie Selina Current
 Edna Carrie Jaques
 Helen Cleone Neff
 Isle Thompson

Sessional Reports

The Yellow Sessional leadership team co-chaired by Jess Cobb and Doug Wright presented the following motions as amended by the Yellow Sessional group.

PMM 4 ADOPTION TASK GROUP

The motion was amended, separating the two parts of the original motion into separate motions. In the first amended motion point #2 was added as well as the inclusion of the word "father" in point iii.

Motion: Jess Cobb/Doug Wright

2013-11-16-106

That the Executive of the General Council:

Receive the report of the Adoption Task Group concerning United Church-run maternity homes, and

1. Direct the Theology and Inter-Church Inter-Faith Committee to research and devise a position paper regarding adoption and create a United Church of Canada statement on adoption. Give consideration to other denominational statements on adoption and to the UN Convention on the Rights of the Child.
2. Recognizing the pain and hurt experienced by some due to adoptive practices in this era (1940–1980), direct the General Secretary to:
 - i. Develop liturgical resources to be used in acknowledgement of hurt and pain and the hope for healing related to the separation of families through adoption.
 - ii. Invite faith communities to offer services of healing and reconciliation for pain and loss suffered through adoption practices. As well, encourage faith communities to offer services that recognize and honour parents who have lost children through adoption.
 - iii. Encourage faith communities to provide opportunities for mothers, fathers, and others affected by adoption practices to tell their stories to members and leaders of faith communities, with adequate counselling support available onsite.
 - iv. Provide online resources on the United Church website directing individuals to appropriate organizations, groups, and resources that offer counselling and family reconciliation services as well as healing for those who have experienced pain through adoption practices and policies.
 - v. Continue the use and monitoring of the My Story inbox as a way for those affected by adoption to tell their stories and receive a response. Devise opportunities to publicize its availability to families separated through adoption as well as adoptees and adoptive parents. Develop a voluntary pastoral care team to respond to individuals as requested.
 - vi. Continue to work with colleagues from other denominations that operated maternity homes to determine joint actions, where possible.
 - vii. Conduct further research regarding the implications and efficacy of:
 - a. A call for the retroactive opening of adoption records in all provinces and territories in collaboration with partners.

REF - 192

- b. An apology to those adversely affected by historic adoption practices, and the role maternity homes operated by the United Church of Canada played in carrying out these practices
- c. A call for a nationwide public inquiry into historic and present adoption practices.

CARRIED

PMM 4A ADOPTION TASK GROUP

The motion was amended to make public the research that went into the report.

Motion: Jess Cobb/Doug Wright

2013-11-16-107

That the Executive of the General Council:

1. Make public the Archival Researcher report, United Church Maternity Facilities:
 - a) Review of Historical Adoption Policies and Practices, and
 - b) Accounts from Former Residents.

CARRIED

GS 37 LIMITING COST OF LIVING INCREASE FOR 2014 TO 0.75%

Motion: Jess Cobb/Doug Wright

2013-11-16-108

That the Executive of the General Council take no action on proposal GS37.

CARRIED

PMM 6 CONSULTATION ON DISABILITIES

The motion was amended to add point 3.

Amended Motion: Jess Cobb/Doug Wright

2013-11-16-109

That the Executive of the General Council receive the report of the United Church's consultation on disabilities (entitled Gathering Together: Toward a Culture of Mutuality and Full Participation for Persons with Disabilities and Their Allies), and approve the following recommendations:

1. Invite the Theology and Inter-Church Inter-Faith Committee to engage the United Church in an exploration of a theology of disability, which could include concepts such as healing, cure, sin, and normalcy, and to make it widely available in the church, and
2. Forward the following to the General Secretary, General Council for implementation as possible within existing resources:
 - a. implement processes to further support for students and candidates with disabilities including, but not limited to
 - training and resources for Education & Students Committees;
 - offering accompaniment for students, such as matching students with ministry personnel with disabilities;
 - considering the intersections between the candidacy pathway and any future training initiatives; and
 - developing best practices for workplace accommodation for ministry personnel with disabilities, including processes of what is helpful to do in Conferences.
 - b. explore ways of supporting congregations whose ministry personnel develop a disability; such support could include

- additional training for Conference personnel ministers on congregational support, so that each congregation does not do its own individual research on policies and grants;
 - offering additional support for ministry personnel with disabilities, including ministry personnel on long-term disability leave;
 - reviewing current policies, support structures, and insurance for ministry personnel with disabilities; and
 - considering a centralized fund for congregations seeking to make their congregational space more accessible.
- c. develop a concrete plan to make the current General Council Office an accessible space, not limited to but including
- fully accessible washrooms;
 - automatic door controls; and
 - Braille buttons and other relevant signage; and that this office space is made more accessible in consultation with people living in disabilities in the United Church; and that future office spaces are designed to be fully accessible through consultations with people living with disabilities throughout the design process.
 - develop an accessibility audit that would be used at all national events and gatherings, and that an adapted accessibility audit be created for congregations.
 - engage a church-wide process for engagement, including but not limited to worship materials, educational resources, and advocacy.
3. Request an update for actions to date as of the May 2014 meeting of the Executive of General Council.

CARRIED**GCE 27 CORRECTIONS TO THE REPORT ENTITLED “GATHERING TOGETHER: TOWARD A CULTURE OF MUTUALITY AND FULL PARTICIPATION FOR PERSONS WITH DISABILITIES AND THEIR ALLIES”****Motion: Shirley Cleave/Adam Hanley****2013-11-16-110**

That the Executive of the General Council replace the report entitled “Gathering Together: Toward a Culture of Mutuality and Full Participation for Persons with Disabilities and Their Allies,” which was part of the consent agenda adopted on Saturday, November 16, with a revised version to correct the names of the Planning Committee and correct spelling.

CARRIED**Governance – Reporting Back Home, Evaluation**

Shirley Cleave introduced the closing question for the table groups, “Where do you find new life or where was there evidence of us choosing new life in the course of this meeting?”

The Moderator and Nora Sanders extended their thanks and courtesies to the staff and volunteers who supported this meeting.

CLOSING PROCEDURAL MOTION**Authorizing the Sub-Executive of the General Council****Motion: Sanders/Ivan Gregan****2013-11-16-111****REF - 194**

That the Executive of the General Council authorize 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.

CARRIED

Theological Reflection

Bruce Gregersen reflected on Doug Hall’s latest book on Christianity, speaking to the possibility that if you create open space then the church may find a place to renew itself.

Worship

Closing worship was led by Kellie McComb using a liturgy from the Corrymeela Community. She offered words of thanks for the opportunity to experience and take part in Greenbelt—a community committed to social justice, a welcoming community, and a place not bound by place or location.

Moderator, Gary Paterson

General Secretary, Nora Sanders

Addenda

Addendum A	Moderator's Accountability Report
Addendum B	GS 39 Format of Remits
Addendum C	General Secretary's Accountability Report
Addendum D	PMM 3 Proposed Elected Member Structure
Addendum E	PMM 5 Socially Responsible Investment
Addendum F	Nominations Report

ADDENDUM A

Moderator's Accountability Report to the Executive of General Council – November 2013

It's been an exciting and energizing time since I last reported in to you—meetings, travelling, listening, talking, presenting, preaching, filming YouTubes, more listening, writing letters and blogs. Since last May, I've been in nine different Conferences, and attended events in the States (the General Assembly of the Metropolitan Community Church) and England (Greenbelt) and Korea (World Council of Churches). Perhaps the first thing to say in this report is that I remain so very thankful for the privilege and honour of being Moderator—I love this United Church of ours.

Fortunately, I've also had time with friends and family—I've walked the beaches of Vancouver, gone down roller coasters at Disneyland with grandchildren, and danced with my spouse under a full moon while cruising on the Seine River in Paris. Life is full—and I am very grateful.

My Advisory Committee keeps reminding me of the central task of this ministry—“to give leadership to the United Church, especially in spiritual things, quickening in the hearts of the people a sense of God as revealed in Christ, and heartening and strengthening the whole United Church....” The question, always, is how best to do that.

So...some of that work takes place at General Council Office...being part of the committee structures that so faithfully try to discern the nudging of the Spirit and the needs of the church. I see myself as an “in-house pastor,” and am intentional about trying to connect with individuals, making an effort to remember names, to know and connect when someone is facing personal, work, or family challenges. I appreciate the opportunity of sharing in Wednesday morning worship, and hanging out at coffee times on the 2nd, 3rd, and 4th floors. *(Given that we are in a time of cutbacks and shrinking resources, we need to recognize that our staff live with a high level of tension, knowing that changes are coming, and indeed, supportive of those changes as they continue to offer incredibly creative and faithful service! They deserve our appreciation and support.)*

Some of the work of “quickenning the hearts” takes place through visiting the Conferences. I've been at the Annual General Meetings of Manitoba and Northwestern Ontario and of Manitou; had a great week travelling in Saskatchewan (who knew that the northern half of that province was forest and lake?); preached in British Columbia, Toronto, and London Conferences; and

spent a few days visiting in the Maritimes. I've attended a whole variety of national events across the country, not just as a "potted plant" but active, engaged, and presenting:

- Conference for Canadian Forces Chaplains
- Energy from the Edges (for all those engaged in community ministries)
- Worship Matters
- Consultation on Theological Education
- National Affirm United/S'affirmer Ensemble
- Connections (camping consultation)
- Behold! (intercultural ministry)

It has been exciting to see the breadth and depth of our work as a church.

(Aside—the General Council Office organizes a considerable number of national events. Often participants are able to attend because the event is significantly subsidized, frequently by supporting those who come as workshop leaders, home-group facilitators. This past year there has been a challenge in ensuring that a "critical mass" is able to attend. And yet, I believe such events are important—bringing people together from across the country, offering support for leaders, highlighting key areas of ministry. I wonder about the possibility of thinking of a "Big Tent" event, where all these streams of ministry—e.g., worship, camping, justice, intercultural, youth, More Franchises—are gathered for one grand event—that might have the flavour of a United Church "Greenbelt" event. I also wonder about the place of regional events...like Epiphany in Victoria, or smaller, more local events, like Ministry in Motion (southern Ontario) and how, especially as we look to the future, with fewer financial resources, we can find the best balance between national and local.)

I've also been able to do a number of "area preaching-events"—Wonder and Awe at the end of June for Victoria Presbytery; at Naramata, where southern Okanagan churches came together for an outdoor service; at Fairfield (near Chatham) where churches of Kent Presbytery and beyond came together to mark the 200th anniversary of the Battle of the Thames. I'll be doing something similar in Guelph for the first Sunday of Advent. *(I wonder if there's a word here for our church—the excitement of doing worship together, with more numbers, different music, new energy, a sense of the day's being special; and what does it mean to be The United Church of Guelph?)*

I am very grateful to have been able to participate in the Truth and Reconciliation Commission Event in Vancouver this past September. I have previously taken part in "listening circles," and I have known the history of Indian residential schools. But this event broke open my heart—perhaps it was the length and intensity of the event; plus the variety of people who had gathered and the stories they told, in large gatherings or in smaller, more intense circles; plus the Expressions of Reconciliation, a witness to efforts to respond and make a difference; plus the presence and words of Honorary Witnesses; plus the Sunday Walk for Reconciliation, preceded by our gathering together as members of the United Church, eight or nine hundred strong, for a time of worship. *(The question that stays with me is how the "long haul work" of Reconciliation and Right Relations will remain at the heart of the ministry and call of the United Church, especially as the TRC process is coming to an end, and as we face a time of change and restructuring, with more limited financial resources.)*

A key part of my work is “communication”—trying to let ordinary people at every level of the church, especially at the congregational level, catch a glimpse of the larger church—the issues and the excitement, the bad news and the good news. There has been a real sense of “dis-connection” across the church, perhaps a natural outcome of the struggle and hard times that so many congregations are experiencing, hence my extensive travelling. And then there’s my blog, which is a way for me to share reflections on what I’m doing, where I am experiencing hope and challenge. *(So...clearly, the need for extensive, transparent, authentic, and informative communication has never been higher. If we are going to embrace the changes that are coming upon us—whatever they will be—then we need to ensure that everyone knows what’s going on, and that we understand that we are doing this together.)*

People want to hear about the state of the church—what’s happening, how others are responding, examples of experiment, and signs of hope. It’s a hard time for the United Church...for all liberal, Protestant, mainline denominations; in fact, for all denominations in the Western world. From what I am seeing and hearing, people are clear about the need for change, and in many places they are excited. I am hearing two contrasting themes—one, “This is the most exciting time to be church; it’s like the early church as described in the Book of Acts, when everything was open and possible.” And, on the other hand, “I’m glad there is new life in some parts of the church, but here the patient is terminal.” Both statements are true – the future will see many of our congregations closing, while others will discover what it means to be changed, transformed, renewed. And it will take strong leadership, and there will be disagreements and struggle—like there were in the days of the early church.

Hence the work of the Comprehensive Review—it feels so important for me to be a working participant of the Task Group. We continue to meet for two days every month, at which times we receive enormous amounts of input—from the Congregational Consultation process; from staff, offering updates on other “work on the edge” that is occurring in this triennium (e.g., Effective Leadership, Discernment and Candidacy); from other denominations; from various stakeholders; from outside resource people. *(It’s clear to me that this is the central task of my call to be Moderator, and it’s what I am thinking about most of the time; it’s the core of so much of what I share as I travel around the country. I seek to find the balance between realistic honesty about where we are, and a message that is rooted in hope—a hope that can only be centred in God—who is doing a new thing!)*

Interestingly enough, Isaiah 43 will most likely be the scriptural centre of General Council 42—verses 15 to 21, which talk about the promise of this “new thing” that God is doing; and the opening verses (1–8), words of reassurance that no matter what challenges and endings we are experiencing, we can trust that God will be with us. The GC42 Planning Team has had a couple of meetings, and both the dreaming and logistics are beginning to take rudimentary shape.

I also want to highlight the experience of Greenbelt—“let me count the ways!” It was awesome. Really! One hundred and fourteen United Church ministry leaders, on a pilgrimage. If the only thing that resulted from the event was the enlivening these leaders experienced, it would be enough. We know that in these difficult times, support, strengthening, and education for our ministry leaders is so necessary—and Greenbelt delivered that in spades. Those who attended

Greenbelt have talked a lot about the joy of collegiality, the opportunity to be with other ministry leaders (not as opposed to lay people and congregants, but as a different and equally important need), and the chance to simply “absorb” without having to lead a workshop or be a group facilitator...or to do endless business. However, I do believe that we will begin to see “greenbelt shoots”—I’ve heard that the group from Ottawa is planning a “mini-greenbelt”; I’ve met with a group of under-40 ministers in southern Ontario to talk about possibilities; I’ve connected with some of the Maritime Greenbelters when I was at Behold; and I’ve heard from Tatamagouche that they are exploring the possibility of something happening next fall. Meanwhile, the “learning cohorts” are continuing to meet (participants covenanted to have three Web meetings before Greenbelt and three after). All of which is to suggest that energy is bubbling...and who knows quite what will emerge?

Last month, the Rev. John Lawson, as chair of the Moderator’s Advisory Committee, reflecting on the challenge of “quicken in the hearts of the people a sense of God as revealed in Christ,” offered up a line of Psalm 119 for reflection on our October telephone conference (using the King James Version):

Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

A verse that has become a prayer for my own journey, and also a prayer for our church. The question that walks with me as Moderator is how best might I be open to the working of the Spirit, in me and through me, for I am certain that it is God’s intention to quicken the heart of this United Church—whether we want it or not!

Gary Paterson
Moderator

ADDENDUM B

GS39 Format of Remits

The General Secretary, General Council proposes:

That the Executive of the General Council approve the form of remits attached as Remits 7, 8, and 9 as authorized by the 41st General Council 2012 and 2013.

FORM OF REMITS:

Remit No. 7 – Election of General Council Commissioners–President-Elect/Leading Elders

Background:

The President-Elect or Leading Elder-Elect of each Conference is currently an *ex officio* commissioner to the General Council.

In some Conferences, there is no President-Elect or Leading Elder-Elect at the time of the regular meeting of the General Council. There is, however, a President or Leading Elder.

The 41st General Council 2012 authorized a remit to change this policy so that the President or President-Elect or Leading Elder or Leading Elder-Elect of each Conference is an *ex officio* commissioner to the General Council.

This would require a change to section 8.3.1 of the Basis of Union.

In Conferences where there is no President-Elect or Leading Elder-Elect at the time of the regular meeting of the General Council, this change would allow the President or Leading Elder of the Conference to serve as an *ex officio* commissioner instead of the President-Elect or Leading Elder-Elect.

The Question:

Does the Presbytery agree that:

- (a) the President or President-Elect or Leading Elder or Leading Elder-Elect of each Conference be an *ex officio* commissioner to the General Council; and
- (b) the Basis of Union be amended to reflect this policy, as follows:

<u>Existing wording</u>	<u>Changes shown</u>	<u>Proposed wording</u>
8.0 The General Council shall consist of:	8.0 The General Council shall consist of:	8.0 The General Council shall consist of:
8.3.1 the President-Elect or Leading Elder-Elect of each Conference, who shall be <i>ex officio</i> commissioners; and	8.3.1 the President or President-Elect or Leading Elder or Leading Elder-Elect of each Conference, who shall be <i>ex officio</i> commissioners; and	8.3.1 the President or President-Elect or Leading Elder or Leading Elder-Elect of each Conference, who shall be <i>ex officio</i> commissioners; and

Remit No. 8 – Election of General Council Commissioners – Designated Lay Ministers

Background:

The membership of the General Council currently includes members of the Order of Ministry and Designated Lay Ministers, as elected by the Conference, with the proportion of each being determined by their numbers.

The 41st General Council 2012 and 2013 authorized a remit to change this policy by deleting the requirement of “the proportion of each being determined by their numbers.”

This would require a change to sections 7.6.8 and 8.1.1 of the Basis of Union.

The Question:

Does the Presbytery agree that:

(a) the membership of the General Council include members of the Order of Ministry and Designated Lay Ministers elected by the Conference, but without the requirement that “the proportion of each being determined by their numbers” as currently provided in sections 7.6.8 and 8.1.1 of the Basis of Union; and

(b) the Basis of Union be amended to reflect this policy, as follows:

<u>Existing wording</u>	<u>Changes shown</u>	<u>Proposed wording</u>
7.6 It shall be the duty of the Conference:	7.6 It shall be the duty of the Conference:	7.6 It shall be the duty of the Conference:
.....
7.6.8 to elect to the General Council an equal number from each of two groups:	7.6.8 to elect to the General Council an equal number from each of two groups:	7.6.8 to elect to the General Council an equal number from each of two groups:
(1) members of the Order of Ministry and Designated Lay Ministers, with the proportion of each being determined by their numbers; and	(1) members of the Order of Ministry and Designated Lay Ministers, with the proportion of each being determined by their numbers; and	(1) members of the Order of Ministry and Designated Lay Ministers; and
(2) lay members other than Designated Lay Ministers; and	(2) lay members other than Designated Lay Ministers; and	(2) lay members other than Designated Lay Ministers; and
.....
8.0 The General Council shall consist of:	8.0 The General Council shall consist of:	8.0 The General Council shall consist of:
8.1. an equal number, elected by the Conference, from each of two groups:	8.1. an equal number, elected by the Conference, from each of two groups:	8.1. an equal number, elected by the Conference, from each of two groups:
8.1.1 members of the Order of Ministry and Designated Lay Ministers, with the proportion of each being determined by their numbers;	8.1.1 members of the Order of Ministry and Designated Lay Ministers, with the proportion of each being determined by their numbers;	8.1.1 members of the Order of Ministry and Designated Lay Ministers; and
		8.1.2 lay members other than Designated Lay Ministers;

and

and

8.1.2 lay members other than Designated Lay Ministers;

8.1.2 lay members other than Designated Lay Ministers;

Remit No. 9 – Ordination/Commissioning Dependent Upon Settlement or Call Only

Background:

The options available to Ordinands and Commissionands in the transfer/settlement/first call process currently are settlement, call, or appointment.

The 41st General Council 2012 adopted the policy that the only two alternatives available to Ordinands or Commissionands in the transfer/settlement/first call process be settlement or call. The option of appointment would be deleted.

This would require a change to section 9.4.2 of the Basis of Union.

The Question:

Does the Presbytery agree that:

- (a) the only two alternatives available to Ordinands or Commissionands in the transfer/settlement/first call process be settlement or call; and
- (b) the Basis of Union be amended to reflect this policy, as follows:

<u>Existing wording</u>	<u>Changes shown</u>	<u>Proposed wording</u>
9.4.2 It shall also be the duty of this [Settlement] Committee to consider all applications for settlement from:	9.4.2 It shall also be the duty of this [Settlement] Committee to consider all applications for settlement from:	9.4.2 It shall also be the duty of this [Settlement] Committee to consider all applications for settlement from:
....
(2) Candidates for the Order of Ministry who have chosen, by the date during the year in which they are recommended for commissioning or ordination, set by the General Council, to seek a call or an appointment; or	(2) Candidates for the Order of Ministry who have chosen, by the date during the year in which they are recommended for commissioning or ordination, set by the General Council, to seek a call or an appointment ; or	(2) Candidates for the Order of Ministry who have chosen, by the date during the year in which they are recommended for commissioning or ordination, set by the General Council, to seek a call; or

ADDENDUM C

General Secretary's Accountability Report

Origin: General Secretary, General Council

Introduction

I am writing on the day after Thanksgiving, trying to cover the things I think you will want to know when you meet a month from now. I hope this material will be helpful, but if there is anything you are wondering about, feel free to be in touch with me at any time, or ask me about it when I report orally at the meeting.

My reports as General Secretary are really reports on behalf of all staff who carry out the work of the General Council, and it is their excellent work that is reflected in what follows. The period after last May's Executive meeting was not an easy time in our office as we said goodbye to colleagues whose positions were eliminated for budgetary reasons. The remaining staff have demonstrated admirable commitment to the continuation of their work, and gradually we are adapting to the new approaches necessitated by our smaller workforce.

Even as the Comprehensive Review Task Group dreams about new ways of doing things in the future, at this meeting we will already be trying out a new way of convening a General Council meeting in a way that could not have been imagined by those who came together to form our beloved United Church in 1925.

I am excited about that. Change can be hard, but it can be stimulating, too. We are living in a time of endings, yes, but also of new doors opening.

Comprehensive Review

The Comprehensive Review Task Group has continued to meet monthly, with the exception of a well-deserved break in August, to explore the challenges our church faces and begin to develop possible structural options. Since spring 2013, the task group has been listening to the hopes, dreams, and struggles of people across the church through the faith community conversations, and in discussions with Conference annual meetings, the Aboriginal Ministries Council, the United Church Women, senior staff of Conferences and the General Council Office, and others. Based on these conversations and its research, the task group is preparing to share in early 2014 some possible structural options for discussion and feedback, which you will hear more about from the task group's Chair, Cathy Hamilton, at your meeting.

The task group members are a diverse and talented group of United Church people, and I'm deeply grateful for the leadership they are giving the church at this significant time in our history. It's an honour for me to support their work, and also a challenge because they are working very hard. I am grateful for the skills and expertise of project managers from the Osborne Group, and the diligence of the staff and volunteers who are helping to support this work and the consultations.

Working for Peace in Israel and Palestine

Last May, you directed that we move ahead with an education and action initiative, which was mandated by the 41st General Council, to support the end of the Israeli occupation of Palestinian territories and work for a just peace for Palestinians and Israelis.

Staff have followed up by identifying goods produced in settlements by three manufacturers, Ahava, SodaStream, and Keter, to be the focus of the economic action portion of this work. In June, letters were sent to those three manufacturers, requesting meetings to discuss the church's concerns about the settlements, urging the companies to cease production in the settlements, and asking them to accurately label their products as being made in the settlements so consumers can make informed choices. Similarly, letters to retailers Canadian Tire, Home Depot, The Bay, and Walmart Canada asked for meetings, encouraged the retailers to stop selling identified settlement products, and asked them to work with suppliers to ensure accurate labelling.

This engagement process has been slow. As of mid-October, only one manufacturer, SodaStream, has responded, inviting staff to visit its manufacturing facility near the settlement of Ma'ale Adumim. Staff are following up on this invitation. Executive member Bill Steadman and two staff members had a good meeting with Walmart Canada in August, and dialogue is ongoing. Staff continue to press for meetings with the other retailers.

As this corporate engagement process continues, staff are preparing to invite people across the church to work for peace in Israel and Palestine through an initiative called "Unsettling Goods: Choose Peace in Palestine and Israel." It includes a range of actions, as directed by the 41st General Council, including:

- Inviting a United Church member who has lived in Palestine/Israel to speak in your congregation
- Avoiding buying products made in the settlements by Ahava, SodaStream, and Keter
- Asking retailers to stop selling products made in the settlements by Ahava, SodaStream, and Keter
- Supporting Palestinian livelihoods by buying fair trade products or planting olive trees
- Speaking with United Church members, people of other faiths, and community members about ways to choose peace in Palestine and Israel.

A special mailing to all pastoral charges, including a pastoral letter, a list of resources, a poster, and an action card, will be sent in time for Advent to all pastoral charges inviting United Church people to get involved. Background and more information are available at www.united-church.ca.

I should note that the Centre for Israel and Jewish Affairs, which replaced the Canadian Jewish Congress a couple of years ago, has withdrawn from the Canadian Christian-Jewish Consultation, requesting other Christian members to consider conditions for continuing to meet without the United Church. We hoped last spring that there might be an opportunity for one-on-one engagement, or for work within the Consultation on some mutual project, and have tried to keep the door open to these possibilities, but without success. Meanwhile we are maintaining individual conversations and relationships with members of the Jewish community in Canada,

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exploring relationships with other Jewish organization, and encouraging United Church ministers and members to foster interfaith relationships in their own communities.

Emergency Appeals

Syria Refugee/Displaced Persons Crisis: To date, the United Church has donated \$75,000 to ACT Alliance from the church's Emergency Response Fund and raised an additional \$70,000 through a church-wide appeal that was launched in September. The majority of the funds were distributed to ACT for its work in support of Syrian refugees in countries neighbouring Syria and displaced persons within Syria. Funds were also shared with the Middle East Council of Churches, a United Church partner, for its work in support of Syrian refugees, and \$15,000 of the United Church's equity in the Canadian Foodgrains Bank was contributed to the Mennonite Central Committee, a member of the Canadian Foodgrains Bank, for its work with persons displaced within Syria. The funds were, or are being, used for food, shelter, and other basic needs.

Southern Alberta Flood Crisis: In the aftermath of floods in southern Alberta in June, the United Church welcomed generous donations for flood-relief work. To date, about \$138,000 has been donated. These gifts have made many things possible. Much-needed household items were purchased for individuals in the Morley community who lost everything in the flood, along with new refrigeration equipment for the Morley food bank and food for the freezer. Another First Nations community rented equipment for clean-up, and help has gone to the Siksika First Nation, where individuals without housing have been assisted with funds for damage deposits and/or first month's rent. Pastoral care programs in our churches have been developed to address the needs of those affected by the flood, and assistance has been given to High River to establish a professional counselling program to provide free counselling to address the post-traumatic stress people in flooded communities continue to experience. Help has also gone to people in the inner city of Calgary, Medicine Hat, and the village of Bragg Creek. All Native Circle Conference and Alberta & Northwest Conference have expressed deepest gratitude for the generous gifts and the prayers.

Mutual Recognition of Ministries

Following the approval of the Executive of General Council in March 2012 to undertake conversations with a number of denominations towards mutual recognition of ministries, initiatives have begun with the Presbyterian Church in the Republic of Korea, the United Church of Christ in the Philippines, and the United Church of Christ (USA). A visit with the Presbyterian Church in the Republic of Korea was reported to you last meeting. A draft that will form the basis of the agreement has been developed and is being reviewed by the Presbyterian Church in the Republic of Korea. In late October, meetings took place with a delegation from the United Church of Christ in the Philippines, which also has led to the development of a draft agreement.

The United Church of Christ (USA) has indicated its desire that mutual recognition of ministries be part of a full communion agreement. This development was reported to the last meeting of the Executive and you authorized these conversations to begin on that basis. The United Church of Christ (USA) proposed at its bi-annual General Synod meeting in June the establishment of full communion conversations. There was unanimous agreement (with one abstention) and great encouragement to proceed. I have appointed a reference group to represent us in the conversation

composed of Mark Toulouse, Danielle Ayana James, Cheryl-Ann Stadelbauer-Sampa, and Daniel Hayward.

The United Church of Christ (USA) will name its committee in November. The hope is that conversations will proceed smoothly to allow for the possibility of joint actions by the General Council of The United Church of Canada and the General Synod of the United Church of Christ in 2015.

Ministry Compensation Implementation Plan

The new salary schedule for those who are not yet ordained, commissioned or recognized (students) becomes effective January 1, 2014. It was communicated directly to students in January 2013, was described in the May 2013 issue of *Connex*, and has been posted on the United Church website with the 2014 ministry minimum salary schedule. Another letter will be sent to students at the beginning of December to remind them of the change and explain the impact on the accumulation of service credits for movement through the categories. Under the new student schedule, students will not accumulate compensation seniority credits (movement through the A to F categories) for student supply appointments.

Preparations continue for the introduction of a new comprehensive, or integrated, minimum salary model for all ministry personnel. This initiative, which was approved in principle by the 39th General Council (2006) and authorized by the Executive of the General Council in March 2012, brings the current base salary and housing allowance/value of manse into a single salary figure. Local costs of living are reflected in the minimum levels.

Compensation specialists at the actuarial firm Mercer were retained to review and comment on the methodology used to develop the minimum salaries for each cost-of-living group. The Pension Plan Advisory Committee reviewed the impact of the change in definition of pensionable earnings. Workshops in nine Conferences this spring and fall and recent consultation with Conference executive secretaries provided extremely helpful input. As a result of these discussions, staff are now researching the inclusion of additional lower and higher cost-of-living categories. Staff are also assessing:

- the technical viability of phasing in the new model, first with new calls and appointments, and then, over a couple years, to existing pastoral relationships
- the merit of beginning implementation on July 1, 2015 rather than January 1, 2015
- how this model would apply to the unique circumstances of the All Native Circle Conference

Because of the time required to explore these suggestions, the plan to make available to presbyteries and Conferences in October 2013 the proposed pastoral charge cost-of-living zone assignments has been postponed until at least spring 2014. Based on feedback we receive to this information, staff will make further adjustments before posting pastoral charge cost-of-living zones and associated minimum salaries in the fall of 2014. The timing is delicate given that the Comprehensive Review Task Group is planning a major period of consultation in the first part of 2014, and thought may need to be given to delaying the comprehensive salary process further to avoid confusion.

REF - 206

I will continue to review this project and its readiness for implementation in light of the work of the Comprehensive Review Task Group.

Aboriginal Ministries

Staff have met with the Frontiers Foundation to explore how the United Church might connect this organization to the Right Relations network and pastoral charges. Frontiers Foundation is a non-profit Aboriginal voluntary service organization that promotes the advancement of economically and socially disadvantaged communities. This organization has a significant history of working in close partnership with First Nations on various community-development projects.

The Executive of the General Council passed a motion in May 2013 to support the call for a national inquiry into missing and murdered Aboriginal women. I have written to the Prime Minister to express this support, and a “Take Action” campaign was launched calling for engagement in the NWAC’s petition. In mid-October, approximately 500 signatures were submitted to NWAC.

“Wampum” was a unique camp experience that occurred in July 2013. It was developed in partnership between the Aboriginal Ministries Circle and Five Oaks. Participants engaged in educational opportunities that were delivered from a First Nations perspective.

A youth leadership training program ran concurrently with the Truth and Reconciliation Commission of Canada’s (TRC) national event in Vancouver in September 2013. Six youths from across Canada received practical training in leadership skills and participated in the TRC events. The intention is that these youth will in some way offer leadership to the 2014 National Aboriginal Spiritual Gathering.

In partnership with the Mining the Connections Working Group of Maritime Conference’s Church in Action Committee, KAIROS, and the Church in Mission unit, the Aboriginal Ministries Circle was successful in recruiting a young Aboriginal person to participate in their study tour to Guatemala in November 2013. The tour will focus on the damaging effects mining has on the people of Guatemala. There is commitment by this individual to engage in various conversations to share the learnings upon her return.

An Aboriginal Leadership Retreat will take place in mid-November 2013. Participants will explore areas of leadership development and support, partnerships, communication strategies, as well as what might follow the Truth and Reconciliation gatherings, what is the future work of Right Relations, and what actions might occur to further embody the covenant made at the 41st General Council. Participants will be a small group of elected/appointed members from the Aboriginal Ministries Council, the Aboriginal member of the Moderator’s Advisory Committee, the chair of the Indigenous Justice and Residential Schools Committee, Leading Elders from the All Native Circle Conference, Chair of Sandy Saulteaux Spiritual Centre, and B.C. Native Ministries, and will be supported by senior staff from these organizations. A summary of this conversation will be forwarded to the Comprehensive Review Task Group.

Philanthropy

The Integrated Revenue Generation Plan that the Philanthropy unit first developed in late 2011 to support all congregational and church-wide revenue generation is being revised for 2013–2014 and extended to include measurable work of the financial development officers in each area. The Mission and Service campaign is in full swing and is focused on increasing participation through an “Each One, Ask One” campaign with stronger and clearer materials, a broader distribution, and a stronger call to action. (Currently, only 45 percent of individuals who financially support the church give to the Mission and Service of the church.) The range of stewardship support and resources has also been expanded significantly with training webinars, a promotional poster, and an online resource toolkit.

The unit is breaking new ground by pursuing a fully integrated approach to whole-life stewardship and Mission and Service. This builds on the widely held belief, confirmed by the unit’s research, that stewardship includes giving to both local congregation and the Mission and Service of the church. Significant research on stewardship and Mission and Service is continuing with the recent completion of a congregational survey. The actionable recommendations that the unit develops from the 2012–2013 research are being included in the Integrated Revenue Generation Plan.

Finance

You are aware of the challenging financial circumstances of the church from the report of the Permanent Committee on Finance, and the briefing you received before the decisions made at the last meeting of the Executive in May. We have followed through in implementing those difficult decisions, and communicating them to the affected partners and stakeholders. Along with the Chief Financial Officer Erik Mathiesen and management colleagues, we are reviewing expenditure and revenue patterns regularly, and working hard to keep spending down while still lifting up the work of the denomination.

Budget management in our context is always complicated by the timing of a significant portion of donations to Mission and Service arriving at the end, or after the end, of the year in which we have spent the money. For example we will not have final revenue figures for 2013 until a month or more into 2014.

Office Accommodations

Over the summer, The United Church of Canada Archives moved to the Toronto Christian Resource Centre in downtown Toronto, and we made moves within the General Council Office in preparation for giving up half of the fourth floor at the end of December. Staff continue to plan for the eventual relocation of the General Council Office to a planned redevelopment of Bloor Street United Church in Toronto. We anticipate beginning to work on a lease before the end of 2013.

Conciliar Relations

As the result of a decision not to fill at this time the position of General Council Officer, Conciliar Relations, I have taken on the additional role of supervising the Conference executive secretaries and speaker. I met with them for four days in late September in Toronto, both as part of the larger Staff Leaders gathering with senior General Council Office staff, and on their own. I

deeply value the leadership and expertise they bring to their work, and look forward to getting to know them better through regular conference calls. We are also continuing with periodic calls with Conference presidents. Although circumstances at home have limited my ability to travel, I did attend a meeting of the Manitou Conference Executive in October 2013 in Sudbury, and I appreciated that experience very much.

Affirming Process

A small staff group has met with a representative of Affirm United, but further work to develop a staff engagement plan was delayed by staff changes. Further work will be done later this fall.

Tracking Sheets

When you meet in November, you will see on your table a colour copy of a tracking sheet that shows the status of all the business of the triennium from both the 41st General Council and from the Executive. Staff have printed it in colour for ease of reading, and it is also available in black and white in your workbook.

Theological Education

We learned recently that the Queen's School of Religion, citing declining enrolment in theology programs, has proposed to the Dean of Arts and Science at Queen's University that new admissions to the Master of Divinity, Master of Theological Studies, and Bachelor of Theology programs be temporarily suspended.

In 2011, the Executive of the General Council gave its approval to the reintegration of the academic programs of the Queen's School of Religion with those of Queen's University. Under this new arrangement, the personnel, assets and liabilities of the School were transferred to the University. This reintegration was a big change, but it was just one development in a series of changes over the previous decade. The proposed suspension of the theology program appears to represent the culmination of this era of change.

We have been advised that currently enrolled theology students will be able to complete their degrees, and that theology faculty members will be able to continue in their teaching positions. Nevertheless, the proposed suspension of admissions to the theology program represents a loss that will be deeply felt by all those who have a connection with the Queen's School of Religion.

On another note, I appreciated the opportunity to take part in the Consultation on Theological Education that took place in late June, and am grateful for the work of the Theological Education Working Group as they consider the big picture and develop options for the future.

General Council Office Staffing

This meeting will be Bruce Gregersen's last Executive meeting before he retires at the end of December. I will miss Bruce's wisdom, experience, and commitment to our church, and wish him all the best on the next part of his journey.

I also want to welcome Kristine Greenaway, who joined the General Council Office in September as the new Responsable des Ministères en français/Ministries in French. Kristine

worked most recently as head of communications at the World Communion of Reformed Churches in Geneva, Switzerland.

I look forward to seeing you in November.

Nora Sanders

ADDENDUM D

APPENDIX PMM 3

Permanent Committee on Programs for Mission and Ministry Terms of Reference – Proposed Elected Member Structure

Mandate

The Executive of the General Council works closely with four permanent committees. The mandate of each of these committees is to

- review related work coming before the Executive of the General Council
- advise and guide the Executive on matters related to the specific mandate
- coordinate and present policy recommendations
- ensure and model the principle of collaboration between staff and committee members
- make decisions as delegated in the area assigned, and delegate other functions to working units, *program development advisory groups*, *task groups*, or sub-committees
- carry out other functions as requested

The Permanent Committee on Programs for Mission and Ministry is responsible for

- coordinating and integrating the directions and priorities set by the Executive for program work, including resource production and distribution
- maintaining connections with education and outreach personnel and with appropriate committees throughout the church
- bringing to the Executive coherent, integrated, and manageable recommendations on program priorities
- ensuring that resources are created and distributed in keeping with the program priorities
- supporting the program and resource units as they carry out their work with creativity and collaboration, while maintaining a constructive dialogue with unit leaders of the program and resource production units as well as the Permanent Committee on Governance and Agenda

Membership

The committee is made up of **25** voting members who reflect the diversity of The United Church of Canada (diversity with respect to gender, race, ethnicity, age, geography, and vocation)

including three voting members of the Executive of the General Council. The chairperson is a voting member of the Executive of the General Council.

Member Skills and Experience

This committee is seeking members who have experience with faith formation; congregational development; support to local ministries; institutional ministries; ethnic ministries; francophone ministries; justice, global, and ecumenical relations; or Aboriginal ministries.

Committee members will be active participants in a local pastoral charge or ministry, familiar with the polity of The United Church of Canada, predisposed to collaboration and teamwork, sensitive to diversity issues, leaders in a court of the church, passionately committed to the mission of the United Church, and willing to discern God's yearnings for this work.

Expectations and Term

The committee meets twice a year for three or four days at the General Council Office in Toronto. Other meetings occur by conference call and e-mail exchange. The term of this appointment is from the 41st General Council, August 2012, to the 42nd General Council, August 2015, with the possibility of reappointment for an additional term.

Accountable to the Executive of the General Council

Terms of Reference reviewed, GCE, May 2007

ADDENDUM E

APPENDIX PMM5 – Responsible Investment

Recommendation 1 – The United Church of Canada create and ensure resources for the continuing work of a responsible investment body, to be known as the Responsible Investment Reference Group (the “Reference Group”). The Reference Group would have the primary purpose of providing non-binding observations to the General Council Executive and the investment committees of the United Church General Funds, Pension Plan and Foundation, in matters relating to responsible investments in all economic and trade sectors. The Reference Group would have the role of considering investment policies and informing the Church's work and campaigns for social and ecological justice in matters of corporate social responsibility and particularly responsible investment across Canadian society.

Recommended terms of reference for a Responsible Investment Reference Group are provided in the Background Material at Appendix PMM5 1a at pages 78k-i to 78k-ii [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce].

Commentary: The subject of responsible investment, both in the United Church and in Canadian and international civil society is assuming increasingly complex dimensions, ones requiring a capacity to ensure sound principles are developed and applied in the making of the Church's investments and to faithfully work for justice in immediate matters of concern and structurally over the long term. A Responsible Investment Reference Group, comprised of elected and appointed United Church persons, would be accountable as a committee or sub-committee to the

Executive of the General Council within the polity of the Church. The Reference Group would serve as a focal point, exercising leadership and research skills in furthering the Church's investment policies and public witness of corporate social responsibility.

In offering this recommendation, the Working Group is mindful of limits to the Church's resources and the ongoing considerations of the General Council Comprehensive Review which began in 2012.

Recommendation 2 – The United Church of Canada accede to the United Nations Principles for Responsible Investment (the “Principles”). Intended for adoption by institutional investors, the Principles would require the United Church to accept that:

As institutional investors, we have a duty to act in the best long-term interests of our beneficiaries. In this fiduciary role, we believe that environmental, social, and corporate governance (ESG) issues can affect the performance of investment portfolios (to varying degrees across companies, sectors, regions, asset classes and through time). We also recognise that applying these Principles may better align investors with broader objectives of society. Therefore, where consistent with our fiduciary responsibilities, we commit to the following:

- Principle 1: We will incorporate ESG issues into investment analysis and decision-making processes.*
- Principle 2: We will be active owners and incorporate ESG issues into our ownership policies and practices.*
- Principle 3: We will seek appropriate disclosure on ESG issues by the entities in which we invest.*
- Principle 4: We will promote acceptance and implementation of the Principles within the investment industry.*
- Principle 5: We will work together to enhance our effectiveness in implementing the*
- Principle 6: We will each report on our activities and progress towards implementing the Principles.*

In signing the Principles, we as investors publicly commit to adopt and implement them, where consistent with our fiduciary responsibilities. We also commit to evaluate the effectiveness and improve the content of the Principles over time. We believe this will improve our ability to meet commitments to beneficiaries as well as better align our investment activities with the broader interests of society.

We encourage other investors to adopt the Principles.¹

Commentary: The UN Principles for Responsible Investment are an expression in the international community of beliefs and policies which parallel those developed over the past 40

¹ The Principles for Responsible Investment were developed by an international group of institutional investors reflecting the increasing relevance of environmental, social and corporate governance issues to investment practices. The process was convened by the United Nations Secretary-General. Details about the Principles and the investing organizations which have subscribed to them can be seen at: <www.unpri.org>

years by The United Church of Canada. A publicly announced accession to the Principles would commit the United Church to greater accountability in investment decision-making, and offer public witness of a commitment to responsible investing at a time when such an act would foster awareness and contribute to the collective example in Canadian society of other organizations which have adopted the Principles. Adopting the Principles would also usefully highlight the work of the UN Global Compact processes for corporate social responsibility and the implementation of the *UN Guiding Principles on Business and Human Rights*.²

Recommendation 3 – The United Church continue to expressly pursue responsible investment, both in the making of investments across courts and funds of the Church itself, and in public witness and action, in partnership with selected organizations, notably including (but not limited to) KAIROS and the Shareholder Association for Research and Education (SHARE).

Commentary: The United Church cannot undertake effective responsible investment on its own. The complexities of setting policy to make investment decisions and the inevitable challenges of specific investments demand a coordinate approach. Moreover, the Church’s public voice in the pursuit of responsible investment is amplified by working with other well-situated and respected organizations.

Recommendation 4 – The United Church of Canada work toward understanding and adoption of the principles of free, prior and informed consent (FPIC) for the engagement of Indigenous land, ecological and social rights, in particular urging and supporting Canadian governments and corporations to accept such principles and safeguard the rights inherent in them, including through legislation and formal commitments. The United Church should seek wherever possible to undertake initiatives toward this goal in partnership with other faith groups and civil society organizations.

Recommendation 5 – The United Church put an abiding concern for Indigenous peoples’ rights to environmental, social and governance security at the fore of investment decision-making and work in the pursuit of corporate social responsibility. The United Church would ideally work for an expanded place for the principles of free, prior and informed consent (FPIC) by Indigenous peoples (including Canada’s First Nations) in its investment decision-making. This recommendation should be incorporated into The General Funds Investment Policy by amending it to include the following statement on Implementation of Responsible Investment: “The Investment Committee shall endeavour to reflect the abiding concern of the United Church for Indigenous peoples’ rights to environmental, social and governance security. It shall consider the most effective use of all available investment strategies for the promotion of the principles of free, prior and informed consent by Indigenous peoples (including Canada’s First Nations) as an obligation upon all states and corporations for the approval of natural resources projects affecting such peoples’ lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.”

² The *UN Guiding Principles on Business and Human Rights* can be seen at: <www.business-humanrights.org/UNGuidingPrinciplesPortal/Home>

Commentary: There is much work that remains to advance norms that “safeguard the right of Indigenous peoples to determine and develop priorities for the development or use of their lands”. If we are to be true to the Church’s journey with Canada’s First Nations – and Indigenous peoples globally – then a constant assertion and working to ensure Indigenous peoples’ rights to the land, in its social, cultural, linguistic and spiritual dimensions must be at the fore of investment related activity and the pursuit of corporate social responsibility. Initiatives to foster dialogue in Canadian society about the rights of Indigenous peoples, together with a broader adoption of the United Nations Declaration on the Rights of Indigenous Peoples, 2007 are pressing tasks with important dimensions in corporate social responsibility. Engaging with international solidarity and ecumenical networks working to advance the rights of Indigenous peoples is a critical dimension of this work. All of this would ideally have a salutary effect on truth and reconciliation with Canada’s First Nations.

Recommendation 6 – There be a continuing development of United Church responsible investment policies, a discourse that includes how to equip United Church people in the making of investment decisions and public witness in matters of corporate social responsibility. While leadership for such work should be a primary responsibility of the proposed Responsible Investment Reference Group, the obligation to continually assess investment policy is one shared across all courts of the Church.

Commentary: This recommendation calls the entire body of the United Church to greater coordinate action in both investment policy-decisions and for social and ecological justice work in the pursuit of more ethical investment responsibility by others, including in Canadian civil society, the United Church’s global and domestic partners, and across transnational organizations concerned with and advancing the work of corporate social responsibility. The Working Group sees a coordinating approach to be taken by the Responsible Investment Reference Group in fostering the discussion and the tangible development of investment policies and responses.

Recommendation 7 – The United Church, across all of its courts, undertake a purposeful and continuing dialogue for the education of Church people and the promotion of public witness for responsible investment.

Commentary: Responsible investment is a complex phenomenon that is attracting increasing attention in civil society and a growing desire for social and ecological justice among United Church of Canada members. A programmatic approach to equipping ourselves to better understand the issues, and to better advancing justice initiatives, as a Church and in partnership with others, has never been more necessary. An important dimension to this will be a periodic review and commentary by the Reference Group about educational materials and programs offered by The United Church of Canada for responsible investment, and perhaps corporate social responsibility generally.

Recommendation 8 – The United Church of Canada Foundation develop a capacity to offer investment policy-making advice and support to investors across the United Church, including congregations and the courts of the Church.

Commentary: Some United Church congregations and related organizations co-invest their holdings with the Foundation, thus gaining the advantage of being part of a larger fund guided by an experienced investment committee and staff. Other congregations and organizations prefer to manage their own funds, but sometimes without sufficient attention to their fiduciary responsibility through the development of investment policies and governance processes. The Foundation, drawing on its continuing experience of developing and implementing its investment policy and RI strategies, and possibly with the assistance of a professional service provider, could provide advice to other investors in The United Church of Canada about socially responsible investment. To this end, a modest outreach program, developed in consultation with the proposed Responsible Investment Reference Group, would serve a tangible need in the United Church.

Recommendation 9 – The United Church continue to ensure it has the capacity to be a leading presence in Canadian civil society, in its own right and by partnership with others, for a justice-seeking discourse and work to improve corporate social responsibility. The United Church has a rich history of faithful work and witness to social justice in economic and business issues, and that tradition and the gains realized in it must not be diminished in the face of significant complexities when joining with corporate social responsibility issues, constraints in money and people resources in the Church, or an over-emphasis on responsible investment within the Church itself.

Commentary: Much attention has been properly given to the role of responsible investment by the Church for more just economic systems, as one of many desired approaches to corporate social responsibility. A continuity of programming and accounting in the United Church's responsible investment work will ideally ensure space for greater consideration of corporate social responsibility as a whole and permit new initiatives, including selected campaigns, including in partnership with other Canadian organizations and in the international realm.

Recommendation 10 – The United Church continue to be a leading voice in Canadian civil society for law reform to ensure the development of corporate social responsibility and its vital adjunct of accountability. Bearing public witness to, and taking a leadership role, in the pursuit of legislative measures and legal redress for investment and corporate activities that damage the environment and result in human rights abuses is a compelling call to us as members of the Church.

Commentary: Working with others, the United Church has been instrumental in changing the landscape of legislative accountability for corporations, notably in the extractive resource industries sector. *Our work remains incomplete.* Much is needed to inform the debate for sound, well-conceived regulation of corporate activity in Canada and abroad, and to ensure Canada's place in an international order that is increasingly sophisticated in meeting environmental, social and governance concerns for corporate activity. Particular issues of law reform, including the place and obligations of resource extraction activities which affect Canada's First Peoples—for example by advancement of the principles of free, prior and informed consent (FPIC)—and the extraterritorial regulation of Canadian mining companies operating overseas are a part of the advocacy and contributing dialogue to be pursued.

ADDENDUM F

Nominations Report

Origin: Nominations Committee

This year, we re-imagined some aspects of our nominations recruitment practices. In part this rethinking was prompted by a need to manage staff work differently, but we also wanted to find ways to try something different, allow quicker responses, and offer additional ways for people to express their interest. The new approaches include:

1. Recruiting for vacancies at any time, as needed, instead of just twice each year. The Nominations Committee will now manage much of our work by conference calls with in-person meetings when needed. This will allow a quicker and more flexible response to filling vacancies and will also help distribute the staff workload throughout the year.
2. Inviting people to submit their interest for possible future opportunities as well as the usual current opportunities. In this way we can help match people with opportunities when they arise and build relationships with people willing to serve. We hope that this approach can help us connect with a broader group of potential volunteers. It will also help ensure that people do not miss out on an opportunity that matches their gifts if they do not check the website regularly.
3. Using on-line submission forms to simplify administration. Of course, as always, people will be able to express interest or nominate others in the way that works for them.

We will be monitoring the effectiveness of these approaches, looking for improvements and welcoming feedback as we continue to try out and adjust these practices.

Throughout all practices the committee continues to be guided by the principles set out by the Executive of the General Council for recruiting, selecting, supporting and recognizing members who serve.

- 1) *Informed by the Spirit* – draws on practices of Christian spiritual formation; facilitates individual and committee, sub-committee or task group discernment
- 2) *Accountable to the General Council* – Accepts the responsibility to carry out the nominations process for the General Council according to the mandate and established principles
- 3) *Shares Leadership* – Co-facilitated by committee chairs and designated staff in the General Council Offices and Conferences
- 4) *Open and Transparent* – Clear, detailed and timely information on opportunities, selection criteria and process, and appointments; documented and disseminated through multiple communication channels
- 5) *Inclusive* – Aspires to balance voices, perspectives and interests while proactively seeking to address inequities; demonstrates an intentional struggle with historic patterns of exclusion

- 6) *Flexible* – Able to accommodate the variety of work, diversity of interests, and routine to unique circumstances
- 7) *Continuously Improving* – Through regular feedback and evaluation is able to make changes and adjustments to practices and processes based on key findings

Recruitment and Discernment Summary, Fall 2013

Recruitment

- 4 positions required appointment and 5 reappointment for 5 different committees or representative roles of the United Church.
- 20 expressions of interest in appointment (9 women and 11 men; 11 Ordained Ministers, 1 Diaconal Minister and 8 lay people) and 5 for reappointment were received.
- Three committees were in need of Executive members for cascading roles. Interest was only received for one of these committees.

Discernment

- The Nominations Committee met twice by conference call this fall: October 29 and November 6.
- The committee prayerfully considered each nominee. Using the spiritual discernment values outlined by the Executive, the Nominations Committee considers the gifts, experience and sense of call of each nominee, the criteria and expertise named in the terms of reference; the church's commitments to diversity, becoming an intercultural church and supporting young leadership; the current membership of the group (if any); feedback from the appointed and staff leaders of the committee; consultation with the Conference Executive Secretaries and Speaker; and the knowledge and insights of the members of the Nominations Committee. Throughout all, the committee holds itself open to the promptings of the Holy Spirit to guide their discernment.
- Four people are recommended for appointment (two women and two men; two Ordained Ministers and two lay people) and five for reappointment. One Executive member is recommended for appointment to a cascading role.
- All who were not appointed were held in prayer with appreciation for their gifts, their willingness to serve, and all of the many ways that they already serve. They will be encouraged to express interest again as they feel called.

Recommendations for Appointment and Reappointment

The Nominations Committee recommends the appointment or reappointment of the following people to the committees and task groups of the General Council and as representatives of The United Church of Canada, with the stated terms.

General Council Planning Committee (November 2015)

(5 nominations for 1 position)

- Fred Monteith (Ordained, Hamilton), Business Coordinator

(6 nominations for 1 position)

- Maya Landell (Ordained, London), Worship Coordinator

Pension Board

(9 nominations for 2 positions)

- Ian Thomas (Lay, Montreal & Ottawa) Member at Large (December 2015), 1st term
- Kit (Kathleen) Loewen (Lay, Saskatchewan) Member at Large (December 2016), 1st term

(1 interest in reappointment)

- Malcolm Boyle (Lay, Maritime) Specialist (December 2016), 2nd term

Financial Assistance Committee (December 2016)

(1 interest in reappointment)

- Vic Wiebe (Lay, Saskatchewan)

Representatives of The United Church of Canada to:

The Anglican Church – United Church Dialogue (December 2016)

(2 interests in reappointment)

- Andrew O’Neill (Ordained, Maritime), *3rd term, chairperson*
- Elisabeth Jones (Ordained, Montreal & Ottawa), *2nd term*

The Roman Catholic Church – United Church Dialogue (December 2016)

(1 interest in reappointment)

- Donna Kerrigan (Ordained, Hamilton), *2nd term*

Cascading Roles of the Executive

General Secretary’s Supervision Committee (August 2015)

- Anna Stewart (Lay, Manitoba and Northwestern Ontario)

Appointments made by other Courts or Authorized Groups (for information)

The following appointments have been made by other courts or authorized groups.

Executive of the General Council

- Janice Brownlee (Lay, Manitou), *as appointed by Conference (General Council 42, August 2015)*
- Miriam Spies (Lay, Hamilton), *as the United Church of Canada’s representative to the Central Committee of the World Council of Churches (Assembly of the World Council of Churches, 2020)*

Judicial Committee (General Council 43, August 2018)

- Lorna Standingready (Lay, All Native Circle Conference), *as appointed by Conference*

Indigenous Justice and Residential Schools

as named by the Native Ministries Council of British Columbia Conference:

- Ray Jones (Ordained, British Columbia)
- Barbara Wilson (Lay, British Columbia)

as named by All Native Circle Conference

- Susan Evans (Ordained, All Native Circle Conference)

- Julian White (Lay, All Native Circle Conference)

Recognition of Service (for information)

The Nominations Committee extends appreciation to the following people whose terms are ending or completed between May 2013 and December 2013

- Claude Hender – Executive of the General Council, Newfoundland and Labrador Conference
- Carmen Lansdowne – Executive of the General Council, United Church representative to the Central Committee of the World Council of Churches
- Robert (R.G.) Madziya – Financial Assistance Committee
- Nobuko Iwai – General Secretary’s Supervision Committee
- Alvin Dixon – Committee on Indigenous Justice and Residential Schools, chairperson
- Marie Dickens – Committee on Indigenous Justice and Residential Schools
- Gerald Moneybird – Committee on Indigenous Justice and Residential Schools
- Gordon How – Pension Board, Member at Large
- Reta Robertson – Pension Board, Member at Large
- Jordan Cantwell – delegate to the World Council of Churches
- Hannah Lee – delegate to the World Council of Churches
- Lorna Pawis – delegate to the World Council of Churches
- Miriam Spies – delegate to the World Council of Churches
- Chris Bolton – Aboriginal Ministries Council, Healing Fund Council,

We extend gratitude for the service of the members of the following task groups which have completed their mandates:

Living into Right Relations Task Group

- Kathryn Fournier, co-chairperson
- Rodney Smith-Merkley, co-chairperson
- Chris Bolton
- Dixie Shilling
- Bill Phipps
- Marion Best
- Donna Kennedy
- Donald Little

Task Group on Adoptions from United Church Maternity Homes

- Elizabeth (Betty) Fox
- Laurel Walton
- Marilou Reeve
- Sarah Harrington, Permanent Committee representative

Members to whom expressions of care and support were sent (for information)

Donations or flowers were sent on behalf of the Executive and the relevant committee or task group to note significant events in the lives of the following elected and appointed members:

- Sarah Chapman, Communities in Ministry Unit Wide Committee and Lauren Hodgson, Comprehensive Review Task Group – a gift was sent to Sarah and Lauren with blessings for their marriage
- Eric Hamlyn, Permanent Committee on Ministry and Employment Policies and Services – a donation was made to the Parkinson’s Society in memory of Eric’s mother Josie
- Flowers were sent to two other appointed members on behalf of the Executive and the relevant committee or task group, with best wishes for good health and recovery for themselves or members of their family.

We remember with gratitude the lives and service of those of our elected and appointed members who passed away in recent months

- Glen Elliott – Pension Board, Member at Large, Hamilton Conference.
A donation in memory of Glen was made on behalf of the Executive and the Pension Board to the Owen Sound Regional Hospital Foundation.

Faithfully Submitted, the members of the Nominations Committee:

- Florence Sanna – Newfoundland & Labrador, chair
- Pauline Walker – Maritime
- Charlotte Griffith – Montreal & Ottawa
- Norma Thompson – Bay of Quinte
- Lynella Reid-James – Toronto
- Thom Davies – Hamilton
- Doug Wright – London
- Erin Todd – Manitou
- Anna Stewart – Manitoba and Northwestern Ontario
- Laura Fohse – Saskatchewan
- Jess Cobb – Alberta & Northwest
- Graham Brownmiller – British Columbia
- Donna Kennedy –All Native Circle
- Nicole Beaudry – Ministères en français

- Diane Bosman & Shirley Welch (staff)

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Thursday, November 28, 2013 – 12:30 p.m.
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:30 p.m. ET until 12:45 p.m. on Thursday, November 28, 2013, by teleconference call. The Moderator Gary Paterson presided.

Attendance

Voting Members: Thom Davies, Bev Kostichuk, Marie-Claude Manga, Gary Paterson, Nora Sanders, Florence Sanna, Erin Todd

Regrets: Shirley Cleave, Nelson Hart, Lynella Reid-James, Mardi Tindal, John Kim, Charles McMillan

Welcome

Moderator Gary Paterson welcomed the Sub-Executive of the General Council to the meeting with a time of check-in and prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Marie-Claude Manga **2013-11-28-112**

That Karen Smart be the corresponding member and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Bev Kostichuk **2013-11-28-113**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on June 20, 2013.

Carried

Recommendations of Appointments by Nominations Committee

Florence Sanna spoke to this motion and the background material provided.

Motion: Florence Sanna/Erin Todd **2013-11-28-114**

That the Sub-Executive of the General Council appoint the following members to the Permanent Committee for Programs on Mission and Ministry, until August 2015:

That the Sub-Executive of the General Council appoint the following members to the Permanent Committee for Programs on Mission and Ministry, until August 2015:

1. Mary Royal-Duczek (Ordained, Bay of Quinte), *chairperson*
2. Deborah Laforet (Diaconal, Hamilton)
3. YoonOk Shin Kang (Diaconal, Alberta & Northwest)
4. Moses Kanhai (Lay, Saskatchewan)
5. Bryce Hodder (Lay, Newfoundland & Labrador)
6. Deborah Poirier (Designated Lay Minister, Montreal & Ottawa)
7. Alf Dumont (Ordained, British Columbia)
8. Lynn Hamilton (Ordained, Montreal & Ottawa)
9. Manasse Habonimana (Ordained, Saskatchewan)
10. Daniel Reed (Lay, Bay of Quinte)
11. Sarah Chapman (Ordained, Toronto)
12. Scott MacAuley (Ordained, Manitoba & Northwestern Ontario)
13. Andrew Richardson (Ordained, Maritime)
14. Michael Caveney (Ordained, British Columbia)
15. Emily Duggan (Ordained, Maritime)
16. Peter Denton (Ordained, Manitoba & Northwestern Ontario)
17. William (Bill)Thomas (Ordained, Hamilton)
18. Alana Martin (Lay, Maritime)
19. Hope Rowsell (Lay, Newfoundland & Labrador)
20. Jesse Root (Lay, Newfoundland & Labrador)
21. John Durfey (Lay, Hamilton)
22. Nathan Wright (Lay, British Columbia)
23. Sarah-Anne Harrington (Lay, Toronto)
24. Michael Shewburg (Designated Lay Minister, Toronto), *GCE representative*
25. Andrea Harrison (Ordained, Montreal & Ottawa), *GCE representative*
26. Vernie Yocogan-Diano, *as named by the Partners Advisory Council*
27. Nicole Ashwood, *as named by the Partners Advisory Council*
28. Darlene Brewer (Lay, Maritimes), *as named by the Theology and Inter-Church Inter-Faith Committee*

Carried

Moderator Gary Paterson ended the meeting at 12:45 p.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Friday, December 13, 2013 – 11:30 a.m.
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 11:30 a.m. ET until 12:20 p.m. on Friday, December 13, 2013, by teleconference call. Past Moderator Mardi Tindal presided.

Attendance

Voting Members: Nelson Hart, John Kim, Bev Kostichuk, Marie-Claude Manga, Charles McMillan, Lynella Reid-James, Nora Sanders, Florence Sanna, Mardi Tindal, Erin Todd

Regrets: Shirley Cleave, Thom Davies, Gary Paterson

Welcome

Past Moderator Mardi Tindal welcomed the Sub-Executive of the General Council to the meeting with a time of check-in. Alan Hall and his family were held in prayer as they grieve the loss of his sister, Louise Aikman. Marie-Claude Manga's spouse was also held in prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l'Église, et par l'autorité qui m'a été conférée par le 41e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Florence Sanna

2013-12-13-115

That Karen Smart, Lee Corlett, Tracy Murton, and Alan Hall be the corresponding members and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Pulpit/Weekend Supply Rates

Nora Sanders explained that this work is in response to comments received at the November meeting of the Executive of the General Council. The Permanent Committee on Ministry and Employment Policies and Services reviewed this proposal and made changes as brought forth today. Tracy Murton and Alan Hall spoke to this motion in depth. They clarified that this rate is dictated for Ministry Personnel only, not for lay people. Congregations set their own rates for lay people.

Motion: Lynella Reid-James/John Kim

2013-12-13-116

The Permanent Committee recommends that the Sub-Executive of the General Council approve the following:

- 1. the housing premium applied to the 2014 pulpit supply rate be withheld until the introduction of the comprehensive salary;**
- 2. that the distinction among ministry personnel status be removed from the rate and;**
- 3. that the rate be expressed as a per diem with commentary noting that it is based on cash portion (base minimum salary) of Category F order of ministry and clearly noting need to identify in advance the number of hours that will be required by the ministry unit.**

Carried

The ministry salary schedule is available in the United Church of Canada website. The information pertaining to the pulpit supply rate will be posted on the website in early December and Alan Hall will see it is shared with the Conference Personnel Ministers.

Erin Todd left the meeting at 12:12 p.m.

Lynella Reid-James left the meeting at 12:15 p.m.

Past Moderator Mardi Tindal ended the meeting and closed with a prayer at 12:20 p.m.

Past Moderator, Mardi Tindal

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Friday, January 31, 2014
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12 noon Eastern until 12:38 p.m. on Friday, January 31, 2014, by teleconference call. Moderator Gary Paterson presided.

Attendance

Voting Members: Shirley Cleave, Thom Davies, Nelson Hart, John Kim, Bev Kostichuk, Charles McMillan; Gary Paterson; Lynella Reid-James, Nora Sanders, Forence Sanna, Erin Todd

Regrets: Marie-Claude Manga, Mardi Tindal

Welcome

Moderator Gary Paterson opened with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Shirley Cleave **2014-01-31-117**
That Karen Smart be the corresponding members and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.
Carried

Minutes of the Sub-Executive of the General Council

Motion: Bev Kostichuk/Charles McMillan **2014-01-31-118**
That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on November 28, 2013.
Carried

Motion: Florence Sanna/Lynella Reid-James **2014-01-31-119**
That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on December 13, 2013.
Carried

Re-Draft of the Proposal for Youth Forum – General Council 42

Nora Sanders spoke to the proposal. The Executive of the General Council was positive about the concept but asked that the General Secretary find ways for more youth to be involved.

This proposal offers the opportunity for three youth from each Conference to be present at General Council. They would be in the court when it is in session and when it is not, programming would be in place to assure appropriate duty of care.

The Conferences are encouraged to elect these youth as Commissioners.

The General Secretary will seek funds for the youth who are not commissioners and for the pilgrimage. She has high hopes that the government youth grant funding is a possibility. The details will be worked out once the design team is in place.

This has also been reviewed by the Permanent Committee on Governance and Agenda and comes with their support.

**Motion: Bev Kostichuk/Shirley Cleave
That Sub-Executive of the General Council:**

2013-01-31-120

approve the purpose statement for Youth Forum (in Appendix PMM 1 attached), and forward it to the 42nd General Council Planning Committee and the Permanent Committee on Programs for Mission and Ministry to guide them in their work.

- a. approve the format and program for Youth Forum described in Appendix A, and refer it to the 42nd General Council Planning committee for Youth Forum 2015.**
- b. maintain budget for this new Youth Forum program at the same spending level as for Youth Forum for the 41st General Council for all expenses except for the summer job salaries and the youth delegates attending General Council who are not commissioners.**
- c. direct the General Secretary to explore options for funding for the summer job salaries and the youth delegates attending General Council who are not commissioners.**
- d. approve the establishment of a Youth Forum Design Group, to be accountable to the Permanent Committee on Programs for Mission and Ministry and to work in close partnership with the 42nd General Council Planning Committee to plan for this program.**
- e. direct the 42nd General Council Planning Committee to work with the Permanent Committee Programs for Mission and Ministry to evaluate this program**

Carried

Changing Length of Executive of General Council Meeting – May 2014

Shirley Cleave spoke to this motion. The Permanent Committee on Governance and Agenda spent a couple of hours considering options for this meeting.

Motion: Shirley Cleave/John Kim

2013-01-31-121

That Sub-Executive of the General Council:

approve the recommendation of the Permanent Committee on Governance and Agenda to reduce the length of the May 2014 meeting of the Executive of the General Council by one day. The meeting would end at 4 p.m. on Sunday, May 4 rather than on Monday, May 5, 2014.

Carried

Notice will be sent out by Karen Smart to the Executive of the General Council stating that the meeting will only be two days not three as passed in the motion.

Moderator Gary Paterson ended the meeting and closed with a prayer at 12:38 p.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Tuesday, February 18, 2014
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 11:30 a.m. Eastern until 11:45 a.m. on Tuesday, Feb. 18, 2014, by teleconference call. Moderator Gary Paterson presided.

Attendance

Voting Members: Thom Davies, Nelson Hart, Bev Kostichuk, Marie-Claude Manga, Gary Paterson; Nora Sanders, Florence Sanna

Regrets: Shirley Cleave, John Kim, Charles McMillan, Lynella Reid-James, Mardi Tindal, Erin Todd

Welcome

Moderator Gary Paterson opened with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Marie-Claude Manga **2014-02-18-122**

That Karen Smart be the corresponding member and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Florence Sanna/Nora Sanders **2014-02-18-123**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on January 31, 2014.

Carried

Nominations Committee – Recommendations for Appointment

Florence Sanna spoke to the motion.

Motion: Florence Sanna/Marie-Claude Manga

2013-02-18-124

1. That the Sub-Executive of the General Council appoint the following members, with terms as stated.

Mission and Service Advisory Committee (March 2017)

(5 expressions of interest)

- Carol Cunday (Lay, BQ)
- Carole Bennett (Lay, Tor)

Investment Committee (Pension), specialists (March 2017)

- Deborah Leckman, specialist – institutional investment

2. That the Sub-Executive of the General Council receive for information the appointment of the following members, with terms as stated:

Judicial Committee (August 2021)

- Lynda Goy-Flint, as named by Newfoundland and Labrador Conference
- Fannie Hudson, as named by Newfoundland and Labrador Conference

Carried

Marie-Claude Manga ended the meeting and closed with a prayer at 11:45 a.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Friday, March 21, 2014
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 2:00 p.m. Eastern until 2:17 p.m. on Friday, March 21, 2014, by teleconference call. Moderator Gary Paterson presided.

Attendance

Voting Members: Shirley Cleave, Thom Davies, Nelson Hart, Bev Kostichuk, Charles McMillan, Gary Paterson; Nora Sanders, Florence Sanna, Erin Todd

Regrets: John Kim, Marie-Claude Manga, Lynella Reid-James, Mardi Tindal

Welcome

Moderator Gary Paterson opened with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Shirley Cleave **2014-03-21-125**

That Karen Smart be the corresponding member and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Erin Todd/Florence Sanna **2014-03-21-126**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on February 18, 2014.

Carried

Nominations Committee – Recommendations for Appointment

Florence spoke to this motion.

Motion: Florence Sanna/Shirley Cleave

2013-03-21-127

3. That the Sub-Executive of the General Council appoint the following members, with terms as stated.

Youth Forum Coordinator (November 2015)

(5 expressions of interest)

- Miriam Bowlby (Ordained, Newfoundland and Labrador)

Pension Board (August 2015)

(1 expression of interest)

- Graham Brownmiller (Ordained, British Columbia), Executive of the General Council member

4. That the Sub-Executive of the General Council receive for information the appointment of the following member, with terms as stated:

Executive of the General Council (GC43, August 2018)

- Sue Brodrick (Layperson), as named by Alberta and Northwest Conference

Carried

Erin Todd ended the meeting and closed with a prayer at 2:17 p.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
May 3–4, 2014**

The Executive of the General Council of The United Church of Canada met from 8:30 a.m. on Saturday, May 3, to 4:00 p.m. on Sunday, May 4, 2014, at the General Council Office, Etobicoke, Ontario. The Moderator, Gary Paterson, presided.

Attendance

Nicole Beaudry, Sue Brodrick, Adam Brown, Janice Brownlee, Graham Brownmiller, Shirley Cleave, Brian Cornelius, Thom Davies, Alvin Dixon, Laura Fohse, Susan Gabriel, Ivan Gregan, Charlotte Griffith, Vilvan Gunasingham, Adam Hanley, Andrea Harrison, barb janes, Ray Jones, Donna Kennedy, Mel King, Bev Kostichuk, Marie-Claude Manga, Kellie McComb, Charles McMillan, Tracy Murton, Bob Mutlow, Gary Paterson, Colin Phillips, Lynella Reid-James, Mary Royal Duczek, Nora Sanders, Florence Sanna, Michael Shewburg, Bill Steadman, John Thompson, Norma Thompson, Mardi Tindal, Erin Todd, Pauline Walker, Roy West, Jim White, Doug Wright, John H. Young

Corresponding Members

David Allan, Michael Blair, Beverley Green, Doug Goodwin, Alan Hall, Peter Hartmans, David Hewitt, Cheryl Jourdain, Will Kunder, Rosemary Lambie, Lynn Maki, Erik Mathiesen, Faith March-MacCuish, Shannon McCarthy, Bill Smith, Cheryl-Ann Stadelbauer-Sampa, Whit Strong, Nichole Vonk

Regrets

Bill Doyle, Nelson Hart, John Kim, Martha Martin, Martha Pedoniquotte, Anna Stewart, Ramzi Zananiri

Alternates

Del Sexsmith for Anna Stewart (Conference of Manitoba & Northwestern Ontario)

Saturday, May 3, 2014

Worship

Worship was led by Graham Brownmiller. The gospel reading Luke 24:13–35 was read by Doug Goodwin.

A covenanting service with those attending their first meeting of the triennium was led by the Moderator and Nora Sanders. Names of those elected and appointed to the membership in the Executive of the General Council: Sue Brodrick, Mel King, and Miriam Spies. Names of the duly called and appointed General Council Staff: Shannon McCarthy.

In Memoriam

The Executive gratefully acknowledge the following members of our Church family who have left bequest gifts, annuity residues, and insurance proceeds (May 2013–October 2013).

Bequests to Mission and Service from the estates of:

Jean Petrona Angus	Anne Hetherington	Eliza Passmore
Gwenneth Archibald	Marion Hewitt	Hugh Popham
Olive Bustard	Allan Dean Hunnisett	Irene Mary Robinson
T. Scott Chalmers	Masakazu Izumi	Cora Irene Scott
Marion E. Current	Shirley Jowsey	The Rev. Dr. George Everett Ward
William James Cuthbert	Zella Josephine Leavey	The Rev. Peter G. White
Catherine McDougall Daly	Elizabeth A. Lundy	E. Ruth Wilkins
Glen Roy Elliott	Luella McCleary	Marjorie J. Williston
Helen Margaret Geisler	Arnetta McCulloch	
Emilie Graff	Alfred Fred Muth	

Bequests to other United Church of Canadian ministries from the estates of:

Jean Petrona Angus	Alison Hanson	Marjorie Doris Stedman
Patricia Annie Garnett	Frank Hay	Dorothy Vipond
Marjorie Aileen Grant	Edna Carrie Jacques	

Bequests to the Foundation of The United Church of Canada from the estates of:

Marion Elizabeth Moodie	Betty Lou Cowper	Roger Arthur Snelling
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In Memoriam gifts to Mission and Service made in honour of:

Phyllis Adams	Anna Siemens Ginter	Margaret Norquay
Louise Aikman	Edith Groom	Shirley Paul
The Rev. David Ralph Allan	Vernon Hugh Hammond	Catherine Peters
Marion Anderson	The Rev. Harvey G. Harris	Louise Pickering
Ralph Anderson	Graham Hatcher	John Picket
Alf Anstey	Ruth Hobbs	Jim Pike
Gloria Bennett	LaVond Holgate	Dennis Pollock
Sheila Brooks	Dr. Max House	The Rev. Arnold Proud
Maria Butt	Allistair Imrie	The Rev. Eric Alexander Read
Alice Cameron	Owen Douglas Jones	Sarah Marilyn Rogers
Steve Coad	Mary Jane Joudrie	Lee Smith
Len Cole	Melle Kempe	Margaret Smith
Rex Collard	Lilly Kirschman	Roger Arthur Snelling
Ken Coulter	Robert Layton	Reta Stevenson
Florence Cowin	Ruby Longard	Elna Striethorst
Marion Current	Phil MacInnes	Antje Vermeer
The Rev. Jean Marilyn Day	Robert T.K. MacIntosh	Dorothy Vipond
Robert Dean	Betty Marsh	The Rev. Will Walker
Patricia Disher	The Rev. Ralph Marshall	Jeanne Waffle
Stuart Dorrell	Denise McCannel	The Rev. Dr. George Everett Ward
The Rev. Fred Drake	William Robert McDonald	Perce Winsor
The Rev Aubrey Gordon Edworthy	Margaret Louise McFarlane	Brant Wishart
The Rev. Ron Feltmate	Joyce Moase	Jean Wooley
Mary Foster	Eleanor Murray	
	Raymond Dean Newman	

In memory of those who have empowered God's mission into the future

Since our last meeting in October 2013 the church has received \$2,308,188.18 from the estates of members of our church and by individuals giving to honour those who have died.

Bequests to The United Church of Canada to M&S – 16 gifts totalling \$571,550.90

Bequests to other United Church of Canada ministries – 6 gifts totalling \$1,131,523.55

Bequests to the Foundation of the United Church of Canada – 3 gifts totalling \$416,728.42

Gifts of annuities to M&S – 6 gifts totalling \$66,028.15

Gifts from the proceeds of insurance to M&S – 4 gifts totalling \$66,340.16

In Memoriam gifts to M&S in honour of 77 members – 307 gifts totalling \$56,017.00

Welcome

The Moderator welcomed the Executive to gather on the traditional land of the Mississauga of New Credit First Nations. As a mixture of strangers and friends he asked all to join in community for a moment of silence to prepare for the meeting.

The Moderator constituted the meeting in both languages.

Table Group Check-in

Bev Kosticuk invited the newly formed table groups to introduce themselves to each other.

Those who attended the Truth and Reconciliation Event in Edmonton were asked to share their experiences.

Governance – Agenda

Bev Kosticuk, member of the Permanent Committee on Governance and Agenda, gave an overview of the agenda for the next two days.

Procedural Motions

Nora Sanders introduced the procedural motion.

GS 41 PROCEDURAL MOTIONS

Motion: Nora Sanders/Shirley Cleave

2014-05-03-128

Worship, Music and Theological Reflection

That the worship leadership for this meeting be provided by Graham Brownmiller and leaders from BC Conference.

That the music leadership for this meeting be provided by Lydia Pedersen.

That the theological reflector for this meeting be Abigail Johnson.

Resource People

That resource people for this meeting be the Executive Ministers and Officers, Bruce Gregersen, Cathy Hamilton, Bruce Hutchinson, Diane Bosman, Bronwyn Corlett, Adele Halliday, Cynthia Gunn, James Scott, and Karen Smart.

Administrative Staff/Volunteers

That the administrative staff for this meeting be Susan Fortner, Stephanie Uyesugi, Shirley Welch, and Susan Whitehead. That the administrative volunteers be Gary McKay, Karen McLean, and Jean Wilson. The minute secretary for this meeting be Susan Fortner.

Chaplain

That the Chaplain for this meeting be Thom Davies.

Friend in Court

That the Friend in court for this meeting be Roy West.

Reference and Counsel

That the Reference and Counsel for this meeting be barb janes and Kellie McComb.

Agenda

That the Executive of the General Council adopt the agenda for this meeting and that changes to the agenda, which may be necessary as the meeting evolves, be made on the recommendation of the Agenda Table.

CARRIED

GS 40 OPENING MOTIONS

The General Secretary presented the opening motions.

Motion: Nora Sanders/Bev Kostichuk

2014-05-03-129

The General Secretary, General Council proposes:

That the Executive of the General Council:

1. Approve the minutes of the Executive of the General Council meeting held November 16–18, 2013.
2. Receive for information, the minutes of the meetings of the Sub-Executive of the General Council held June 20, November 28, December 13, 2013, January 31, and February 18, 2014.
3. Receive for information the following:
 - General Secretary's Accountability Report
 - Moderator's Accountability Report
 - 42nd General Council Planning Committee Accountability Report
 - Committee on Indigenous Justice and Residential Schools Accountability Report
 - Nominations Committee 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
 - 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 the General Council to March 28, 2014

CARRIED

CONSENT AGENDA (Addendum A after these minutes)

Motion: Nora Sanders/Adam Brown

2014-05-03-130

4. Adopt the following proposals:

- FIN 4 Real Estate Evaluation and Planning Capital Assistance
- G&A 4 Appointment of Two Representative of the Francophone Constituency as Commissioners to GC42
- G&A 5 Budget for the 42nd General Council 2015
- MEPS 9 Police Records Checks

CARRIED

Abstention: Michael Shewburg

Moderator’s Accountability Report

Table groups were invited to discuss the piece of work from the Moderator’s Accountability Report using the questions noted below.

<p>Standard Table Group Questions</p> <p>As you read this report, is there a piece of this work that led to your heart “burning within”?</p> <p>If so, what triggered this experience for you?</p> <p>What questions arise for you?</p>
--

The Past Moderator, Mardi Tindal, offered a prayer of thanksgiving for the Moderator.

Permanent Committee on Finance Accountability Report (Addendum B after these minutes)

Table groups were given time to discuss the questions found in Addendum A. Table groups were then given time to ask questions.

Brian Cornelius, chair of the Permanent Committee on Finance, addressed questions and concerns arising from the table group discussion.

Brian lifted up the committee’s continuing work and commitment to offer concrete and specific recommendations to support the work of the Comprehensive Review Task Group.

FIN 3 COMMENCE ENDOWING A PORTION OF LEGACY GIFTS

Motion: Brian Cornelius/Ivan Gregan

2014-05-03-131

That the Executive of the General Council approve a new policy whereby non-recurring gifts from the sale of properties and from bequests that are not specifically endowed by the donor or congregation will be split between operations/reserves and a long-term endowment in the Foundation. The percentage will increase annually—30% for 2014, 40% for 2015, 50% for 2016—and then review for possible continued annual increases.

CARRIED

FIN 2 APPROVAL OF 2014 OPERATING BUDGET**Motion: Brian Cornelius/Ray Jones****2014-05-03-132**

The Executive of the General Council approve the 2014 Operating Budget as summarized in the “2014 Budget Proposed” Column in the attached exhibit. (*Addendum B after these minutes*)

CARRIED**Aboriginal Ministries Council and Indigenous Justice – Building Structures of Partnership**

Maggie McLeod, Executive Minister, Aboriginal Ministries Circle, introduced a conversation around relationships between the Aboriginal Ministries Circle and General Council. She spoke to the ongoing journey the Circle is engaged in. Continued conversations are important in this time of change and renewal. We are on the threshold to something new.

barb janes spoke to the opportunity before us as ancestors of the future. She noted the continuing need to explore what has been achieved, struggles, and the hope for the future.

Ray Jones presented a chronological history starting with the First National Consultation in 1980 to the signing of covenant and the approval of the new crest at the 41st General Council.

Mel King addressed the ongoing hard conversations the church and Aboriginal communities are engaged in. He noted the different ways business is viewed by Native and non-Native people. Both communities continue working toward a shared understanding of who we are and how to achieve removing the barriers that will encourage spiritual growth.

Mardi Tindal offered a closing prayer.

Comprehensive Review Task Group

Cathy Hamilton, chair of the Comprehensive Review Task Group, offered an overview of the intentional work of the committee in facilitating conversations with communities of faith.

Table group discussions were centred on governance structures and processes using the standard questions noted on page 113 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce].

Cathy Hamilton invited Bill Steadman, a member of the working group on membership, and Bruce Gregersen, Senior Advisor Theology and Faith, to explain ongoing committee work on membership within a new structure.

Table groups were asked to discuss one of the following questions:

1. Can baptism and membership (in a local community of faith) be separated?
2. Should leadership in a community of faith be limited only to those who are baptized? Or should all who are participating in a community of faith be eligible to vote on all matters before a congregation including issues that are “spiritual” in nature?
3. Is it acceptable to distinguish between membership requirements for leadership in a local community of faith and the larger church?

The responses were collected to be shared with the task group.

The Moderator and the Executive of the General Council extended their thanks for the work of the Comprehensive Review Task Group and the Working Group on Membership.

General Secretary's Accountability Report (*Addendum C after these minutes*)

Nora Sanders, General Secretary, General Council, spoke to her accountability report addressing the recent challenges facing staff as they find new ways to work within an altered environment.

Nora updated the work on Mutual Recognition of Ministry and Full Covenant Agreements.

Table groups were then invited to discuss this report using the standard questions (page 113 of these minutes [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]), and provide written questions to be addressed by the General Secretary.

World Council of Churches

Miriam Spies, representative to the World Council of Churches Central Committee, shared highlights of the recent gathering of the World Council of Churches 10th Assembly in Busan, South Korea.

Over a two-week period delegates, staff, and approximately 30 staff from The United Church of Canada participated in the work of the World Council under the theme of "God of Life, Lead Us to Justice and Peace." This work was grounded in prayer and biblical study from different traditions, ecumenical conversations, and through a variety of cultural lenses. Statements were passed on persecution of religious minorities, climate change, and the adoption of a Unity Statement. This statement acknowledged differences and a commitment to move together on a pilgrimage of justice and peace.

Theological Reflection

Abigail Johnson offered a reflection on what warms our hearts? She raised the questions, what is our bread that is being broken? Who or what did they recognize? The church is travelling a road made for walking, visioning the future while being released from the path once taken.

In-Camera Time

Motion: Shirley Cleave/John Young

2014-05-03-133

That the Executive of the General Council move into an in-camera session with the following membership: voting members of the Executive of the General Council.

CARRIED

Voting Members Time with Moderator

The meeting was adjourned, and those assigned to table groups were invited to stay for a discussion with the Moderator regarding reporting back to their home constituency.

Sunday May 4, 2014

Worship

Worship with communion was led by Graham Bownmiller. An offering of \$732.25 was received for the Mission and Service Fund, with a further amount of \$1,105.72 offered as voluntary donations from expense forms, totalling \$1,837.97.

Motion: Shirley Cleave/Adam Brown

2014-05-03-134

That the Executive of the General Council move out of In Camera session.

CARRIED

Permanent Committee, Programs for Mission and Ministry Accountability Report

Mary Royal Duczek, chair of the Permanent Committee, Programs for Mission and Ministry, invited table groups to explore the following two questions:

1. What do you think the relationship between the church and the Educational Centres should be?
2. What are some of the ways you think we should be promoting Rendez-vous?

Following a time of conversation, responses to these questions together with questions regarding the accountability report were collected to be shared with the committee.

Motion: John Young/Shirley Cleave

2014-05-03-135

That the report of General Secretary's Supervision Committee be received for information.

CARRIED

GS 42 MUTUAL RECOGNITION OF MINISTRIES WITH THE UNITED CHURCH OF CHRIST OF THE PHILIPPINES

Motion: Marie-Claude Manga/Vilvan Gunasingham

2014-05-03-136

That the Executive of the General Council:

- i) *approve in principle* the following Memorandum of Understanding between The United Church of Canada and the United Church of Christ of the Philippines, and
- ii) *direct* the General Secretary to work with the United Church of Christ in the Philippines to finalize the terms of the Memorandum and develop with the UCCP the Implementation Guidelines, and , in whatever ways are appropriate implement the spirit of this agreement at the earliest opportunity; and

forward the Memorandum to the 42nd General Council (2015) for formal approval, signing and celebration.

CARRIED

The Memorandum of Understanding noted in the previous motion is found at *Addendum D after these minutes*.

PMM 7 FUNDING FOR EDUCATION CENTRES

Motion: Mary Royal Duczek/Michael Shewburg

2014-05-03-137

The Executive of the General Council directs the General Secretary, General Council to maintain

funding in the 2015 budget at the same level as 2014 to Tatamagouche, Five Oaks, and Naramata Education and Retreat Centres from the Theological Education Budget.

CARRIED

PMM 8 FRENCH LANGUAGE TRANSLATION STRATEGY

Motion: Mary Royal Duczek/Nicole Beaudry

2014-05-03-138

The Executive of General Council:

1. Affirms a practical/functional bilingualism as the character of The United Church of Canada based on the following principles:
 - i. To allow Francophones to fully participate in The United Church of Canada (UCC) and to feel included.
 - ii. To allow Allophones who have learned French to understand and become involved in the UCC.
 - iii. To recognize and honour French as one of Canada's two official languages.
2. Affirm the protocol for communications in French as defined in the attached report.

CARRIED

The protocol for communications in French noted in the above motion is found at ***Addendum E after these minutes.***

Aboriginal Ministries Council Accountability Report

Ray Jones, chair of the Aboriginal Ministries Council, invited table groups to explore the following question: How is God calling The United Church of Canada to participate in the revitalization of Aboriginal communities of faith at this time?

Responses to this question and questions regarding the accountability report were collected to be shared with Council members.

Global Partner Interview

A pre-taped video interview with Ramzi Zananiri, our global partner from the Department of Service to Palestinian Refugees of the Middle East Council of Churches (DSPR), Israel/Palestine, conducted by Bruce Gregersen, was shared with the court.

Permanent Committee, Ministry and Employment Policies and Services (MEPS) Accountability Report

Tracy Murton, chair of the Permanent Committee on Ministry and Employment Policies and Services, invited table groups to examine one of three questions:

1. How has the Effective Leadership and Healthy Pastoral Relationships Project been engaged in your context?
2. What wisdom would you offer to the Recruitment Steering Group in attracting new ministers or retaining active ministers?
3. When has your "heart burned within" as you consider the ministry personnel offering leadership in your community of faith?

REF - 240

Table group comments and questions regarding the accountability report were collected to be shared with the committee.

Governance Education – Becoming Affirming

Bruce Hutchinson introduced the next step in the Executive’s affirming process. Michiko-Bown-Kai assisted.

Table groups were invited to engage in conversation with a series of case studies found in *Addendum H, after these minutes*, reflecting on the policy implications of those studies.

Theology and Inter-Church Inter-Faith (TICIF) Report

Bill Steadman, chair of the Theology and Inter-Church Inter-Faith Committee, addressed questions and concerns arising from the table group discussion.

Table group comments and questions regarding the report were collected to be shared with the committee.

Permanent Committee on Governance and Agenda Accountability Report

Shirley Cleave, chair of the Permanent Committee on Governance and Agenda, spoke to her report.

NEW 7 ANNUAL WEEK OF PRAYER FOR DEMOCRATIC REPUBLIC OF CONGO

Motion: Shirley Cleave/Marie-Claude Manga **2014-05-03-139**

That the Executive of the General Council request its Sub-Executive to consider, as a piece of emerging business, a proposal to invite individuals and communities of faith in The United Church of Canada to participate in an annual Week of Prayer for the Democratic Republic of Congo, including advocacy and solidarity actions.

CARRIED

Governance – Reporting Back Home, Evaluation

Shirley Cleave spoke of the Executive’s role of accountability when reporting back to their Conferences. She introduced the closing question, ‘What is it that we need to be taking back?’

Mary-Frances Denis will create a Highlights Report of the meeting that will be circulated in a few days.

The Moderator and Nora Sanders remarked individually on questions and comments they had received from the table group discussions. They then extended their thanks and courtesies to the staff and volunteers who supported this meeting.

CLOSING PROCEDURAL MOTION

Authorizing the Sub-Executive of the General Council

Motion: Kelly McComb/Thom Davies **2014-05-03-140**

That the Executive of the General Council authorize 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.

CARRIED

Theological Reflection

Graham Brownmiller and Abigail Johnston jointly shared in the closing worship reflecting on the road to Emmaus: Luke 24:13–24.

Moderator, Gary Paterson

General Secretary, Nora Sanders

Addenda

Addendum A	Consent Agenda Proposals
Addendum B	Permanent Committee on Finance Accountability Report
Addendum C	General Secretary's Accountability Report
Addendum D	Memorandum of Understanding between The United Church of Canada and the United Church of Christ in the Philippines
Addendum E	French Language Translation Strategy
Addendum F	Becoming Affirming Case Studies

ADDENDUM A

Consent Agenda Proposals

FIN 4 REAL ESTATE EVALUATION AND PLANNING CAPITAL ASSISTANCE

Origin: Permanent Committee on Finance

The Permanent Committee on Finance proposes:

That the Executive of the General Council approve in principle an allocation \$1 million of existing Capital Assistances funds to support congregational discernment of real estate strategies and possible redevelopment. The Real Estate Evaluation and Planning Fund will be designed to assist congregations and other ministries to create a real estate plan that explores the best use of the property in relation to the mission of the congregation.

Background:

Currently the EDGE Real Estate Planning Team has created a process to assist congregations in the sale or redevelopment of their property.

These projects are designed to be self-sustaining on a per project basis by leveraging a minimum fee from the congregation (\$300) plus the application of a CMHC (Canadian Mortgage and Housing Corporation) SEED fund of \$10,000 plus a \$10,000 forgivable loan. This \$20,000 is used to create a business plan, initial drawings, initial meetings with local planners, a feasible study, a round table discussion with the local stakeholders, and approximately \$5,000 of EDGE consulting work that focuses on mission alignment, conflict, and change management of any property decisions that are made.

Although this process has been well received by congregations, there is an overreliance on the CMHC funding. There are several challenges with this:

- CMHC funding is \$2,000,000 annually across the country. This equates to only 100 projects being approved annually across all provinces and organizations. There is a

chance that this funding will run out based on the internal demand for this type of service and financing.

- CMHC funding is designed to promote affordable housing. Any projects that are not residential (commercial, retail, healthcare, community-centre focused, or otherwise) do not qualify. With the variety of real estate types across Canada, this limits the number of eligible congregations and other ministries. This also limits regions where residential options will not solve the real estate dilemma.

Congregations and other ministries unable to receive or apply for CMHC funding would be eligible to apply for the Real Estate Planning Fund. These funds would be used similarly to the CMHC funding where they would be used for mission work, congregation consulting or coaching, market research, initial planning, drawings, stakeholder round tables, and other upfront work that is required to determine redevelopment opportunities.

In addition, these funds could be leveraged for rezoning, severing lots, and other work that would add value to the property in preparation of a sale.

The financial structure would be that these are a forgivable loan with the understanding that they would be repaid upon a project moving forward.

Objectives of Developing a Real Estate Planning Fund:

1. Create a fund that can support real estate planning for all types of property
2. To be built within the existing United Church or the Foundation's structures
3. To be self-sustaining within three years through repayable loans, donations and rezoning opportunities.

1. All Property Is Eligible

Unlike the CMHC framework, this allows the Real Estate Planning Team to support congregations and other ministries in their real estate planning process regardless of following the CMHC criteria.

2. Self-Sustaining

The Real Estate Planning Fund would disburse grants of up to \$50,000 per project, with an average disbursement of \$20,000. There would be four main ways in order to ensure the growth and sustainability of this fund:

i. Redevelopment Donations

Over 50% of congregations and other ministries that approach the Real Estate Planning Team are exploring redevelopment opportunities. Redevelopment often includes leasing or selling of units that have a significant profit. 2% of all of these projects will be asked for as a donation or administration fee.

ii. Sales

A percentage of the congregations will elect to close or merge with another congregation. In these circumstances EDGE consultants will be able to assist the congregation in legacy

or amalgamation work. In these instances the Foundation will be a primary support through this process, making it eligible for either a donation or a percentage of the property.

iii. Re-Zoning

In each sales opportunity, the property will be assessed for additional value that could be realized through severing and/or rezoning the lot. When this process is supported, the additional value can be shared between the Foundation and the congregation.

iv. Donations/Grants from Other Organizations

Congregations or other ministries that have benefitted from leveraging their property see the value in supporting others in this work. By creating a specific fund in which organizations can donate directly to this work, there could be expected to be an increase in donations.

G&A 4: APPOINTMENT OF THE TWO REPRESENTATIVES TO GCE OF THE FRANCOPHONE CONSTITUENCY AS COMMISSIONERS TO GENERAL COUNCIL

Response To: GCE23 Appointment of the Two Representatives to GCE of the Francophone Constituency as Commissioners to General Council

The Permanent Committee on Governance and Agenda proposes that the Executive of General Council:

approve that the two incoming francophone constituency representatives of the Executive of General Council be appointed as delegates to the 42nd General Council (as two of the ten commissioners in E.1.1(g) of the *Manual*), without counting among the assigned places of their home Conference.

Background

Nicole Beaudry, on behalf of the Table de concertation nationale des ministères en français presented Proposal GCE 23 to the Executive of General Council in May 2013. The Executive of General Council referred the proposal to the Permanent Committee on Governance and Agenda for consideration.

The Permanent Committee on Governance and Agenda agreed that there should be francophone representation at the 42nd General Council.

Most Conferences have the opportunity to name commissioners who are ethnic and youth, but not francophone.

To ensure there is francophone representation at the 42nd General Council, it is being recommended that two of the ten members chosen by the Nominations Committee from members of the Executive of General Council be the two incoming francophone constituency representatives, who would serve the Executive of General Council during the 2015–2018 triennium.

G&A 5 BUDGET FOR THE 42nd GENERAL COUNCIL 2015, CORNER BROOK
Origin: General Council Planning Committee

The General Council Planning Committee proposes:

That the Executive of the General Council adopt the budget for the 42nd General Council 2015 in Corner Brook, Newfoundland, as \$1,293,000.00 as detailed below:

CATEGORY	Notes	GC42 # Participants	\$/ Participant	GC42 Budget
Commissioners		358	1,680	601,500
Agenda & Planning		6	1,860	40,000
Global & Ecumenical Partners		15	1,000	15,000
Worship/ Music/ Other Leadership				15,000
Support Personnel	reduced by 10	50	1,860	93,000
Other Expenses				28,000
Facility Costs				252,500
Local Arrangements				14,000
Media & AV Person.		10	1,860	16,740
Youth Forum				5,722
Transfer to Youth Forum	To new program			80,000
additional participants - 26 + 4		30	1,680	50,400
Young Teens, Children + Childcare				20,000
Others & Guests		57		60,778
TOTAL:				1,292,640
Rounded to:				1,293,000
Transfer to Youth Forum	\$ for new program			-80,000
GC42 Planning Com. Budget:				1,213,000
Cost/Day/Person	Accommodation	33		
	Breakfast	14		
	Lunch	14		
	Dinner	20		
	miscellaneous/break	9		
	per diem	90		
	for 7 days	\$630.00		
One Time/Person	workbook	\$30.00		
	average travel	\$1,020.00		
	per person	\$1,680.00		

REF - 246

MEPS 9 POLICE RECORDS CHECK

Origin: Permanent Committee on Ministry and Employment Policies and Services

The Permanent Committee on Ministry and Employment Policies and Services proposes:

That the Executive of the General Council recommends to the 42nd General Council that the first paragraph of the Manual section J.2 Police Records Checks be amended as follows:

~~The United Church has processes to determine suitability for ministry. One process requires individuals who are, or are seeking to be, in ministry positions to obtain a police records check on an ongoing basis.~~

The United Church is committed to providing a safe environment for worship, work, and study in all local ministries, institutions, agencies, organizations, and other bodies that operate under its name. As leaders within the church, ministry personnel hold positions of trust and authority and are often in contact with vulnerable persons. The United Church recognizes that all people are vulnerable to varying degrees at different stages in their lives. This may include people typically recognized as vulnerable, such as children, youth, hospital patients and some elderly individuals. However, it can also include otherwise healthy adults who become vulnerable because of personal circumstances.

History

- **1997** - The 36th General Council put forth a mandate to the Division of Ministry Personnel and Education and the Human Resources Committee to develop a policy, protocol and educational resources for the screening of individuals in positions of trust and authority.
- **1998** - A Task Group with representation from Human Resources, the Division of Ministry Personnel and Education and the Division of Mission in Canada worked jointly on this project.
- **2000** - August the 37th General Council adopted the policy of screening and Police Records Check. National standards were developed, wide consultation performed and the General Council Executive approved implementation of the Police Record Checks policy.
- **2000** - Memorandum of Understanding entered into between The United Church of Canada and the Toronto Police Service (Level 2- Vulnerable Sector Check).
- **2004** - Letter to Conferences sent to remind Conferences, Presbyteries and Congregations about the importance of doing Police Record Checks.
- **2004** - Denominational letter developed and sent to Conferences regarding Police Records Check.
- **2004** - Policy was implemented.
- **2012** - The General Council Sub Executive approved changes to the police records check procedures as a response to changes in the police record check system.

Background

- The 41st General Council 2012 directed that a policy be developed on the United Church's duty of care and the importance of police records check.
- The draft policy be submitted to the 42nd General Council 2015 for consideration.
- The procedural requirements for police records check be removed from the by-laws (*Manual*) and be made available in a resource document from the General Council Office. This process has been done.

All procedural requirements have been removed from the *Manual 2013*.

If adopted by the 42nd General Council, section J.2 Police Records Checks would read:

The United Church is committed to providing a safe environment for worship, work, and study in all local ministries, institutions, agencies, organizations, and other bodies that operate under its name. As leaders within the church, ministry personnel hold positions of trust and authority and are often in contact with vulnerable persons. The United Church recognizes that all people are vulnerable to varying degrees at different stages in their lives. This may include people typically recognized as vulnerable, such as children, youth, hospital patients and some elderly individuals. However, it can also include otherwise healthy adults who become vulnerable because of personal circumstances.

Ministry personnel, inquirers, and candidates are responsible for getting a police records check and giving it to a court or a committee at various times in their life in ministry. Courts and committees are responsible for ensuring that this responsibility is properly fulfilled.

There are additional policies and procedures that apply to police records checks. They include details about the types of police records checks required, the times they are required, and the courts and committees that must receive them.

Rationale

Providing a policy statement on police records check that articulates our commitment as United Church to provide a safe environment is very helpful.

ADDENDUM B

PERMANENT COMMITTEE ON FINANCE ACCOUNTABILITY REPORT

Origin: Permanent Committee on Finance

Theological Foundation

The Road to Emmaus is a wondrous biblical account upon which to reflect. In particular, it is fascinating how the Holy One, rising yet still unrecognized, invites those, querying and even troubled, to articulate their wonderings and their story before revealing and teaching. The Rising

Christ invites their own story to awaken the heart so that they can catch the vision embodied in the Rising One.

For those of us on the General Council Executive, one component of the present-day story that awakens the heart is our financial picture. We share with you this financial picture as we continue to discern how the Rising Christ is leading us in this particular moment of our collective life together.

Executive Summary

The Committee held its annual in-person meeting November 2013 and has met twice by teleconference in 2014 to review financial results and update our rolling three-year projections.

Proposals presented include:

- a formal confirmation of the 2014 Operating Budget (FIN 2)
- a recommendation to begin endowing a portion of legacy gifts (FIN 3)
- a recommendation to allocate a portion of our capital assistance funds to supporting ministries exploring land and building options (FIN4)

Our 2013 unaudited financial statement results offer a good news, bad news story, but the overall longer term narrative is unchanged—substantial restructuring is required and soon. Strong investment returns, a well above average year for legacy gifts, and expense savings combined to produce a small surplus in our General Fund and a modest surplus overall. Since we use legacy gifts and investment income to bolster reserves, our reserve picture is not as dire as it was a year ago. Both these positive factors are by their nature volatile, and we cannot expect such strong results to recur. The bad news, though, is that across the country financial trends are generally negative, congregational M&S giving continues to decline, and our overall financial picture remains very challenging. Were it not for the unrealized gains in our investment portfolio, the financial statement operating loss would still be over \$4 million.

Our budget approach differs from our audited financial statements in that we draw investment results and legacies into our reserves. But the overall picture is the same and similarly unsustainable without further action. Providing financial and strategic information, as requested by the Comprehensive Review Task Group, has been and will continue to be a top priority in the coming months. We are also focusing immediate attention on revenue generation possibilities and the longer-term outlook and strategic plan. Progress on this front also dovetails with the Comprehensive Review.

The difficult, interim cost-reduction decisions made by the Executive in May 2013 have been implemented and communicated to all stakeholders. Despite removing over \$5 million in costs, and the strong one-time bolstering of reserves in 2013, we have only deferred our financial reserve depletion from 2014 to 2016–17. It will be imperative that any approved recommendations arising from the Comprehensive Review process be implemented in a very timely manner.

Other items of note include:

- Audit of 2012 financial statements completed more than a month earlier than 2011.

- We are aiming for the same again this year, but are challenged with illnesses of key staff impacting year end processing.
- 2014 budget outlook shows some variances from what we saw in the fall, but the overall story is consistent.
 - Transfer of the trusts and endowment portfolio (valued at over \$30 million) to the Foundation was completed in September 2013 and various transition rules and procedures are being sorted out. This also serves as a catalyst to streamline our investment accounting process and generates a one-time increase to unrestricted reserves that would otherwise have been spread over the next several years.
 - Archives move is complete and a lease signed with the ministry they now share space with (Toronto Christian Resource Centre).
 - We handled multiple Canada Revenue Agency reviews and site visits in 2013 and are seeing further audit requests for 2014 from CIDA and for HST.

Recommendations

1. The 2014 Budget be approved
2. No further reduction in 2014 grants or staff levels
3. Given the somewhat improved reserve picture, we recommend maintaining 2015 grants at existing levels
4. Cost of Living Adjustment to salaries to 0.90% for 2015

The financial exhibit in Appendix I shows the updated operating picture after implementation of the cost reduction activities mandated in May 2013 and the resultant 2014 picture.

- For 2013 we budgeted for an operating deficit of \$3.4 million including one-time restructure costs on a cash basis. The actual unaudited result will be a deficit of \$1.86 million. Of this saving, approximately \$1 million relates to capitalizing office relocation costs and the balance staff cost savings from vacancies and other timing differences.
- For 2014 – the budget outlook contemplates a small surplus of \$103,000, which is down from earlier projections. Contributing elements include provision for further decline in Mission and Service, the decision to award full cost-of-living increases, and initial steps to begin to preserve some of our one-time income (FIN3). For 2015, an operating deficit of \$3.7 million is projected if no action is taken. For 2016, our first projection suggests a deficit of almost \$5.3 million and a breach of our minimum reserve policy by year-end 2016. As a practical matter, we expect to be implementing Comprehensive Review or other actions by then.

Philanthropy Unit

God's Mission, Our Gifts

A. As we closed off 2013 we were thankful for God's work carried out across Canada and around the world with the gifts received in 2013.

1. Congregational stewardship AND the Mission and Service of the church were both supported generously.
 - \$26M in annual gifts to Mission and Service (this is down \$1M from 2012)
 - \$ 2M in bequest gifts allocated to 2013 M&S

- \$28M total M&S Revenue in 2013
2. There were strong levels of generosity in areas of directed giving to M&S partners and funded ministries.
 - \$1.97M in emergency response
 - \$0.50M to Extra Measures and through Gifts with Vision
 - \$0.25M from the UCW to Morogoro
 - \$0.15M to the M&S endowment fund in the Foundation
 - \$2.87M to M&S funded organizations beyond the unified fund.

Also

- \$3.3M in bequest gifts were received for M&S - double the prior year, this was over half of the \$6.1M in bequests received at General Council Office.

B. The Objective of the Philanthropy Unit: is to *“Maximize all donated revenue to the United Church of Canada by increasing the active engagement in stewardship as a vital part of the faith journey.”* The unit works to increase total giving in the church and to support all four courts, with a primary focus on supporting congregations.

C. The work in 2014 is directed towards the following five strategies:

1. Communicating a clear and simplified call to action for leadership at all levels of the UCC regarding Stewardship, M&S, and Legacy Giving based on a strong biblical and theological foundation. – *The weak and uneven underpinning of stewardship as a theological practice is limiting the practice of giving across the church. This will be an increasing priority for the Unit.*
2. Maximize congregational stewardship through the development and deployment of resources, tools and training for congregational and ministry leaders. – *The majority of the work of the Unit is supporting congregations in their congregational stewardship. This is focusing the energies and materials of the unit on the approximately \$267M in donations, responding to congregations when asked for assistance.*
3. Maximize M&S giving and participation through strong leadership and support – *Having gained access to congregations through #2 above and in the context of #1 above, the Unit is also focused on supporting Mission and Service Giving across the church—raising a total of \$28M in 2013. In addition the Unit provides leadership for individual directed gifts received at GCO to M&S Partners and Funded Ministries.*
4. Maximize legacy and major giving as a strong long-term form of stewardship – *This has been a long-term focus of the staff of the unit by supporting congregational programs of legacy giving through the provision of a high level of technical expertise. Of the legacy gifts received each year of \$15M–\$18M the majority of these go to congregations (roughly 80%) with some going to M&S and to GCO operations. Legacy giving includes but is not limited to bequests, annuities, gifts of life insurance, charitable remainder trusts, and gifts of stocks and appreciated properties. In addition major gifts will be a focus in 2014 and beyond.*

5. Maximize the Foundation’s capacity to manage long-term gift funds to support individuals, congregations, presbyteries, and Conferences – *The Foundation holds \$50M in assets in approximately 450 trusts and endowments. In 2013 the Foundation provided grants of \$3.4M across the church.*

There remains significant opportunity to increase participation levels in both Congregational Stewardship and the Mission and Service of the Church.

The strategy to strengthen stewardship across the church for 2014 includes:

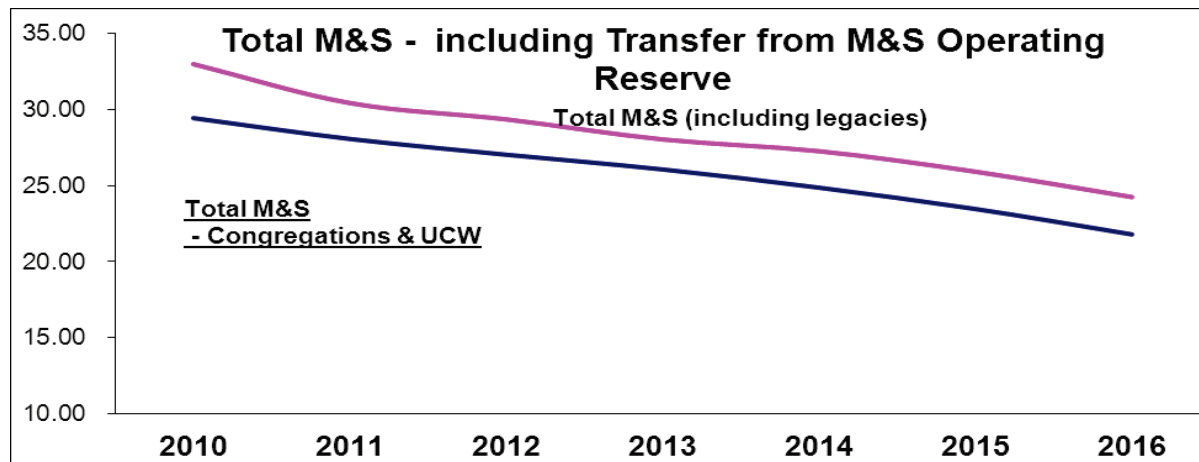
- a focus on the theological and biblical foundations of stewardship
- a focus on increasing participation in giving for the local church AND M&S
- a restructuring of the staff team and a stronger engagement of field staff in supporting the M&S giving program and major gifts
- concretely connecting the people of the church to the ministries of M&S

Finance Unit

God’s Mission, Our Gifts

2014 Budget

The 2014 Budget is found as Appendix FIN2 at the end of this report and repeated in proposal FIN 2. We continue to use a “rolling three year” budget outlook to support strategic planning.



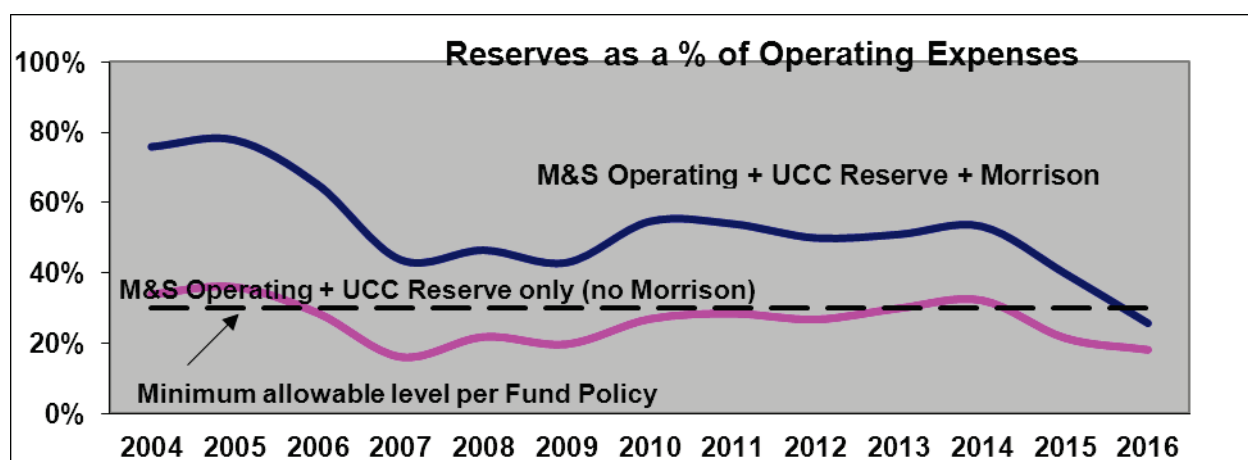
The 2014 Final budget recommendation currently reflects:

- A further decline in Mission & Service revenue of \$1.2 million for 2014, a further \$1.4 million for 2015, and still a further \$1.67 million for 2016. It is important to note that we are uncoupling “fundraising targets” from what we will actually use in the budget. We hope the decline might only be in the magnitude of \$500,000 per year, but we need to hope for the best and plan for something less than that. We would also anticipate some disruption with the rollout of Comprehensive Review recommendations.
- Beginning to endow one-time legacy gifts (FIN3) reduces 2014 revenues by \$50,000 and reduces reserves by \$200,000.

- 1.50% increase for cost-of-living allowance salary increases for 2014 as directed by GCE. Note the 2015 COLA increase will be 0.9% if we follow current practice.
- Staff and grant reductions approved in May 2013.
- \$280,000 annual operating budget to support the work of the Comprehensive Review Task Group. As is our practice for important one-time initiatives, this will be funded from reserves.
- A reduction of \$35,000 per year for five years in the amount transferred from the charitable annuities program, reflecting the smaller size of the program as per the report by the actuary. This program continues to be backed by a conservative portfolio of bonds earning a competitive rate of return.
- Rental cost savings arising from space consolidation and relocation of the Archives.

Extending the Three-Year Plan to 2016

The Permanent Committee on Finance has directed staff to continue to work to extend the current three-year plan to 2016. The numbers shown to date are for illustration purposes only and reflect the need for continued, substantial cost reduction, or alternatively, revenue growth.



The chart shows we will slightly breach our 30% of operating costs reserve policy by the end of 2016. This is actually an improvement of \$4 million arising from favourable investment and bequest results in 2013.

Treasury Fund Investments

Our core investment portfolio managed by Fiera Capital increased by 12.6% in 2013. Our clean water and energy funds increased by much more and are up 27% from inception. Action has been taken to reduce the risk in our bond holdings by moving to more short duration bonds. The Investment Committee will be discussing further refinement to our Investment Policy Statement and has updated the terms of reference of the Investment Committee to support membership succession planning.

We continue to emphasize Responsible Investing practices and now publish shareholder proxy voting information and other engagement activity quarterly on our website at www.united-church.ca. We continue in regular discussion with Canadian banks regarding the shareholder

proposals filed last fall. We look forward to working with the Responsible Investment Reference Group as it forms.

Audit Update

We have been working with our independent external auditor PriceWaterhouseCoopers to identify and implement opportunities for improvement in the overall audit process and our internal processes. The Audit of 2012 financial statements was completed more than a month earlier than last year with progress noted. The Audit Committee remains concerned about limited staff backup on key functions, and this concerned validated somewhat as we have lost several weeks of key staff work to illness in 2014. While cross-training continues, this will be a perennial challenge in a setting where we want to keep administration costs low.

We were also subject to considerable government audit scrutiny in 2013. We passed records reviews for HST and Payroll and are awaiting reports from a comprehensive audit undertaken by the Charities Directorate. CIDA has requested a further audit, which is underway. In addition, we commissioned an external audit validation of the trust and endowment transfer.

General Insurance Initiative

We continue to actively market the benefits of participating in the national insurance program. The self- insurance program surplus has been used to stabilize premiums for participating congregations and has also funded the Director's & Officers Umbrella Liability Insurance program for all congregations for the last three years—offering “free” coverage as an incentive to consider joining the program. Going forward, this coverage will be included for \$70 for plan participants and a \$100 per year charge will apply to non-participants. We are also expanding the self-insurance threshold for smaller claims on a trial basis.

General Council Office Relocation

A Memorandum of Understanding has been signed with Bloor Street United Church consistent with the terms and conditions approved by the Executive in March 2012. At this time, the projected move date is November 2018. The lease at our current location has been extended to January 2019 and our space downsized by 1/3.

Loan Guarantees

- **Facilitative Loan Guarantees** (per policy): Loan Guarantees of \$445,166 are outstanding to Wellington Square and Cayuga Community Church. The original guarantee amount was \$2.2 million. Both are on or ahead of schedule. The guarantee to the Dow Centre/St Luke's in Sarnia was retired ahead of schedule. Two new guarantees have been approved. One for Riverbend United Church in Edmonton (\$1.1 million) is in place, and one for Pelham United Church in Hamilton Conference is being finalized.
- **Symons Valley loan:** Per 2008 Executive of General Council directive, \$500,000 of national loan funds have been deployed to reduce the Royal Bank loan to \$2.2 million, and a local capital campaign is underway to match this contribution. The congregation is growing, but not at the hoped for rate. Calgary Presbytery is continuing to work on longer-term local financing.

Explanations for the Overall Financial Position as Outlined in Appendix I after these minutes

The financial summary in Appendix I reflects the revenues and expenses associated with the Operating Budget. Revenue and expenses from major self-funding work, such as Pension and Group Insurance, have been unbundled (shown as expense with offsetting revenue).

- **Retail Sales** continue to trend downwards. In 2012, we closed the Distribution Centre and entered into an ecumenical partnership for this work, which reduces our costs but also our revenues.
- **Other Revenues and Recoveries** includes salaries and other charges rebilled to government funders and the Pension Fund, property tax rebates, GST rebates, commissions, and shipping and handling charges.
- **Transfers from Reserves** includes all transfers, including designated funds, the Morrison bequest.
- **Grants** include all payments to external entities, including the Conferences, Canadian and international partners, and theological schools. This expense category is usually fully spent and have implemented and communicated the agreed cuts for 2014 onwards.
- **Staff Costs external** are split out on the basis of any separate, external funding (i.e., pension plan or government contracts for chaplains), which is generally more secure.
- **Staff costs** are all positions funded by core revenues. Staff reductions impacted core staffing only, and in 2013 reflects all severance payments related to restructuring.
- **Resources** include all development and production costs for our various print and electronic materials.
- **Travel** unrelated to **Committee Meetings** is tracked separately. For budget purposes triennial General Council meeting costs are spread over three years.
- **Office Costs** include building rent and related operating costs. For 2013 this includes one-time relocation costs for the Archives and renovation costs associated with downsizing our office space by 1/3.
- **Professional Fees** include legal, consulting, and external audit fees.
- **Property and Insurance Expenses:** Recurring costs such as insurance are on target. Investments in Aboriginal church and manse repairs are not budgeted per se, as they are funded from the Real Property Fund.
- **Investment Expenses:** Bank fees reflect increased use of credit cards for payment. This budget line may need to be increased over time. Note, we do not budget or report investment manager fees, but rather net these against investment income.

Finance and Philanthropy Staffing

The Finance Committee expresses its appreciation to the efforts of all staff on our behalf.

Submitted by: Brian Cornelius, Chairperson, On behalf of the committee

Members for 2013–2015

Brian Cornelius, Chairperson (GCE)	Peter Hardy	Claude Hender (GCE resigned)
John Hurst	Hugh Johnson	Randy Manikel
Elsie Manley-Casimir	Ian McPherson	Marion Pardy
David Rutherford		Erik Mathiesen, Staff Resource
		David Armour, Staff Resource

Appendix FIN I

The United Church of Canada - General Council Office - Operating Budget (000's) - with Approved Endowment Proposal										
	2010 Actual	2011 Actual	2012 Actual	2013 Budget	2013 Actual Prelim	2014 Budget Proposed	% reduced 2014 vs 2013 Budget	2015 Outlook	2016 Outlook	Key Assumptions:
Revenues:										
M&S Contributions	27,665	28,126	24,561	24,277	23,961	23,277	4.1%	22,139	20,611	2013 COLA 2.90%
M&S Contributions - UCW	1,747	1,720	1,632	1,530	1,568	1,330	13.1%	1,068	926	Pension Contributions increase 2%
M&S Bequests	3,648	2,360	2,321	1,971	1,971	2,421	(22.8%)	2,192	1,947	Archive Move \$600,000 One time
M&S one-time gifts & transfers	20	219	633	250	464	175	30.0%	150	125	Severance costs incurred in 2013
Total M&S	33,081	30,425	29,347	28,028	27,964	27,203	2.9%	25,549	23,609	Comprehensive Review
Retail Sales	2,021	1,968	1,727	1,210	1,263	1,171	3.2%	1,152	1,133	2014 COLA 1.5%
Other Revenues & Recoveries	4,220	4,347	3,965	3,847	2,964	4,085	(6.2%)	3,609	3,609	Rent inducements
Transfers from Reserves	5,139	5,632	5,612	5,931	5,145	4,533	23.6%	4,161	3,798	Reduction in grants
Total Revenues	44,461	42,372	40,671	39,016	37,366	36,992	5.2%	34,471	32,149	Staff reductions
Expenses										Comprehensive Review
Global Grants	4,243	3,908	3,673	3,675	3,675	3,136	14.7%	3,136	3,136	Begin endowing legacies
Global Overseas Personnel	759	693	663	822	528	577	29.8%	577	577	
Coin Mission Support	4,977	4,633	4,478	4,500	4,358	3,713	17.5%	3,713	3,713	2015 COLA 0.90%
Conference Operating	4,563	4,987	4,512	4,541	4,541	3,746	17.5%	3,746	3,746	Comprehensive Review
Theological Schools & Ed Centre	2,069	1,811	1,837	1,931	1,714	1,641	15.0%	1,641	1,641	Ongoing decline in M&S
Other Grants	1,266	1,148	1,046	1,504	1,359	1,350	9.6%	1,360	1,360	
Grants	17,897	17,180	16,207	16,973	16,175	14,173	16.5%	14,173	14,173	2016 COLA 1.50%
Staff Costs external	2,662	2,850	2,965	3,118	3,258	3,194	(2.4%)	3,223	3,271	Ongoing decline in M&S
Staff Costs	13,929	11,767	12,167	12,307	11,444	11,174	9.2%	11,275	11,444	
Resources	2,322	1,967	2,037	1,951	1,862	1,927	(4.1%)	1,981	1,881	
Travel Expenses	672	788	771	818	672	775	5.3%	669	669	
Committee Meeting Expenses	2,017	2,003	1,929	1,484	1,439	1,625	(9.5%)	2,132	1,036	
Office Costs	2,786	2,592	2,771	3,952	2,648	2,114	46.5%	2,671	3,037	Expense reduction:
Professional Fees	1,304	1,759	1,794	1,518	1,317	1,488	2.0%	1,438	1,438	2014 Budget vs 2013 Budget
Property & Insurance Expenses	487	406	262	253	192	259	(2.4%)	253	253	13.1%
Investment Expenses	150	247	241	160	218	150	0.0%	260	260	
Total Expenses	44,228	41,569	41,144	42,434	39,225	36,889	13.1%	38,174	37,462	2014 Budget vs 2013 Actual
Operating Surplus or (Deficit)	233	803	(473)	(3,418)	(1,859)	103	103.0%	(3,703)	(5,313)	6.0%
Available Unrestricted Reserves	22,274	21,445	20,575	13,683	20,431	19,400	52.6%	14,400	7,900	
% of operating	50.4%	51.6%	50.0%	32.2%	52.1%	52.6%		37.7%	21.1%	

ADDENDUM C

General Secretary's Accountability Report

Origin: General Secretary, General Council

Introduction

When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?"

—Luke 24:30–32

Greetings fellow journeyers of the Christian way.

So many of the stories in the Bible involve things that happen to travellers in the course of their journeys. I find the story of the meeting on the road to Emmaus both beautiful and haunting.

Why didn't the travellers who met Jesus on the road to Emmaus recognize him? They knew Jesus, or at least knew all about him, but even after he explained to them about the prophecies in scripture, they still didn't recognize him. It wasn't until they sat down and ate together that they suddenly realized they were sharing a meal with Jesus.

They had so much trouble shaking their preconceived idea of the Messiah that they didn't recognize him when he was walking right beside them. As they walked along, they were so busy rehashing their own version of the events of the previous few days that they didn't recognize the central figure of those events. They were so preoccupied by what lay behind them, and perhaps also about the meal ahead at their destination, that they didn't fully see or hear the companion who was walking along beside them.

It was something about breaking bread together at that meal that opened their eyes and allowed them to recognize Jesus. When they thought back to the things he had said as they walked, they remembered the conversation along the way in a greater way than they seem to have noted at the time.

There is so much to ponder in these lines about how much we fail to see and hear what is right before us, the way that relationships can be transformed through sharing a meal, and how openness to encounters with Jesus opens us to whole new depths of feeling and experience.

Comprehensive Review

It continues to be a great privilege for me to support the Comprehensive Review Task Group as it leads the church in a conversation about our future. It is an exciting time as this creative and committed group begins to share its preliminary structural concepts with the church, develops

ideas in other key areas, and continues to listen. A primary focus of your May meeting will be the Comprehensive Review, and I look forward to an engaging and spirit-filled discussion.

The Comprehensive Review will continue to be a primary focus of my work, and the staff and I are committed to offering the support and resources they need as they develop a report and recommendations for the 42nd General Council in 2015.

In an effort to engage people across the church in the Comprehensive Review, we set up a new website, www.unitedfuture.ca, last fall to support the work of the Comprehensive Review Task Group. Through United Future, the task group is hosting lively discussion forums and encouraging online conversations about the ideas it has shared to seek input and feedback and nurture discussions around the future of the church. We will be monitoring the ongoing use and development of United Future, and will be analyzing its potential use in other kinds of engagement.

Ecumenical Relations

Mutual Recognition of Ministry and Full Communion Conversations

A year ago, you authorized me to undertake explorations towards mutual recognition of ministry agreements with a number of churches in North America and globally. Formal conversations are underway with the Presbyterian Church in the Republic of Korea (PROK), the United Church of Christ in the Philippines (UCCP), and the United Church of Christ (USA). The conversation with the United Church of Christ (USA), consistent with its experience of ecumenical relationships involving mutual recognition of ministry, is now a full communion exploration. Outside of Canada, these three churches represent the largest number of ministry personnel seeking admission to the United Church.

The conversations with the Korean and Philippine churches involve different contexts and are specific to those contexts. In the case of the UCCP conversation, particular attention is being paid to the risk of loss of leadership in the Philippine church presented in such agreements. In the case of the PROK, attention is being paid to the need for adequate preparation for Korean pastors moving into the Canadian context. In both cases, the concern for mutual benefit in the relationship is being addressed. Initial drafts of agreements have been prepared and will be further reviewed and developed over the next month. Timing of approval of the agreements is challenging to coordinate, and it is possible that a request will be brought to this meeting of the Executive to grant authorization to the Sub-Executive of the General Council to give final approval for the agreements.

The United Church of Christ presents a further opportunity for ecumenical cooperation. We share a common border and many overlapping concerns. We are churches with distinctive identities in our countries, and share similar theological and social justice commitments. The United Church of Christ has congregations (although very few) in Canada, and in some locations along the border significant collaboration between our churches is already underway.

A Joint Full Communion Committee representing both churches has had its first meeting, and will meet again in June and October 2014 and January 2015. The intention is to have a formal

proposal prepared for the March 2015 meeting of the Executive, which could be sent to the 42nd General Council for final approval.

Canadian Council of Churches

I continue to value being part of the governing board of the Canadian Council of Churches. I attended a meeting of the board shortly after you met last in November 2013. It's a powerful experience to sit at one table with representatives of so many denominations who follow the Christian faith in such a variety of ways.

Financial Update

The overall financial picture continues to be challenging. Our financial statements for 2013 will report the best result in several years as strong investment returns, a well above-average year for legacy gifts, and expense savings produced a virtual break-even result in our General Fund and a modest accounting surplus overall. However we cannot spend unrealized investment gains, so our budget exhibit reflects a one-time strengthening of reserves and ongoing deficits. Despite removing more than \$5 million in costs from our 2014 budget and the one-time bolstering of reserves in 2013, we have only deferred our financial reserve depletion problem from 2014 to 2016. The continued decline in congregational givings to Mission and Service, which were down more than \$1 million in 2013 compared with 2012, is also a concern, and we continue to use a conservative, perhaps pessimistic, approach in estimating revenues.

The Permanent Committee on Finance and staff continue to focus on revenue generation possibilities, too, but the need for fundamental financial restructuring remains unchanged. The Committee continues to focus on the longer-term outlook and strategic plan in addition to analytic support for the Comprehensive Review Task Group as it continues its work.

You will find more detailed information in the report of the Permanent Committee on Finance.

Philanthropy

The Philanthropy Unit is focused in 2014 on maximizing all donated revenue to the church by increasing active engagement in stewardship as a vital part of the faith journey. Its focus is on communicating the biblical and theological basis for stewardship while working to maximize congregational stewardship, Mission and Service giving, legacy and major gifts, and the transfer of assets to The United Church of Canada Foundation.

In 2013, total Mission and Service revenue of \$28 million was made up of \$26 million in annual giving (down \$1 million from 2012) plus \$2 million in bequest giving allocated to 2013. In addition, \$2.87 million was donated to Mission and Service partners and funded ministries beyond the unified fund through emergency response, extra measures, Gifts with Vision, the 50th anniversary project of the United Church Women to support maternal health programs in Tanzania, and giving to the Mission and Service endowment fund in The United Church of Canada Foundation. Bequest gifts of \$3.3 million were also received in 2013 for Mission and Service. In addition the Foundation closed the year with more than \$49 million in assets under management.

In 2014, the Philanthropy Unit is restructuring to maximize revenue by integrating the work of the financial development officers across the country with the program staff, adding analytical capacity within the unit, and more concretely connecting people in the church to the ministries of Mission and Service.

Aboriginal Ministries

Real Property

In December 2013, I wrote to the chair of the Aboriginal Ministries Council, Ray Jones, suggesting we move toward the Council making decisions about the allocation of real property in Aboriginal communities. The Council is developing principles related to the nature and needs of ministry in particular communities, and I expect this transition will be complete in the next year.

Building Structures of Partnership

As part of conversations with the Comprehensive Review Task Group, the Aboriginal Ministries Council has begun looking at different models of Aboriginal participation in the national church. The Council had initial discussions at its meeting in March, and I expect that conversation will take some time—perhaps longer than the life of the Comprehensive Review.

National Aboriginal Spiritual Gathering

I hope to be able to attend part of the National Aboriginal Spiritual Gathering, which will be held at the Oneida of the Thames First Nation (Ontario) from July 25 to 27, 2014. Under the theme of “All My Relations,” Aboriginal pastoral charges, outreaches, and invited guests will gather to discern matters of spirituality and ministry within our church.

The gathering will include an exposure experience at the neighbouring First Nation of the Chippewas of the Thames. This opportunity will engage participants and guests in a time of education, prayer, and feasting at the Mount Elgin Residential School memorial site. Mount Elgin was one of the 14 United Church residential schools. Moderator Gary Paterson, along with local leaders, will offer their reflections at this special event.

Ongoing connections to the Oneida Pastoral Charge’s Board, Chief, and Council, as well as with the London Conference Executive Secretary, will be made as plans continue to roll out.

Disabilities

Staff in the Church in Mission Unit have developed a draft work plan on disabilities and suggestions for making the General Council Office a more accessible place for persons with disabilities. The work related to disabilities will continue to go back to a community of persons with disabilities for further feedback and refinement, and the Permanent Committee on Programs for Mission and Ministry will continue to hear updates as this work progresses.

The Theology and Inter-Church Inter-Faith Committee is engaging the work of developing a theology of disability.

Unsettling Goods

Since the November mailing of Unsettling Goods resources to all pastoral charges, General Council staff have continued to pursue corporate engagement, translate and create new resources

in French, and develop new tools and resources for Lenten reflection and action related to the campaign. Among the developments since you last met:

- SodaStream, Walmart Canada, and Home Depot Canada have now responded to requests for conversation, and follow-up engagement continues with staff and elected members. Canadian Tire, The Bay, Keter, and Ahava have, as yet, to respond.
- In early February, French-language resources were mailed to ministries in French, including a frequently asked questions information sheet, the Unsettling Goods poster, the Moderator's letter, and an action card. Online French worship resources were also made available.
- Daily personal prayers for peace and online worship resources for Lent were made available online and through Facebook. Other tools for animating the campaign were introduced, including a new Twitter advocacy strategy, the Unsettling Goods Peace Box, which includes olive oil, soap, herbs, and an information brochure, video and photo resources, and a Web badge. More information is available at www.united-church.ca.
- Staff have initiated regular conference calls and e-mail contact with Unsettling Goods "champions" who are working in congregations, communities, presbyteries, Conferences, and civil society across the country. This engagement has provided opportunities for people to share celebrations and challenges and gain new ideas for inspiring action on the campaign. As well, continuing liaison with the United Network for a Just Peace in Palestine and Israel has meant shared energy and helpful collaborations toward reaching the goals of the campaign.

Poverty, Wealth, and Ecological Justice

United Church staff took part in March in an ecumenical conversation with staff from KAIROS, Citizens for Public Justice, and the Commission on Justice and Peace of the Canadian Council of Churches about how the United Church can continue doing poverty, wealth, and ecological justice work (including recent GC41 resolutions) with and through them, while not having the staff capacity to do it as we have before. Some of the goals of the ecumenical meeting included: sharing ideas and resources about who is doing what in this area; discerning how we in the United Church could work together ecumenically and most effectively; and determining who would be the lead organization on work related to particular aspects of poverty, wealth, and ecological justice.

Peter Denton, an elected member from the Permanent Committee on Programs for Mission and Ministry, is also actively involved in work at the United Nations with the United Nations Environment Program. He was invited to its regional meeting a few years ago, and the United Church has received one-time accreditation to the meeting.

To accompany some of this work related to ecological justice, staff hope to establish an Elected Working Group on Ecological Justice, and would prepare draft terms of reference for the September 2014 meeting of the Permanent Committee on Programs for Mission and Ministry.

Ministry Compensation Implementation Plan

Preparations continue for the introduction of a new comprehensive, or integrated, minimum salary model for all ministry personnel. This initiative, which was approved in principle by the 39th General Council (2006) and authorized by the Executive of the General Council in March

2012, brings the current base salary and housing allowance/value of manse into a single salary figure. Local costs of living are reflected in the minimum levels.

Staff are currently updating home market value data to March 2014, and with this data, assigning pastoral charges to one of six cost-of-living groups. These assignments will be shared with Conferences, presbyteries, and pastoral charges in late spring for local input and vetting. Staff are also in conversation with All Native Circle Conference and Aboriginal Ministries Circle staff on application to the unique housing circumstances in Aboriginal communities. BC Native Ministries will also be consulted. Application of the model when a manse is provided and application to Bermuda continue to be reviewed and developed.

The Permanent Committee on Ministry and Employment Policies and Service and staff, in consultation with the Pension Plan Advisory Committee and actuaries at Mercer, continue to assess the impact of the changes to pensionable earnings on annual pension of members. In the limited instances where there will be an unacceptable negative impact, consideration is being given to how best to mitigate the impact.

I will continue to review this project and its readiness for implementation in light of the work of the Comprehensive Review Task Group.

Reduction of Tax Deductions Associated with Clergy Residence Deduction

Unrelated to the new compensation model, ministry personnel eligible for the Canada Revenue Agency clergy residence deduction will be required to secure from the Canada Revenue Agency authorization for ADP, our payroll service provider, to reduce deductions at time of pay. This is an existing annual requirement of the Canada Revenue Agency with which we have not been in compliance. Given the risk this places on pastoral charges and ministry personnel, ADP has been instructed to comply with the regulation effective January 2015. Authorization should be routine. If authorization is not granted or ministry personnel elect not to request it, they remain eligible for the deduction when they file their annual tax return.

Third-Party Pension and Benefits Administration

The current contract with Aon Hewitt expires June 30, 2014. The Pension Plan Advisory Committee and staff have researched alternative service provision as well as renewal with the current provider. Pension Board member Jacqui Allard, along with staff, is leading direct negotiation with Aon Hewitt. The advisory committee will consider a recommendation at its April 17 meeting, and the Pension Board will consider its recommendation on May 22.

Affirming Process

I and several staff members met with the Affirm United Council in February. Discussions were helpful in continuing the process of becoming an affirming workplace at the General Council Office. An educational process will begin with all staff when we meet after this Executive meeting, and opportunities for learning will be provided throughout the year. Research is being done on the provision of a gender-neutral washroom in the office area, and external service providers with direct engagement of church members and staff will be reviewed for their awareness of inclusiveness of gay, lesbian, bisexual, and transgender people. Concurrent with this internal learning process, staff of the Ministry and Employment Unit are considering how

awareness-raising and education can be done with pastoral charges at the time of a needs assessment and have commissioned research by Morneau Sobeco on employee benefits practices for people in gender transition so as to evaluate our own benefits provision.

Pulpit Supply Rate

As shared with you in correspondence in January, the Permanent Committee on Ministry and Employment Policies and Services revisited the published pulpit supply rates for 2014 and brought to the Sub-Executive a recommendation to withhold the housing premium applied to the 2014 rate until the introduction of the comprehensive salary, to remove the distinction among ministry personnel status; and to maintain the rate as a per diem with additional commentary noting that it is based on cash portion (base minimum salary) of Category F order of ministry and clearly noting the need to identify in advance the number of hours that will be required by the ministry unit. This was adopted, communicated to Conferences, and revised on the website.

The expense rates for elected members seeking reimbursement for pulpit supply have been adjusted to reflect this change.

Travel Arrangements for Elected Members and Staff

Our processes for booking travel and accommodations for elected members and staff are changing to save costs and staff time. Effective June 1, 2014, elected members and staff will book all travel and hotels online through FCM Travel Solutions, a subsidiary of Flight Centre, which has 18 years of experience in Canada. We will share more information soon about this new process.

In addition, the rate of reimbursement for accommodations in Toronto will change as of June 1, 2014, to respond to suggestions we received from members of the Executive pointing to potential ways they could help with cost savings. The maximum rate of reimbursement for bed and breakfast in the Toronto area will be capped at \$110.00 per day. This amount covers the full cost of a stay at the Comfort Inn, the Hampton, or the Quality Suites. It will not cover the full cost of the Eaton Chelsea Hotel, and members and staff who choose to stay at the Eaton Chelsea will be responsible for paying the extra charge. We must book a minimum number of stays at each of these hotels to maintain the excellent rates we receive; to ensure we reach these quotas, we have decided not to renew our contract with the Marriott.

Travel Rate

For 2015, the travel rate will remain unchanged at \$0.41 per kilometre. The travel rate is the minimum rate at which pastoral charges are to reimburse ministry personnel for travel. It is also the rate at which the General Council reimburses General Council Office staff and elected members for the use of private vehicles for church business.

The formula used to determine this rate is 75 percent of the average January 1 government rate from the year prior to the implementation of the rate. The first rate posted for 2014 was April. 75 percent of the April 2014 rate is \$0.395. Last year 75 percent of the average was \$0.398. I chose to keep the rate at the current \$0.41.

Communications

The 41st General Council in Ottawa conveyed MAR2 “Copyright Procedures for Worship Resources” to me to explore “the creation of a single interface between congregations and copyright holders (of worship resources).” The Communications Unit has done extensive research and negotiation with all three copyright agencies that administer copyright on behalf of the authors and composers whose work is contained in *Voices United* and *More Voices*. All three agencies offered some potential monetary savings if a minimum 80 percent of congregations participate. However, since the copyright agencies are in competition with each other, there is little opportunity for creating a single interface; congregations would still be required to submit detailed reports on a regular basis to all three agencies under the specific terms of each agency. A more detailed report for discussion will be brought to the meeting (or the next meeting if time doesn’t permit).

The Communications Unit, and particularly the publishing program, is investing in training and resources to increase our capacity for digital delivery. *Mandate*, the church’s mission magazine, has piloted digital editions, and all new United Church Publishing House titles are in e-book format as well as print.

Late last year, we announced the closure of WonderCafé. Rising costs of maintenance and the changing landscape of social media (WonderCafé was launched when Facebook was still in its infancy, and Twitter was something only birds did) have prompted this difficult decision. Increasingly, our audience is on Facebook (more than 60,000 people see our postings each week) and declining on WonderCafé (although still remarkable at about 7,500 per week). Although this is a good strategic direction, we have heard from a number of members of WonderCafé who feel the unique nature of the community, particularly the anonymity it offered, will be lost in the transition to other social media platforms, such as Facebook.

Shared Services Discussions

In February I convened a meeting with several other denominations to begin exploring whether there might be practical opportunities for working together in any of a variety of functions and services ranging from rental of office equipment to sharing office space. There are no decisions or announcements to make, but the initial conversation was fruitful enough that we agreed to meet again and are organizing another meeting later this spring.

Conciliar Relations

I am delighted that the Conference Presidents-Elect are meeting at the General Council Office in early April. This meeting, which has become an annual event, is an exciting opportunity for them to learn about their new roles, get to know one another, and discuss common concerns.

Staff Leaders

I am pleased that it has become a regular practice for a Conference Executive Secretary to attend each meeting of the General Council Office Management Group. The participation of an Executive Secretary has enriched our discussions and enhanced connections among the Staff Leaders. I have also been convening conference calls with the Executive Secretaries and Speaker from time to time, and I appreciate these opportunities to connect and discuss our shared work.

The full Staff Leaders group, which is composed of the General Council Office Management Group and the Conference Executive Secretaries and Speaker, held its regular March meeting in Edmonton so members could take part together in the final public event of the Truth and Reconciliation Commission. Given our church's significant commitment to right relations, it felt important to experience a part of this process together.

The General Council Office Management Group spent part of a day in February discussing Phyllis Airhart's new book, *A Church with the Soul of a Nation: Making and Remaking the United Church of Canada*. I commend this book to you as an excellent exploration of our history.

General Council Office Staffing

Bruce Gregersen retired from his role as General Council Officer at the end of 2013. He continues on a term basis as a half-time Senior Advisor, Theology and Faith, and is continuing to work on certain projects in which he was already engaged.

I look forward to our time together in May.

In faith,

Nora Sanders
General Secretary, General Council

ADDENDUM D

Memorandum of Understanding Mutual Recognition of Ministries The United Church of Canada and the United Church of Christ in the Philippines

The United Church of Canada and the United Church of Christ in the Philippines have been in a partner relationship for over 30 years. This relationship was formally structured in a Covenant of Partnership signed in 1994 at the respective governing bodies of both denominations (Appendix A). (Note to GCE—the document will be available on each table.)

Both churches have formed their identities through the physical and organic union of historic churches representing the Reformed and Methodist traditions. Both seek to be faithful to a common evangelical, reformed, prophetic, and ecumenical heritage. They now desire to deepen their shared journey through the mutual recognition and exchange of ministry personnel, and in doing so to witness to a renewed calling to be truly united and uniting churches.

The United Church of Canada (UCC) and the United Church of Christ in the Philippines (UCCP) agree to enter into an ecumenical partnership that:

recognizes the ordained, consecrated (UCCP) and commissioned (UCC) ministries of both denominations; and

establishes the framework where ordained and consecrated or commissioned ministers of each denomination can have mutual authorization while under appointment for exercising all the prerogatives of their respective ministries in each other's congregations.

In so doing the UCC and the UCCP affirm each other's ministries as true ministries of the one, holy Church of Jesus Christ, blessed by God and called to provide leadership in the church through word and sacrament, pastoral care and education.

Introduction

The United Church of Christ in the Philippines and The United Church of Canada are partners in God's mission. This partnership in mission has emerged from the historic missionary movement to current expressions of the sharing of mission personnel and resources, mutual accountability, and common witness. Both denominations are committed to deepening their commitments to new forms and expressions of partnership in the world so that God's people and God's world may be blessed.

Both recognize that the world has changed remarkably in the last two generations. The Filipino population in Canada is now the third largest in the world outside the Philippines and continuing to grow significantly. The UCC is deeply concerned about connecting with this growing population so that it might receive their gifts and be transformed into a church that would better serve God's purposes in the new Canadian reality.

The UCCP is concerned for its Filipino members now resident in Canada and desires to find ways of continuing to support them pastorally. The UCCP further recognizes that there are no clear policies, nor ordered procedure for UCCP pastors immigrating to Canada and the United States and seeking church assignments. The potential loss of pastors is a deep concern for the church and therefore it welcomes this agreement as a way of mutually establishing a more orderly system of procedures.

The UCC acknowledges the presence of Filipino ministers, people and congregations already within the ministry of the United Church. This Mutual Recognition Agreement expands the possibilities for leadership in these and in new congregations as well as the possibilities for United Church ministers to gain valuable experience serving in the UCCP for a time. The UCCP also desires that the gifts of both Filipino and non-Filipino ministers of The United Church of Canada might offer gifts of ministry and service to the UCCP in the Philippines.

Both churches believe that this agreement will provide opportunity for their ministers and ministerial students to gain experience and skills in leadership in ministry that might otherwise not be available in their home contexts. Both churches believe that a mutual recognition of ministries is one step of greater cooperation towards the objective of sharing together in God's mission.

Both churches acknowledge that appointments under this mutual recognition of ministry agreement differ from personnel and resource sharing through established global partnership programs. Assignments such as those through the Overseas Personnel and Internship programs of the global partnership program of the United Church of Canada will continue through separate funding and policy agreements.

Global Context of Mutual Recognition of Ministry

Both denominations face in their own context the pressures of increasing globalization and related immigration. Both seek to stand against ideologies that make globalization another form of imperial hegemony.

The UCC recognizes that Canadian policies and practices, particularly related to resource extraction, significantly affect the lives of vulnerable people in the Philippines. The UCCP, more so than any other denomination in the Philippines, has faced the implications of standing with vulnerable Filipino communities in opposition to corporate exploitation of resources. The murder of UCCP pastors and workers by private militias employed by these corporations has involved both churches in shared political interventions in each country.

Economic inequalities have also resulted in large numbers of Filipino workers, domestic and others, present in Canada often in circumstances where they are vulnerable and open to exploitation. The reality of Overseas Filipino Workers has resulted in disruption of families and communities as well as the loss of skilled workers and professionals across the Philippines, including the loss of church workers within the UCCP.

Mutual Recognition of Ministry must take into account these and other realities. It must reflect God's judgement against the mighty and proud nations and a light of hope to the poor and oppressed.

Understandings of Ministry

The UCC and the UCCP acknowledge the similarities and differences that exist in their understandings and practices of ministry.

The churches believe that there is consistency in understanding of the roles and educational preparation for ordained ministry for those who have undertaken graduate study preparation (M.Div. or its equivalent) in both churches. Similarly, the UCCP and the UCC acknowledge a consistency of understanding in the nature of diaconal ministry and accept an equivalency between consecration in the UCCP and commissioning within the UCC.

The UCCP and the UCC commit to honouring the specific contexts and commitments of each other's ministry. Each denomination will encourage its ordained and diaconal ministers seeking to become a ministry partner in the other denomination to be sensitive to and honour these commitments.

These commitments include within both churches the full and equal participation of women and men in ministry, and within the United Church of Canada, the full inclusion of gay, lesbian, and transgendered ministers.

Within The United Church of Canada ordered ministers 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 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 church 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 responsibility as communicators of the tradition enacted in word and sacrament, education and service. They serve as 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.

Within the United Church of Christ in the Philippines, ordained ministers are those who have been called and set apart for the Ministry of the Word, Sacraments, Liturgy and Pastoral Care and Leadership in the Church of Jesus Christ. Their talents, gifts, and capabilities are seen to mirror the grace of God in Jesus and their contributions to the ministry are recognized and affirmed by the faith communities, as they respond to God's call by offering themselves in leadership as Ordained Ministers. The covenant of the Ordained Ministry is a full-time and lifetime commitment, and those who enter into that covenant dedicate their whole life to the disciplines and lifestyle the covenant requires.

Diaconal Ministers are those who are called and consecrated to serve in specific lines of ministry such as Christian Education, Church Music, Counseling, Chaplaincy, Early Childhood Education, Youth and Campus ministry, and some practical theological areas in Ministerial formation such as Christian Educational Ministry, Church Music, and research.

Eligibility for Appointment

Mutual Recognition of Ministries means that the ministries of both denominations are considered to be eligible for appointment within both denominations.

Ministers of both denominations must be approved through the respective processes of each denomination. The appointment of a minister from either denomination is based on a letter of good standing from their respective denominations. The UCCP and the UCC commit to ensuring that such letters of good standing ensure that the denomination commends the minister to the other, that their credentials are in order, that there are no disciplinary processes in process, and

that their ministry within their home denomination has demonstrated effective and faithful qualities and character. Ministers who are appointed under this Mutual Recognition Agreement will be called Ministry Partners in the United Church of Canada and Mission Co-Workers in the United Church of Christ in the Philippines. For the purposes of this agreement, these terms are understood to be equivalent.

Within The United Church of Canada,

A congregation or ministry of the UCC that seeks an appointment of a UCCP minister is invited to contact the appropriate unit of the General Council Office. The application is expected to involve the participation of the presbytery and include a needs assessment and an explanation of why a UCCP minister would best serve the ministry needs of the congregation and community.

The United Church agrees that all UCCP ministers seeking to serve a UCC congregation will be placed through an official church assignment from the UCCP. That is, such assignments will be made by the UCCP, specifically the Office of the General Secretary, in response to a formal request the UCC congregation made through the General Council Office.

UCCP ministers, who are assigned in this manner to a UCC ministry, will be asked to make application to become a ministry partner within The United Church of Canada. He or she will be expected to have gained an appropriate understanding and appreciation for the ethos and polity of the United Church. To assist in this preparation, the United Church provides a range of materials available online.

Once approved as a ministry partner the UCCP minister will have the same standing as all United Church ministers. It is important to note that this status of eligibility for appointment does not predetermine or eliminate the further steps that will be required to be undertaken by the UCCP minister through Immigration Canada (Government of Canada) for a work permit in Canada.

Within the United Church of Christ in the Philippines,

UCCP Ministers seeking an overseas appointment within The United Church of Canada will do so following the directions of Article VI “The Ministry Without Borders” of the “Magna Carta for Church Workers of the United Church of Christ in the Philippines.”

UCC Ministers desiring an opportunity to serve within the UCCP will secure letters of good standing and recommendation from their Conference. Their application will be reviewed and submitted through the General Council Office. The Office of the General Secretary of the UCCP will receive the application and will interview the applicant to determine their suitability for ministry within the UCCP. Following this, the applicant, as a Mission Co-Worker, will be placed within the established processes of the UCCP for ministry assignment.

Responsibilities

Recognizing the different cultures and practices that define each other’s identity and the difficulties that are present in adapting to ministry in an unfamiliar context, the UCCP and the

UCC commit to ensuring that adequate programs exist within each denomination to support ministers assigned under this agreement. These support programs will include mentoring and accompaniment of Ministry Partners and Mission Co-workers for the first year or more of their appointment.

The UCCP and the UCC, through their presbyteries or other appropriate means, will also undertake an evaluation meeting with the appointed minister at the end of their first year of service. The intention of this evaluation is to assist the minister in reviewing the first year of ministry in the partner denomination, and determining what additional work or support might be helpful in more effectively functioning in ministry.

Discipline and Accountability

Ministry Partners and Mission Co-workers, who are called or appointed to a ministry in the partner denomination, are seen for the purposes of discipline and accountability, to be equivalent to being admitted to the ministry of the denomination while under appointment.

While under appointment or call they are fully accountable to the respective judicatory bodies and subject to its discipline. Such oversight and discipline will be consistent with the polity and practices of the denomination they serve. Forms of disciplinary action will vary by context and the practice of denominations, but ultimately can lead to the removal of ministry status. In such a case, the relationship of the partner denomination with the Ministry Partner or Mission Co-worker is severed, the pastoral relationship and appointment ends, and discipline and accountability reverts to their home denomination. In all processes of discipline of a ministry partner or Mission Co-worker, the partner denomination commits to ensuring that the home denomination is informed of the outcome of such processes.

The status of a Ministry Partner or Mission Co-Worker is also dependent upon good standing with their home denomination. In the event that the letter of good standing is revoked by the home denomination, the status also ends, the relationship of the partner denomination with the minister is severed and the call or appointment is terminated.

Benefits and Compensation

Ministry partners and Mission Co-workers, while under appointment in the partner denomination through this agreement will be compensated by and receive the appropriate benefits within that denomination. The partner denomination will ensure that ministry partners/mission co-workers are compensated according to the established policies of the denomination and that adequate benefits are in place for health and insurance coverage and for pension contributions as permitted.

Time Limit of Ministry Partner/Mission Co-Worker Status

An appointment, made under this Mutual Recognition Agreement will be for a two-year period renewable for two additional two-year terms for a total of six years. Once the appointment is completed the minister is obligated to return to their home denomination.

In each two-year term, four to six months before the end of the term, the appropriate denominational body, using processes appropriate to the denomination, will undertake a review

of the appointment and determine its renewal for an additional two-year assignment or its conclusion. A decision for conclusion of the assignment is not eligible for appeal.

Implementing Guidelines

Implementing Guidelines will be developed and approved by the respective Executive bodies of the denominations. Such guidelines will be updated periodically and include:

- Compensation, benefits and pension
- Terms of appointments
- Eligibility for consideration for formal admission (in recognition of the reality of migration but with a clear intention that the agreement not be a vehicle for emigration)
- Options for those pastors who have relocated and desire to be recognized in their new church home
- Oversight and discipline
- Cultural sensitivities
- Denominational identity, ethos, and culture
- References to the UCCP Magna Carta, Sending Forth, UCC Manual, and procedural policies
- Form for tri-lateral covenant between the denominations and the ministry partner
- Other required forms for application
- An ongoing structure to intentionally evaluate and evolve the concept and practice of mutual recognition

Approval of This Agreement

This agreement is subject to approval by the appropriate governing bodies of each denomination and will take effect upon the signing of the documents by representatives of the governing bodies.

ADDENDUM E

PMM8 FRENCH LANGUAGE TRANSLATION STRATEGY

Origin: Permanent Committee on Programs for Mission and Ministry

**The Permanent Committee on Programs for Mission and Ministry recommends that
The Executive of General Council:**

- 1. Affirms a practical/functional bilingualism as the character of The United Church of Canada based on the following principles:**
 - i. To allow Francophones to fully participate in The United Church of Canada (UCC) and to feel included.**
 - ii. To allow Allophones who have learned French to understand and become involved in the UCC.**

iii. To recognize and honour French as one of Canada's two official languages.

2. Affirm the protocol for communications in French as defined in the attached report.

Background

In 2012 the General Secretary, the General Council was asked by the Executive to do a consultation with the French Ministries constituency. The consultation resulted in a restructuring of the structure of Ministries in French (MiF). A couple of the issues raised by the consultation were the issue of the bilingual nature of the church and issues of translation.

The consultation report had suggested that:

“The Executive of the General Council is being asked to clarify and communicate to the church its understanding of the bi-lingual nature of the United Church of Canada, and the General Secretary is being asked to develop a clear policy for translation and identification of the appropriate resources for this to happen” [see *GCE October 2012 GS Report*]

This work was assigned to the developing National and Regional Connexional Tables. Representatives from the Regional Table in Montreal & Ottawa Conference have been working with the Responsible in developing a strategy and work plan for translation and reported to the Permanent Committee on Programs for Mission and Ministry.

Three key points underline their recommendations:

1. Complete bilingualism (professional simultaneous translation, all publications in both languages) is *not the goal*, given the investment of time and human and financial resources that would be required. What these standards of bilingualism aim for is a consistent presence of French so that “bilingual” events allow unilingual Francophones to feel at ease from beginning to end, and so that Francophones can fully participate in the life of The United Church of Canada without constant struggle.
2. Past experience has shown that the sincere and considerable efforts made to integrate French have lacked cohesion and consultation with Francophone leaders. Some examples include: publicity in French for a workshop that offers virtually no interpretation; translation of documents that are not relevant to the needs of the Francophone constituency; the refusal on the part of organizers to have table groups (one out of four) where participants can express themselves in French; a bilingual registration table for an event that takes place entirely in English; mailing multiple copies of English flyers to Francophone congregations. It is often assumed that Francophone delegates have no difficulty understanding debates in English.
3. On the one hand, the consequences of these inconsistencies can be seen in the reluctance, if not the refusal, of Allophones who use French as a *lingua franca* to see themselves included in the church's Ethnic Ministries or participate in the work of Conference and General Council committees. On the other hand, among our limited numbers of

Francophone members, it is extremely difficult to find people who are both available and sufficiently bilingual to sit on Conference and General Council Committees, however interested they might be in the work to be done.

It might be helpful to define different types of assistance that can be offered to help people understand what is being communicated in a second language—or a language of which they have no knowledge at all.

Bilingual (written): = English and French translations **in the same document**, side by side or one above the other.

Translated (written): = easily available in French as well as English.

Simultaneous Translation: = system of complete oral translation with headsets and professional interpreters. Given the cost, use of this system should be very limited, and only after consulting with MiF.

Simultaneous Interpretation: = system of interpretation with headsets and a local interpreter of good will.

Alternating presentations: = must absolutely avoid repeating exactly what is said in one language in the other. Alternating languages must be done in a way that allows everyone to have a good idea of what is said without tedious repetition.

Comprehension assistance: = an accompanying person discretely offers explanations and information (without necessarily translating everything) by quietly whispering to those needing assistance.

Areas Where These Standards of Bilingualism Would Be Applied

- Official gatherings (Annual General Meetings of Conferences, General Council, and General Council Executive);
- Small group gatherings (less than 30 people), less formal;
- National and regional events (Behold, YAYA, Worship Matters, etc.);
- Mail and information;
- Resources: forms, declarations, and educational documents, etc.;
- Website.

Official Gatherings

- Publicity, registration table: **bilingual**;
- Important information (schedules, orientation, cafeteria, etc.): **bilingual**;
- Main documentation: **translated**;
- Keynote addresses: simultaneous translation available via headsets if the number of participants justifies it. As much as possible, encourage bilingual presentations;
- Making it easy for French speakers to connect (cf. « Je parle français » buttons at the 41st General Council);

- English and bilingual or French table/discussion groups. (cf. Montreal & Ottawa Conference Annual General Meeting);
- Organize and offer comprehension assistance to those who need it;
- Gather all non-Anglophones at the beginning and end of meetings (and at points in between as required) for (de)briefing, exploration, and exchanges in participants' language of choice.

Small Group Gatherings (under 30 people), Less Formal

- Advertisements for the event, registration: **bilingual**;
- Important information (schedule, orientation, cafeteria, etc.): **bilingual**;
- **Preferred strategy: everyone speaks in his or her own language¹**, and please encourage everyone to speak slowly and clearly;
- Alternating presentations;
- English, bilingual and/or French table/discussion groups;
- Workshops: in English AND bilingual and/or in French;
- Organize and offer comprehension assistance to those who need it.

National and Regional Events

In consultation with MiF, it is important to make a formal initial decision to allow Francophones to fully participate—or not—in the event. If the decision is made to include Francophone participants, there needs to be:

- Publicity and registration table: **bilingual**;
- Important information (schedule, orientation, cafeteria, etc.): **bilingual**;
- Main documentation: translated;
- Keynote addresses: simultaneous translation available via headsets if the number of participants justifies it. As much as possible, encourage alternating presentations;
- Ways of making it easy for French-speakers to connect (cf. « Je parle français » buttons at the 41st General Council);
- English and bilingual or French table/discussion groups;
- Comprehension assistance to those who need it;
- Gathering of non-Anglophones at the beginning and end of meetings (and at points in between as required) for (de)briefing, exploration, and exchanges in participants' language of choice.

Mail and Information

- Press releases: **bilingual**;
- Letters and news from the Moderator: **bilingual**;
- Include the words: « *La version française suit* » or « *La version française suivra bientôt* » at the beginning of all messages sent out across the church

¹ It should be noted that, in a bilingual context, unilingual Anglophones will almost always identify themselves and ask for translation, whereas Francophones and Allophones will say nothing and others will not know if they understand well. It is important to raise awareness of this fact from coast to coast.

N.B. E-mail messages that begin with the words « *This message is sent blind copy to all...* » without a single word of French in them are a regular source of frustration for Francophones;

- The Moderator's videos should be subtitled in French;
- After each meeting of the Executive of the General Council, highlights should be translated and circulated across the church.

Resources

Forms: via Internet, translated

Statements: translated

Educational Documents:

- In consultation with MiF, an initial evaluation must be made as to the relevance of the document for Francophones overall;
- Check with MiF to see if an adaptation would not be more appropriate than a translation;
- When a document is being designed/written, check to make sure that it will be translatable into French²;
- Distribute the French version of documents as soon as possible after the distribution of the English version³;
- When a report/document, etc. is available in French, this should be clearly indicated in the English version by an easily identifiable note;
- When a report/document, etc. is in the process of being translated/adapted, the English version of the document and all publicity surrounding it (especially publicity in English) should include an easily identifiable graphic element announcing the forthcoming translation (« *Bientôt disponible en français* »). This practice would also serve as a reminder to people from across Canada that there are perhaps Francophones in their areas as well.

Website

The new French website that is currently being developed will be significantly easier to navigate, and reference documents will be easier to find. One major advantage is that the site will be managed by Stéphane Gaudet in collaboration with the Communications Unit and MiF. The launch of the new site is scheduled for the fall of 2014.

Operational Plan for Translation

Ministries in French offers services through a “single window” of access, which means that as soon as a General Council staff person gets the green light from MiF, that person contacts the Coordinator for Translation Services, who is then responsible for ensuring that the document is translated and proofread.

The Coordinator of Translation Services is responsible for:

² If the document makes numerous references to culturally well-known texts in Anglophone circles, it is often impossible to translate these references or to find an equivalent in another language (for example, texts containing numerous references to lines from English hymns or Anglophone poets, etc.).

³ The publicity and interest generated by a good document in English also influences the interest of Francophones in the same document. If the French version is only available 12 to 18 months later, it runs the risk of going largely unnoticed.

- translating documents that require thorough knowledge of The United Church of Canada, its policies, its decision-making bodies, and its procedures (for example, the new edition of *The Manual*);
- coordinating the work of external translators;
- proofreading the work of external translators;
- overseeing billing and payment for the services of external translators.

One of MiF's objectives is to provide documents and news and information that are necessary for the proper functioning of congregations, missions, and new French and bilingual ministries in order to allow them to carry out their mission as communities of faith; as well as participate in debates and decision-making processes of the church at the presbytery, Conference, and General Council levels. These resources include liturgical resources, documents related to denominational identity, handbooks, forms, educational resources, press releases, and news stories, as well as pages from The United Church of Canada's website.

In order to understand the expectations and respond to the needs of The United Church in French, the members of the MiF team listen carefully to Francophone and bilingual clergy and laity, as well as to the various administrative and decision-making bodies of the church. In this regard, the National Table and the Regional Table of Montreal and Ottawa Conference provide us with important information.

Some documents are directly translated from the English version. Others are adapted. In some cases, entirely different documents—that are more appropriate for Francophone contexts—are produced. Some of these replacement documents are adaptations of texts produced in French elsewhere, while others are original creations of MiF staff or freelancers.

Based on what we have seen and heard, the current priorities for the creation and distribution of resources in French are:

- **Liturgies**
Liturgies for Sunday worship, for the church's liturgical seasons, special occasions, meetings, and prayers;
- **Faith and Education for All Ages**
Preparation for baptism, marriage, confirmation, etc.; faith questions; introduction to the Bible; leadership preparation (training for lay people—motivation and discernment of gifts); Sunday school/Christian education for children;
- **Resources Introducing The United Church and the United Church Identity**
For people interested in learning more about The United Church of Canada, whether they be from other denominations, immigrants, or people who don't belong to any community of faith;
- **Theological Discussion of Current Issues**
Ecology, homosexuality, ecumenism, interfaith dialogue, etc.

Procedures for Determining Which Documents to Translate

Every time the question arises as to whether or not a document, or series of documents, should be translated, the Responsable des MiF must be contacted for a discussion about the objectives and target market of the initiative.

- **At the beginning of a campaign, or as soon as a study group or a committee is formed:** it must be decided if everything will be translated, or if it is possible to create a combined approach that is better adapted to the interests and priorities of Francophones. The second option is the preferred one in most instances, especially in the case of committees or campaigns with long-term mandates in multiple phases, like the French communications strategy for the Comprehensive Review Task Group, or the Unsettling Goods campaign. This approach reduces translation costs and provides French and bilingual ministries with those documents that are most useful to them.
- **When plans are being made to create new liturgical or educational resources or documents related to United Church identity:** the Responsable des MiF will consult with the appropriate member of the MiF team to determine whether MiF will simply have the documents in question translated, or if the team should identify an existing resource or create one that would be better suited to Francophone realities.

When it is decided to use an existing resource or create a new one rather than translating the English resource, the team will need to determine if there are existing resources in French that can be either offered “as is,” or adapted. When it is most appropriate, the team will take responsibility for the creation of a resource specific to The United Church of Canada.

To this end:

- The Director for French Leadership Development will work with the Responsable to determine the best way to respond to requests: 1) for translation of theological reports of our church; 2) for translation or creation of liturgical or educational resources; or material for events such as Behold! His or her role will be to evaluate what already exists, what the current needs are, and whether or not the proposed resource (or group of resources) is relevant.
- In consultation with the Responsable and the Executive Minister, Communications, MiF’s Program Coordinator for Witness and Mission will discern which of the church’s news items and documents related to denominational identity are relevant to Francophone and bilingual ministries.

N.B. Certain resources will be identified as related to the work of two particular members of the team. In such cases, these team members will be consulted before a decision is made.

The Coordinator of Translation Services will have oversight of translation and billing. This includes proofreading translation done by external translators. In the case of a long-term project tied to a specific campaign or event, the work will preferably be assigned to a single translator.

Note:

- Time required for translation must be factored into production time if English versions of documents and their French translations are to be made available simultaneously. In cases where the French translation of a message, a letter, a document, a press release, etc. are not available when the English version is sent out or posted on the website, a note in French should be added to the English version announcing the date when the French version of the document can be expected.

Translation Team (2014)

- Judith Bricault – Coordinator of Translation Services
- Denis Fortin (Quebec City)
- Louise Carrier (Montreal)
- Roland Revet (France)
- Gilbert Beaume (France)
- Christian Nguyen (Toronto)

ADDENDUM F**AFFIRMING MINISTRIES STUDY PROCESS****Ongoing Education****Context**

The 41st General Council (2012) approved an affirming ministry study process for the Executive of General Council and the General Council Office. The purpose of this educational process is to continue to shape the actions and decisions of the Executive as a whole into becoming a more equitable, just, and intercultural church.

As part of the ongoing educational process for this May 2014 meeting, the Executive of General Council is being invited to engage with a series of case studies, and to reflect on the policy implications of those studies. These case studies are fictional; however, they are based on a range of real-life experiences.

The case studies are assigned for conversation based on table groups, as follows:

Case Study	Table Groups Assigned
A	1–4
B	5–8
C	9–12

Time will be given at the meeting to talk about the case study and the related questions.

Case Study A

Jane is a layperson who has expressed a strong interest in going into diaconal ministry. Since they were a young teenager, Jane had been very involved in various church committees at presbytery and the Conference level. Recently, Jane was appointed by their Conference as a Member-at-Large to the Executive of the General Council, and was very excited about their first in-house meeting at the General Council Office.

Jane self-identifies as a trans person; however, notes that many people often assume that Jane is a male. They want to participate fully in all aspects of church life and want to share about their own experiences in church, but still worries about how their experience as a trans person will be received at the Executive. Jane is aware that the Executive recently considered reports and policies related to gender and sexuality, and is very anxious to see how these policies will be lived out, and how they might make a difference for trans people.

Discussion Questions:

1. Having considered the report of the GLBTT Consultation, and the proposals from the Trans Gender Diversity Task Group in previous meetings, what would you recommend for creating a safe space for Jane at meetings of the Executive of the General Council?
2. What implications do you think that these two reports, and Jane's story, have for how this court functions?
3. Having considered Jane's story, how might your actions and decisions as a governor be shaped differently?

Case Study B

Maria is a United Church member who participated at a regional GLBTT consultation when it took place in her town. She is eager to hear feedback of what has happened since the consultation. Through a friend, Maria heard that the Executive of the General Council recently completed a meeting, and Executive members have started reporting a summary of their meeting to the rest of the church. Maria went to the reporting meeting hoping to hear more about the consultation.

She noted that at the meeting, the Executive of the General Council member talked about some proposals that were passed at the meeting, but did not include any information related to gender or sexuality in their summary. When Maria asked the individual for more information about what the church was doing around the area of gender and sexuality, the Executive member replied that there had been work on an affirming ministry study process at the meeting, but didn't know why. They concluded their response by saying "I just thought that most people knew that the United Church does this kind of work, and having made the decision about it all in 1988, I didn't think that we still needed to be talking about it all the time."

Maria wondered if any of the discussion of the other reports that had been passed had taken gender and sexuality into consideration, and wondered what approach the church could use to continue to ensure that the whole life of the church keeps issues of equity at its forefront.

Discussion Questions:

1. What concrete processes would you propose to ensure that issues of gender, sexuality, and broad issues of equity are considered alongside all reports and proposals at all meetings of the Executive of the General Council? How will you continue to keep these issues at the forefront of conversations and decisions?
2. What intersections do you note between gender, sexuality, and the current reports that are at this meeting? When you report back about meetings of the Executive, what lens do you use for choosing what to share? How would you propose to talk about issues of gender, sexuality, and equity with the rest of the church?
3. Having considered Maria's story, how might your actions and decisions as a governor be shaped differently?

Case Study C

Moses was very excited to have been recently hired as a youth group leader at a United Church. Since beginning his work, he had a great deal of success with the youth group in terms of helping it grow and developing a healthy rapport with all the members. To date, he had only received positive feedback from the youth and their parents.

Recently, during one of his youth group meetings, one of the youth participants was sharing about her experiences of homophobic bullying at her high school. In this conversation, Moses shared that as a gay man, he also has faced homophobia and he personally experiences it as a being very painful and difficult. Shortly after this meeting, some parents became aware of Moses' sexual identity and were upset that he had not shared his sexual orientation earlier.

After several parents complained to the ministry personnel about how uncomfortable they were with the church having a gay youth group leader, Moses was fired. A friend of Moses shared with him that one day at church they overheard some people talking about Moses' dismissal. In the conversation one of the individuals said: "Well I guess nobody even thought to ask him about it. I mean, I've never met a gay person before who was Black."

Discussion Questions:

1. The United Church has approved a Commitment to Inclusion (Arctic 6, at the 40th General Council in 2009), which declares that the United Church is opposed to discrimination on any basis by which a person is devalued; and that each court, congregation, and other ministries are strongly urged to embrace this commitment. How would you see this non-discrimination being lived out, concretely, in Moses' case?
2. How would you see non-discrimination and a commitment to inclusion being lived out concretely in the court of the Executive of General Council? What recommendations would you offer for policies and practice?
3. Having considered Moses's story, how might your actions and decisions as a governor be shaped differently?

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Wednesday, May 21, 2014
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 1:30 p.m. Eastern until 1:55 p.m. on Wednesday, May 21, 2014, by teleconference call. Moderator Gary Paterson presided.

Attendance

Voting Members: Shirley Cleave, Thom Davies, Nelson Hart, Bev Kostichuk, Gary Paterson; Nora Sanders, Florence Sanna

Regrets: John Kim, Marie-Claude Manga, Charles McMillan, Lynella Reid-James, Mardi Tindal, Erin Todd

Welcome

Moderator Gary Paterson opened the meeting with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Shirley Cleave **2014-05-21-141**

That Erik Mathieson be the corresponding member and that Karen Smart be the recording secretary for this meeting of the Sub-Executive of the General Council.

CARRIED

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Thom Davies **2014-05-21-142**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on March 21, 2014.

CARRIED

Nominations Committee – Recommendations for Appointment

Florence spoke to the motion. The Nominations Committee met by teleconference on May 8, 2014, to consider applications. Florence shared the names with the members of the Sub-executive as recommended by the Nominations Committee for appointment. Gary Paterson

offered thanks to the Nominating Committee and those who will be serving on an additional committee.

Motion: Nora Sanders/Thom Davies

2014-05-21-143

That the Sub-Executive of the General Council appoint the following members, with terms as stated.

Canadian Forces Chaplaincy (June 2016)

(7 expressions of interest for 1 position)

- Michelle Slater (Ordained, British Columbia Conference)

Responsible Investment Reference Group (June 2017)

(3 expressions of interest for 2 positions)

- Mary Lou Harley (Lay, Maritime Conference)
- Bill Davis (Lay, Toronto Conference)
- Robert Richards, *as named by the Foundation*
- Moira Hutchinson, *as named by the Investment Committee, Finance*
- Rob Stapleford, *as named by the Pension Board*

Pension Plan Advisory Committee (June 2017)

(2 expressions of interest, on the joint recommendation of the Pension Board)

- Caroline Helbrunner, specialist
- Cindy Palmer, specialist

Anglican Church–United Church Dialogue

(2 expressions of interest for reappointment)

- Sandra Beardsall (Ordained, Saskatchewan Conference), reappointment
- Don Koots (Ordained, Alberta and Northwest Conference), reappointment

Observer Publications

(10 expressions of interest)

- Bob Mutlow (Ordained, Alberta and Northwest)
- Bev Kostichuk (Lay, Saskatchewan)
- Anna Stewart (Lay, Manitoba and Northwestern Ontario)
- Lynella James (Lay, Toronto)
- Miriam Spies (Candidate, Toronto)
- Adam Brown (Lay, Bay of Quinte)
- Norma Thompson (Lay, Bay of Quinte)
- Nicole Beaudry (Lay, Montreal and Ottawa)
- Ivan Gregan (Ordained, Maritime)
- Florence Sanna (Ordained, Newfoundland and Labrador)

CARRIED with two abstentions noted – Bev Kostichuk and Florence Sanna

2013 Audited Financial Statements

Erik Mathiesen spoke to the motion. Procedurally the group that reviews these statements is the Audit Committee. They have met and received the report from Price Waterhouse and are now

prepared to recommend them to the Sub-Executive of the General Council for approval. This approval will have two members of the Executive sign the documentation.

Motion: Bev Kostichuk/Thom Davies

2014-05-21-144

That the Sub-Executive of the General Council approve the 2013 audited financial statements of the National Accounts of The United Church of Canada.

CARRIED

Thom Davies offered a closing prayer.

Gary Paterson declared the meeting adjourned at 1:55 p.m. and thanked the members of the Sub-Executive for attending the meeting and blessed them on the journey ahead.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Friday June 20, 2014
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:30 p.m. Eastern until 1:04 p.m. on Friday, June 20, 2014, by teleconference call. Bev Kostichuk chaired the meeting.

Attendance

Voting Members: Nelson Hart, Bev Kostichuk, Charles McMillan, Lynella Reid-James, Nora Sanders, Florence Sanna

Regrets: Shirley Cleave, Thom Davies, John Kim, Marie-Claude Manga, Gary Paterson, Mardi Tindal, Erin Todd

Welcome

Bev Kostichuk led a time of check-in and then opened the meeting with a prayer.

Constituting the Meeting

Nora Sanders constituted the meeting in French:

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, je declair ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

Bev Kostichuk constituted the court in English:

“In the Name of Jesus Christ, the head of the Church, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Florence Sanna

2014-06-20-145

That Bev Kostichuk serve as Chair for this meeting of the Sub-Executive of the General Council and that Erik Mathiesen, Bill Smith, and Karen Smart be the corresponding members and Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Charles McMillan

2014-06-20-146

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on May 21, 2014.

CARRIED

Permission for Bay of Quinte Conference to Rent Space at St. Matthew's United Church

Bill Smith spoke to the motion. He asked that the term be amended to commence August 1, 2014.

Motion: Lynella Reid-James/Florence Sanna**2014-06-20-147**

The Sub-Executive of the General Council approve the entering into a lease or equivalent space-sharing arrangement by the Bay of Quinte Conference of The United Church of Canada with St. Matthew's United Church, Belleville, Ontario, for part of the St. Matthew's church building, on the following key terms:

- (a) for a five year term commencing on or about August 1, 2014;
- (b) at an all-inclusive rent of \$1,300.00 per month;
- (c) to be null and void if either entity ceases to exist; and
- (d) such other terms as may be mutually agreed upon by St. Matthew's United Church and Bay of Quinte Conference, and as may be acceptable to the General Secretary, General Council.

CARRIED**Annual Week of Prayer for Democratic Republic of Congo**

Nora Sanders spoke to this motion.

Motion: Lynella Reid-James/Charles McMillan**2014-06-20-148**

That the Sub-Executive of the General Council forward the following proposal to the Permanent Committee on Programs for Mission and Ministry to consider:

- a) How does this fit with the Church in Mission's Program mandate? Part of our mandate is to respond to appeals from partners; this issue is an ongoing, chronic concern for partners in the Democratic Republic of the Congo, and a global concern needing to be addressed (see recent Global Summit to end sexual violence in conflict—www.gov.uk/government/topical-events/sexual-violence-in-conflict/about).
- b) Is this a priority issue for the church? It is linked to two program foci of the church in Mission Unit—the Peace with Justice Program focus and the Resource Extraction focus.
- c) Capacity issues—there are currently at least three ongoing major campaigns led by the Unit: Unsettling Goods, Food Policy, and Open for Justice (resource extraction issues). Do we have the capacity to take this issue on as well through a focus Week in the year, including resources, animation, advocacy, etc.? There are ecumenical partners focused on this issue: the PCUSA; United Church of Christ/Disciples of Christ General Board for Global Ministries; KAIROS (not exactly sure to what extent but it is a priority).

- d) The role of Church in Mission Unit to convene, coordinate, collaborate, communicate, and work across clusters in light of individuals and groups in the church are already passionate about this and have brought it forward to the church.

CARRIED**Response of the Congregation of Knox United Church, Nepean, to the Report of the Working Group on Israel/Palestine Policy as adopted by GC41**

Nora spoke to these proposals. They both came from the Conference with non-concurrence.

Motion: Florence Sanna/Lynella Reid-James**2014-06-20-149**

1. That the Sub-Executive of the General Council wishes to express thanks to the Congregation of Knox United Church and to the Synode of Montreal & Ottawa Conference who have offered their perspective but given that the Executive of General Council has already approved steps contrary to this motion which are consistent with the actions of the 41st General Council, the Sub-Executive will take no action on this proposal.
2. That the Sub-Executive of the General Council wishes to express thanks to South Mountain-Hallville Pastoral Charge of the United Church and to the Synode of Montreal & Ottawa Conference who have offered their perspective but given that the Executive of General Council has already approved steps contrary to this motion which are consistent with the actions of the 41st General Council, the Sub-Executive will take no action on this proposal.

CARRIED**Update to the General Funds Investment Policy**

Erik Mathiesen spoke to this motion.

Motion: Charles McMillan/Nelson Hart**2014-06-20-150**

The Sub-Executive of the General Council approve the updated Investment Policy dated May 14, 2014, as recommended by the Treasury Investment Committee and approved by the Permanent Committee on Finance on June 12, 2014.

CARRIED

Lynella Reid-James left the conference call at 1 p.m.

Bev Kostichuk offered a closing prayer and declared the meeting adjourned at 1:04 p.m. and thanked the members of the Sub-Executive of the General Council for attending the meeting and blessed them on the journey ahead.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Thursday, Sept. 4, 2014
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 1:30 p.m. Eastern until 1:50 p.m. on Thursday, September 4, 2014, by teleconference call. Moderator Gary Paterson chaired the meeting.

Attendance

Voting Members: Nelson Hart, Marie-Claude Manga, Charles McMillan, Gary Paterson, Lynella Reid-James, Nora Sanders, Florence Sanna, Erin Todd

Regrets: Thom Davies, Bev Kostichuk, Shirley Cleave, Mardi Tindal

Welcome

The Moderator led a time of check-in and then opened the meeting with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Erin Todd **2014-09-04-151**

That Karen Smart be the corresponding member and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Charles McMillan **2014-09-04-152**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on June 20, 2014.

Carried

Nominations Committee – Recommendations for Appointment

Florence Sanna spoke to this motion.

Motion: Florence Sanna/Marie-Claude Manga **2014-09-04-153**

That the Sub-Executive of the General Council appoint the following members, with terms as stated.

Investment Committee, Finance (September 2014–September 2017), joint recommendation of the Nominations Committee and the Permanent Committee on Finance

- Tim Bradshaw, specialist

Nominations Committee (September 2014–August 2015)

- Robert Mutlow (Alberta and Northwest Conference)

Executive of the General Council, as elected by Conference

- Jean Macdonald (Lay), as elected by British Columbia Conference (September 2014–August 2015)
- Sybil Wilson (Lay), as elected by Hamilton Conference (September 2014–August 2018)
- Paula Gale (Ordained), as elected by Newfoundland and Labrador Conference (September 2014–August 2015)*

* note: additional appointment of August 2015–August 2021 to be appointed by the 42nd General Council.

Carried

Marie-Claude Manga closed the meeting in prayer.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Wednesday, October 15, 2014
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:30 p.m. Eastern until 12:45 p.m. on Wednesday, October 15, 2014, by teleconference call. Moderator Gary Paterson chaired the meeting.

Attendance

Voting Members: Thom Davies, Bev Kostichuk, Marie-Claude Manga, Charles McMillan, Gary Paterson, Lynella Reid-James, Nora Sanders, Florence Sanna, Mardi Tindal, Erin Todd

Regrets: Nelson Hart, Shirley Cleave

Welcome

The Moderator led a time of check-in and then opened the meeting with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Erin Todd **2014-10-15-154**

That Karen Smart be the corresponding member and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Charles McMillan **2014-10-15-155**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on September 4, 2014.

Carried

Nominations Committee – Recommendations for Appointment

Florence Sanna spoke to this motion.

Motion: Florence Sanna/Bev Kostichuk

2014-10-15-156

That the Sub-Executive of the General Council appoint the following members, with terms as stated.

Executive of the General Council (GC42, August 2015)

1 expression of interest offered by the 5 invited candidates

- John Lee (Ordained, Toronto Conference), Ethnic Ministries Constituency

Governing Committee of Project Ploughshares, nominee (December 2015–December 2018)

4 expressions of interest for 1 vacancy

- Paula Butler (Lay, Toronto Conference)

Working Group on Theologies of Disability (August 2015)

17 expressions of interest for 2–3 vacancies, increased to 4 vacancies

- Daniel Hayward (Ordained, Bay of Quinte Conference), *as named by the Theology and Inter-Church Inter-Faith Committee*
- Bill Steadman (Ordained, Hamilton Conference), *as named by the Theology and Inter-Church Inter-Faith Committee*
- Kyung Chang Lee (Ordained, Alberta and Northwest Conference)
- Kathleen James-Cavan (Lay, Saskatchewan Conference)
- Laura MacGregor (Lay, Hamilton Conference)
- Susan Woodhouse (Ordained, London Conference)

Carried

Mardi Tindal closed the meeting in prayer.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
November 15–17, 2014**

The Executive of the General Council of The United Church of Canada met from 8:30 a.m. on Saturday, November 15, to 4:00 p.m. on Monday, November 4, 2014 at the General Council Offices, Etobicoke, Ontario. The Moderator, Gary Paterson, presided.

Attendance

Nicole Beaudry, Sue Brodrick, Adam Brown, Janice Brownlee, Graham Brownmiller, Shirley Cleave, Brian Cornelius, Thom Davies, Laura Fohuse, Susan Gabriel, Paula Gale, Ivan Gregan, Charlotte Griffith, Vilvan Gunasingham, Adam Hanley, Andrea Harrison, barb janes, Ray Jones, Mel King, Bev Kostichuk, John Lee, Jean Macdonald, Marie-Claude Manga, Kellie McComb, Charles McMillan, Tracy Murton, Bob Mutlow, Gary Paterson, Colin Phillips, Lynella Reid-James, Mary Royal Duzcek, Nora Sanders, Florence Sanna, Michael Shewburg, Miriam Spies, Bill Steadman, John Thompson, Norma Thompson, Mardi Tindal, Erin Todd, Pauline Walker, Roy West, Jim White, Sybil Wilson, Doug Wright, John H. Young

Corresponding Members

David Allen, Michael Blair, Phyllis Buchner, Bill Doyle, Doug Goodwin, Alan Hall, Peter Hartmans, David Hewitt, Will Kunder, Rosemary Lambie, Faith March-MacCuish, Martha Martin, Erik Mathiesen, Shannon McCarthy, Bill Smith, Cheryl-Ann Stadelbauer-Sampa

Regrets

Nelson Hart, Cheryl Jourdain, Donna Kennedy Lynn Maki, Martha Pedoniquotte, Anna Stewart, Nichole Vonk, Ramzi Zananiri

Saturday, November 15, 2014

Welcome

The Moderator welcomed the Executive to gather on the traditional land of the Mississauga of New Credit First Nations. As a mixture of strangers and friends he asked all to join in community for a moment of silence to prepare for the meeting.

The Moderator constituted the meeting in both languages.

Worship

Worship was coordinated by Adele Halliday, Bronwyn Corlett and Alydia Smith. The scripture reading Matthew 25:31-37, with Ivan Gregan, barb janes and Marie-Claude Manga reading the litany of voices.

In Memoriam

The Executive gratefully acknowledge the following members of our Church family who have left bequest gifts, annuity residues and insurance proceeds (May 2014–October 2014).

Bequests to Mission and Service from the estates of:

James Bragan	Edith Edna Johns	Agnes Mary Roulston
Helen Carter	Lyndon Raymond Langille	Edna Grace Rowe
Marion E. Current	Zella Josephine Leavey	Margaret Jean Saunders
Hertha Falk	Edna Agnes McDonald	Archibald MacSween Stalker
Thelma J. Fast	John Raymond McFadden	Doris R. Zurbrigg
Margaret A. Haight	Sarah Dorothy Morgan	
Gertrude Husband	Albert Fred Muth	

Bequests to other United Church of Canadian ministries from the estates of:

Florence Helen Bell	Marion E. Current	Luella McCleary
James Bragan	Bessie Marguerite Dayfoot	Shirley Florence Paul
J.C. and N.E. Buck	Clifford Stanley Henderson	Clara B. Sanderson
Gordon Butler	Oliver R. Hodge	Margaret Jean Saunders
Dorothy Margaret Cooney		

In Memoriam gifts to Mission and Service made in honour of:

Phyllis Adams	Pauline Ervin	The Rev. Walter Peter Mittler
The Rev. Dr. Murray Arnill	James Fell	Alice Modin
George Astles	Alice Findlay	Margaret Montgomery
Safwat Ayoub	The Rev. Melbourne Fisher	Kaye Mullen
L. Roy Babstock	Keith Galway	Edith Murray
Raymond Balsom	Robert Gibbons	Shirley Nichol-Hellam
Dorothy Barbour	The Rev. Eldon Gunn	The Rev. John Nicols
Emily Bartlett	Levina Hanchurak	Victoria Nicklin
The Rev. H.A. (Bert) Batstone	Effie Hobden	Arnold James Palin
Marina Blackwood	Alistair Imrie	Agnes E.B. Parnham
Ruth Blewett	Winnifred Jamieson	John Picket
Isobel Bond	Buzzy Johnson	Frank Plain
Sheila Brooks	Charlie Kennedy	The Rev. Linda Reid
Shirley Brown	Jean Kobylka	Wayne Renwick
The Rev. F. Jim Burn	Audrey Kolesar	Loa Reuber
Bert Caslick	Robert Layton	Murray Rutherforded
Faye Chatten	Anne Lazure	Louis Sonneveld
Zella Conell	Winnie Marie Le Drew	Violet Schneider
The Rev. Ross Connal	John Francis Luce	Mary Scribner
Gordon Conquergood	Muriel MacIntosh	Pearl Seunarine
Sheila Cooper	Vincent MacDonald	Joyce Shorter
Willis Copeland	Frances MacKinnon	Florence and Walter Turko
Jean Coutls	Dorothy MacNeill	Margaret Ann Tyndall
Douglas Cunningham	Mitch McGill	Mildred E. Waring
Marilyn Davie	Betty Marsh	
Kathy Dedrick	Catherine Mercer	

In memory of those who have empowered God's mission into the future:

Since our last meeting in May 2014, the church has received \$1,259,631.99 from the estates of members of our church and by individuals giving to honour those who have died.

Bequests to the United Church of Canada to M&S – 18 gifts totaling \$418,383.16

Bequests to other United Church of Canada ministries – 16 gifts totaling \$410,715.02

Gifts of annuities to M&S – 10 gifts totaling \$111,498.21

Gifts from the proceeds of insurance to M&S – 6 gifts totaling \$298,662.60

In Memoriam gifts to M&S in honour of 65 members – 192 gifts totaling \$20,373.00

Governance – Agenda

Shirley Cleave, chair of the Permanent Committee on Governance and Agenda, gave an overview of the agenda for the day.

GS45 OPENING MOTIONS

The General Secretary presented the opening motions.

Motion: Nora Sanders/Shirley Cleave**2014-11-15-157**

The General Secretary, General Council proposes:

That the Executive of the General Council:

5. Approve the minutes of the Executive of the General Council meeting held May 3-4, 2014.
6. Receive for information, the minutes of the meetings of the Sub-Executive of the General Council held March 21, May 21, June 20 and September 4, 2014.
7. Receive for information the following:
 - General Secretary's Accountability Report
 - Interim Report on Full Communion Conversations with the United Church of Christ
 - Moderator's Accountability Report
 - 42nd General Council Planning Committee Accountability Report
 - Committee on Indigenous Justice and Residential Schools Accountability Report
 - World Council of Churches Report
 - Pension Board 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
 - Memorandum of Understanding – Methodist Caribbean Church
 - Memorandum of Understanding – Methodist Church of Zimbabwe
 - Correspondence to the Executive of the General Council to October 15, 2014
8. Adopt the following proposals (*Consent Proposals found at Addendum A after these minutes*):

- MEPS 12 – Transitional Steps from Former Staff Associate Status to DLM
- MEPS 13 – Licensed Lay Worship Leader Policy
- MEPS 14 – Congregational Designated Ministry Policy
- MEPS 16 – Group Insurance Renewal Proposal
- MEPS 17 – Human Resources Policy Changes
- PMM 9 – Joint Consultation with China Christian Council
- PMM 10 – Mission Theme 2015-2017
- PMM 13 – Week of Prayer for the Democratic Republic of the Congo
- GS49 Memorandum of Understanding for Associate Relationships

9. Refer the following proposal to the Permanent Committee on Governance and Agenda:

- PMM 15 – Formation for Faithful Leadership Working Group –Competency Proposal

CARRIED

Procedural Motions

Nora Sanders introduced the procedural motion.

GS46 PROCEDURAL MOTIONS

Motion: Nora Sanders/Shirley Cleave

2014-11-15-158

Worship, Music and Theological Reflection

That the worship leadership for this meeting be coordinated by Adele Halliday and Bronwyn Corlett and Alydia Smith.

That the music leadership for this meeting be provided by Joe Ramsay, Lindsay Traichevich and Josette Blais-Jol.

That the theological reflector for this meeting be The Rev. Basil Coward.

Resource People

That resource people for this meeting be the Executive Ministers and Officers, Fred Monteith, Marcus Robertson, Andrew Richardson, Cathy Hamilton, Kenji Marui, Lauren Hodgson, Vic Wiebe, Beth Symes, Diane Bosman, Bronwyn Corlett, Adele Halliday, Cynthia Gunn, Joe Ramsay, James Scott, Steve Willey, Karen Smart and Alydia Smith.

Administrative Staff/Volunteers

That the administrative staff for this meeting be Susan Fortner, Stephanie Uyesugi, Shirley Welch and Susan Whitehead. That the administrative volunteers be Gary McKay, Karen McLean and Jean Wilson. The minute secretary for this meeting be Susan Fortner.

Chaplain

That the Chaplain for this meeting be Thom Davies.

Friend in Court

That the Friend in court for this meeting be Roy West.

Reference and Counsel

That the Reference and Counsel for this meeting be barb janes and Kellie McComb.

Sessional Committee Co-Chairs

That the co-chairs of Sessional Committees for this meeting be:

Blue Sessional: Adam Hanley and Graham Brownmiller

Red Sessional: Norma Thompson and John Young

Agenda

That the Executive of the General Council adopt the agenda for this meeting and that changes to the agenda, which may be necessary as the meeting evolves, be made on the recommendation of the Agenda Table.

CARRIED

Table Group Check-in

Shirley Cleave invited the table groups to consider the questions: “What riches has God given you. Where has your heart been enlightened since we last met.” Using the scripture passage Ephesians 1:18.

Moderator’s Accountability Report (*Addendum B after these minutes*)

The Past Moderator, Mardi Tindal, took the chair. The Moderator spoke briefly to the force of resurrection and the need to trust the power of the spirit. Lifting up his hopes and dreams for the church, while reiterating that throughout this triennium he has experienced and witnessed the many vital communities of faith within our midst.

Table groups were invited to discuss the piece of work from the Moderator’s Accountability Report using the questions noted below.

<p style="text-align: center;">Standard Table Group Questions</p> <p style="text-align: center;">“What is it in this report that you see God is calling you to?”</p> <p style="text-align: center;">“What have you heard in these reports?”</p>
--

The Past Moderator, Mardi Tindal, offered a prayer of thanksgiving for the Moderator, Gary Paterson, who returned to the chair.

General Secretary’s Accountability Report (*Addendum C after these minutes*)

Nora Sanders, General Secretary, General Council, spoke to her accountability report addressing how the church at this time is called to hope in the midst of change. In acknowledging the dedicated and faithful work of the Comprehensive Review Task Group it was noted that the draft recommendations would be presented during this meeting.

Nora highlighted the continuing discussions with the United Church of Christ on full communion and mutual recognition of ministry.

Also noted was the ongoing dialogue the Working Group on Leadership Formation for Ministry is having with the United Church theological schools.

Table groups were then invited to discuss this report using the standard questions (page 135 of these minutes [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]).

World Council of Churches (*Addendum D after these minutes*)

Miriam Spies, representative to the World Council of Churches Central Committee, offered background information on the Pilgrimage of Justice and Peace.

WWC1 WORLD COUNCIL OF CHURCHES' CENTRAL COMMITTEE

Motion: Miriam Spies/barb janes

2014-11-15-159

The World Council of Churches' Representative proposes:

That the Executive of the General Council:

1. Receive and accept the invitation of the World Council of Churches to join in the ecumenical Pilgrimage of Justice and Peace.
2. Develop a process for the integration of the Pilgrimage of Justice and Peace into the on-going work and life of the wider church, with reflection on the United Church's vision, mission, and mutual sharing of insights.
3. Seek avenues to continue to collaborate with other denominations and faith groups in Canada, with a focus on the Pilgrimage of Justice and Peace.

CARRIED

Permanent Committee on Finance Accountability Report (*Addendum E after these minutes*)

Brian Cornelius, chair of the Permanent Committee on Finance, gave an overview of the 'New Budgeting Model' as amended replacing Appendix FIN 1 (page 64) and Exhibit FIN1 (page 79) in the workbook. [NB: Page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce].

Table groups were then given time to discuss the budget as presented.

Brian addressed questions and concerns arising from the table group discussions while underscoring the committee's recommendation that the 2015 budget be adopted as presented.

GS50 APPROVAL OF 2015 OPERATING BUDGET

Motion: Nora Sanders/Brian Cornelius

2014-11-15-160

That the Executive of the General Council approve the 2015 Operating Budget as summarized in the "2015 Budget Proposed" Column in the attached exhibit (*Addendum E after these minutes*).

CARRIED

FIN6 MINIMIZING MEETING COSTS AND CARBON FOOTPRINT

Motion: Brian Cornelius/William Steadman

2014-11-15-161

That the Executive of the General Council endorse the principle that face to face meetings should be minimized to save money and reduce the carbon footprint associated with our governance activity.

CARRIED

Partner Council

Mary Royal Duczek, chair of the Permanent Committee, Programs for Mission and Ministry, and Patti Talbot, Asian Partnership Program, Communities in Mission staffperson, spoke to the ongoing dialogue, discussion and reconciliation within the diverse global context. Mary and Patti also acknowledged the gratitude the members of the Partner Council felt as they were welcomed to journey with Aboriginal peoples towards justice and peace.

PMM11 PARTNER COUNCIL MESSAGE

Motion: Mary Royal-Duczek/Michael Shewburg

2014-11-15-162

The Executive of the General Council receive with thanks the message from the United Church of Canada Partner Council and:

1. consider its calls:
 - ❖ Press Canadian governments to live up to the UN Declaration on the Rights of Indigenous peoples and honour agreements and treaties made with Aboriginal peoples.
 - ❖ Press Canadian governments to expedite the resolution of outstanding land claims.
 - ❖ Work for the just and equitable treatment of Aboriginal peoples in Canada particularly around issues of health care, housing and education.
 - ❖ Engage with newcomers to Canada so that they may learn about Aboriginal history and concerns and join the building of right relationships.
 - ❖ Actively engage with civil society on Aboriginal issues and concerns.
 - ❖ Seek ways to engage and empower Aboriginal youth, supporting innovative ways of learning and recovering language, tradition and heritage.
 - ❖ Find new ways of supporting communities as they work with youth at risk and others suffering from psychological trauma and addictions.
 - ❖ Join with others who aspire to justice and reconciliation for all, reaching out to all faith communities to be part of the journey towards healing.
 - ❖ Ensure that when developing strategies that respond to the church's financial concerns, the vision and work of building right relationships remains a high priority for the allocation of resources.
2. disseminate this message and calls to action from the Partner Council to those in the church already working on these issues;
3. integrate and strengthen education and awareness building of the issues named in the calls to action within the United Church of Canada, particularly in the time leading to the formal closure of the Truth and Reconciliation Commission; and,
4. strengthen the integration of right relationships with aboriginal peoples into the ethos of the United Church, including leadership education.

CARRIED

Aboriginal Ministries Council Accountability Report (*Addendum F after these minutes*)

Ray Jones, chair of the Aboriginal Ministries Council, highlighted the ongoing collaborative work of the Aboriginal Ministries Council, Finance and All Native Circle Conference in preparing the draft Real Property and Capital Plan for implementation.

He noted the energy, priority and commitment of the church to continue the journey of building right relations.

Ray reflected on the 2014 National Aboriginal Spiritual Gathering at the Oneida First Nation (Ontario) and the appreciation of those attending to having the global partners in attendance.

Memorial for Alvin Dixon

Eulogies were offered celebrating the life of Alvin Dixon, GCE member from BC Conference who died on July 20, 2014, by Jamie Scott, Doug Goodwin, Ray Jones, Barb Janes and John Young.

Jim White recounted briefly his life with Alvin, concluding his remarks with thanks and appreciation for the ongoing support of the United Church's faith family.

Permanent Committee on Governance and Agenda Accountability Report (*Addendum G after these minutes*)

Shirley Cleave, chair of the Permanent Committee on Governance and Agenda, spoke to her report, introducing the work to date of the 42nd General Council 2015.

42nd General Council Planning Report (*Addendum H after these minutes*)

Roy West, chair of the 42nd General Council Planning Committee, and Faith March-MacCuish, Conference Executive Secretary, Newfoundland and Labrador, spoke to the report.

Roy introduced and offered background information on the proposals being brought forward to proceed with prioritizing the work coming to the 42nd General Council 2015.

Discussion ensued around the number of Commissioners required to lift items from the consent agenda. Clarification was given on the role of sessional committees.

G&A6 PRIORITIZING OUR WORK: OPENING BUSINESS PROCEDURAL MOTIONS FOR THE 42ND GENERAL COUNCIL

Motion: Shirley Cleave/Bev Kostichuk

2014-11-15-163

That the Executive of the General Council recommend that:

The 42nd General Council (2015): shall prioritize its work in the following manner:

Category 1

Proposals are those that deal directly with the Comprehensive Review Task Group report and recommendations and all related Proposals and Response forms. These will receive priority attention at the 42nd General Council (2015). They shall be referred to a Sessional Committee that shall bring its recommendations to full court for decision.

Category 2

Proposals are those, other than those outlined in Category 1, which contemplate substantive changes to the Basis of Union that affect denominational identity and would require the 42nd General Council (2015) to authorize a Category 3 Remit. They shall be brought before the full court for decision.

Category 3

Proposals are those calling the church to take a time-bound stand on national or global issues and/or on an issue for which the church does not have an existing policy or statement. They shall be referred to a Commission for decision.

Category 4

Proposals are those which contemplate changes to existing General Council policies and procedures, or those which more properly fall within the purview of another court of the church. They shall be referred to the Business Committee for prioritization and may be referred to the full court, a Commission, the General Council Executive, or to the court which has responsibility, for decision.

Category 5

Proposals are those calling the church to broader support for existing statements, policies, or procedures of the General Council. They shall be referred to the General Council Executive for decision or the General Secretary General Council for action.

CARRIED**G&A7 REPORTS TO THE 42ND GENERAL COUNCIL**

Motion: Shirley Cleave/Ivan Gregan

2014-11-15-164

That the Executive of the General Council directs that:

Reports to be put before the 42nd General Council (2015) shall normally be between two and five pages in length.

And that, with the exception of the report and recommendations of the Comprehensive Review Task group, any report put before the 42nd General Council (2015) shall be a maximum of ten pages in length, which shall include an executive summary as the first page of said reports,

And that at the discretion of the General Secretary, General Council, background material to reports put before the 42nd General Council (2015) shall be available to all Commissioners and to the church as a whole through links to the web page for the 42nd General Council (2015) or upon request to their Conference office.

At the discretion of the General Secretary of the General Council, said background material may be included as appendices to the Record of Proceedings of the 42nd General Council (2015).

CARRIED

**G&A8 PROCEDURE FOR REQUESTING A CHANGE – WITHDRAWING A
PROPOSAL FROM THE CONSENT AGENDA AT THE 42ND GENERAL COUNCIL
Motion: Shirley Cleave/ Adam Brown 2014-11-15-165**

That the Executive of the General Council recommends to the 42nd General Council that:

The 42nd General Council adopt the following procedure in the event that a Commissioner desires that a Proposal be withdrawn from an Omnibus motion and/or that a Proposal be assigned to a body other than that recommended by the Business Committee:

- 1) The Commissioner making such a request shall normally have one minute to make their request and provide their rationale for their request.
- 2) The Moderator or his designate will ask, having heard the request and rationale, “Are there TWENTY Commissioners who support the request and rationale? Please indicate your support of this position by holding up your voting card.
- 3) If there are not TWENTY Commissioners who support the request and rationale then the request is denied.
- 4) If there are TWENTY Commissioners who support the request then the Moderator will direct the Business Committee to find a place for the work consistent with the request.

CARRIED

**G&A9 ADDRESSING THE WORK OF THE COMPREHENSIVE REVIEW TASK
GROUP AT THE 42ND GENERAL COUNCIL**

Motion: Shirley Cleave/ Bev Kostichuk 2014-11-15-166

That the Executive of the General Council approve that:

1. The report and recommendations of the Comprehensive Review Task Group and related Response Sheets and Proposals shall be referred to a Sessional Committee of the 42nd General Council (2015);
2. The role of the Sessional Committee shall be to consider said material with a view to bringing recommendations to the full court for consideration and decision.
3. Said Sessional Committee shall be comprised of one Commissioner from each of the Conferences. Each Conference shall nominate two Commissioners, one lay and one ministry personnel, in a manner appropriate to their particular context given the following criteria:
 - An ability to think clearly and reflect theologically.
 - A strong knowledge of the ethos and history of The United Church of Canada.
 - An openness to the leading of the Spirit in the context of a rapidly changing society and church.
 - An ability to hold the tension between their own particular perspectives and the good of the whole church.
 - An ability to articulate their thoughts and beliefs, in a clear and concise manner.
 - A demonstrated ability to work in a collegial and collaborative manner.

REF - 300

4. Cognizant of the criteria outlined above, the Business Committee shall determine the Conference representation and have the power to add up to five members, and to appoint the chair to the Sessional Committee in addition to those named by the Conference.

CARRIED

G&A10 RESPONSE TO A PROPOSAL FROM BQ – MAXIMIZE TIME FOR DISCERNMENT ON THE COMPREHENSIVE REVIEW TASK GROUP

Motion: Shirely Cleave/Ivan Gregan

2014-11-15-167

The Permanent Committee on Governance and Agenda proposes:

That having adopted Proposals G&A 6, 7, 8 and 9, that this proposal has been received, considered and has been replaced by an alternative proposal, therefore no further action will be taken.

CARRIED

Permanent Committee, Ministry and Employment Policies and Services (MEPS)

Accountability Report (*Addendum I after these minutes*)

Tracy Murton, chair of the Permanent Committee on Ministry and Employment Policies and Services, invited the table groups to enter into conversation on her accountability report.

Candidacy Pathways Report

Joe Ramsay, Manager, Ministry Personnel Policies & Program spoke to the ongoing work of the Steering Group on Candidacy Pathway, noting a pilot project was established following the 40th General Council 2009 with a revised time frame to complete the work by the 42nd General Council 2015.

Table groups were then given time to discuss the following questions:

1. What do you affirm in the candidacy pathway model?
2. What concerns you about the candidacy pathway?
3. What needs to be clarified in the sessional committee?

Permanent Committee, Programs for Mission and Ministry Accountability Report

(*Addendum J after these minutes*)

Mary Royal-Duczek, chair of the Permanent Committee, Programs for Mission and Ministry, invited the table groups to enter into conversation on the accountability report.

Theology and Inter-Church Inter-Faith (TICIF) Report (*Addendum K after these minutes*)

Bill Steadman, chair of the Theology and Inter-Church Inter-Faith Committee, noted that work has begun on forming the Theologies of Disability Working Group. The response has been overwhelming, indicating the importance of this area of work within our church.

Bill also highlighted the ongoing work of the groups in dialogue with Anglican and Roman Catholic dialogue groups.

Comprehensive Review Task Group

Cathy Hamilton, chair of the Comprehensive Review Task Group, introduced the process by which the task group would present and engage the Executive of the General Council in table group discussions over the course of the meeting.

Cathy provided clarity regarding the concepts outlined in the Comprehensive Review report, noting that this is a time of renewal and change for the church.

Presentations outlining the vision and principles for each section of the report were made by the members of the task group. The table group responses were collected and the information compiled and shared with the task group.

Kenji Marui welcomed the table groups into discussion with a reading from Ecclesiastes 4.

Theological Reflection

The Rev. Basil Coward offered theological reflection. Weaving the common thread of faith and hope shaped and formed by the tensions we hold. Basil closed in prayer.

Thom Davies, chaplain for the meeting, announced the sudden death of The Rev. Mary Harris in St. John's. He led the court in reading the 23rd Psalm responsively followed by a time of prayer for her family, friends and colleagues in Newfoundland and Labrador Conference.

Sunday November 16, 2014

Worship with Covenanting

Worship with communion was led by Alydia Smith and Lindsay Traichevich. The scripture reading was Ezekiel 34:11-16, 20-24. An offering of \$1,067.40 was received for the Mission and Service Fund, with a further amount of \$2,152.61 offered as voluntary donations from expense forms, totalling \$3,220.01.

A covenanting service with those attending their first meeting of the triennium was led by the Moderator and Nora Sanders. Names of those elected and appointed to the membership in the Executive of the General Council: Phyllis Buchner, Paula Gale, John Lee, Jean Macdonald, Sybil Wilson.

Comprehensive Review Task Group

Cathy Hamilton, chair of the Comprehensive Review Task Group outlined the process for presenting on each section of the report. Table group discussions were held with written feedback being collected following each reporting session.

Faithful, Effective and Learned Leaders for the Church We are Becoming (*Addendum L after these minutes*)

Andrew Richardson, chair of the Working Group on Leadership Formation for Ministry, presented by Skype an overview of the report from the Working Group.

He noted that over the course of two years extensive discussion, research and consultation has taken place. The church's partnership with the theological schools is a valued relationship supporting continued cooperation and collaboration.

Theological Reflection

The Rev. Basil Coward offered theological reflection. Talking about the journey as a people of God, how we can celebrate our ministry as we travel towards transformation. He ended in prayer.

In-Camera Time

Motion: Shirley Cleave/Adam Brown

2014-11-15-168

That the Executive of the General Council move into an in-camera session with the following membership: voting members of the Executive of the General Council.

CARRIED

Voting Members Time With Moderator

The meeting was adjourned and those assigned to table groups were invited to stay for a discussion with the Moderator regarding reporting back to their home constituency.

Monday November 17, 2014

Worship

Worship was led by Bronwyn Corlett, Adele Halliday and Alydia Smith.

Motion: Shirley Cleave/Adam Hanley

2014-11-15-169

That the Executive of the General Council move out of In Camera session.

CARRIED

Comprehensive Review Task Group

Gary Paterson led the table groups through a process of discussing each recommendation individually. Table groups at the conclusion of each point indicated their support by using warm or cool cards. Comment sheets were collected, to be shared with the task group.

The Moderator and the Executive of the General Council extended their thanks and appreciation for the work of the Comprehensive Review Task Group.

Pension Board (*Addendum M after these minutes*)

Marcus Robertson, chair of the Pension Board, informed the Executive of the General Council both of their fiduciary obligation as legal administrator and that of the role of the pension board.

Marcus highlighted the continued work of the Risk Assessment Working Group as they continue to look at the plans for long term sustainability. This report will be tabled in 2015.

In summary he noted that there will be a number of changes in the Pension Board's membership in 2014. The Nominations Committee will be recruiting applications to fill the vacancies.

Global Partner

A pre-taped report was offered by Ramzi Zananiri, our global partner from the Department of Service to Palestinian Refugees of the Middle East Council of Churches (DSPR). In it he spoke of the heightened tensions in Jerusalem and the suffering of the Palestinian people.

He concluded his remarks by expressing his thanks for the ongoing solidarity from our global partners.

Sessional Reports – Blue

The Blue Sessional leadership team co-chaired by Adam Hanley and Graham Brownmiller presented the following motions as amended by the Blue Sessional group.

BLUE 1 CONSENT (*Addendum N after these minutes*)

Motion: Graham Brownmiller/Adam Hanley

2014-11-15-170

That the Executive of the General Council adopt the following proposals:

PC MEPS 15 Program of Debt Repayment for Ordered Ministry

PC PMM 14 National Strategy for Ministries in French

CARRIED

PMM12 APOLOGY TO MEMBERS OF THE LESBIAN, GAY, BISEXUAL, TWO-SPIRIT, TRANS, AND QUEER (LGBTQ) COMMUNITIES

Motion: Michael Shewburg/Bill Steadman

2014-11-15-171

That the Executive of the General Council:

1. Approve in principle an intention to apologize to members of the lesbian, gay, bisexual, two-spirit, trans, and queer (LGBTQ) communities for past experiences of institutional and individual homophobia, heterosexism, biphobia, transphobia, and other forms of oppression within the United Church, and
2. directs the General Secretary, General Council to develop the official wording of the apology through dialogue with members of the LGBTQ communities, their allies, individuals who were engaged with the 2011 GLBTT Consultations, Affirm United/S' affirmer Ensemble, and members of the Racial Justice and Gender Justice Advisory Committee and report back to the March 2015 meeting of GCE, and
3. develops relevant resources to support the apology that are:
 - educational in regards to gender identity and sexuality.
 - informative of the past, present, and future work of The United Church of Canada in regards to gender identity and sexuality.
 - provide insight into the significance of this work from a Christian perspective.
 - can enable communities of faith to engage in a process of discerning how best to live into the apology, given their individual ministerial contexts.

CARRIED

BLUE 2

Motion: Colin Phillips/Bill Steadman

2014-11-15-172

That the Executive of the General Council:

REF - 304

1. Directs the General Secretary, General Council to explore a plan to address compensation and emergency expense funding to ministry personnel serving in remote, high cost areas and to report to the March 2015 meeting of GCE. (follow-up to Compensation Model GS48).

CARRIED

MEPS11 FUTURE DIRECTIONS FOR DIACONAL MINISTRY

Motion: Adam Brown/barb janes

2014-11-15-173

The Permanent Committee on Ministry and Employment Policies and Services proposes that:

- a) “Settlement to Presbytery-Recognized Ministries – Policies and Procedures” in the Pastoral Relations: Engaging and Supporting Handbook, October 2013, page 34-35 be amended as follows: [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce].
 - i. the first of the three minimum criteria for a Presbytery Recognized Ministry be removed, allowing commissionands, ordinands, and current members of the order of ministry to serve in a Presbytery Recognized Ministry in an agency whether or not the agency has a covenant relationship with Presbytery;
 - ii. the covenant relationship for a presbytery-recognized ministry involve three parties: God, the presbytery, and the ordered minister.
- b) statistical data related to the initial ministry positions of Diaconal Ministers be collected and reviewed on a three-year cycle;
- c) the Program Coordinator, Ministry Recruitment has a thorough understanding of Diaconal Ministry, and the educational requirements and available programs of preparation for Diaconal Ministry;
- d) all resources and handbooks created by the General Council, Conferences, Presbyteries and General Council Office accurately and appropriately represent all ministry streams, taking special care to ensure that no one type of ministry is given preference over another;
- e) a review be undertaken to determine whether the lack of a stipend or salary during field placements is an impediment for individuals entering Diaconal Ministry.
- f) the General Council increase financial support to its Diaconal Candidates since the program for Diaconal preparation for ministry at the Centre for Christian Studies does not have any required component for which Candidates receive an income.

CARRIED

GS48 COMPREHENSIVE COMPENSATION FOR MINISTRY PERSONNEL

Motion: A.Hanley/G. Brownmiller

2014-11-15-174

The General Secretary proposes that the Executive of the General Council approve that:

1. the new minimum comprehensive compensation model for ministry personnel not residing in a manse be implemented July 1, 2015 for new calls and appointments;

2. that existing calls and appointment renewals transition to the new model at the discretion of the pastoral charge and ministry personnel by July 1, 2018;
3. that the minimum comprehensive salaries (including housing allowance) under the new model be established as laid out in Appendix A
4. and that minimum salaries where a manse is provided as “free accommodation” continue to utilize the current minimum base salary schedule.

CARRIED**Sessional Reports – Red**

The Red Sessional leadership team co-chaired by Norma Thompson and John Young presented the following motions as amended by the Red Sessional group.

GS47 FAITHFUL, EFFECTIVE AND LEARNED LEADERS FOR THE CHURCH WE ARE BECOMING: A COMPETENCY-BASED APPROACH TO MINISTERIAL EDUCATION AND FORMATION

Motion: John.Young/NormaThompson

2014-11-15-1745

The General Secretary proposes the Executive of the General Council:

1. Recommend to the 42nd General Council that it:
 - a. Approve the adoption of a competency-based approach to equipping and evaluating people for leadership in ministry and mission.
 - b. Affirm that assessing the academic readiness and competence for leadership in ministry and mission is a core responsibility of the church.
 - c. Affirm The United Church of Canada’s relationship with its theological schools, and education and retreat centres, and recognize their on-going contribution to the formation and education of church leadership by continuing to provide funding for representative institutions as outlined in this document.
 - d. Direct the General Secretary to establish a process to implement the competency-based approach. This process will include working with the Theological Schools Circle, and other educational partners, to realize the recommendations of the Task Group and the items identified in the Consensus Statement of the Theological Schools Circle, including the tradition of Testamur-granting schools. This process will also include integrating the competency-based approach with other leadership formation and education initiatives that have been, or may be, approved: the One Order of Ministry proposal of the Joint Ministry Group, the Report of the Candidacy Pathways Pilot Project Steering Group, and the Effective Leadership and Healthy Pastoral Relations initiative.
2. Receive the draft report of the Working Group on Leadership Formation for Ministry, and refer it back to the working group with the request that the final report, incorporating any changes that seem appropriate once the recommendations of the Comprehensive Review Task group are known, be submitted to the March 2015 meeting of the Executive for referral to the 42nd General Council.
3. Affirm the contribution of the Designated Lay Ministries Program, currently hosted at St. Andrew’s College, and continue to provide funding as long as this program is required.

CARRIED

REF - 306

MEPS10 THE STEERING GROUP ON THE CANDIDACY PATHWAY**Motion: Norma Thompson/John Young****2014-11-15-1756**

The Executive of the General Council:

Proposes to the 42nd General Council 2015 that:

1. the implementation of a seven-phase Candidacy Pathway and its purpose to call forth, identify, accompany, equip, assess, authorize, and celebrate those persons whom God calls to and endows for the Order of Ministry, offering leadership in Christ's diverse ministries contributing to God's mission in creation (see GCE 6, 40th General Council, 2009, Appendix A, resource library);
2. the implementation of the seven-phase Candidacy Pathway be informed by the report of the Steering Group on Candidacy Pathway;
3. authorize revisions to The Manual of The United Church of Canada required to implement the Candidacy Pathway;
4. the Executive of the General Council be directed to develop a policy document for the Candidacy Pathway reflective of these recommendations and to develop a Candidacy Pathway implementation strategy; and
5. it approve the development and implementation of a seven-phase Pathway toward Recognition as a Designated Lay Minister with the purpose to call forth, identify, accompany, equip, assess, authorize, and celebrate those persons whom God calls to and endows for service as Recognized Designated Lay Ministers, offering leadership in Christ's diverse ministries and contributing to God's mission in creation.

CARRIED**GCE28 NOMINATIONS REPORT AND PROPOSAL****Motion: Florence Sanna/Pauline Walker****2014-11-15-1776**

The Nominations Committee proposes that the Executive of the General Council

1. Receive for information the Nominations Report: Spring – Fall 2014
2. Receive for information the Nominations Report: November 2014
3. Appoint or reappoint the people recommended in the Nominations Report: November 2014 to the committees and task groups of the General Council and as representatives of The United Church of Canada, with the stated terms.

CARRIED**ACT Alliance**

Dan Benson, Executive Minister, Communications and Pat Elson, Resource Management, Communities in Mission spoke to the churches active partnership since its inception with ACT Alliance. Our partnership with ACT allows us to expand our reach to respond to emergencies and humanitarian crisis worldwide. The ACT Alliance Global Strategy 2015-2018 was presented

during their General Assembly in the Dominican Republic in October. These commitments were endorsed by The Permanent Committee, Programs for Mission and Ministry.

Governance – Reporting Back Home, Evaluation

Shirley Cleave spoke to the Executive’s role in reporting back to Conferences on the Comprehensive Review Task Group Report. The task group will prepare communications package that can be shared shortly.

Mary-Frances Denis will create a Highlights Report of the meeting which will be circulated in a few days.

Table groups spent time in closing their time together and business were competed.

Moderator and Nora Sanders extended their thanks and courtesies to the staff and volunteers who supported this meeting.

CLOSING PROCEDURAL MOTION

Authorizing the Sub-Executive of the General Council

Motion: Nora Sanders/Shirley Cleave

2014-11-15-1787

That the Executive of the General Council authorize 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.

CARRIED

Theological Reflection

The Rev. Basil Coward invited the table groups to take a deep breath, holding the question of our ministry in context. There is hope within us, in our struggles and in our joy. He concluded is time of reflection in prayer.

Moderator, Gary Paterson

General Secretary, Nora Sanders

Addenda

Addendum A	Consent Agenda Proposals
Addendum B	Moderator's Accountability Report
Addendum C	General Secretary's Accountability Report
Addendum D	World Council of Churches Report
Addendum E	Permanent Committee on Finance Accountability Report
Addendum F	Aboriginal Ministries Council Accountability Report
Addendum G	Permanent Committee on Governance and Agenda Accountability Report
Addendum H	42nd General Council Planning Committee Report
Addendum I	Permanent Committee on Ministry and Employment Policies and Services Accountability Report
Addendum J	Permanent Committee on Programs for Mission and Ministry Accountability Report
Addendum K	Theology and Inter-Church Inter-Faith Report
Addendum L	Faithful, Effective and Learned Leaders for the Church we are Becoming
Addendum M	Pension Board Report
Addendum N	Blue 1 Consent Proposals

ADDENDUM A

Consent Agenda Proposals

**MEPS 12 TRANSITIONAL STEPS FROM FORMER STAFF ASSOCIATE STATUS
TO DESIGNATED LAY MINISTER**

Origin: Permanent Committee on Ministry and Employment Policies and Services

The Permanent Committee on Ministry and Employment Policies and Services proposes:

- 1. That the Executive of the General Council approve the termination of the transitional Prior Learning Assessment process available to former Staff Associates seeking recognition as a Designated Lay Minister without the requirement of completing the full DLM training program;**
 - 2. That the availability of the transitional Prior Learning Assessment process end on March 31, 2015;**
- and**
- 3. That the wording of the Handbook on Designated Lay Ministers be revised to remove all references to the transitional Prior Learning Assessment process, including the removal of Appendix B, effective April 1, 2015.**

Background

(excerpt from “Prior Learning Assessment and Recognition” document dated April 29, 2010)

Prior Learning Assessment and Recognition (PLAR) is a widely utilized process that involves the identification, documentation, assessment, and recognition of learning (i.e. skills, knowledge, and values). This learning may be acquired through formal education but also through informal study, including such things as: work and life experience, training, spiritual practices, independent reading, volunteer activity, travel, and hobbies.

One of the most important things to understand about PLAR is that it does not recognize experience. It recognizes the knowledge and skills that people gain from their experience. What is important is not what the person has done, but what they have learned through what they have done.

When the Designated Lay Ministry category became policy in The United Church of Canada, Lay Pastoral Ministers, Lay Pastoral Ministers in Training, and Staff Associates all became known as Designated Lay Ministers. While the title for all three categories was changed to Designated Lay Ministry the reality was that persons in these categories were at different stages of the process to be recognized.

Lay Pastoral Ministers in Training had a presbytery appointment and were engaged in the educational program, at that time offered through United Theological College. They continued to fulfill the requirements to be recognized as a Designated Lay Minister and were commonly known as DLM – not yet recognized.

Staff Associates serving in a presbytery appointment had fulfilled their requirements for appointment and were not engaged in a recognition process. Staff Associates were commonly known as DLM – not yet recognized.

Prior learning assessment and recognition is being offered as a tool to assist Presbytery/District Education & Students Committees to assess the education of currently appointed Designated Lay Minister (Staff Associates) for recognition.

The DLM Implementation Team has developed a contract with Dr. Tom McIllwraith, former Director of the Summer Distance M.Div. program at Atlantic School of Theology to be the Prior Learning Assessment Advisor. Tom will work with Staff Associates to develop a portfolio of learning in the areas of Being, Knowing, and Doing. He will also assist a General Council Office Assessment Panel which will provide recommendations to Education & Students committees whose decision it is to recommend readiness for recognition as a Designated Lay Minister.

Rationale

The General Council Office’s contract with Dr. Tom McIllwraith to provide services as the Prior Learning Assessment Advisor has now ended (at Dr. McIllwraith’s request);

- The General Council Office no longer provides funding for Prior Learning Assessment Reports prepared on former Staff Associates, nor has the resources to do so;

- Former Staff Associates have been able to access the prior learning assessment process to transition to recognition as a Designated Lay Minister since 2010;
- Any remaining Staff Associates who wish to access the prior learning assessment process to apply for recognition as a Designated Lay Minister would be able to complete that process by March 31, 2015;

Therefore the process of prior learning assessment as a means of eligibility for recognition as a Designated Lay Minister is no longer required or feasible.

Current Wording (from Handbook on Designated Lay Ministers 2014, page 14):

Former Staff Associates (Designated Lay Ministers Who Are Not Recognized)

Individuals previously appointed as staff associates are now designated lay minister applicants, as they have not yet been recognized. Former staff associates should meet with the Education and Students Committee for assessment of their qualifications and recommendations for recognition.

A prior learning assessment adviser is available through the General Council Office as well as a prior learning assessment and recognition (PLAR) panel to provide recommendations to Education and Students Committee regarding a suitable program of preparation. The cost of prior learning assessments for former staff associates is no longer subsidized by the General Council Office.

Former staff associates are not required to complete the discernment process. Please refer to Appendix B: Former Staff Associates and Prior Learning Assessment and Recognition.

Proposed New Wording:

Former Staff Associates (Designated Lay Ministers Who Are Not Recognized)

Individuals previously appointed as staff associates and who have not been recognized permanently by a Conference or presbytery are deemed to be *designated lay minister applicants*. Former staff associates are not required to complete the discernment process.

Current Appendix B (to be deleted):

Appendix B - Former Staff Associates and Prior Learning Assessment and Recognition

Prior Learning Assessment and Recognition (PLAR) is a widely utilized process that involves the identification, documentation, assessment and recognition of learning (i.e. skills, knowledge and values). This learning may be acquired through formal education, but also through informal study, including such things as: work and life experience, training, spiritual practices, independent reading, volunteer activity, travel, and hobbies. One of the most important things to understand about PLAR is that it does not recognize experience. It recognizes the knowledge and skills that people gain from their experience. *What is important is not what the person has done, but what they have learned through what they have done.*

Recognition of prior learning is primarily used to determine if a person has fulfilled the requirements of an education or training program or professional certification. PLAR can identify areas of content that do not need to be repeated. It also helps the learner in developing clear learning goals to address gaps in knowledge, skills, values, attitudes, formation and integration.

Growing in self-understanding and awareness is noted as one of the most profound benefits of using a PLAR process. The rigor of reflection through a well-supported process can be a substantial tool in deepening the learning that is being tested for through the process.

—“*Prior Learning Assessment and Recognition for Designated Lay Ministry in The United Church of Canada*,” Caryn Douglas, Lead Consultant, *Leading by Example*, September 2009

When the designated lay minister category became policy in the United Church, lay pastoral ministers, lay pastoral ministers-in-training, and staff associates serving appointments all became known as designated lay ministers. While the title for all three categories was changed to designated lay minister, people serving in these categories were at different stages of the process to be recognized.

- Lay pastoral ministers had completed their educational program and were recognized by Conference. Their title changed to Designated Lay Minister.
- Lay pastoral ministers-in-training had a presbytery appointment and were engaged in the educational program offered, at that time, through United Theological College. They continued to fulfill the requirements to be recognized as a designated lay minister and were commonly known as designated lay ministers—not yet recognized. The LPMiT program at United Theological College concluded in June 2010.
- Staff associates serving in a presbytery appointment had fulfilled their requirements for appointment. Staff associates became known as designated lay ministers—not yet recognized. As such they are required to engage in a recognition process. The inquiry and applicant stages of the process were deemed to have been completed for staff associates who were currently in a presbytery appointment or who had been appointed in the three previous years.

Recognition Process for Currently Appointed Designated Lay Ministers (Former Staff Associates)

In order to engage the recognition process, staff associates must meet with their presbytery Education and Students Committee for assessment of their qualifications and recommendation regarding further educational requirements and recognition, if any. It is the Education and Students Committee’s role to make a recommendation to the presbytery regarding readiness of the staff associate for recognition as a Designated Lay Minister.

To assist the Education and Students Committee, an assessment process with a prior learning adviser is available. The adviser works with the staff associate to develop a portfolio of learning in the areas of *being*, *knowing*, and *doing*. A General Council Office Assessment Panel, working in consultation with the adviser, provides recommendations to the Education and Students Committee.

Recommendations are made in four categories:

1. Ready for recognition—no further education requirements are needed.
2. Specific number of courses needed prior to recognition.
3. Exemptions and/or recommended courses.
4. The Designated Lay Ministry Program is required.

The cost for the prior learning assessment adviser is no longer subsidized by the General Council Office. Education and Students Committees may contact the General Council Office for further information.

MEPS 13 LICENSED LAY WORSHIP LEADER POLICY

Origin: Permanent Committee on Ministry and Employment Policies and Services

The Permanent Committee on Ministry and Employment Policies and Services proposes:

That the Executive of the General Council recommend the following policy, addressing the role and purpose of licensed lay worship leaders, to the 42nd General Council for inclusion in *The Manual*, recognizing the role of the Manual Committee in editing and re-writing content to suit the style and clean language of *The Manual*:

Policy

The United Church of Canada recognizes that licensed lay worship leaders make a valuable contribution to the church offering occasional worship leadership and preaching in local ministry units that have need of worship leadership on a temporary basis.

A licensed lay worship leader is a lay member of The United Church of Canada, in good standing, who has been recommended by the governing body of their pastoral charge duly educated, and licensed by their presbytery to offer occasional worship leadership and preaching within the bounds of their presbytery.

The role of a licensed lay worship leader is to

- **prepare and lead worship services;**
- **prepare and deliver sermons;**
- **work with local ministry members and staff, i.e. musicians, lay readers, church administrators; and**
- **be aware of and address congregational responses to lay leadership and service content.**

History

A proposal went to the 41st General Council in 2012 requesting a draft policy be developed as to the role and purpose of licensed lay worship leaders. The draft policy is to be submitted to the 42nd General Council for consideration. The process for becoming a licensed lay worship leader was to be deleted from the by-laws and moved to a resource document available from the General Council Office.

Prior to the 41st General Council, much of the procedural policy pertaining to licensed lay worship leaders was removed from *The Manual* to the Licensed Lay Worship Leader resource as a part of the larger project to re-write and simplify *The Manual*.

Background

The current by-laws contain policy about licensed lay worship leaders that addresses membership, jurisdiction (which court is responsible for decision-making), and term of licence, but do not contain any explanation as to the role and purpose of a licensed lay worship leader in the United Church.

Rationale

There should be a policy statement in the by-laws setting out the role and purpose of licensed lay worship leaders on which all other policies and procedures would be based.

Additional Resources

[The Manual](#), Local Ministry Unit B.7.4.5 (a); Pastoral Relations I.1.8.4
[Licensed Lay Worship Leader](#) resource

MEPS 14 CONGREGATIONAL DESIGNATED MINISTRY POLICY

Origin: Permanent Committee on Ministry and Employment Policies and Services

The Permanent Committee on Ministry and Employment Policies and Services proposes:

That the Executive of the General Council recommend the following policy, addressing the role and purpose of congregational designated ministers, to the 42nd General Council for inclusion in *The Manual*, recognizing the role of the Manual Committee in editing and re-writing content to suit the style and clean language of *The Manual*:

Policy:

The United Church of Canada recognizes that congregational designated ministers make a valuable contribution to the church, serving in programmatic and administrative roles in support of the mission and ministry of local ministry units. Congregational designated ministry is appointment-based ministry, which may be renewed.

A congregational designated minister is a baptized lay person employed by a local ministry unit, accountable to the governing body of the local ministry, except in matters of oversight and discipline where they are accountable to the presbytery.

The role of a congregational designated minister is to

- **fulfill a specified ministry position;**
- **work with the ministry personnel who is called or appointed to the pastoral charge, as directed by the governing body; and**
- **comply with the polity of the United Church.**

History

A proposal went to the 41st General Council in 2012 requesting a draft policy be developed as to the role and purpose of congregational designated ministers. The draft policy is to be submitted to the 42nd General Council for consideration.

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.

Rationale

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.

Additional Resources

[The Manual](#), Pastoral Relations I.1.8; J.7; J.9.8; J.9.9
[Congregational Designated Minister](#) resource

MEPS 16 GROUP INSURANCE RENEWAL PROPOSAL

Origin: Permanent Committee on Ministry and Employment Policies and Services

The Permanent Committee on Ministry and Employment Policies and Services proposes:

That the Executive of the General Council approve the following group health plan design changes, to be implemented January 1, 2015:

- **Add eye exam coverage for Core Plan members (\$100/24 months)**
- **Increase vision care for Optional Plan members (to \$200/24 months)**
- **Reduce the out of pocket maximum for Core and Optional Plan members (to \$1,000/year)**
- **Add Best Doctors coverage under the Active plan**
- **Reduce the annual health deductible under the Core plan to \$250**
- **Reduce the annual health deductible under the Optional plan to \$50**
- **Increase pensioner physiotherapy maximum (to \$25/visit)**

It is estimated the above plan design changes will cost approximately \$765,000, which will be funded from the Group Insurance Reserves. Currently, the Group Insurance Reserves are estimated at \$29 million. It has been recommended by the Finance Permanent Committee that these reserves be drawn down over the course of the next 10 years.

MEPS 17 HUMAN RESOURCES POLICY CHANGES

Origin: Permanent Committee on Ministry and Employment Policies and Services

The Permanent Committee on Ministry and Employment Policies and Services proposes:

That the Executive of the General Council approve the following changes to the General Council and Conference Offices Human Resources Policy Manual:

- 1. The addition of a policy entitled “Whistle-Blowing Policy” as detailed below;**
- 2. The harmonization of vacation leave provisions across all employment categories, providing all new employees with fifteen days in years 1–5, 20 days in years 6 to 20 and 25 days after 20 years.**

Background

The Human Resources Policies in the Human Resources Policy Manual are to be reviewed every three years. Policies which have been reviewed, and for which changes are being suggested are presented to the Permanent Committee on Ministry Employment Policies and Services who may recommend that these changes are then brought before the Executive of the General Council for approval.

Policies being presented are:

Whistle-Blowing

The Audit Committee has requested that this policy become part of the Human Resources Policy Manual. It is a best practice used by major organizations to create a process so that employees may confidentially report matters of financial concern. This policy only refers to whistle-blowing related to potential financial fraudulent activity and/or inconsistencies in accounting policy.

Vacation

It is being recommended that all new employees start with 3 weeks of vacation. Currently, vacation entitlement is based on category rather than length of service. All employment categories would start with 3 weeks, move to 20 days after 5 years, and then 25 days after 20 years.

The Audit Committee requested that a new policy become part of the HR Policy Manual

NEW POLICY

Whistle-Blowing Policy 3.9

Page 1 of 1

Issued xxxxx 2014

Whistle-Blowing Policy

Purpose

The United Church of Canada and its Audit Committee are committed to applying best practices used by major companies and organizations related to improving corporate governance, and creating a process to allow employees to confidentially report matters of financial concern.

Policy

The charter of the Audit Committee of The United Church of Canada provides an opportunity for employees to confidentially report any financial fraudulent activity and/or inconsistencies in accounting policy that they may become aware of, and be assured that they will remain anonymous and suffer no reprisals.

As this policy only covers financial issues, if an employee becomes aware of other General Council and Conference Office violations not related to a financial concern such as ethical misconduct, illegal activities, conflict of interest or other policy violations, they should contact the Executive Officer, Ministry and Employment or the General Secretary.

Procedures

The “whistle-blowing” process will be restricted to financial issues that come under the jurisdiction of the Audit Committee and include breaches of internal control, identification of internal controls that need to be strengthened, inappropriate assumption of risk, and financial fraudulent activity.

All employees are assured that they may contact any member of the Audit Committee in confidence and that their identity will only be known by that committee. From the published membership list, any member may be contacted directly. Information will then be reviewed with a sub-committee of the Audit Committee to determine an appropriate course of action.

Contact Information: Audit Committee

Janet Stockton, Chair	jStockton@bdo.ca
Hugh Johnson	forensicsquint@yahoo.com
Lindsay Mohn	lindsaymadson@gmail.com
Mark Paetkau	mark@paetkau.org
Garnet Webster	gwebster@websterbenefit.com
Leah Weiss	leah.ch.weiss@gmail.com

All members listed above are external members and are independent of management.

Notes:

It is being recommended that the sentence saying that terminating employees do not receive the full monthly vacation credit if they leave after the 15th of the month be removed. This is currently not the practice.

The GCO/Conference office vacation entitlement is based on category, and not length of service which is not common. It is recommended that everyone start with 15 days, move to 20 days after 5 years, then move to 25 days after 20 years.

RECOMMENDED CHANGE

Vacation Policy 2.6
Page 1 of 1
Reviewed Spring 2014

Vacation

Purpose

The United Church of Canada provides each employee with a vacation entitlement to give employees time for rest and recreation, and in keeping with legislation.

Policies

The United Church calculates vacation entitlement based on the original date of hire.

For the purposes of vacation calculation, the original date of admission, commissioning, hiring, ordination or recognition, so long as there has been continuous service, will be used to determine eligibility.

The vacation year is January 1 to December 31. Employees will be given credit for the entire month of hire, regardless of the commencement date. ~~Full credit for the month of leaving will be given if the termination date is the 15th or after. Full vacation entitlement will be given on January 1 of each year.~~ Employees may take their full vacation entitlement any time between the vacation year of January to December with their manager's approval before it has been fully earned. However, if an employee leaves before the end of the year, vacation days not yet earned but taken will be deducted from the final pay. Vacation will be pro-rated for the first year of service when less than one full year.

Vacation is accrued on the following basis:

<u>15 working days (1.25 days per month)</u>	= 1–4 years of service
<u>20 working days</u>	= 5–19 years of service
<u>25 working days</u>	= 20+ years of service

~~Permanent staff in category 7, who were employed prior to December 2008, will continue to be eligible for vacation accrual as outlined above for Categories 8 and up.~~

~~Where the accrual rate is affected by a change in category, the new anniversary date will be used for calculating vacation entitlement.~~

Full credit for vacation will be based on continuous years of service, while the employee is receiving regular salary.

Procedures

- Vacation may be taken at any time during the year as agreed to by the immediate supervisor. The unit reserves the right to designate times of the year when vacations may or may not be taken.
- ~~All vacation granted will be reported by the immediate supervisor to the Executive Officer, Ministry and Employment Unit.~~ (Not necessary as this is an operational function).
- Employees may carry-over up to five days in any given year. Approval must be obtained from the Executive Officer, Ministry and Employment, for carry-over of more than five days. All employees are encouraged to take their full vacation entitlement each year.

CURRENT VACATION POLICY

Vacation Policy 2.6
Page 1 of 1
Reviewed September 2011

Vacation

Purpose

The United Church of Canada provides each employee with a vacation entitlement to give employees time for rest and recreation, and in keeping with legislation.

Policies

The United Church calculates vacation entitlement based on the original date of hire.

The original date of hire for Order of Ministry staff, for the purposes of vacation calculation, is the date of ordination or commissioning to diaconal ministry into The United Church of Canada or admission from another denomination, as long as there has been continuous employment within a recognized United Church ministry.

Employees will be given credit for the entire month of hire, regardless of the commencement date. Full credit for the month of leaving will be given if the termination date is the 15th or thereafter. Full vacation entitlement will be given on January 1 of each year, or pro-rated for the first year of service when less than one full year. Vacation is accrued on the following basis:

Categories 1–7:

15 working days = 1–4 years of service

20 working days = 5–19 years of service

25 working days = 20+ years of service

Categories 8 and Up:

23 working days = 1–19 years of service

25 working days = 20+ years of service

Permanent staff in category 7, who were employed prior to December 2008, will continue to be eligible for vacation accrual as outlined above for Categories 8 and up.

Where the accrual rate is affected by a change in category, the new anniversary date shall be used for calculating vacation entitlement.

Full credit for vacation will be based on continuous years of service, while the employee is receiving regular salary.

Procedures

- Vacation may be taken at any time during the year as agreed to by the immediate supervisor. The unit reserves the right to designate times of the year when vacations may or may not be taken.
- All vacation granted will be reported by the immediate supervisor to the Executive Officer, Ministry and Employment Unit.
- Employees may carry-over up to five days in any given year. Approval must be obtained from the Executive Officer, Ministry and Employment, for carry-over of more than five days. All employees are encouraged to take their full vacation entitlement each year.

**PMM 9 JOINT CONSULTATION WITH CHINA CHRISTIAN COUNCIL
November 2015**

Origin: Permanent Committee on Programs for Mission and Ministry

The Permanent Committee on Programs for Mission and Ministry proposes that:

The Executive of the General Council affirm the decision of the Permanent Committee on Programs for Mission and Ministry to receive and accept the invitation from the China Christian Council for a Joint Consultation in 2015, and to ask the General Secretary to form a United Church of Canada delegation, to be led by the Moderator and/or General Secretary.

Background

The China Christian Council¹, the post-denominational Protestant Church in China (CCC), has invited The United Church of Canada into an encounter of deepened relationships and

knowledge of our churches and our respective contexts. Receiving this invitation is an honour. Christianity in Asia is undergoing fundamental change as Christians there integrate scripture, tradition, experience and context. In China, there is tremendous growth happening within churches – the CCC estimates total membership in official Protestant churches to be at least 23 million. This invitation from the China Christian Council to The United Church of Canada presents an occasion for deepened church-to-church engagement, and presents an opportunity to understand China through encounter with Chinese Christians. It recognizes the existing partnership between our churches, the long history of United Church engagement with the people of China, and the potential for learning and growth between churches which have at their heart a vision of unity in diversity among Christians for the sake of God's mission in the world.

Objectives:

- To deepen the relationship between the China Christian Council and The United Church of Canada
- To enable participants to relate the work of the China Christian Council to the Chinese context, and to wider global currents in church and society
- To share and explore the history, polity, theologies and ministries of the two churches, and to learn how we may effectively be informed by and support each other's work
- To reflect on the implications for our mission and ministries of being united/uniting and/or post-denominational churches

Expected Outcomes:

- Participants will gain a deeper understanding and appreciation of the mission and ministries of each church and the context in which they are engaged
- Relationships will develop for potential continuing work together in particular ministries of both churches

Recommended Plan:

It is recommended that the General Secretary be requested to form a United Church of Canada delegation of approximately 20 people to travel China in late November/early December 2015 for eight days hosted by the China Christian Council. Initial consultation with colleagues in the CCC suggests that the visit include a number of encounters, meetings, and exposure to Chinese history and culture. A central element of the visit will be a theological conference at the Nanjing Union Theological Seminary focussing on sharing information and reflections on the structures, theologies and ministries of the two churches.

A possible program, based on advice received to date:

Day	General program	Movement
1	Arrival Shanghai	Canada-shanghai
2	Morning: Shanghai churches Afternoon: cultural exposure	Shanghai
3	Morning: CCC/TSPM national office	Afternoon: Shanghai-Nanjing
4	Theological Conference at Nanjing Union Theological Seminary	Nanjing
5	Theological Conference continues Afternoon - Amity Press	Nanjing
6	Visits to local churches, organized by regional CCC/TSPM	Nanjing-Hefei
7	Local church visits, organized by regional CCC/TSPM	Afternoon: Hefei-Beijing
8	Local church visits, organized by regional CCC/TSPM Afternoon: Cultural exposure	Beijing
9	Meet with State Administration of Religious Affairs Afternoon: Cultural exposure	Beijing
10	Depart Beijing	Beijing-Canada

Delegation and Finances

The United Church delegation of up to 20 delegates should be led by the Moderator and/or General Secretary. The delegation should represent a range of roles and experiences in the United Church. It should be composed of those involved in congregational and community ministries, theological educators and students, as well as elected leadership and representatives of governance bodies and relevant resource staff. It is expected that the delegation will reflect the diversity of the church.

The encounter would be funded from a variety of sources. The expected cost per person is estimated to be \$3500-\$4000. Delegates representing theological education, congregational and community ministries will be asked to contribute to or cover their costs. Scholarship support will be raised for theological students; limited additional subsidies for others may be available.

Summary

This is an opportunity for deepened partnership for the two churches. It is also an opportunity for United Church people with a keen interest in the global church and the particular experience of Christians in China to engage in a learning project with the potential to lead to continuing relationships and collaboration with colleagues in China, and to new insights into the possibilities for being church, together, into the future.

¹ *Background on the China Christian Council/Three-Self Patriotic Movement*

When the Communist Party rose to power in 1949 and established the People's Republic of China, Christianity was generally regarded with suspicion because of the way Christian missionary efforts had been accompanied by foreign military intervention and occupation. In 1949 there were only approximately 700,000 Protestant Christians in China. These Protestant Christians set out to build an autonomous Chinese church by creating the Three-Self Movement in 1950, with these three principles: self-governance, self-support, and self-propagation.

Nonetheless, Christianity was outlawed during the Cultural Revolution (1966–79). Christians risked persecution by gathering in small underground house groups. To counter these “unregistered meetings,” the government officially restored the Three-Self Patriotic Movement (TSPM) in 1979. The China Christian Council (CCC) was founded the following year. Protestant Christianity in China is post-denominational: in the CCC denominations no longer exist and believers worship together. Since 1980, more than 56,000 churches and meeting places have opened and membership has grown to 23 million. Some Christians continue to meet in unregistered home meetings.

With the TSPM, the CCC oversees Protestant communities’ work in ministry education, women’s ministries, administration, international relations, and the printing and distribution of Bibles, hymnals, and Christian literature.

The United Church of Canada’s partnership with Chinese Christians dates from the 1880s when the uniting churches started sending missionaries to China.

PMM 10 MISSION THEME 2015–2017

Origin: **Permanent Committee on Programs for Mission and Ministry**

The Permanent Committee on Programs for Mission and Ministry proposes that:

The Executive of General Council adopt “Prophets in the House” as the Mission Theme for The United Church of Canada, from 2015–2017, and that this theme also include a particular focus on economy and ecology.

CONTEXT

The United Church’s Mission Theme is highlighted in *Mandate* magazine though the May special edition; this issue includes educational resources, articles, and ideas for congregational engagement focused on the chosen theme.

In past years, the Mission Theme was developed through an extensive process to gather grassroots church-wide insights: information was sent out through Infopac, highlighted on the United Church’s website, animated through social media (such as the United Action for Justice e-newsletter, Twitter, Facebook, Wondercafé, and the United Church Leadership Network), sent through existing national networks (such as the United Church Women, youth, Mission and Service Enthusiasts, children’s ministry leaders), sent to unit advisory committees and General Council program units, engaged through networks of Conferences and presbyteries, and emailed to pastoral charges. All of this work was done with the express purpose of inviting people to submit their ideas for the Mission Theme.

In recent years, however, there has been minimal input from the United Church constituency into the Mission Theme, despite the staff-intensive process of inviting feedback from across the church. With these efforts, only 14 proposals were received for the 2013–2015 Mission Theme,

37 proposals were received for 2011–2013 (with additional staff time dedicated to publicizing the request), and 21 proposals were received for 2009–2011.

Since May 2013, the Church in Mission Unit has had reduced staff and no longer has the capacity to solicit proposals in this way. In addition, the unit is continuing to find ways of implementing the General Council resolutions passed at the General Council meeting in 2012.

Consequently, at its February 2014 meeting, the Discipleship and Witness Program Development Advisory Group (PDAG) of PC-PMM approved that the development of a recommendation for the next Mission Theme would be presented at the September 2014 meeting of PC-PMM. The PDAG asked that a review of the 2012 General Council resolutions serve as the basis for developing a proposal for the next Mission Theme, and that the *Mandate* Editorial Board be an important part of this process.

The Mission Theme proposed for 2015–2017 emerges from that context.

PROPOSED THEME

The Mission Theme proposed from 2015–2017 is “Prophets in the House,” which is about the Household of God. Two sub-themes would be focused on economy (including child poverty), and ecology.

The “Prophets in the House” theme would explore questions such as: how the United Church has been prophetic in the areas of economy and ecology? Who are the prophets in our midst today in the areas of economy and ecology? Who is speaking to us now? What compels people to participate or to take a stand?

Several possible prophets are noted:

- Canadian partners
- Prophetic voices locally, how congregations are responding to these
- Prophets from within the church
- Global partners
- Youth and young adults
- Anti-poverty groups
- The migrant church (i.e., worshipping communities in the Canadian context who want to maintain a relationship with their home church/denomination overseas and are invited into a relationship with the United Church)
- Voices about ocean change and climate change
- People who have been marginalized by church and society
- Indigenous rights and free prior informed consent and the Northern Gateway Pipeline.

The particular focus on child poverty could potentially draw on the case study of the Alberta Northwest Conferences United Church Women (UCW) work on child poverty, and explore how this work has been prophetic. It could also include global partner work on child poverty, and possibly children working on child poverty issues, such as the Kenya Alliance for the

Advancement of Children's Rights. Child poverty reduction work is also being undertaken by Canadian community outreach ministries, and this could be engaged as part of the theme.

The theme could explore empowering local congregations and ministries, including the possibility of a tool kit: how can a local ministry listen and respond to the prophetic voices in their midst? How does one effect change in their local environment?

“Prophets in the House” could also include theological reflection on the following:

- What good are prophets to us as church today?
- The role of the prophetic voice to us as a church in this moment and time
- Economy and Ecology as part of the household of God/*oikoumene*
- How have we been changed as a church by prophets in the past?
- How do prophets offer us a vision of ourselves (or see us) today?
- Stories of the Saints
- The figure of Jeremiah as a youth and a prophet.

Finally, this Mission Theme would seek to draw wisdom from the World Council of Churches' document *Together Towards Life: Mission and Evangelism in Changing Landscapes*, and particularly the section focused on Mission from the Margins. In this section of the ecumenical affirmation, it is noted that: “mission from the margins calls for an understanding of the complexities of power dynamics, global systems and structures, and local contextual realities” (p. 15).

The statement goes on to say that “people on the margins, living in vulnerable positions, often know what exclusionary forces are threatening their survival and can best discern the urgency of their struggles; people in positions of privilege have much to learn from the daily struggles of people living in marginal conditions” (p. 15–16). People who have been marginalized, therefore, can offer prophetic witness for the *oikoumene* and would offer particular insights for the proposed Mission Theme “Prophets in the House.”

PMM 13 WEEK OF PRAYER FOR THE DEMOCRATIC REPUBLIC OF THE CONGO

Origin: **Permanent Committee Programs for Mission and Ministry**

The Permanent Committee Programs for Mission and Ministry proposes that:

That the Executive of the General Council affirm the decision to develop a Week of Prayer for the DRC beginning the week of March 8th, 2016; and receive the attached work plan for information.

Background

The May 2014 meeting of the Executive of the General Council received a proposal to develop an annual week of prayer for the Democratic Republic of the Congo. After consulting with the chair of the Permanent Committee Programs for Mission and Ministries and the business table,

the Executive agreed to send the proposal to the Sub-Exec and through them to the program committee.

That the Sub-Executive of the General Council forwards the following proposal to the Permanent Committee Programs for Mission and Ministry to consider:

- a) How does this fit with the Church in Mission's Program mandate? Part of our mandate is to respond to appeals from partners; this issue is an ongoing, chronic concern for partners in the Democratic Republic of the Congo, and a global concern needing to be addressed (see recent Global Summit to end sexual violence in conflict - <https://www.gov.uk/government/topical-events/sexual-violence-in-conflict/about>);
- b) Is this a priority issue for the Church? It is linked to two program foci of the Church in Mission Unit: the Peace with Justice Program focus and the Resource Extraction focus;
- c) Capacity issues: there are currently at least three ongoing major campaigns led by the Unit: Unsettling Goods, Food Policy; and Open for Justice (resource extraction issues). Do we have the capacity to take this issue on as well through a focus Week in the year, including resources, animation, advocacy, etc.? There are ecumenical partners focussed on this issue: the PCUSA; United Church of Christ/Disciples of Christ General Board for Global Ministries; KAIROS (not exactly sure to what extent but it is a priority);
- d) The role of Church in Mission Unit to convene, coordinate, collaborate, communicate, and work across clusters in light of individuals and groups in the church are already passionate about this and have brought it forward to the church.

WORK PLAN

Objective: To help raise awareness in the UCC about the situation in the DRC in order to better inform and encourage prayers, acts of solidarity and action. This objective corresponds with the priority areas of our mission unit, and responds to the request of our partners in the DRC and the proposal to initiate a week of prayer that is before General Council Exec.

Proposal: A 2015 focus on the atrocities facing women in the DRC to coincide with International Women's Day (Sunday, March 8, 2015), which will lead to a Week of Prayer to be launched in 2016 (people will be invited to pray for the DRC during the week of March 8th as well, but our initiative will focus on the day).

Why: We realize that there are several United Church Campaigns currently running, and that it is difficult to get traction for weeks of prayer, even ones that are internationally acknowledged and resourced. With this in mind, we thought it best to start with a day that people may already celebrate and wish to seek resources for. We also thought that it would be best to give people opportunities to learn more about the situation in the DRC, so that when a week of prayer is launched people will be ready to participate and might better appreciate the need for solidarity and prayer.

REF - 326

How: Sharing from personal experience and ministry contexts, we felt that a series of engaging video clips, images, testimonials and personal connection (including resource extraction) stories that could be used in worship, but also at council meetings, presbyteries or conferences would be most helpful in engaging people who do not know or would like to learn more about the situation in the DRC. Sharing ecumenical resources and joint advocacy (DRC has been a one-year focus for the United Church of Christ/Disciples of Christ General Board for Global Ministries; DRC is one of the [focus countries for WCC](#) coming out of the 2013 Assembly; DRC is a focus country for KAIROS).

The suggestion is to create an Awareness/Primer Resource Package for congregations, presbyteries and conferences that will be launched as a printable pdf/web-based resource in January of 2015.

Next Steps/Timeline:

Mid September:

- Wendy Gichuru and Alydia Smith will present the proposed response to the PCPMM
- Wendy Gichuru will create a video with Bishop Dieudonne from the Democratic Republic of the Congo when he is visiting the General Council Offices in September **(completed on Sept 17th)**

Late September:

- Information will be gathered by the sub-group and correlated by Rebekah Chevalier

October-November:

- Rebekah will gather the materials and edit/format/stylize them for congregational use

Late November:

- The Sub-group will have another conference call to go over the resource, brainstorm a name, discuss formatting and a strategy for how to help people engage with the resource

December:

- Resource goes to editing and needed pieces are translated (we would like the resource to be fully bilingual)

January:

- Resource is posted on the website and we work on promoting and using it in our ministry contexts

GS 49 MEMORANDUM OF UNDERSTANDING FOR ASSOCIATE RELATIONS

Origin: General Secretary General Council

The General Secretary, General Council proposes:

That the Executive of the General Council approve the Memorandum of Understanding between The United Church of Canada and the Methodist Church of the Caribbean and Americas (MCCA), and The United Church of Canada and

the Methodist Church of Zimbabwe and authorize the General Secretary, General Council and the Moderator to sign the agreements

Background

In March of 2012 the Executive of the General Council proposed to the 41st General Council the following addition to the Manual:

Associate Relationship: identifies the framework of the covenanted relationship by Mutual Agreement/Understanding between the General Council, 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 under the “*Associated Relationship*” category, or ministry 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): is the category assigned to individuals who are in formal ministry leadership in Associate Relationship congregations. 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, and other terms as from time to time adopted by the Executive of General Council.

These new categories were approved by the 41st General Council in 2012, and have provided a framework for The United Church of Canada entering into formal missional agreements with the Methodist Church of Ghana in 2013. The General Secretary was given permission to explore other relations as were appropriate.

The Migrant Church working group has been in conversation with the Methodist Church of the Caribbean and Americas, a long standing partner of the United Church; and with the Methodist Church of Zimbabwe, a new partner at the request of the United Methodist Church and the British Methodist Church.

The Methodist Church of the Caribbean and Americas has a congregation with the Haitian community in Montreal and has requested that The United Church of Canada have closer connection and partnership. For the past year there has been several conversations with the MCCA Connexional President and the President of the Haiti District. The Montreal and Ottawa Conference, Ministries in French and the Program Coordinator of the Caribbean and Latin America has been working on strengthening the relationship with this community. The Connexional Conference of the MCCA has given its approval for the signing of a Memorandum of Understanding.

The Methodist Church of Zimbabwe has four communities across Canada. There has been a meeting with the Presiding Bishop and members of the community which has led to the development of the Memorandum of Understanding. The General Assembly of the Methodist Church of Zimbabwe has also given its approval of a Memorandum of Understanding.

PMM 15 Formation for Faithful Leadership Working Group: Competency Proposal
Origin: Permanent Committee on Programs for Mission and Ministry

The Permanent Committee on Programs for Mission and Ministry recommends:

That the Executive of the General Council use an integrative approach when considering:

- 1. One order of Ministry**
- 2. Report of the Candidacy Pathways Pilot Project Steering Group**
- 3. Effective Leadership and Healthy Pastoral Relations**
- 4. The Working Group on Leadership Formation for Ministry**

in order to ensure a practical and theological coherence

ADDENDUM B

MODERATOR’S ACCOUNTABILITY REPORT – NOVEMBER 2014

Being “Moderator of The United Church of Canada” is an interesting and strange calling. With only nine months remaining in my term, I am still learning more about what this ministry entails. It’s always challenging to explain what a Moderator does, even to those within the church. I sometimes say, in a brief paraphrase of *The Manual*, that my task is to quicken the heart of the church. But really, how often do *you* use the word “quicken”? For those outside the church community, I’ve found that saying, “I’m like a baby Pope with no power!” will usually elicit a smile and a knowing nod.

I am delighted to share with you a quick description of what I have been busy doing since we were last together in May 2014.

A key part of my ministry as Moderator is communicating, connecting, and inspiring people. I do much of that work by spending time in the Conferences. I managed to get to four annual general meetings in the spring – Bay of Quinte, London, and Hamilton all in one weekend, and then Toronto the following week. I enjoyed the presentations, workshops, preaching, and especially the chance to meet so many people doing so much faithful ministry. The “official visits” continue: in the spring, I visited British Columbia, my home Conference, and this fall I have spent time in Alberta and Northwest, Toronto, Newfoundland and Labrador, and Montreal and Ottawa Conferences. I appreciated the extended time in these places because it meant I could

visit smaller communities to both affirm the importance of their ministry and hear their concerns. I was so pleased to be able to spend time in the Kootenays out west; from Yellowknife to Medicine Hat in Alberta; Owen Sound in Toronto Conference; and from Red Bay in Labrador to several small congregations on the “Rock” that have never hosted a Moderator before.

I also participated in a number of one-time gatherings or events, such as [Ministry in Motion](#), a locally organized educational and inspirational event here in southern Ontario with a focus on United Church evangelism (yes!); an afternoon with the National United Church Women; and preaching at special area worship events in Brantford and Ottawa. Then there was the National Aboriginal Spiritual Gathering in July, and [Rendez-vous](#) in August with 450 youth, young adults and their leaders. It was good to speak and present at these latter two events, but I also discovered how important it was for the Moderator just to be there for the *entire* event to honour the gathering and the people—in both cases, communities in our church that often struggle to be heard.

Technology has also played an important part in connecting with people. My [blog posts](#) continue to be well received. I keep plodding away on Facebook. And I have also recorded video messages on the Mission and Service Fund, climate change, and special greetings to church gatherings, such as Music United and Prairie Horizons in Saskatchewan.

Another facet of the Moderator’s calling is to be the voice of the church on public issues and speak up for concerns of justice. I can point to several things I have done in the past few months: public involvement in World Pride here in Toronto, and the development of a joint document with the United Church of Christ that proclaims our affirmation and celebration of people with differing sexual orientations and gender identities; a blog post and then, a bit later, a letter to the government expressing our deep concerns about the conflict between Israel and Gaza; a statement about the persecution of religious minorities in Syria and Iraq; and statements about the pressing need for all of us to be involved in issues of climate change.

We need to ask ourselves, however, how the United Church will make its voice heard in the future. Having the Moderator speak is one way, but to be frank, I do not believe our government pays much attention to missives from the Moderator. And, I’m not sure how aware of our statements the “public” is. The [September edition](#) of *The Observer* revealed some painful limits to public awareness of the United Church and its positions.

We are in a time of shrinking staff capacity to research and speak to various peace and justice concerns. We need to be aware that in choosing one issue, we may well have to pay much less attention to others. For instance, the issue of doctor-assisted suicide is currently before the Supreme Court. The Roman Catholic Church, the Evangelical Fellowship and the Unitarian Church are “intervenor” in that case; we are not, which is a reflection of our limits and priorities. We have done our best to be present in the public media as the conversation on euthanasia continues; in addition to my recent blog post [Going into that Good Night](#), the church has also posted a background document and YouTube video that provide further theological reflection on the question of assisted dying.

We need a national voice, clearly; *and* we need to mobilize the wider church so individuals and congregations are involved in the issues of our times. We are challenged as a denomination to continue our deep commitment to working for peace and justice in God’s hurting world.

I want to give you a quick update on Greenbelt follow-up, since it’s been more than a year since the [2013 pilgrimage](#). There’s a recording of a good [webinar](#) on a variety of things that have been happening as a result. The latest edition of *Gathering - Pentecost 2* has some excellent reflections on Greenbelt and how it has affected some of the participants’ ministries. “Mini-Greenbelt” events have happened in Vancouver, Ottawa, and Tatamagouche, N.S. (called [Festimagouche!](#)), and Peterborough has plans for next spring. “Greenbelters” offered worship leadership at the Conference of Manitoba and Northwestern Ontario. A “refreshment retreat” for clergy under 45 and their families, inspired by the support experienced at Greenbelt, was held on the Labour Day weekend at Five Oaks in Ontario. Twenty or so United Church folk went last June to the [Wild Goose Festival](#), the American offshoot. [EDGE](#) has put together a cohort to explore “fresh expressions,” a term the Church of England uses to describe new models of ministry. Lots of individual energy has been released and we still keep talking about organizing a Canadian Greenbelt. I think we’re getting closer to actually doing it.

And then, of course, there is next August and the 42nd General Council. The planning for our gathering is proceeding on schedule and beginning to take more and more energy. I am a member of the Worship and Music Coordination Team, chaired by the Rev. Maya Landell, and I’m very excited about what is emerging. I had an opportunity in June to be a guest at the General Assembly of the Presbyterian Church (USA), and it was fascinating to watch how another mainline denomination handles its business.

The theme that has emerged for the 42nd General Council—“Behold, I make all things new!” — comes from Revelation 21:5 and is a reminder that all creation is in a constant process of change; that the church is always being reformed and called into new ways of being; and that God is at the very heart of this transformation. We are not alone.



The logo for the 42nd General Council says pretty clearly that we’re meeting in Newfoundland, but let your imagination play with the symbols. Think of God’s circle of love that holds us; the currents and waves that carry us forward, through storm and in calm; and the fish, Jesus Christ, who is in our midst, is on the move, and invites us to put down our nets into the deep, fish on the other side, and follow him, even when it means stepping out of the boat!

I also want to tell you about the work of the Comprehensive Review Task Group, which has been meeting nearly every month to read and analyze all the feedback it has received, consider options, and develop new models and recommendations in that process. As you know, the Comprehensive Review will be a key part of our work at the November Executive meeting. After the Executive meeting, the task group will meet immediately to consider your feedback and insights and will update the church soon after. The task group will then get to work on writing its final report and recommendations, which it expects to share with the church in early 2015. Sometimes the work of this task group has felt overwhelming; on the other hand, it has provided

me, as Moderator, an opportunity to focus on what I think is the most pressing task facing our church, and I am grateful for the opportunity to do this work.

Finally, I want to thank the many people across the church who have helped and supported me in this ministry—“strangers” who have so quickly become friends. A particular thanks to my administrative assistant, Sue Fortner. And thanks to all of you, as we faithfully carry the work that has been given to us.

Blessings,

The Rt. Rev. Gary Paterson
Moderator

ADDENDUM C

GENERAL SECRETARY’S ACCOUNTABILITY REPORT

Origin: General Secretary, General Council

Introduction

I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power.”

—*Ephesians 1:17 - 19*

What greater thing than to “know what is the hope to which he has called us.” It’s true for us each in our own lives, and for all of us in our life as a church. Perhaps this is the phrase from scripture that captures best the work we are about during this triennium.

Comprehensive Review

To that end, I continue to spend much of my time supporting the Comprehensive Review Task Group. It is humbling to work with these dedicated and faithful people who have given so much of their gifts and time to this work while juggling many other priorities and commitments. And it is exciting to hear from people across our church as they engage with the task group’s ideas and dream about the future of our church. I know the task group is looking forward to sharing their draft recommendations with you at your November meeting.

Finances, Operations, and Compliance

Overall 2014 operational spending is largely on track with some intentional extra spending on information technology offset by savings arising from staff changeover.

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We have realized the savings we projected from the staff cuts in spring 2013. The pace of change for remaining staff continues to be high as we implement a number of new systems and processes to improve productivity and reduce costs. The most visible of these to the Executive will be the new travel expense management program. In addition, much of our software had reached the end of its useful life and is being replaced.

Looking ahead, our financial picture continues to reflect significant and unsustainable operating deficits. The Permanent Committee on Finance is not recommending further cuts for 2015, but rather that we hold to the \$5 million cost reduction taken for 2014 and prepare for even larger changes ahead. Strong investment returns have been a mitigating factor over the last 24 months, slowing somewhat the rate at which we are depleting our reserves. The current projections do not reflect any cuts, but we do know that we will implement cuts for 2016 onwards—either in conjunction with implementing the direction of the 42nd General Council around the Comprehensive Review or some form of “Plan B.”

Accordingly, the 2015 operational budget projects a deficit of \$4.28 million and includes

- a. Cost-of-living allowance of 0.9 percent be granted to 2015 salaries per established practice
- b. Notice to all grant recipients that 2016 grants are likely to be reduced
- c. Steady state 2015 budget pending significant cost reductions to be taken in subsequent years
- d. Full cost allocations to be charged to Foundation for 2015 or as soon as possible

On the compliance side, external audits activity has been significant. While there is much external conjecture around “being picked on,” we have consistently taken the view that, not having been audited before, we were simply “due.” The various audits are described in more detail in the report of the Permanent Committee on Finance, but we hope to receive a final charities audit report in time for our meeting.

The United Church is now a signatory to the [United Nations Principles of Responsible Investment](#) as directed by Executive of the General Council. The church has also signed the 2014 Global Investor Statement on Climate Change.

Philanthropy

This fall, the Mission and Service “Each one ask one” giving program materials have been circulated to encourage increased participation in Mission and Service giving. In addition, [new videos](#) have been launched with our Moderator as narrator to support increased Mission and Service giving. I encourage you to share these videos widely in your Conference to support Mission and Service.

In addition, the [Stewardship Toolkit](#) is providing a wide range of stewardship materials to congregations this year to support their congregational stewardship programs.

Philanthropy staff are developing and testing for 2015 a set of new, very focused kits for stewardship and Mission and Service giving programs. Also, the testing of a new model of “all person asks” for annual stewardship and M&S giving programs will begin in 2015.

Full Communion/Mutual Recognition of Ministry Discussions

The third of four planned meetings of the joint working group on full communion with the United Church of Christ met in early October in Montreal. The location of the meeting was both to represent the francophone reality of The United Church of Canada, and to allow for a focused conversation about our commitment to a journey of right relationship with First Nations peoples. Elders Harvey and Susan Gabriel, Maggie McLeod, and James Scott joined the meeting for a full day of discussion. An emerging focus of a full communion agreement is the United Church of Christ’s desire to focus more intentionally on its relationship with First Nations peoples. Attached is an interim report which covers this and other issues.

The next and final meeting of the working group will take place in January in Tampa, Florida. Geoffrey Black, the President and General Minister of the United Church of Christ, and I will be present. One part of this meeting will be a reception for United Church of Canada “snowbirds” who attend local United Church of Christ congregations and a conversation with them on shared membership and identity. The working group is now drafting the formal proposal to establish the full communion agreement to come to the General Synod of the United Church of Christ in June and the General Council of The United Church of Canada in August.

The General Assembly of the United Church of Christ Philippines has also approved the mutual recognition of ministry framework and the General Secretary has been mandated to work with me on the implementation plan. Also, the conversation continues with the Presbyterian Church in the Republic of Korea, and a delegation from the church, including its General Secretary, was recently here in Toronto for meetings with the staff team.

Memorandum of Understanding for Associate Relations

I am pleased to note that you will have before you proposals to approve two new associate relationships for our church, with the Methodist Church of the Caribbean and Americas and the Methodist Church of Zimbabwe, part of our continuing commitment to work in relationship with other world churches.

Responsible Investment Reference Group

As I write, the Responsible Investment Reference Group has been appointed and has begun its work through an initial conference call. It is scheduled to hold its first meeting prior to the November meeting of the Executive.

Theological Education

I met in early October with the deans and principals of all the United Church theological schools and the Working Group on Leadership Formation for Ministry. It was a collegial meeting, the tone of which was a testament to the respectful relationships that have developed as this work has advanced. These groups reviewed the working group’s draft report and came to general consensus on the proposal. You will be considering at your November meeting this report and proposals that would introduce a “competency based system,” with the church taking back the

responsibility of testamur. I am grateful to the working group and the deans and principals for their faithful work.

National Aboriginal Spiritual Gathering

I was delighted to attend part of the National Aboriginal Spiritual Gathering in July, and to be with that group during their celebration of the life of Alvin Dixon, who had died earlier that week. The gathering was held at Oneida Nation of the Thames, not far from my home area, which made it particularly moving for me. I left to take my son to camp before the group visited the memorial at the site of the Mount Elgin Residential School, but I was able to visit it the following week in the company of Truth and Reconciliation Commissioner Marie Wilson.

Ministry Compensation Implementation Plan

Work has continued on the development of a comprehensive salary schedule for ministry personnel not living in a manse. A proposal inviting you to choose between two options (proceed with implementation July 1, 2015, or delay implementation until July 1, 2016) is included in the workbook.

Third-Party Pension and Benefits Administration

The General Council Office has signed a letter of intent with Aon Hewitt to extend its current service contract for five years, and a detailed service agreement is being developed. The current contract with Aon Hewitt expired June 30, 2014. Between now and January, 2016, our service will transition to new software that will improve the accuracy of the data and simplify processes. The Pension Plan Advisory Committee reviewed and recommended the contract renewal and the Pension Board approved it. Staff are now working diligently with teams at Aon Hewitt to develop and transition to the new service provision.

One of the complicating and very costly characteristics of our administration is the continued refusal of a small number of pastoral charges and organizations associated with the United Church who utilize our benefit plans to participate in the payroll service. This means that staff at Aon Hewitt must manually enter data for these pastoral charges and other employers into the databases every month. Manual intervention increases the risk of error and requires additional audit activity. Aon Hewitt reports that at least half of their manual interventions are related to these 4 percent of employers. Under the new contract, staff at the General Council Office will become responsible for these interventions. The introduction of a cost-recovery fee has resulted in a number of pastoral charges moving to the payroll service, but 54 pastoral charges and 34 other employers remain not enrolled. Ten pastoral charges have not paid the cost-recovery fee (\$55/month), and seven of these have explicitly indicated that they will not pay it. The actual annual cost to the pension and group insurance plans is approximately \$275,000, or \$230 monthly per employer.

Funding for Ministry Personnel Spiritual Growth and Direction

Composite GREEN 2 motion passed by the Green Commission of the 41st General Council originated with proposals from Manitou (MTU1) and British Columbia (BC1) Conferences. It directed that as policy the General Council 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. It also directed that the General Secretary encourage presbyteries and districts to create regular gatherings of ministry personnel for spiritual growth.

Staff are responding to this direction by revising the *Financial Handbook for Congregations* to include reference to spiritual direction as an appropriate use of the Continuing Education and Learning Resources allowance. As well, an article in an upcoming edition of *Connex* will highlight that the Continuing Education and Learning Resources allowance can be used for a variety of things that are relevant to providing ministry leadership, including spiritual direction.

In addition, the Effective Leadership Pilot Project has been testing the benefits of freeing up presbyteries and districts from administrative responsibilities and encouraging more collegial events and meetings so ministry personnel may encourage spiritual growth among one another.

Affirming Process

Staff of the General Council Office focused on the affirming ministry opportunities and challenges in our work place at a staff meeting in October. This parallels the work that the Executive of the General Council has been doing on developing a full understanding of what it means to be affirming, at the direction of the 41st General Council.

Communications

Overall, the windup of WonderCafe in spring 2014 went smoothly and we saw a significant number of participants move to our online communities on Facebook. A number of former WonderCafe members were dissatisfied with Facebook, primarily because WonderCafe offered anonymity whereas Facebook does not, and chose instead to form a new online community called [WonderCafe 2](#). Communications staff have offered assistance with content, migration of some member info, and a link on the former WonderCafe URL to the new independent online community.

United Church Publishing continues its 185-year history of lifting up the ministry and lives of the United Church with the publication of *Feisty and Fearless*, a biography of former Moderator Lois Wilson. Upcoming projects include a digital hymnal, featuring United Church musicians and authors such as Linnea Good, Bruce Harding, and Ron Klusmeier, and a discipleship resource developed by the ministers of one of the United Church's fastest-growing congregations. We have also recently published a pastoral resource on death and funerals called [A Good Ending](#).

The ongoing work of digitization has continued with our publishing program, and a completely digital version of [Mandate](#) has been released with the August issue, along with a mobile app available on iTunes and Android. [Aujourd'hui Credo](#) has a new digital version, as well.

A redesign of our denominational website, www.united-church.ca, is underway, with a consultant's report helping us refine our direction and overall strategy in creating an attractive, inviting place for people—particularly non-United Church people—to learn about our church. A new French-language-only website is already under construction, and will replace the parallel French content on the denomination's primary website. There will be ample links between it and

the new English-only website, which will retain the welcoming information in a variety of languages.

The Archives has settled well into its new home at the Christian Resource Centre in downtown Toronto. The Archives' work to support the Truth and Reconciliation Commission and the church's commitment to residential schools survivors continues, even though the commission has ended its hearings. As well, the Archives is taking leadership, along with Information Technology staff, in the development and management of digital documents and records at General Council. This is a massive project, and we are just in the process of rolling out the pilot program with several committees. Eventually, this will provide a secure model for record and document retention, as well as Web-based access.

Aboriginal Ministries

Real Property

A draft of the Real Property and Capital Plan, aimed at moving responsibility for property expenditures for Aboriginal ministries, is near completion. The Aboriginal Ministries Circle is also building capacity for the Aboriginal Ministries Council in preparation for the implementation phase. Collaboration with Finance resulted in a collection of background information on real property. There are also plans to consult with Conferences that have an interest in Aboriginal real property. A more detailed process of consultation and collaboration will take place with the All Native Circle Conference as real property decision-making lies within the purview of the Council on Sharing. By the time you meet in November, the draft Property and Capital Plan will have been considered by the Aboriginal Ministries Council at its October meeting.

Leadership Development

The summer of 2014 saw a broad range of youth engagements and gatherings. Wampum, a program designed to bring together Aboriginal and non-Aboriginal youth, had its second annual gathering at Five Oaks in Ontario. The program provides an opportunity for the seed of right relations to be planted. The Youth Leadership Development Coordinator participated in B.C. Conference's summer day camp for children and was on the design team for Rendez-vous, encouraging more Aboriginal youth to take part.

Congregational Development

The Community Capacity Development Coordinators are currently facilitating community conversations that focus on ministry vision and objectives. This engagement also provides an opportunity to review and update the 2007–2008 North Pacific Management Services property report. These community visits are an integral step in determining support and priorities for real property projects and leadership development. All community visits will be completed by June 30, 2015.

Healing Programs

The Aboriginal Ministries Circle is reviewing the history of the Healing Fund to determine efficiencies and ease access for Aboriginal communities. A report on research findings as well as recommendations for future processes on decision-making, fundraising, and promotion, will be offered at the fall 2014 meeting of the Aboriginal Ministries Council.

Unsettling Goods: Choose Peace in Palestine and Israel

Staff activity has focused on preparing resources for the second year of the campaign. Based on feedback, resources are being developed that will enable greater numbers of United Church members to participate in the campaign through entry-level resources that include storytelling, incorporate concrete symbols from the region, tie into the liturgical year, and address myths that block participation. A peace box Advent resource, which offers worship and study resources for the Advent themes of hope, love, peace, and joy, is now available. For more information, see: www.united-church.ca. An Easter season resource will address myths that block participation in Unsettling Goods through a poster, brochure, video, worship, and study resources. A workshop that accompanies this resource will seek to enable heart-to-heart conversations about difficult issues in safe spaces. The Easter season resource will be promoted in the January InfoPac.

General Council Office Staffing

Judith Bricault has indicated her intention to retire at the end of 2014. Judith has served the General Council Office most recently in resource creation for French Ministries in the Church in Mission Unit. Steve Willey has given notice of his intention to conclude his service with the General Council Office in March 2015. Steve is currently serving as team leader for Formation for Faithful Leadership in the Church in Mission Unit. Both have played important roles and will be missed.

Peggy Monague remains on medical leave. Debbie Siertsema will continue to function as acting Healing Programs Coordinator to December 31, 2014. Her main focus of responsibility is to resource the Healing Fund Council.

Thanks

As always, my thanks go to staff colleagues at the General Council Office and at Conference offices across the country who share with me in the service of the United Church. I'm also grateful to my Supervisory Committee for their guidance in my work

ADDENDUM D**WORLD COUNCIL OF CHURCHES' CENTRAL COMMITTEE REPORT****Background**

The World Council of Churches (WCC) 2013 Assembly in Busan, Republic of Korea, invited Christians and people of good will everywhere to join in an ecumenical Pilgrimage of Justice and Peace.

An Invitation to the Pilgrimage of Justice and Peace was later approved by the Central Committee of the World Council of Churches. That invitation stated that:

“Challenged by our experiences in Busan, we call all people—young and old, women and men, differently-abled, people of different faiths—to engage their God-given gifts in

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transforming actions, together. We call first of all on the member churches and partners to walk together in a common quest, renewing our vocation of the church through collaborative engagement with the most important issues of justice and peace, healing a world filled with conflict, injustice and pain.”⁴

The United Church of Canada can respond to this call by continuing to participate in God's gift of unity and God's mission (*missio Dei*) in this world, by continuing to create communities of justice and peace, and by celebrating the fellowship of such communities

The World Council of Churches notes in their invitation that:

“Different theological traditions and cultures understand and practice “pilgrimage” in different ways. Opting for the name of “pilgrimage of justice and peace” and not “towards justice and peace” or “for justice and peace,” the Busan assembly began to address these questions. The word “pilgrimage” was chosen to convey that this is a journey with deep spiritual meaning and with profound theological connotations and implications. As a “pilgrimage of justice and peace”, it is neither a journey towards a concrete geographical place nor some simple form of activism. It is a transformative journey that God invites us to in anticipation of the final purpose for the world that the Triune God brings about. The movement of love which is essential to the Triune God manifests itself in the promise of justice and peace. They are signs of God's reign to come which is already visible here and now wherever reconciliation and healing are seen.”⁵

The invitation also notes that:

“Churches together and with their ecumenical partners, both in their own context and cooperating internationally, will be the main actors of the pilgrimage. Still, this pilgrimage is an invitation as well as an opportunity for individuals, parishes, and communities to participate in the movement of justice and peace. This process of **transformation** will include experience, sharing, listening, praying, penance, witnessing, awareness-building, reflecting and acting.”⁶

Further information on the Pilgrimage of Justice and Peace is available online:

- www.oikoumene.org/en/resources/documents/central-committee/geneva-2014/an-invitation-to-the-pilgrimage-of-justice-and-peace
- www.oikoumene.org/en/what-we-do/pilgrimage-of-justice-and-peace

Report of the Meeting of the Central Committee, July 2014

About 150 people representing the member churches of the World Council of Churches, and who make up the Central Committee, met at the Ecumenical Centre in Geneva from July 2–8, 2014.

There were three delegates to the meeting from Canada:

⁴ The full text of the Invitation to a Pilgrimage of Justice and Peace is available at: file:///C:/Users/ch114406/Downloads/GEN05rev_APPROVED_InvitationPilgrimageJusticePeace.pdf. Page 1 of the document is quoted here.

⁵ file:///C:/Users/ch114406/Downloads/GEN05rev_APPROVED_InvitationPilgrimageJusticePeace.pdf, p 2.

⁶ file:///C:/Users/ch114406/Downloads/GEN05rev_APPROVED_InvitationPilgrimageJusticePeace.pdf, p 5.

- Mark MacDonald (Bishop of the Anglican Church of Canada and North American regional President of the WCC),
- Miriam Spies (representing The United Church of Canada), and
- Anne Mitchell (representing the Canadian Yearly Meeting of the Religious Society of Friends (Quakers)).

Other Canadians in attendance included:

- Gail Allan, Diane Blanchard, and Adele Halliday (The United Church of Canada)
- Stephen Kendall (The Presbyterian Church in Canada)
- Kaeli Sweigard (Christian Church (Disciples of Christ)).

We spent time in prayer, Bible studies, plenary, and committees. We spent one day visiting the Ecumenical Institute at Bossey, as part of a Pilgrimage of Justice and Peace. The General Secretary's term was renewed for the next five years.

Significant Work Approved and Adopted at the Meeting

Approved Work

Strategic Plan for the WCC

The Central Committee approved a plan for the next three years. The objectives of the strategic plan are:

- to strengthen the fellowship
- witnessing for justice and peace together
- encouraging spirituality, reflection and ecumenical formation
- building trust and understanding with others, “all people of good will,” working for justice and peace, and
- inspiring and innovative communications about work done together as churches.

Invitation to the Pilgrimage of Justice and Peace

The Invitation to the Pilgrimage of Justice and Peace⁷ notes that the pilgrimage might consist of at least three different dimensions—not in a linear but much more in a dynamic, interdependent understanding:

- *Celebrating the Gifts (via positiva)*
Together we celebrate God's great gift of life, the beauty of creation and the unity of a reconciled diversity. We feel empowered by this grace of participating in God's movement of love, justice and peace. – We receive in prayer.
- *Visiting the Wounds (via negativa)*
This pilgrimage will lead us to the locations of ugly violence and injustices. We intend to look for God's incarnated presence in the midst of suffering, exclusion, and discrimination. It might lead us to repentance and—in a movement of purification—liberate us from obsession with power, possessions, ego, and violence, so that we become ever more Christ-like. – We listen in prayer.
- *Transforming the Injustices (via transformativa)*

⁷ file:///C:/Users/ch114406/Downloads/GEN05rev_APPROVED_InvitationPilgrimageJusticePeace.pdf, p. 4-5.

Being transformed ourselves, the pilgrimage may lead us to concrete actions of transformation. We may grow in our courage to live in true compassion with one another and with nature. This will include the strength to resist evil—injustice and violence, even if a church finds itself in a minority situation. Economic and ecological justice as well as the healing of the wounded and the striving for peaceful reconciliation is our call—in each and every context. – We are transformed through prayer and act in prayer.

Adopted Statements

Toward a Nuclear-Free World

Nuclear power is the pathway to acquiring nuclear weapons, the statement says, while pointing out parallel health, humanitarian, environmental and security dangers in civilian and military uses of nuclear energy.

Statement on the Re-interpretation of Article 9 of the Japanese Constitution

Recently the Japanese Prime Minister, Shinzo Abe, proposed a reinterpretation allowing for the Japanese Self-Defense Force to use force alongside other national militaries. In the document, the Japanese government was urged to honour the spirit of the Japanese constitution which recommends nonviolence as a way to settle disputes.

Statement on the current situation in Mosul, Iraq

The document acknowledges that Mosul had been completely emptied of Christian population during the recent conflict. While commending efforts for humanitarian relief from churches in Iraq, the statement urges the international community and United Nations agencies to ensure humanitarian assistance to all vulnerable communities. It urges the Iraqi authorities to launch an inclusive political process, and to strengthen human rights and religious freedom.

Statement on Economic Measures and Christian Responsibility toward Israel and Palestine

Continuing with expressions of solidarity with those working for peace in [Israel and Palestine](#), the Central Committee adopted a statement encouraging churches to engage in advocating for economic measures that promote peace with justice for both Israelis and Palestinians. To accomplish the vision for peace in the region, the statement encourages churches to “engage in dialogue with Palestinian churches, civil society actors, and Jewish partners.”

Membership within the World Council of Churches (WCC)

The Central Committee accepted an application from the Dutch Reformed Church of South Africa to be re-admitted as a member within the WCC after having parted ways with the Council due to fundamental disagreements on policy during the apartheid era. Applications from the Church of Central Africa Presbyterian Blantyre Synod in Malawi, as well as from the Council of Baptist Churches in Northeast India, were also accepted. Actions will be taken on these applications at the next Central Committee meeting in two years' time.

Submitted by:

Miriam Spies, Central Committee member of the World Council of Churches

ADDENDUM E

PERMANENT COMMITTEE ON FINANCE Accountability Report

Origin: Permanent Committee on Finance

Theological Foundation

...with the eyes of your heart enlightened...this provocative image in the scripture text (Ephesians 1:15–23) that is the focus for this GCE meeting immediately reminds me, Brian, of a theologically transformative book, *Journeys by Heart: A Christology of Erotic Power* by Rita Nakashima Brock. The *eyes of my heart* were transformed by Nakashima Brock's clarity of analysis, her insightful and challenging questions, her edgy insistence that we attend to "lived experiences" in order to deepen understandings of sacred encounter and faith community.

I would never dare to suggest that GCE financial reports have had similar impacts on me except to recognize that the *eyes of the heart* are *enlightened* in all forms of analysis and data as we honestly attend to our "lived experiences," an attention which ultimately calls us to deepen our understandings of God at work among us as a faith community.

We invite you to read our report with *eyes of the heart* as we continue to respond to our current financial picture and discern the transformations that we are called to make.

Executive Summary

The Committee held its annual one day in-person meeting September 19, 2014, and will continue to meet by 1–2 hour teleconferences as necessary to fulfill its mandate. While we may lament the loss of time for personal interaction or even to thank people at the end of a triennium, we feel this approach is most respectful of volunteer time and church resources.

Our September review included Comprehensive Review analysis, 2014 year-to-date financial results, 2015 operational plan assumptions, updated rolling three-year projections, and a variety of operational risk management topics, including insurance programs and external audit.

Overall 2014 operational spending is largely on track, with some intentional extra spending on IT offset by savings arising from delays in staff replacement. The savings from the painful cuts of 2013 have been realized. The pace of change for staff continues to be high as we implement a number of new systems and processes to improve productivity and reduce cost. The most visible of these to the Executive will be the new travel expense management program.

Looking ahead, our financial picture continues to reflect significant and unsustainable deficits. Despite removing over \$5 million in costs, and the strong one-time bolstering of reserves in 2013, we have only deferred our financial reserve depletion from 2014 to 2017. The Permanent Committee is not recommending further cuts for 2015, but rather that we bed down the 2014 cost reduction and prepare for even larger changes ahead. The future projections do not reflect any cuts, but we know that we will need to implement further restructuring for 2016 onwards—either in conjunction with GC42-approved Comprehensive Review recommendations or—in some

form—Plan B. It will be imperative that any approved recommendations arising from the Comprehensive Review process be implemented in a very timely manner.

Proposals presented include:

- The 2015 Operating Budget for approval (FIN5) with **operating deficit of \$4.28 million**. Key underlying budget assumptions include:
 - Cost of living allowance of 0.9% per established practice.
 - Notice to all grant recipients that 2016 grants are likely to be reduced
 - Steady state 2015 budget in anticipation of significant cost reduction in 2016 onwards
 - Full cost allocations to be charged to the Foundation as soon as possible
- Minimizing meeting costs and carbon footprint (FIN6) presented as a key principle in organizing future governance.

The committee has made some changes in reporting format that we believe will give all our stakeholders a clearer picture of our overall financial picture and reserve depletion. It also highlights the greater role of the Foundation in funding the work of our church. The new format is presented in Appendix I of this report, and for comparison our traditional approach is shown in Appendix II. Historically, our budget approach has differed from our audited financial statements in that we draw investment results and legacies into our reserves and using smoothing techniques. This methodology was more labour-intensive and—for many—tended to mask our true financial state. We now show a more complete, more aligned picture.

Other items of note include:

- The United Church of Canada became a signatory to the United Nations Principles of Responsible Investment in August.
- The United Church of Canada was also a signatory to the 2014 Global Investor Statement on Climate Change and has continued shareholder engagement activity through SHARE.
- The Responsible Investment Reference Group held its inaugural teleconference in September and will be meeting in person October 28, 2014.
- Completion of our Canada Revenue Agency HST audit with no adverse findings.
- We have been advised that we may receive a final Charities Directorate audit report by the time of our November Executive meeting.
- Refinements to our narrative budget and pie chart reporting.

Philanthropy Unit

God's Mission, Our Gifts

In this season of stewardship and M&S across the congregations, the unit is in full swing working on the five strategies outlined to GCE in May.

In addition, noteworthy progress is being made in the following areas:

- Webinars are now being used increasingly for stewardship, congregational stewardship and Mission and Service training and support as well as holding staff and committee meetings.
- The online stewardship toolkit is being well used by congregations seeking resources and support and information in all areas of philanthropy: www.stewardshiptoolkit.ca.

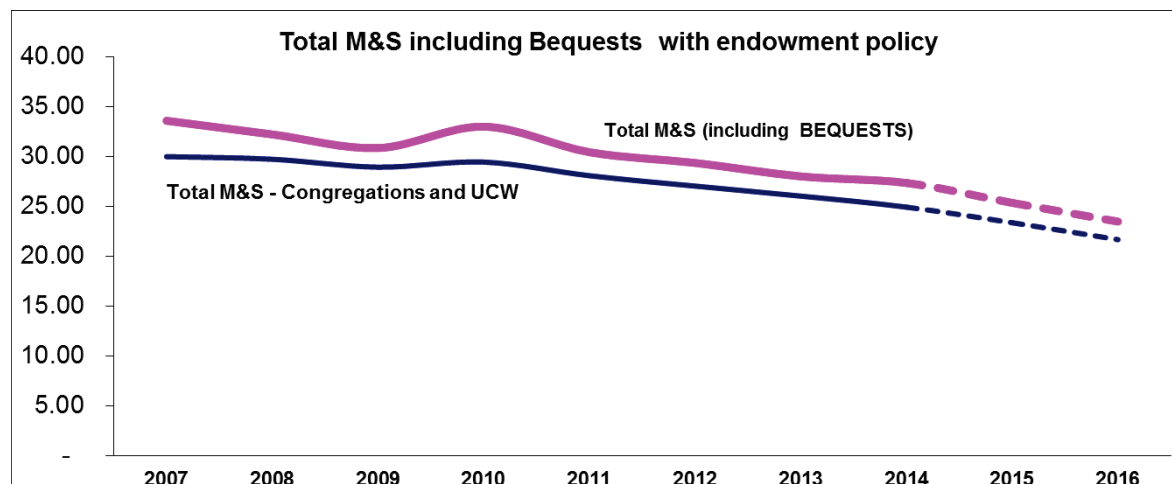
- The M&S giving program materials, “Each One Ask One,” have been fully circulated and are now in use. These materials have a focus on increasing the number of donors and maximizing giving.
- For the first time a set of three short M&S campaign videos narrated by our Moderator have been developed to support M&S solicitation and giving meetings at every level of the church.
- A condensed and simple M&S giving program campaign kit is being tested in select congregations.
- A similar kit is being developed for stewardship for 2015.
- A significant return to “all member ask” models of congregational stewardship will be tested in 2015 in Toronto and Maritime conferences in select congregations.
- The direct investment opportunities with Fiera Capital available to organizations across the church are receiving increased investments now that the reduced management fees negotiated by the Foundation are providing a better value proposition. Direct investments have increased from \$18M to \$25M this year.
- With the Foundations assets under Management now at \$52M the process of developing the internal supports and of moving toward financial self-sufficiency are progressing well with the Foundation reimbursing the church for all direct costs in 2014 and moving toward reimbursing indirect costs as well.
- Later this year a small think tank will be convened to look at future revenue generation opportunities beyond comprehensive review.
- Given that the fundraising and donor tracking software that the church is using has recently been abandoned by its vendor, the Philanthropy unit will be working with Finance and Information Technology and other vendors and resources to find a suitable platform for integrating available data for analytics and strategy required to support revenue generation activities.

Members of GCE are thanked for their active role as ambassadors for revenue generation activities across the church. The financial vitality of our communities of faith is so important to their capacity to carry out God's work.

Finance Unit: God’s Mission, Our Gifts

2015 Budget

The 2015 Budget is found as Appendix I of this report and repeated in proposal FIN 5. We continue to use a “rolling three year” budget outlook to support strategic planning. Unlike the last two years, we are presenting the budget now for approval rather than waiting for the spring. As a practical matter, any fluctuation in givings at this stage will not be material to the underlying assumptions or scale of deficit.

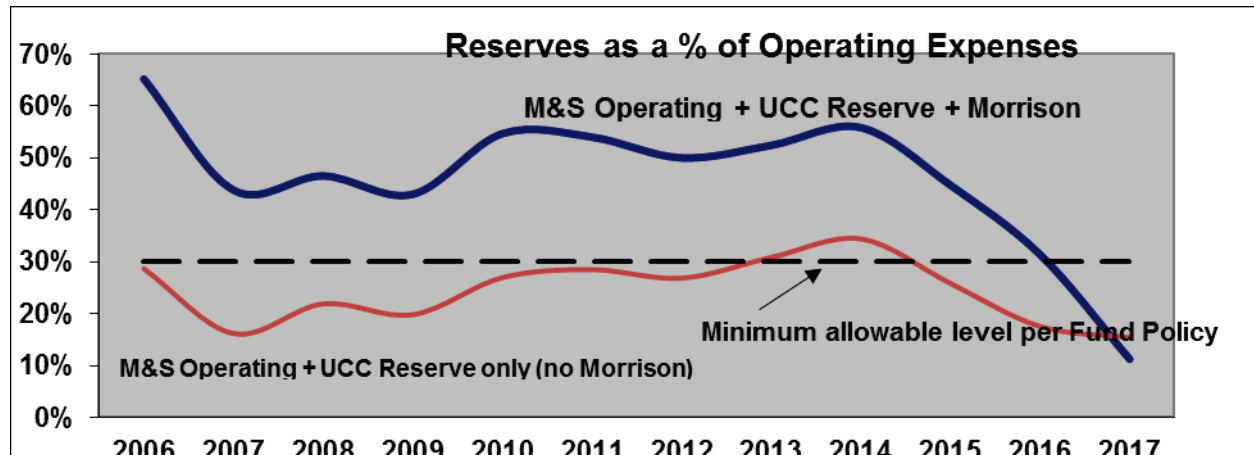


The 2015 Final budget recommendation reflects:

- A decline in Mission & Service revenue of \$1.2 million for 2014. At time of writing the shortfall was \$300,000. A further \$1.4 million decline for 2015 and still a further \$1.67 million for 2016. It is important to note that we are uncoupling “fundraising targets” from what we will actually use in the budget. We hope the decline might only be in the magnitude of \$500,000 per year, but we need to hope for the best and plan for something less than that. We would also anticipate some disruption with the rollout of Comprehensive Review recommendations.
- Continue to endow a portion of one-time legacy gifts as approved in May.
- 0.9% increase for cost of living allowance salary increases for 2015
- \$280,000 annual operating budget to support the work of the Comprehensive Review Task Group and any subsequent implementation. As is our practice for important one-time initiatives, this will be funded from reserves.
- A reduction of \$35,000 per year for five years in the amount transferred from the charitable annuities program, reflecting the smaller size of the program as per the report by the actuary. This program continues to be backed by a conservative portfolio of bonds earning a competitive rate of return.
- Rental cost increase as 2014 included lease incentive rebates. Floor space was reduced by approximately 1/3 in the current year to mitigate rate increases.

Extending the Three-Year Plan to 2017

The Permanent Committee on Finance has directed staff to continue to work to extend the current three year plan to 2017. The numbers shown to date are for illustration purposes only and reflect the need for continued, substantial cost reduction, or alternatively, revenue growth.



The chart shows we will slightly breach our 30% of operating costs reserve policy by the end of 2016. This is actually an improvement of \$4 million arising from favourable investment and bequest results in 2013.

Treasury Fund Investments

Our core investment portfolio managed by Fiera Capital increased by 12.6% in 2013 and was up 8% this year through August but has declined since then with market turbulence. The Investment Committee has recently completed updates to the Investment Policy Statement, the committee's own terms of reference and continues to monitor investment performance quarterly. We continue to emphasize Responsible Investing practices and now publish shareholder proxy voting information and other engagement activity quarterly on our website at www.united-church.ca. The church was approved as a signatory to the United Nations Principles of Responsible Investment (UN PRI) in August. The church also signed the 2014 Global Investor Statement on Climate Change. The Investment Committee looks forward to working with the Responsible Investment Reference Group as it forms.

Audit and Compliance Update

Our own external audits by PricewaterhouseCoopers have gotten somewhat smoother. Largely due to a concerted effort to improve internal accounting processes and improved advance preparation. Audit fees have finally stabilized accordingly. There is still much work to do to address audit concerns around adequate backup and improved controls, some of which is normal with a small staff. Government external audit activity however has been significant. While there is much external conjecture around "being picked on," we have consistently taken the view that not having been audited before, we were simply "due." There has been considerable press attention to this topic with much debate on real or imagined political interference. HST and Payroll reviews have been finalized. We have two open audits for which we may have a final report by November. We await CRA's position on the Kairos structure in particular, as Kairos operates under our charitable number.

Information Technology

For staff, we have described 2014 as "the year of IT upgrades" aimed at reducing costs and improving productivity. In many instances, this entails catching up with multiple versions of operating systems. For example, we had still been operating on a Microsoft XP platform that

dates back to the 1990s, and finally were forced off it this year when Microsoft withdrew all support. We are now virtually 100% Windows 7. This enables all kinds of improved productivity for systems administrators (automating software upgrades, improved security) and for our users offers a very powerful search facility. Similarly, our accounting system Navision version dated back to 2005 with subsequent versions not implemented. We are now installing Navision 2013 and the related Jet reporting system and conversion is scheduled for the Thanksgiving weekend. We are also finally implementing an electronic document storage solution. We have bought Sharepoint and Gimmal software and are working with Archives staff to finalize document categorization. We will also be rolling out online document repositories to support our various governance committees. 2014 started with a complete switchover of our phone system to an internet based VOIP system over Christmas 2013. This reduces costs and is potentially expandable to multiple locations.

General Insurance Initiative

We continue to actively market the benefits of participating in the national insurance program. The loss experience for this program continues to be much worse than that experienced by other denominations due to 1–2 major losses every couple of years. Unfortunately, this will require an overall rate increase of 10% effective December 2014. We will be continuing with year 2 of a higher self-insurance threshold of 50,000 which means that the national insurance fund is receiving more premium, but also taking more risk. To date, self-insuring smaller claims has been a positive influence and generated monies to help stabilize premiums.

The Permanent Committee has endorsed returning to a nationally funded Director's & Officers Umbrella Liability Insurance program for all congregations. This was offered "free" from 2011–2013 reverting this past year to a cost recovery approach priced at \$70 for plan participants and a \$100 per year to non-participants for 2014. This approach has proved costly to administer, and has left many congregations without coverage or perhaps confused about whether they are covered or not. The General Council already provides this coverage and pays this premium for staff and volunteers working in Presbytery, Conference and General Council, so in effect we will now be covering all courts of the church in a highly cost effective manner.

General Council Office Relocation

A Memorandum of Understanding has been signed with Bloor Street United Church consistent with the terms and conditions approved by the Executive in March 2012. At this time, the projected move date is November 2018. The lease at our current location has been extended to January 2019 and our space downsized by 1/3.

Loan Guarantees

- **Facilitative Loan Guarantees** (per policy) – There a total of 4 loans guaranteed under this program. All are on or ahead of schedule with repayment.
- **Symons Valley loan:** Per 2008 Executive of General Council directive, \$500,000 of national loan funds have been deployed to reduce the Royal Bank loan to \$2.2 million and a local capital campaign is underway to match this contribution. The congregation is growing, but not at the hoped for rate. A further payment of \$58,547 was advanced by General Council to support the loan renewal.

Explanations for the Overall Financial Position as outlined in Appendix I

The financial summary in Appendix I reflects the revenues and expenses associated with the Operating Budget. Revenue and expenses from major self-funding work, such as Pension and Group Insurance are included (shown as expense with offsetting revenue).

- **Transfers from Reserves** are no longer shown as revenue. Instead the impact of operating surplus or deficit will now draw down the reserves.
- **Foundation Grants** include net new donations but also the funding from trusts and endowments transferred to the Foundation effective January 2013.
- **Retail Sales** continue to trend downwards.
- **Other Revenues and Recoveries** includes salaries and other charges rebilled to government funders and the Pension Fund, property tax rebates, GST rebates, commissions and shipping and handling charges.
- **Grants** include all payments to external entities, including the Conferences, Canadian and international partners and theological schools.
- **Externally Funded Costs** are split out on the basis of any separate, external funding (i.e., pension plan or government contracts for chaplains), which is generally more secure.
- **Staff Costs** are all positions funded by core revenues.
- **Resources** include all development and production costs for our various print and electronic materials.
- **Travel** unrelated to **Committee Meetings** is tracked separately. For budget purposes triennial General Council meeting costs are spread over three years.
- **Office Costs** include building rent and related operating costs. For 2015 this includes the full impact of rental rate increases despite downsizing our office space by 1/3.
- **Professional Fees** include legal, consulting, and external audit fees.
- **Property and Insurance Expenses** Recurring costs such as insurance are on target. Investments in aboriginal church and manse repairs are not budgeted per se as they are funded from the Real Property Fund.
- **Investment Expenses** Bank fees reflect increased use of credit cards for payment. Note, we net investment manager fees against investment income.

Finance and Philanthropy Staffing

The Finance Committee expresses its appreciation to the efforts of all Finance, Information Technology, and Philanthropy staff on our behalf.

Submitted by: Brian Cornelius, Chairperson, On behalf of the committee

Members for 2013–2015

Brian Cornelius, Chairperson (GCE)	Peter Hardy	Claude Hender (GCE resigned)
John Hurst	Hugh Johnson	Randy Manikel
Elsie Manley-Casimir	Ian McPherson	Marion Pardy
David Rutherford		Erik Mathiesen, Staff Resource
		David Armour, Staff Resource

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APPENDIX FIN 1 - new format budget

New Budgeting Model

The United Church of Canada - General Council Office - Operating Budget (000's) as at September 30, 2014											
	2012 (12) Actual (per audit)	2013 (12) Actual (per audit)	2014 Budget	2014 Year to Date	2014 % of Annual Budget	2014 Forecast	2015 Initial Budget	% Reduced 2015 vs 2014 Budget	2016 Outlook	2017 Outlook	Key Assumptions:
Revenues:											
M&S Contributions	24,561	23,961	23,277	12,061	51.8%	23,277	22,139	4.9%	20,611	19,311	2013 COLA 2.90%
M&S Contributions - UCW	1,632	1,568	1,330	630	47.4%	1,330	1,068	19.7%	926	726	Pension Contributions increase 2%
M&S Bequests	2,321	4,305	2,421	323	13.3%	1,421	2,000	17.4%	2,000	2,000	Archive Move \$600,000 One time
M&S one-time gifts & transfers	833	494	175	218		312	(109)		(460)	(650)	Comprehensive Review
Total M&S	29,347	30,328	27,203	13,232	48.6%	26,340	25,096	7.7%	23,087	21,387	
Other Bequests	-	-	-	-	-	-	-	-	-	-	2014 COLA 1.5%
Endowment of other bequests	-	-	-	-	-	-	-	-	-	-	Rent inducements
Foundation Grants	117	1,024	-	917		916	900	(1)	1,000	1,000	Reduction in grants
Retail Sales	1,727	1,263	1,171	441	37.7%	1,171	1,110	5.2%	1,091	1,073	Staff reductions
Other Revenues & Recoveries	3,985	2,964	4,065	2,869		3,646	3,403	(1)	3,565	3,618	
Transfers from Reserves	-	-	4,533	-		-	-	(5)	-	-	2015 COLA 0.90%
Total Revenues	35,176	35,570	36,992	17,459	47.2%	32,073	30,511	17.5%	28,743	27,078	Comprehensive Review Ongoing decline in M&S
Expenses											
Global Grants	3,673	3,661	3,136	2,593	82.7%	3,136	3,136	0.0%	3,136	3,136	
Global Overseas Personnel	663	600	577	347	60.4%	577	577	0.0%	577	577	
Cdn Mission Support	4,476	4,358	3,713	2,668	71.9%	3,713	3,713	0.0%	3,713	3,713	
Conference Operating	4,512	4,541	3,746	2,810	75.0%	3,746	3,746	0.0%	3,746	3,746	
Theological Schools & Ed Centres	1,837	1,714	1,641	1,149	70.0%	1,641	1,641	0.0%	1,641	1,641	
Other Grants	1,046	1,301	1,360	412	30.3%	1,360	1,360	0.0%	1,360	1,360	
Grants	16,207	16,175	14,173	9,978	70.4%	14,173	14,173	0.0%	14,173	14,173	
Externally Funded Costs	2,965	3,208	3,194	1,842	57.7%	2,684	2,317	(2.4%)	2,465	2,490	2016 COLA 1.50%
Staff Costs	12,167	11,444	11,174	8,710	77.9%	11,174	11,441	(1.5%)	11,551	11,760	Ongoing decline in M&S
Resources	2,037	1,862	1,927	691	35.9%	1,927	1,955	9.9%	1,955	1,940	
Travel Expenses	771	672	775	391	50.5%	775	698	(22.6%)	645	594	
Committee Meeting Expenses	1,929	1,439	1,625	1,191	73.3%	1,625	1,992	(33.4%)	1,306	1,294	
Office Costs	2,877	2,648	2,114	1,621	76.7%	2,114	2,821	(7)	2,972	3,020	
Professional Fees	1,794	1,317	1,488	931	62.6%	1,488	1,412	5.1%	1,312	1,257	
Property & Insurance Expenses	262	192	259	174	67.2%	259	239	7.7%	239	239	
Banking fees	241	160	160	132		230	230		230	230	
Total Expenses	41,250	38,957	36,989	25,661	69.6%	36,449	37,278	(1.1%)	36,848	36,997	2014 Budget vs 2013 Actual -45.3%
Operating Surplus or (Deficit)	(6,074)	(3,378)	103	(8,202)	(10)	(4,376)	(6,767)	(10)	(8,105)	(9,519)	(10)
Investment Income/Gains	1,929	3,149	0	849	2.045	(4)	2,482	(9)	2,289	1,628	(9)
Final Operating Surplus (Deficit)	(4,145)	(229)	103	(7,353)	(2,331)	(4,285)	(4,285)	(10)	(5,815)	(8,291)	(10)
Available Unrestricted Reserves	20,575	20,346	19,315	52.4%	49.4%	18,015	13,730	(10)	7,914	(977)	(10)
% of operating	50.0%	50.0%	52.4%			49.4%	36.8%		21.5%	(1.0%)	(1.0%)

Notes:
 (1) Reclassified revenue (\$500 from Transfers; \$416 from Recoveries & other revenue)
 (2) Unplanned reduction in prison chaplaincy staff costs and other costs
 (3) Projecting reduced bequests this year given last year's excellent results
 (4) Projecting the good stock market conditions to continue with yield of 4.5% net of investment expenses
 (5) No longer taking transfers from reserves in the budgeting model other than the year end deficit
 (6) Additional \$600 was budgeted for GCE in Newfoundland & Labrador
 (7) Savings from tenant inducement expires in 2014 (\$588) with renegotiated lease at 3250 Bloor St W
 (8) Endowment of M&S bequests is recorded in the year after it is received
 (9) Projecting the good stock market conditions to continue with yield of 4.5% net of investment expenses
 (10) The only adjustment to unrestricted reserves is the year end deficit or surplus
 (11) Actual results have been adjusted using the new budgeting model approach

APPENDIX FIN 2 – old format budget for comparison

Previous Budgeting Model - Including Draws on Reserves

The United Church of Canada - General Council Office - Operating Budget (000's) (4)										
	2012 Actual	2013 Actual (per audit)	2014 Budget	2014 Actual Year to date	2014 % of Annual Budget	2014 Forecast	2015 Initial Budget	% Reduced 2015 vs 2014 Budget	2016 Outlook	2017 Outlook
Revenues:										
M&S Contributions	24,561	23,961	23,277	12,061	51.8%	23,277	22,139	4.9%	20,611	19,311
M&S Contributions - UCW	1,632	1,568	1,330	630	47.4%	1,330	1,068	19.7%	926	726
M&S Bequests	2,321	1,971	2,421	1,816	75.0%	2,421	2,448	(1.1%)	2,515	2,718
M&S one-time gifts & transfers	833	494	175	218		312	(309)		(654)	(1,046)
Total M&S	29,347	27,994	27,203	14,725	54.1%	27,340	25,346	6.8%	23,468	21,709
Foundation Grants	-	-	-	917		916	900		1,000	1,000
Retail Sales	1,727	1,263	1,171	441	37.7%	1,171	1,110	5.2%	1,091	1,073
Other Revenues & Recoveries	3,985	2,964	4,085	2,869		3,646	3,403		3,565	3,618
Transfers from Reserves	5,612	5,169	4,533	3,298	72.8%	4,033	4,117		3,717	3,577
Total Revenues	40,671	37,390	36,992	22,250	60.1%	37,106	34,876	5.7%	32,841	30,977
Expenses										
Global Grants	3,673	3,661	3,136	2,593	82.7%	3,136	3,136	0.0%	3,136	3,136
Global Overseas Personnel	663	600	577	347	60.1%	577	577	0.0%	577	577
Cdn Mission Support	4,476	4,358	3,713	2,668	71.9%	3,713	3,713	0.0%	3,713	3,713
Conference Operating	4,512	4,541	3,746	2,810	75.0%	3,746	3,746	0.0%	3,746	3,746
Theological Schools & Ed Centres	1,837	1,714	1,641	1,149	70.0%	1,641	1,641	0.0%	1,641	1,641
Other Grants	1,046	1,301	1,360	412	30.3%	1,360	1,360	0.0%	1,360	1,360
Grants	16,207	16,175	14,173	9,978	70.4%	14,173	14,173	0.0%	14,173	14,173
Externally Funded Costs	2,965	3,208	3,194	1,842	57.7%	2,684	2,317	(2.4%)	2,465	2,490
Staff Costs	12,167	11,444	11,174	8,710	77.9%	11,174	11,441	(1.5%)	11,551	11,760
Resources	2,037	1,862	1,927	691	35.9%	1,927	1,955		1,955	1,940
Travel Expenses	771	672	775	391	50.5%	775	698	9.9%	645	594
Committee Meeting Expenses	1,929	1,439	1,625	1,191	73.3%	1,625	1,992	(22.6%)	1,306	1,294
Office Costs	2,877	2,648	2,114	1,621	76.7%	2,114	2,821	(33.4%)	2,972	3,020
Professional Fees	1,794	1,317	1,488	931	62.6%	1,488	1,412	5.1%	1,312	1,257
Property & Insurance Expenses	262	192	259	174	67.2%	259	239	7.7%	239	239
Banking Fees	241	218	160	132	82.5%	230	230	(43.8%)	230	230
Total Expenses	41,250	39,175	36,889	25,661	69.6%	36,449	37,278	(1.1%)	36,848	36,997
Operating Surplus or (Deficit)	(579)	(1,785)	103	(3,411)		657	(2,402)		(4,007)	(6,020)
Available Unrestricted Reserves	20,575	20,535	19,391	52.6%		20,245	16,646		11,536	4,087
% of operating	49.9%	52.4%	52.6%			55.5%	44.7%		31.3%	11.0%

Key Assumptions:

2013
COLA 2.90%
Pension Contributions increase 2%
Archive Move \$600,000 One time Comprehensive Review

2014
Reduction in grants
Staff reductions

2015
COLA 0.90%
Comprehensive Review
Ongoing decline in M&S

2016
COLA 1.50%
Ongoing decline in M&S

2017
COLA 1.50%
Ongoing decline in M&S

Expense reduction:
2014 Budget vs 2013 Budget -1.1%
2014 Budget vs 2013 Actual -45.3%

- Notes:**
- (1) Reclassified revenue (\$500 from Transfers to Foundation grants; \$416 from Recoveries & other revenue)
 - (2) Unplanned reduction in prison chaplaincy staff costs and other costs
 - (3) Increase is a result of increase one time gifts and decreased costs as explained in (2) above
 - (4) The above analysis excludes all emergency relief (e.g. Haiti - earthquake, Japan - tsunami) and the National Insurance Program
 - (5) Additional \$600 was budgeted for GCE in Newfoundland & Labrador
 - (6) Increased costs due to re-negotiated lease at 3250 Bloor Street West

ADDENDUM F

ABORIGINAL MINISTRIES ACCOUNTABILITY REPORT

National Aboriginal Spiritual Gathering

The 2014 National Aboriginal Spiritual Gathering (Gathering) was held July 25–27 in Oneida First Nation (Ontario). The Aboriginal Ministries Council (Council) worked closely with the host community during the planning stages and throughout the event. This Gathering occurs every three years. It is a forum for listening to Aboriginal communities of faith, guests, and partners on matters of spirituality and ministry.

Of the 64 Aboriginal communities of faith invited to appoint two delegates to the Gathering, 49% responded. The Moderator, General Secretary, members from the Comprehensive Review Task Group and the Global Partner Council attended as observers/learners. Commissioner Marie Wilson joined the Gathering for a short time offering condolences to family and community on the loss of beloved Elder, Alvin Dixon. Commissioner Wilson also brought greetings and words of encouragement on behalf of the Truth and Reconciliation Commission. Connections were made within London Conference at various times throughout the event. The Calvary United Church (London, Ontario) congregation provided a welcoming place and a delicious meal the evening of arrival and registration.

All My Relations was honoured in reflections shared by the Rev. Dr. Cecile Corbett, and by the sewing together of quilt patches representing Aboriginal communities of faith. The Gathering began with a sacred fire, followed by a memorial service for Mr. Dixon.

The three-day program included a visit to the Mount Elgin Indian Residential School Commemorative site located on the Chippewas of the Thames First Nation. Mount Elgin was one of the Indian residential schools operated by The United Church of Canada. Chief Joe Moskokomom welcomed the Gathering to the territory and shared insights of his community's journey toward reclamation and self-determination. There were a few participants who were moved to offer their truth on how the residential school system impacted their family and community. For some, this was the first time they shared this story.

Other workshops focused on congregational and leadership development, real property, and the Mission and Service Fund. Youth participants were immersed in community and church programming. The youth offered excellent leadership in the area of spiritual practices. A silent auction generated over \$1,000 for the Mission and Service Fund. Items for the auction were donated by participants and guests.

The Oneida congregation led the closing Sunday Communion Service. The sermon was offered by The Right Rev. Gary Paterson, and the local choir shared beautiful Oneida hymns of praise. The Rev. Grafton Antone and youth delegate Nikki McKay presided at communion.

Overall, participants responded favourably to the event. The Council reviewed the mandate and a summary of evaluations at the October meeting and will share the results of their findings at a later date.

Comprehensive Review Process with Aboriginal Community

Dialogue on the Comprehensive Review Task Group (CRTG) process has occurred throughout the spring and summer of 2014.

Elected and staff leaders from the Aboriginal constituencies (BC Native Ministries, All Native Circle Conference (ANCC), Ontario/Quebec Native Ministries, and the Sandy-Saulteaux Spiritual Centre) along with CRTG representatives, and the Moderator engaged in a significant conversation during the 2014 National Aboriginal Spiritual Gathering. This group affirmed that steps are being taken to support the development of Aboriginal ministries and the comprehensive review process. And, they affirmed the importance of continuing the dialogue to define the relationship between Aboriginal ministries and the wider church.

As Aboriginal ministries (their constituencies) discern how to strengthen partnership and processes that support vibrant communities of faith the image of an “unfinished house” consistently emerges. There is a sense that while models or structure may not be clear, it is evident that a “house” with a foundation (a vision) and pillars (principles and values) to uphold and sustain the house, need to be defined going into General Council 42. This will be one of the important objectives that Council will have reviewed in October. Finally, it is understood that this house is not for this generation to complete. The next generation must have their input.

In October the Council invited the Aboriginal constituencies to explore the past, present, and future to consider what has worked well within the current structure, and where adaptation can occur that will allow for efficient use of resources, bridging of gaps, and strengthening of partnerships.

There is consensus that the model (the house) will not be finished by August 2015, yet each step toward “finishing” it will affirm and model relationships that are based on respect, equity and value.

The Council will have the outcomes of this conversation available in November 2014.

Real Property

A draft of the Real Property and Capital Plan, aimed at moving responsibility for property expenditures for Aboriginal ministries, is near completion. The Aboriginal Ministries Circle is building capacity for the Aboriginal Ministries Council in preparation for the implementation phase. Collaboration with Finance resulted in a collection of background information on real property. Circle staff is currently visiting communities of faith offering workshops in the areas of visioning and purposes statements. This is an important toward determining priorities. Those Conferences that have an interest in Aboriginal real property will be consulted. A more detailed process of consultation and collaboration will take place with the All Native Circle Conference as real property decision-making lies with the Council on Sharing. By the time you meet in

November, the draft Property and Capital Plan will have been considered and next steps determined.

The Basket

Seeking efficiencies in process and easier access to information for Aboriginal communities is currently being reviewed by The Healing Fund. A report on these findings along with recommendations for future processes on decision-making, fundraising, and promotion will be received at the October meeting.

At the Council of Federation gathering in August, Canada's provincial premiers and Native leaders renewed their call for a public inquiry into the issue of Missing and Murdered Aboriginal Women and Girls. Faced with the federal government's opposition to an inquiry, the Council of Federation said they are willing to compromise by supporting a call for a national roundtable. While Michèle Audette, President of the Native Women's Association of Canada, welcomed the call for a roundtable and the national action plan as the first steps in "a new chapter," she added that it is imperative that the federal government be part of any effort to address the issue, as only an inquiry will get at the root causes of violence against Aboriginal women in Canada. The "Take Action" program has been updated on The United Church of Canada's website calling Canadians to continue a call for a national public inquiry; and, to get involved in educational and awareness-building events.

Partnership with Indigenous Justice Residential School Committee (IJRS)

Socially Responsible Investment: Space was created on the Reference Group for Aboriginal presence. The Circle, in collaboration with IJRS, engaged in a search for an individual who has expertise in this area. The search was not fruitful; however, Bob Watts from the Six Nations community agreed to attend their October meeting. Bob offered his experience in Aboriginal policy.

Represent and Interpret

Elder, Harvey Gabriel, Susan Gabriel, Council member, the General Council Officer Residential Schools, and the Executive Minister were invited to meet with the 12-person Joint Full Communion Committee in Montreal. The purpose of this engagement was to provide background on The United Church of Canada's journey of building right relationship among Aboriginal and non-Aboriginal peoples. Insights were shared on what the church has learned about mission, justice, theology, worship.

Respectively submitted,

Ray Jones, Chair	Representing British Columbia Native Ministries Council
Marie Dickens	British Columbia Native Ministries Council
Jim White	British Columbia Native Ministries Council
Lori Lewis	British Columbia Native Ministries Council
Russel Burns	All Native Circle Conference, All Tribes Presbytery
Bernice Saulteaux	All Native Circle Conference, Plains Presbytery
John Thompson	All Native Circle Conference, Keewatin Presbytery
Lorna Pawis	ANCC Great Lakes Waterways Presbytery

Martha Pedoniquotte	Ontario/Quebec Native Congregations
Susan Gabriel	Ontario/Quebec Native Congregations
George Montour	Ontario/Quebec Native Congregations
Wanda Montour	Ontario/Quebec Native Congregations
Grafton Antone	Sandy Saulteaux Spiritual Centre, East
Vacant	Sandy Saulteaux Spiritual Centre, West
Vacant	Native Ministries Consortium, Vancouver School of Theology
Rosalyn Cole	Inuit/Metis Community
Melvin King	Indigenous Justice and Residential School Committee
Pierre Goldberger	Ministries in French
Kellie McComb	Executive of the General Council
Lark Kim	Intercultural and Diverse Communities in Ministry
Maggie McLeod	Executive Minister

October 2014

ADDENDUM G

PERMANENT COMMITTEE ON GOVERNANCE & AGENDA ACCOUNTABILITY REPORT

The Permanent Committee on Governance and Agenda held one face-to-face meeting since the last meeting of the General Council Executive. The following summarizes the major work that has been done.

The phrase in the focusing scripture (Ephesians 1:15–23) that stands out for me, Shirley, is “I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him,” (Ephesians 1:17). As with all GCE meetings, we will be making some important decisions that will impact the life and future of the United Church. For me, this phrase reminds us that we are not to rely on our own reason and logic, but rather to seek to know Jesus and his hope and use the wisdom and understanding that comes from that knowledge in our deliberations as governors.

Meeting Preparation

In preparing for the November 2014 GCE meeting, we reviewed the feedback from the May 2014 meeting, particularly that related to accountability reports and the Comprehensive Review Task Group. There was generally strong appreciation for the new process for handling accountability reports (i.e., scriptural grounding, focusing questions, table group discussion and questions back to the plenary). We will be using the same process at this meeting. To make this process as effective as possible, it is important for everyone to have read the reports and considered the questions prior to coming to the meeting.

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During the November meeting, we will be spending significant time on the work of the Comprehensive Review Task Group. This time will be spread throughout the meeting to allow time for discussion, reflection, and discernment.

Governance Education

With the assistance of Bronwyn Corlett and Michiko Bown-Kai, we reviewed the governance education that has been offered over the last four meetings to help us honour our commitments to becoming an intercultural church and adopting affirming attitudes and practices. Due to time constraints at our May meeting, we had to defer the activity intended to introduce the use of intercultural lenses to help us “see” our work from new perspectives. Therefore, a webinar has been prepared to cover this material and all members of the Executive are asked to participate prior to the November meeting. Our worship and theological reflections at this meeting will provide us with an opportunity to live out our interculturalism. The last component of our governance education around affirming ministry will provide us with an opportunity to collectively identify concrete actions that GCE can take to live out our mandate as an affirming body.

General Council 42

Roy West reported that all aspects of planning for GC42 are going well, with tremendous support from the Local Arrangements Committee and the Newfoundland and Labrador UCW.

Fred Monteith, chair of the Business Table, has been actively engaged in developing business processes that will enable General Council to do its work. We spent considerable time reviewing and fine tuning four proposals that Fred had developed. In our discussion, we considered a proposal from Upper Valley Presbytery, through Bay of Quinte Conference, regarding the work of General Council. The intent of this proposal is captured in the four proposals on business processes so no further action will be taken on the Upper Valley Presbytery proposal. The four proposals are included in the workbook and will be presented for approval by the GCE at this meeting.

The role of Intercultural Observers and Deaf Ministries at General Council meetings was discussed. It was agreed that the two Intercultural Observers and someone with a disability would be selected by the 42nd General Council Planning Committee rather than through the Nominations process and these individuals will have visible roles at General Council, such as leadership in worship, music, Bible study, etc., rather than serving as passive observers. This is in keeping with the intent of a policy approved by GCE in 2009 and reflects our work in becoming an intercultural and inclusive church.

Leadership at GCE Meetings

In order for our GCE meetings to run effectively and efficiently, several individuals need to assume various leadership roles (i.e., worship leader; music leader; theological reflector; friend in council; reference in counsel, sessional committee/chair, chaplain, table group facilitator.) To assist individuals in fulfilling these leadership roles, terms of reference have been developed for each role.

Connecting with Commissioners

Will Kunder consulted with the other Conference Executive Secretaries and the Speaker to ascertain how connections with commissioners were being made between General Councils. He found that this was a work in progress and that there were varying levels of contact ranging from meetings with commissioners prior to GCE meetings to no ongoing commitment to communicate. The information collected will be shared with the Conference Executive Secretaries and the Speaker. It is important to note that Diane Bosman sends out a variety of communications throughout the triennium to commissioners.

There is a need for further clarity regarding the role of Commissioners and the role of GCE between General Councils. Governance and Agenda will continue to explore this question in keeping with work of Comprehensive Review Task Group.

Flight Centre Management Training

We are now using Flight Centre Management to facilitate the travel arrangements for meetings of GCE and its committees. Most members will have received training in using the new system through Permanent Committee meetings. A webinar will be made available for those who have not yet been introduced to the system (the link will be forwarded when available). Anyone who has questions or needs assistance can check with Shirley Welch during the November meeting.

Proposal on Consensus Decision Making

PC Programs, Mission and Ministry and PC Governance and Agenda met together during their September meetings for an introduction to a proposal on Consensus Decision Making prepared by the Discipleship and Witness Program Development Advisory Group (PDAG) of the Permanent Committee on Programs for Ministry and Mission. The proposal for a new mechanism for decision making was prepared in an effort to support engagement by all in the work of the Executive. Each Committee then considered the proposal separately and appointed representatives to follow-up on the discussions in a conference call.

Respectfully Submitted

Shirley Cleave (chair)

Members of Governance and Agenda:

Adam Brown

Shirley Cleave

Ivan Gregan

Bev Kostichuk

Roy West

Gary Patterson

Nora Sanders

Will Kunder, Conference Executive Secretary (Manitou)

Karen Smart (Staff Resource)

Shirley Welch (Support Staff)

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ADDENDUM H

REPORT OF THE 42ND GENERAL COUNCIL PLANNING COMMITTEE

At this point in time in our preparations for the 42nd General Council (GC42), we are meeting the timeline of activities we set for ourselves as a Planning Committee at the beginning of this triennium. At the same time we can report that we are managing within the budget approved by the Executive of the General Council. There has been some pressure on the budget due to unexpected costs brought forward by the caterer in Corner Brook. These costs have been managed thanks in part to the UCW in Newfoundland and Labrador Conference volunteering to take care of refreshments at the breaks.

The contract, which covers all costs relating to the site, meeting rooms, accommodations, and food, has now been signed with Grenfell Campus of Memorial University of Newfoundland. As of September 1, 2014, the ownership of the Pepsi Centre (the main meeting venue) has moved from Memorial University of Newfoundland to the City of Corner Brook. This change was anticipated and is covered in general in the contract.

The GC42 Planning Committee wishes to thank those Conferences who have already elected many of their Commissioners. Registration will begin early in 2015.

Our Moderator has chosen the overall theme for GC42 of “Behold I make all things new.” He is working with the Worship and Music Coordinator to create worship over the week of General Council that will build on the theme and the New Creed of The United Church of Canada. The Planning Committee is very aware that the program for General Council needs to strike the right balance between Worship and Music and the Business of the General Council.

The Business Committee, coordinated by Rev. Fred Monteith, is developing a business plan which will efficiently deal with the business of General Council. The plan follows the Guiding Principles for this General Council, that the primary piece of business will be the proposal from the Comprehensive Review Task Group. It is proposed that this General Council will use a combination of Plenary Sessions, Commissions and a Sessional Committee for the Comprehensive Review proposal. Proposals regarding the conduct of business at GC42 will be presented at this meeting of GCE by the Permanent Committee on Governance and Agenda for your discussion and approval.

We are truly blessed by the support, energy and enthusiasm we are receiving from the Local Arrangements Committee based in Newfoundland and Labrador (Co-chaired by Rev. Kathy Brett and Ms. Linda Stonehouse. They are very active and are making a major contribution. There will be a wide range of local activities to choose from on the Wednesday afternoon and the moose has already been procured for the Kitchen Party!

The next nine months leading up to the 42nd General Council will be exciting and busy for us all. The Planning Committee wishes to thank all those who have contributed and will continue to contribute in so many ways between now and next August. Your support is truly appreciated and the General Council will be our collective success.

Blessings,

Roy West, (Chair),

On behalf of the 42nd General Council Planning Committee:

Andrew Aitchison

Miriam Bowlby

Kathy Brett

Maya Landell

Faith March-MacCuish

Fred Monteith

Gary Paterson

Nora Sanders

Karen Smart (Staff Resource)

Bill Steadman

Linda Stonehouse

Shirley Welch (Staff Resource)

ADDENDUM I

MINISTRY AND EMPLOYMENT POLICIES AND SERVICES ACCOUNTABILITY REPORT

The Permanent Committee on Ministry and Employment Policies and Services persists in the faithful exploration of issues related to the support and oversight of policies. We continue to be grateful for the competent and conscientious support offered by the staff in the Ministry and Employment Unit at the General Council Office, as well as many different staff in the Conference Offices across our church.

At its meeting in September, the Permanent Committee received a number of updates on work happening within the Ministry and Employment Unit of the General Council Office and with the volunteers engaged in reviewing, assessing, and developing policies and practices throughout the church. We also had an interesting opportunity to meet with Lieutenant-Colonel Christopher Ryan, Division Chaplain Joint Task Force Central 4 Canadian Division Headquarters and Senior United Church chaplain in the Canadian Armed Forces. It was clear from this conversation that the ministry provided by military chaplains across this country and as they are deployed to specific missions around the world is both critical and broad. This conversation sparked a

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commitment by the Permanent Committee to continue to support and uphold this important role within our church and we look forward to ongoing updates from this constituency in future meetings.

The development of the implementation of the Ministry Compensation plan, as mentioned in the General Secretary's Accountability Report, continues to be reported to and engaged by the Permanent Committee as we receive feedback from folks in all corners of the church. The principal goals of equity and justice across the church seem to be challenged in their application in this project and are providing us with the opportunity to faithfully examine the principles of this plan. In addition, two of the projects we have been affiliated with, the Proposal for One Order of Ministry with the Theology and Inter-church Interfaith Committee, and the Competency-Based Approach to Theological Education with the Permanent Committee on Programs for Ministry and Mission, continue to have significant impact on the development and evaluation of the other major pieces of work in front of the Permanent Committee. Finally, the work of the Comprehensive Review Task Group continues to inspire and challenge the work of the Permanent Committee as we collectively imagine what the future for our church might entail, and how best our policies and programs might support that vision.

As we enter the last phase of this triennium, clarity regarding the interconnectedness of multiple projects has emerged, focusing all of our work on the process of discerning and calling forth, educating and equipping, and supporting and supervising ministry personnel. As a result, we have structured our report with these categories in mind.

Discerning and Calling Forth

Candidacy Pathway

The final report of the Steering Group on the Candidacy Pathway, a mandate of the 40th General Council 2009 is found in the Red Sessional Committee work (report on pages 161–169, and proposal MEPS 10 at pages 170–174 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce].) and represents the culmination of nearly nine years of development, study, and piloting, involving hundreds of volunteers and staff across the church. The summary report from the three Conferences who piloted the project (British Columbia, Bay of Quinte, and Manitou), as well as the work of St. Andrew's College with the equipping phase, offers invaluable insight into the way in which individuals are called and supported in their preparation for ministry. It is also clear that the way in which staff and volunteers provide wisdom and expertise continues to be significant in this ministry. We are grateful for those individuals who experimented on behalf of the wider church, and offer the recommendations in the report from an informed and thorough review of the projects.

Diaconal Ministry

The Working Group on Diaconal Ministry has completed its final exploration of the recommendations contained within their report to the Permanent Committee from June 2013, responding to proposals to the 41st General Council 2012. The Executive of the General Council has already acted on one of the recommendations, collecting data from Diaconal Ministers to determine the impact settlement has on this group. The remainder of the recommendations relate

to ensuring that policies and practices are in place to continue to raise the profile of Diaconal Ministry, as well as the whole report of the Working Group, is found in the Blue Sessional Committee work, MEPS 11 at pages 136–139 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce].

Recruitment

A new ministry recruitment advisory committee has been formed of members of the Permanent Committee to identify policies that affect the recruitment and retention of ministry personnel, research the effect of policies and suggest potential improvements, and propose new policies that will positively affect the recruitment and retention of ministry personnel. This group will continue the work of the previous steering group, and will continue to inform the Permanent Committee regarding progress. A Communications campaign, “God’s World Needs Leaders” that includes table displays, brochures, calling cards, and swag (including pens, iPhone cases, temporary tattoos) was fully launched at Rendez-vous 2014. The current communications goal is to send posters and brochures to every pastoral charge in less than twelve months (through InfoPac). In terms of website and social media, the presence is always improving with more stories going up, more user friendly access to resources, and a successful Facebook group “God’s World Needs Leaders.” There are plans to offer vocational workshops/events in the future including working with theological schools/education centres, presbyteries, youth events (BC’s Evolve, Ottawa’s Worshiplude). Finally, this work is continuing to liaise with ongoing work (such as the Formation for Faithful Leadership group and Candidacy Pathways), as well as Edge to create new programs/policies that offer flexible options for folk considering ministry.

Staff Associate Transition

A recommendation to change the policy pertaining to the transition from Staff Associate to Designated Lay Minister is found in the Consent Proposals, page numbers 80–83 (MEPS 12). [NB: Page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]. This change acknowledges the reduction in numbers of former Staff Associates requiring a Prior Learning Assessment and Recognition (PLAR) in applying for recognition as a Designated Lay Minister.

Educating and Equipping

Licensed Lay Worship Leaders and Congregational Designated Ministers Policy

In the simplification of the Manual, policies pertaining to the role and purpose of these two categories of ministry were eliminated. In an effort to maintain clarity in administration and oversight, the Permanent Committee is recommending including in the Manual policy statements found in the Consent Proposals, MEPS 13 and MEPS 14 (pages 84–85 and page 86 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]).

Settlement Costs and Restrictions

The Working Group on Settlement Costs and Restrictions met to review the moving policy, in response to a concern that communities of faith are screening applicants based on the moving expenses. It was determined that no policy change is required for the following reasons:

1. The pastoral charge is responsible for paying the move of any ministry personnel who is called or appointed to it. As with all of the terms of call or appointment, the minimums must be met, the terms may be negotiated, and the final terms must be approved by presbytery. Therefore, a pastoral charge may put restrictions on the cost of a move.

The moving policy of the General Council was reviewed at the time of the change in the Transfer and Settlement policy. One change that was made to the policy was the addition of incentives to attract candidates to Transfer and Settlement. When choosing Settlement, candidates may choose one of: a cash incentive, premium moving package, extra vacation, or a credit toward a future move (link to the pastoral relations resource: <http://www.united-church.ca/files/handbooks/pastoral-relations.pdf> pp. 32–33).

2. Any change to the moving policy would require, at minimum, a reconsideration of the Settlement incentives program.
3. The working group decided to confirm that the current weight restrictions placed on settlement moves met national averages, by checking with Passages, the relocation company used by the General Council Office for settlement moves. Passages responded that the current weight restrictions are adequate.

Spiritual Growth

In response to two proposals to the 41st General Council 2012 regarding the inclusion of regular spiritual direction (or some equivalent) in the allowances for Ministry Personnel, the Permanent Committee is recommending that no action be taken. This is due to the fact that Spiritual Direction may be included in the current Continuing Education and Learning Resources amount for ministry personnel, and that the Employee Assistance Program offers confidential counselling for ministry personnel and families, and that the service provided by Shepell FGI includes ongoing wellness tools.

Student Debt

In response to a proposal to the 41st General Council 2012, the Permanent Committee has a number of recommendations related to the accumulation of debt in the preparation for ministry. This includes financial consulting services prior to and during the candidacy process, the establishment of a Leadership Development Fund, and acknowledging the joint financial responsibility for preparation for ministry between the individual and the institution. This proposal (MEPS 15) is found at in the Blue Sessional Committee work, page numbers 140–142 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce].

Supporting and Supervising

Aon Hewitt, Benefits Plan Renewal and Restorative Care Plan Update

The Permanent Committee continues to be apprised of the contract renewal with Aon Hewitt and planned transition to new software platforms. While the Pension Board has primary oversight of this responsibility, the Permanent Committee is accountable for the benefits administration which is undertaken coincidentally with the pension plan administration.

The Permanent Committee received extensive reporting on the group health plan experience and considered proposals for benefits improvements to both the active and retiree plans. It approved a 20% reduction in premiums and is recommending to the Executive of the General Council changes to the plans' designs. Both are made possible by the prudent management of the plans over the last decade which as resulted in a health reserve. An actuarial review by Morneau Shepell advised the protection of a \$10 million ongoing reserve to both protect the plans and provide for premium stability while leaving the balance, roughly \$18 million available for plan improvements and premium subsidization over the next decade. See MEPS 16 found in the Consent Proposals, page 87 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce], for the proposed enhancements to the plans.

Effective Leadership and Healthy Pastoral Relationships

The 41st General Council 2012 authorized the testing of different means of oversight and discipline, pastoral relations, and mission enhancement; the projects happening in nine Conferences across the church have begun preliminary evaluation and assessment. The Permanent Committee has been receiving reports on the progress of each of these, and continues to monitor the process through a project management team of elected members and staff. This team has developed a series of emerging outcomes from the data collected to date, and is in the midst of meeting with each of the Conferences to determine the viability and accuracy of the outcomes in the specific contexts. A report on these consultations will be provided during the meeting of the Executive of the General Council. The written report outlining the emerging outcomes is found in the Red Sessional Committee section of the workbook.

Financial Assistance Committee

This committee provided its annual report to the Permanent Committee at its meeting in September. The role of the Financial Assistance Committee is to review applications that exceed staff approval limits; to adjudicate appeals received; to periodically review the terms of the funds and recommend appropriate changes. In 2013, the Financial Assistance Committee considered 21 applications and staff considered 11 applications from ministry personnel, lay members, pensioners, and spouses of pensioners.

Human Resource Policy

The Human Resource Policy Working Group reviews all of the policies governing the employment of staff in the General Council and Conference offices on a three-year rotation to ensure accuracy with the appropriate legislation, as well as harmonization of policies with the Pastoral Relations stream. The recommendations (MEPS 17) from this group are found in the Consent Proposals, page numbers 88–92 (NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce).

Retirement Policy

The Permanent Committee has approved the development of a Pension Application Form for use of all ministry personnel. The intention behind this administrative tool is to enable communities of faith and conference offices to accurately track the retirement of ministry personnel for the

purposes of approving calls and appointments, as well as to enable ministry personnel to begin to receive pension benefits from the United Church pension plan.

Closing Comments

While the pace of the work seems to be increasing, the number of projects nearing completion is also increasing, thus creating openness for the final accountability to the 42nd General Council 2015. In the version of the letter to the Ephesians found in *The Message*, the prayer is to make followers “intelligent and discerning in knowing [God] personally, eyes focused and clear, so that [we] can see exactly what it is [God] is calling us to do, grasp the immensity of this glorious way of life [God] has for followers, oh, the utter extravagance of [God’s] work in us who trust—endless energy, boundless strength!” It often appears that the staff and volunteers associated with this work are filled with this energy and strength, which affirms the clear call of dedicated people to the task of supporting and enhancing policies associated with our staff across this United Church of ours. While two of the members of the Permanent Committee have gone on to other opportunities, the faithful remnant continue to challenge, question, support and prayerfully consider how we might best be “both an employer, in a legal sense, and a partner, in a theological sense, with those who are called to positions of paid accountable service” (MEPS Theological Perspectives). As we grasp the immensity of this pilgrim path and enable the extravagance of God’s work in us, may we all discern exactly what God is calling us to do in the creation of faithful and just opportunities for ministry within communities of faith and our General Council and Conference offices.

Submitted by:

Tracy Murton, Chairperson, Permanent Committee on Ministry and Employment Policies and Services

Members for 2012–2015

Ann Austin-Cardwell
Elizabeth Brown
Marion Carr
Brian Copeland
Bob Gibson
Lynda Gow
Vilvan Gunasingham (GCE)
Eric Hamlyn
Adam Hanley (GCE)
Debra Kigar
Lorna King
Jack Spencer
Earl Reaburn (Staff Resource)
Alan Hall (Staff Resource)

ADDENDUM J

PERMANENT COMMITTEE ON PROGRAMS FOR MISSION & MINISTRY ACCOUNTABILITY REPORT

Since the last meeting of the Executive the Permanent Committee on Programs for Mission and Ministry has been continuing to live into its new formation. The Permanent Committee continues to find its way in the new configuration with lots of energy and enthusiasm, taking seriously the need to look for integration and attentive to the issue of capacity. I am continually pleased to be surrounded by elected members and staff who are so dedicated to the work and have so much wisdom and experience to bring to the work.

The committee is continuing to find new ways of working collaboratively. The General Secretary, General Council will offer recommendations with regards to Education for Ministry. This is one example of a piece of collaborative work that was done by the Permanent Committee. In March you will be receiving a piece of work on *Consensus decision making* that is being done jointly with the Permanent Committee on Governance & Agenda. In receiving the report on Education for Ministry the Permanent Committee would like to encourage you to make sure that it is considered along with the Reports on Candidacy Partway, Effective Leadership and the One Order of Ministry for consistency and integration (see proposal PMM 15 [NB: refers to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]).

Partner Council

In your workbook is the call from The United Church of Canada's Partner Council. The Partner Council was established in 2010 to accompany the work of the church. The Council meets annually and seeks to explore a particular learning opportunity with regards to the work of the church. This year the interest was on exploring the church's engagement with the Aboriginal communities. It was my privilege and honour to attend the opening day of the Partner's Council meeting in July. It is so moving that these partners who are so busy and involved in local work in their context and many global committees take so much time to come and be with us in The United Church of Canada. It warms my heart. Their willingness to be with us is such a gift to the church.

The Partners had the opportunity to meet with the Aboriginal Ministries Council; about half had the opportunity to attend the National Aboriginal Spiritual Gathering, while the others visited the Walpole Island community.

The Permanent Committee is forwarding this call to you in the hopes that you will give consideration to their call and seek ways of continuing to integrate their recommendations into the life and work of the church. I am heartened by the fact, that our partners offered recommendations that if followed could mean a reduction in the amount of funding available for global partnerships, yet they felt quite strongly it was the right thing for the church to do.

The Ephesians text for this meeting says "I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember

you in my prayers.” And that is so true for these partners and our work together as partners. The way they live out their faith in the Lord in their daily lives is humbling. They do not tire of working for justice even though at times it is dangerous to do so.

Week of Prayer for the Democratic Republic of Congo

From the May meeting of the Executive, we were asked to work on the Proposal for a week of Prayer for the Democratic Republic of the Congo. You, through the sub-executive asked us to pay particular attention to capacity and to the alignment of the proposal with the priority of the program work. We are pleased to offer you a recommendation along with a work plan for your consideration (pages 99–101 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]).

Reports for Decision

In addition to a proposal to the Mission Theme, we have two other pieces of work that we are bringing to this November meeting.

1. The first is a follow up to the 2011 GLBTT Consultations of issues in the church. One of the recommendations (or strategies) from the report was the possibility of offering *an apology* to the LGBTTQ communities for past and present experiences of institutional and individual homophobia, heterosexism, biphobia, transphobia, and other forms of oppression within the United Church. We are proposing that the Executive consider a process for offering such an apology (pages 143–149 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]).
2. The second report with recommendations concerns a *National Strategy* for Ministries in French (pages 150–158 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]). The National Strategy Table (established as a part of the restructuring of Ministries in French) was mandated with the responsibility of developing a strategy for French ministries. This report is offering to you an opportunity to explore some of the structural issues related to creating viable and effective French and bi-lingual ministries.

Reports on Working Groups from Permanent Committee

Formation for Faithful Leadership Working Group

The report of the Formation for Faithful Leadership working group will come to this meeting through the report of the General Secretary, General Council in addition to the introduction of a competency model for leadership formation (pages 159–160 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]), the report identifies the relationship of the church to its theological institutions and the future of formation for leadership in the church.

Education Centres Working Group

The education centres working group continues to highlight some of the challenges and struggles facing these institutions. The question of what is the role of the General Council is one that continues to surface. We will likely have a report to you in March of 2015.

Global Mission Personnel

The Permanent Committee received an interim report of the working group on the future of the *global ministry personnel* program. Presently the working group has affirmed the **continuing importance and value** of a Global Mission Personnel program to The United Church of Canada; and the **necessity of sending and receiving components** in a United Church of Canada Global Mission Personnel program. They have also indicated that a program be maintained and be rooted in the partnership principles approved in 2008. We will be bringing to you the final report in March 2015.

Youth Strategy Working Group

The Youth Strategy Working Group has begun its work to develop a new youth strategy for the Triennium 2015–2018. The group had its first meeting in September will be reporting in January to the Permanent Committee with recommendation coming before the Executive of the General Council at the March 2015 meeting

The Permanent Committee also established a fourth working group with a mandate to develop a process for evaluating the program life of the church and to perform an evaluation of the programs under its responsibility and report back to the January meeting of the Permanent Committee.

Advice to General Secretary: The Permanent Committee was asked to offer advice to the General Secretary, General Council on an invitation from the China Christian Council. We have recommended that the General Secretary, General Council accept the invitation and put together a delegation of up to 20 persons representing various expressions of the church including some global partners (PMM 9). This is an exciting opportunity for both us as the United Church and the China Council of Churches (pages 93–95 [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]).

Ongoing

The Church in Mission Unit has produced two new resources, one on Child Poverty (*Bread not Stones*) and one on Intercultural Worship (*Understanding Worship*). In addition work continues on animating the Food Sovereignty Program, in October the Seeding Life Campaign was launched; the reference group on Disabilities continue to seek ways on animating our commitment to be an inclusive church.

ACT Alliance has been our major strategic partner for emergency relief. At our last Permanent Committee meeting in September we had the opportunity of looking at ACT's strategic plan ahead of their General Assembly in October. In reviewing the strategic plan, we offered 4 commitments of the United Church for our ongoing commitment to the partnership. Those commitments are:

1. Commit to ongoing **financial** support of ACT Alliance's **core budget, Rapid Response Fund**, and specific responses to **humanitarian assistance** appeals.
2. Commit to supporting **effective and efficient governance**. For example, nominating or supporting the nomination of qualified candidates from the ACT Alliance North American Forum and supporting their participation in governance structures.

3. Commit to raising the **profile** and **deepening understanding** of ACT Alliance work among United Church of Canada ministries and to continuing **education to deepen understanding** of the **critical links between emergency relief, development and advocacy** and the role ACT Alliance plays in each of those areas.
4. Commit to **strengthening advocacy** strategies and efforts in emergency relief and development by lifting up the voices of those most affected by disasters and impoverishment (For example, through contributions to the shaping of advocacy strategies and engaging United Church of Canada ministries in advocacy efforts.)

At this meeting we will have the opportunity to hear from our Global Partner Ramzi, who is a member of the Board of ACT Alliance, and Dan Benson, who has been nominated by the North American Regional ACT to become a member of the board.

Celebrations: The 2012–2015 Youth and Young Adults strategy called for a national event to bring the YAYA community together. In August of 2014, the second Rendez-vous was held at the University of Manitoba; it was a partnership between the National Church, Manitoba, and Northwestern Ontario Conference. Almost 500 youth and young adults, their leaders, and volunteers participated. It was my privilege to attend Rendez-vous 2014, and I came away refreshed and invigorated. The Ephesians text reads “that you may know what is the hope to which he has called you,” And the people at Rendez-vous were full of hope, full of excitement and fun and laughter. I told several people that I never want to go to a grown-up conference or meeting again. As I get older I see the ways that negativity, stress, and worry begin to creep in. I long for the energy and positivity of the young people that were gathered in Winnipeg. It fed my soul to be surrounded by people who are so filled with hope.

Submitted by:

Mary Royal-Duczec,

Chairperson, Permanent Committee on Programs for Mission and Ministry

Members

Darlene Brewer (TICIF)

Michael Caveney

Sarah Rose Chapman

Peter Denton

Emily Duggan

Alf Dumont

John Durfey

Manasse Habonimana

Lyn Hamilton

Sarah Harrington

Andrea Harrison (GCE)

Yoon Ok Shin Kang

Nathan Wright

Michael Blair (Staff Resource)

Terry Beaumont (Staff Support)

Bryce Hodder

Moses Kanhai

Deborah Laforet

Scott MacAuley

Alana Martin

Deborah Poirier

Daniel Reed

Andrew Richardson

Jesse Root

Hope Rowsell

Michael Shewburg (GCE)

Bill Thomas

Vernie Yocogan-Diana (Global Partner)

ADDENDUM K

THEOLOGY AND INTER-CHURCH, INTER-FAITH COMMITTEE ACCOUNTABILITY REPORT

Introduction

This report from the Theology and Inter-Church Inter-Faith Committee covers the work of the committee since the May 3–4, 2014, meeting of the General Council Executive. Much of the work is of an ongoing nature. We have pushed forward various agenda items, and added some work (most notable early steps around creating a working group for the development of a Theology of Disability), but we do not have any final recommendations to make on any area of work at this time. We will meet as a Committee several weeks following the General Council Executive. Working groups also have planned to meet in the months ahead including the working group on ministry that will meet following this meeting of the Executive.

Scriptural Underpinnings for This Report

We have been asked to consider portions of Ephesians 1 as we create this report and offer it to the General Council Executive. Paul uses many images that have become part of the church language – so much so that we probably miss the unique and challenging nature of the terms when they were first uttered. Terms such as Christ as the “head of the church” and the church being the “body of Christ.”

In the passage from Ephesians cited above, Paul refers to the make-up of the individual, echoes of other passages where, in the tradition of Greek philosophers, biblical writers variously refer to the body, mind (also terms like “soul” and “heart” may be used in this regard), and spirit of the individual.

The word “soul” or even “heart” can be used in some ancient literature (including the Bible) to indicate a basic life force of the individual human, so when Paul in Ephesians 1:18 speaks of “with the eyes of your heart enlightened,” he is speaking of seeking wholeness of the individual—one who had gained insight and wisdom—in one’s whole natural being.

From where does such wisdom come? In biblical terms it often comes from a new thing that God is doing in our midst. Wisdom is rarely identified with reaffirming or re-establishing past actions and attitudes.

Markus Barth in his Anchor Bible commentary on this passage suggests the enlightenment may even be an echo of Paul’s own dramatic experience on the Road to Damascus, hardly an ordinary, traditional, or expected experience.

As a committee, the Theology and Inter-Church Inter-Faith Committee must resist the temptation to bring tradition forward in a safe way in our theological, ecumenical, and ecclesiastic offerings, but we also must be clear that whatever new and challenging positions we present to the church also must clearly be filled with “the eyes of a heart enlightened.” Traditional thinking is not

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automatically bad or wrong, and new ideas are not automatically better. We always need to use the test of: “Is this a faithful response to the gospel?” and “Are we being Christ in our time if we act in this way?” Those are just two questions we need to ask when we seek to be and to live “with the eyes of a heart enlightened.”

We invite this Executive to reflect on the items within this report by asking yourselves: “What can this committee do to help members of the United Church discover new and helpful ways to be engaging scripture, to carry out the ministry of the church, and to discover new ways to live out God’s mission “with eyes of a heart enlightened”?”

Honouring the Divine in Each Other

This report on Hindu–United Church faith relations has been completed by a working group and approved by the whole committee to go to the General Council in 2015. Along with the report will be a request to offer this report as a study document to the church to engage another faith community and their beliefs in dialogue and mutual understanding. It is our hope that this study will be a significant piece of engagement with our own people and other people of faith in line with previous documents on Jewish–United Church relations (*Bearing Faithful Witness*, commended for study in 1997), and Muslim–United Church relations (*That We May Know Each Other*, commended for study in 2003).

Symposium on the Land

A week after the May meeting of the Executive, a symposium was held in Saskatoon on land issues, particularly on land as it relates to the tensions and historical turmoil of the Middle East, and land as it relates to Aboriginal claims in our own country and elsewhere. Over 100 people participated in this symposium in whole or in part. Careful notes were taken by members of the committee who coordinated this event, and a report will be forthcoming based on the papers presented and the discussion that ensued—both within the symposium and within the committee in follow-up sessions.

This is an important step in our ongoing engagement of Israel and Palestine in our understanding of the issues, deep-seated issues, around land and entitlement to land within that part of the world. It also is important for us as a church to continue to seek new understandings of issues around land in our own country as we grow in communion with our Aboriginal sisters and brothers who continue to carry the burden of land and treaty issues.

Working Group on Membership

A working group on membership has been working on ways to look at membership within the church that is both faithful to our traditions and also open to having our congregations being more inviting and hospitable as they welcome new members within the community of faith. Moving forward, we will seek more input on the ideas generated as we seek to develop a final paper for fuller discussion. This is an area that has been the source of significant discussion with the Comprehensive Review Committee as they also develop a position on membership in a redesigned church.

Working Group on Ministry

The working group on ministry, a joint group with membership from our committee and MEPS,

has been addressing issues such as honouring the sense of call within the Designated Lay Minister category, acknowledging the unique gifts within ordered ministry among both diaconal and ordained ministers, and seeking a structure that can bring more of a sense of equivalency in training and educational expectations among ministry personnel since often members within all of these categories function within a congregational setting, and often as solo ministers in those settings. We have tested a draft document in many regions of the country. Workshops and discussion groups have taken place within some presbyteries and conferences. The document shared on the church website and directly with focus groups has generated strong reaction both positively and negatively. People, for the most part, agree the current system is not effective. Finding agreement on how to move forward is a challenge.

There are a number of studies taking place related to ministry and how we handle processes around call, settlement, and appointment. The concerns around both support for ministers and discipline of ministers has been a discussion piece in the Comprehensive Review feedback around the future role (or not) of a middle judicatory within a new vision of the United Church. It is our hope to engage in a fuller discussion around this whole issue at the meeting of the General Council Executive itself to provide background for a meeting of the working group to follow this GCE meeting.

Ongoing Work with Anglican–United and Roman Catholic–United Dialogue Groups

Our committee also has connections with our dialogue groups with other denominations. The Anglican-United Group is looking at issues around ministry, since this is a current topic within both of our denominations. We look forward to hearing back from what inevitably will be fruitful discussions.

Meetings Related to Full-Communion Discussions

Meetings around full communion with the United Church of Christ in the United States are ongoing, and Dan Hayward of our committee has been part of those discussions. As part of our Inter-Church work we have been kept abreast of discussions in this area, including mutually recognized ministry with other global partners.

Moderator's Media Release on Euthanasia and Assisted Suicide

The Moderator engaged the issue of Euthanasia and Assisted Suicide on the eve of the Supreme Court of Canada sitting (held October 15, 2014) around this very issue as they heard an appeal launched by Gloria Taylor (and others) seeking the right for physician assisted suicide in cases of terminal disease. Gloria, though now deceased, initiated this request as a person suffering from ALS. Though granted the right she sought, the case was overturned in the British Columbia Court of Appeal, thus leading to the recent Supreme Court of Canada sitting. Members of the Theology and Inter-Church Inter-Faith Committee were aware of this issue, the desire of the moderator to issue a statement, and offered our own reflections and wisdom to the Moderator as he shaped his final statement.

Working Group on the Theology of Disability

This Executive asked us to develop a theology of disability, and so we have begun the process of forming a working group for that task. We quickly determined at our first meeting of the committee's working group that we needed to expand our numbers beyond the two members of

the Theology and Inter-Church Inter-Faith Committee who agreed to take on this task with staff support. We asked the Nominations process to seek two or three added members. The response has been overwhelming, and so we have given approval to allowing up to 4 new members join the working group so that the best representation of skills, knowledge, theological perspective, and personal experience could be sought in addition to all of the other factors considered in our nominations process. The response to our invitation for participants indicates this is both an important area for study and a timely effort that picks up huge concerns within our church.

Respectfully submitted,
Bill Steadman,
Chair of the Theology and Inter-Church, Inter-faith Committee

Members of the Committee

Aruna Alexander
Darlene Brewer
Teresa Burnett-Cole
Jordan Cantwell
Jill Curd
Dan Hayward
Adam Kilner
Loraine Mackenzie-Shepherd
Martha Martin
Matthias Ross
Earle Sharam

Staff Resource

Gail Allan
Bruce Gregersen
Christian Nguyen

ADDENDUM L

GS47 FAITHFUL, EFFECTIVE AND LEARNED LEADERS FOR THE CHURCH WE ARE BECOMING: A COMPETENCY-BASED APPROACH TO MINISTERIAL EDUCATION AND FORMATION

Origin: The Working Group on Leadership Formation for Ministry (reporting to the General Secretary)

The Working Group on Leadership Formation for Ministry proposes the Executive of General Council approve:

1. That The United Church of Canada adopt a competency-based approach to equipping and evaluating people for leadership in ministry and mission.
2. That The United Church of Canada affirm that assessing the academic readiness and competence for leadership in ministry and mission is a core responsibility of the church and, therefore, that the tradition of naming specific schools as *testamur*-granting be discontinued.
3. That The United Church of Canada affirm its relationship with its theological schools, and education and retreat centres, and recognize their on-going contribution to the formation and education of church leadership by continuing to provide funding for representative institutions as outlined in this document.
4. That United Church of Canada affirm the contribution of the Designated Lay Ministries Program, currently hosted at St. Andrew's College, and continue to provide funding as long as this program is required.
5. That the General Secretary authorize the creation of an inter-unit implementation task group to implement the competency approach, and to integrate it with other leadership formation and education initiatives that have been, or may be, approved: the *One Order of Ministry* proposal of the Joint Ministry Group, the *Report of the Candidacy Pathways Pilot Project Steering Group*, and the *Effective Leadership and Healthy Pastoral Relations* initiative.

Background

(The Report of the Working Group on Leadership Formation for Ministry with Appendices can be found online at www.united-church.ca).

After two years of extensive discussion, research and consultation, the Working Group on Leadership Formation for Ministry has presented its report to the General Secretary recommending a new competency-based approach to leadership education and formation. The Working Group understands that the adoption of this approach would have especially significant implications for the theological schools that currently retain the right to grant *testamur*. The

church's partnership with its schools is a valued relationship. There has been extensive consultation and conversation, therefore, with the Theological Schools Circle (Principals, Keeper and Deans) at every step of developing this proposal. The members of the Theological Schools Circle have acknowledged the merits of a competency-based approach, named their concerns, and committed themselves to continuing to partner with the church in a renewed spirit of cooperation and collaboration. It is in that spirit that future discussions with the schools regarding implementation of this proposal would be conducted.

ADDENDUM M

PENSION BOARD ACCOUNTABILITY REPORT

Report

Under the current governance structure the Executive of the General Council is the legal Administrator of the Pension Plan and has oversight responsibilities for the Pension Plan's operation. To facilitate the conduct of those responsibilities, the Pension Board typically submits a comprehensive accountability report to the Executive of the General Council at its fall meeting and provides an update at the spring meeting if substantive events have transpired.

This report follows a consistent format used for prior reports—an overview, followed by more detailed comments in several key areas. The Board trusts that this information will be useful, and would be pleased to provide supplemental information at any time.

Overview

The close monitoring of the financial position of the Pension Plan continues. A full valuation of the plan was performed as at December 31, 2013. The valuation at December 31, 2013 indicated that the financial position of the plan had improved since the last valuation. Two significant factors affecting the change in financial position were positive investment returns and the plan changes (increased contributions and lower accrual rates) put into effect January 1, 2013. The wind-up position, however, then deteriorated by June 30, 2014 and continues to be monitored.

The Pension Board considered, but reluctantly decided against, a benefit upgrade as at January 1, 2015. Although the plan was in a positive financial position at the end of 2013, the Pension Board is not convinced that the plan's financial position is strong enough to withstand the effects of potential adverse experience, especially if an upgrade were to be granted. It is also awaiting the outcome of risk analysis being undertaken by the Risk Assessment Working Group and the development of a funding policy which will provide guidance for when resources are adequate for improvements. For greater clarity, the Board is reluctant to grant an increase without reasonable assurance that there is limited risk that benefits will have to be reduced in the future because of inadequate funds.

The Risk Assessment Working Group was formed to study longer term financial risk reduction strategies for the Pension Plan and is chaired by Mr. Joe Nunes from the Pension Plan Advisory

Committee with representation from the Pension Board (Mr. Paul Purcell), Pension Plan Advisory Committee (Chair, Ms. Anne Soh) and Investment Committee (Ms. Claire Kyle). Mr. Martin den Heyer, a retired actuary from Mercer who worked on the plan's sustainability studies in the past, was recently appointed to the working group. The group is considering how best to position the plan going forward to reduce the likelihood of experiencing large adverse impacts, as transpired through recent events primarily from changes in the financial markets, as well as future changes, such as how to address unanticipated future mortality improvements and market corrections. Pension plans in the United States and in the United Kingdom have looked at this question for some time. The concept is only just beginning to be explored by pension plan administrators in Canada.

There were a number of changes in Board and committee membership in 2014. The Nominations Committee invited expressions of interest for two member at large positions on the Board. The Executive of the General Council subsequently appointed Ms. Kit Loewen from Saskatoon and Mr. Ian Thomson from Ottawa to fill these vacancies effective January 1, 2014. Also, the Rev. Graham Brownmiller was appointed as the representative of the Executive of the General Council after Mr. Steve Lowden resigned. At the present time there is one member at large vacancy on the Board. The Nominations Committee will be asked to solicit applications to fill this position in 2015.

The outstanding vacancy on the Investment Committee was filled when Ms. Deborah Leckman, currently serving on the Ontario Securities Commission, was appointed by the Sub-Executive in February. Three members of the Investment Committee (Mr. Alex MacDonald, Mr. Ted Carmichael and Mr. Gord O'Reilly) are completing their maximum terms at the end of 2014 and recruiting for their replacements is underway.

The Pension Plan Advisory Committee lost two members in 2014, Mr. Mark Newton through resignation and Mr. Rob Dowsett, who reached his maximum term after nearly 30 years of service on various pension related committees. New to the committee in June are Ms. Caroline Helbronner, a pension lawyer and Ms. Cindy Palmer, a human resources professional, who were appointed by the Sub-Executive in June. At the present time, there is one vacancy on the Pension Plan Advisory Committee.

The balance of the Accountability Report provides greater detail on specific aspects of the Pension Plan's operation.

Statement of Investment Policies and Procedures

The Statement of Investment Policies and Procedures is under review by the Investment Committee and a revised version will be before the Pension Board at its December 2014 meeting. It includes recommendations from the Pension Plan Advisory Committee, updates to investment policies and other refinements.

Investment Performance of the Pension Fund

At June 30, 2014, annualized returns for the Pension Fund were as follows for one- to five-year periods:

One Year	16.5%	72th percentile ranking*
Two Years	13.7%	58th " "
Three Years	10.3%	61st " "
Four Years	10.5%	83rd " "
Five Years	9.5%	91st " "

*Compared to other pension plans with assets greater than \$1 billion where RBC Dexia is the custodian.

The return during the 2nd quarter of 2014 was 2.6% (versus 0.05% for the same period of 2013). This is a result of improvements in the equity markets in the early part of 2014. In the 2nd quarter of 2014 and for the year to date, all mandates and managers' returns were positive except for one private equity manager (due to the decline in the Euro compared to the Canadian dollar). In the second quarter, the results compared to the various benchmarks were mixed. About half the Investment Managers (6 of 11) met or exceeded their benchmarks. All three bond managers exceeded their benchmarks as did the real estate portfolio (on a combined basis) and private debt.

The market value of the Pension Fund at June 30, 2014 was \$1,305 million, which is up about \$71 million from \$1,234 million at December 31, 2013 or almost 6%. With 60% of assets in equities, the Pension Fund was at the targeted policy weighting at June 30, 2014. There are no plans to deviate from the benchmark mix.

Responsible Investment

The Pension Board and its Investment Committee continue to devote considerable time and effort to ensure that the Fund is invested according to responsible investment principles. Since the last report to the Executive, the Pension Board formed the Responsible Investment Working Group with a mandate through to March 2015 to advise the Board on a range of issues related to investing responsibly. These include:

- Actions recommended by the Socially Responsible Investment and Resource Extraction Working Group
- Proxy voting
- Engagement proposals from SHARE
- Review related policies that form part of the governance documentation
- Participation in relevant conferences and meetings
- Engage with KAIROS

At the meeting of the Executive in November 2013, Rev. Ivan Gregan, on behalf of the Mining the Connections Working Group of the Church in Action Committee of the Maritime Conference, asked the Pension Board chair for details about its engagement of Goldcorp. The requested information was provided in a letter to the Executive dated March 20, 2014 and a copy was sent to Ms. Kathryn Anderson as the representative of the Mining the Connections Working Group. Since then, representatives of the Pension Board and the Investment Committee met with the Mining the Connections Working Group in June in Halifax. The meeting provided an opportunity for full and frank discussion of concerns related to Goldcorp's activities in Guatemala and the Pension Board's engagement with the company.

The Responsible Investment Working Group meets about once a month to coordinate the Pension Board's response on all issues related to investing responsibly. To broaden the Pension Board's

understanding in this regard, Ms. Jane Ambachtsheer, a leader in the field and a partner at Mercer Investments, attended the May Board meeting to give a presentation. Members of both the Pension Plan Advisory Committee and the Investment Committee attended.

Changes in the Pension Plan's Auditor, Actuary, External Legal Counsel, and Other Service Providers

Since the last report, no formal reviews or other changes were made with respect to existing service providers aside from:

- A review of administration service provider alternatives, as explained in the following section; and
- The addition of the remainder of the investment managers needed to fulfill the revised investment mandate approved in 2012.

The investment managers added by the Investment Committee since the last report are as follows:

- Northleaf – Private Equity
- Realstar – Real Estate

Material Administration Activities and Administration Services Performance

Aon Hewitt continues to be challenged with meeting competing priorities with limited resources. Whenever there is a deliverable to a large group of the membership such as pension adjustments before the end of February or annual statements by the end of June, individual applications for benefits fall into a backlog. This is sometimes compounded by incorrect data on the data base which is not discovered until a pension is calculated and verified. In addition, staff at the General Council Office has temporarily taken on the task of providing pension estimates to those who are not making use of the pension forecasting tool on the web site. Aon Hewitt has recently added two staff to their team and it is hoped this will allow them to catch up and keep current with these calculations.

On a positive note, Aon Hewitt issued about 85% of the annual statements on June 30th. This is an improvement over previous years, but there are still about 486 that need review and data corrections before they can be issued. The target date to issue statements to this latter group is mid-November.

As previously reported, Aon Hewitt gave notice that, after the current contract expired on June 30, 2014, they would not be able to continue the administration on the same basis and hoped that both organizations could work together and agree on a new service agreement. The Pension Board asked Ms Jacqui Allard, a member of the Board, to assist staff in negotiating an agreement, given her considerable experience in this regard. After a number of meetings, an agreement was reached on the key terms and a Letter of Intent was signed in October. Further discussions were held to add some conditions that would provide assurance that Aon Hewitt would deliver systems and procedures that fully support multi-employer plans and meet the needs of the plan members. Work on the implementation phase has started in earnest.

As negotiations with Aon Hewitt were underway, the Pension Plan Advisory Committee instructed Mercer to investigate the options for plan administrator. In the end, the Pension Plan

Advisory Committee recommended, and the Pension Board concurred, that if an agreement with Aon Hewitt could be achieved, that was the best course of action under the circumstances. Although there are other firms that provide third party administration services, many only do pension administration or group benefits but not both. Of those that understand the needs of multi-employer plans, many have experience with union sponsored plans which differ from the church's plans. The final and deciding factor was Aon Hewitt's experience with the church's context gained over the last three years. The church plans are complex and service provider familiarity is key to understanding what is required from a systems and service configuration perspective.

Funded Status of the Pension Plan

The final actuarial valuation results as of December 31, 2013 on a going concern basis, in comparison with the December 31, 2011 results, are:

Valuation date	31.12.2013 (in millions)	31.12.2011 (in millions)
Actuarial value of assets	\$1,278	\$1,244
Actuarial value of liabilities	\$1,153	\$1,171
Surplus (Deficit)	\$125	\$73

The Pension Plan is also fully funded on a "wind-up" basis (i.e., plan termination basis) and a "solvency" basis as of December 31, 2013. The table below shows wind-up and solvency results at December 31, 2013 and June 30, 2014:

Valuation date	30.06.2014 Estimate (in millions)	31.12.2013 (in millions)
Actuarial value of assets	\$1,306	\$1,242
Actuarial value of liabilities	\$1,175	\$1,080
Wind-up Surplus (Deficit)	\$131	\$162
Smoothing Adjustment	(\$98)	(\$140)
Solvency Surplus (Deficit)	\$33	\$22

The table above indicates that the solvency position of the plan improved slightly over the first six months of 2014, while the wind-up position deteriorated slightly. As noted in the overview, the solvency position will be closely monitored by the Pension Plan Advisory Committee. Since the June 30th estimates were prepared, the financial markets have declined and long-term interest rates have also fallen. While the market value of assets as of September 30th is not yet available, the effect of the decline in interest rates on June 30th values would imply a deterioration in the funded position from \$131 million of surplus to approximately \$114 million of surplus on a wind-up basis.

Amendments to the Pension Plan since the Previous Report

Since the last report, the Board considered whether the optional form of pension which is integrated with Old Age Security (OAS) should continue to be offered. This option allows

members who retire early (prior to attaining normal retirement age) to receive a larger pension from the Pension Plan when they retire and a smaller pension from the Pension Plan when their OAS benefits commence. There are four significant issues with this option. First, the option is available only to members who retire prior to age 65 and is used by relatively few members. Second, the option is generally misunderstood and members are surprised when their pensions from the Pension Plan are reduced. Third, the option is costly to administer. Fourth, the Federal Government increased the age at which many Canadians will begin to receive OAS benefit, from 65 to 67, but did not amend Income Tax Act provisions related to integration of employer pensions with OAS benefits. In the absence of amendments to the Income Tax Act, this means that a Pension Plan member who retires early and elects an integrated pension would receive a larger pension prior to age 65 and a lower pension after age 65, with OAS benefits starting as late as age 67, thereby leaving a “gap” in the retiree’s pension.

The Pension Board considered these issues and decided to remove this option effective January 1, 2016. Many pension plans have already removed this option due to the plan member communication issues involved, even prior to the additional complexities resulting from the recent change to OAS start dates.

Compliance

All administration practices have complied with regulatory requirements and the Pension Plan Text aside from:

- the delays in the preparation of some annual statements as of December 31, 2013 as noted above; and
- the timely remittance of required contributions by some pastoral charge not using the payroll service.

All regulatory filings since the last report were made on time (i.e. Annual Information Return, the Fund audited financial statements, the Actuarial Valuation Report and the Annual Investment Return).

Results of Any Pension Governance Reviews

As previously reported, the bulk of the governance structure and documentation is complete. The key piece still in development by the Pension Plan Advisory Committee, with input from the work of the Risk Assessment Working Group, is the Funding Policy that will guide the Pension Board in decisions that affect funding. As new requirements arise, ad hoc groups with a specific mandate will be struck.

As the governance structure has been in place for several years, a self-assessment tool was developed for the Board and Committee members to provide input on how they, the Board or Committee on which they serve and the governance structure as a whole is working. It was completed by the majority of members and the results were positive. Board oversight was generally viewed as effective, as was the governance structure. Numerous accomplishments of the Board and its Committees were cited but most focussed on managing to sustain the Plan over a difficult financial period. This was also the most often mentioned critical issue going forward.

Other Information That the GCE Requested

None at this time.

Other Information That the Pension Board Feels Is Appropriate

Since the last report to the Executive of the General Council, the Pension Plan Advisory Committee met five times and the Investment Committee and the Asset Mix Sub-Committee of the Investment Committee each met four times. The Pension Board met five times.

All the work at the Committee and Task Group level is reported to the Pension Board for oversight or approval. At Pension Board meetings subsequent to the last report, staff and Committee work was reviewed and the following items were approved:

Meeting Date	Items Approved
<i>December 5, 2013</i>	<ul style="list-style-type: none"> • Mr. Alex Macdonald be appointed as Investment Committee Chair effective December 5, 2013 • Ms Deborah Leckman be recommended to the Nominations Committee for membership on the Pension Board's Investment Committee • the 2014 budget be approved as distributed • PwC continue as the plan auditors for the 2013 audit and that the audit plan be approved as distributed • all service contracts will be with the church and the plan will not be listed as a guarantor in service agreements based on the advice received • the plan's membership with SHARE change from associate to Shareholder Engagement membership at the next renewal and that the Goldcorp specific engagement continue • the plan's engagement with Sustainalytics be approved on a reduced basis at the next renewal • the continued engagement of Canadian Coalition of Good Governance be approved for another year
<i>March 20, 2014</i>	<ul style="list-style-type: none"> • the memo about the Goldcorp engagement results raised at the November 2013 meeting of the Executive of the General Council be approved subject to changes suggested by Ms Perry and a reference to the Goldcorp takeover of Osisko • investment managers requesting an exemption to be allowed to hold a company screened from the portfolio are to document their analysis and reasons for the request and reconfirm their analysis and reasons annually should the exemption continue • the Responsible Investment Working Group of the Pension Board be given the authority to sign onto engagements proposed by SHARE and to report back to the Pension Board • Mr. Rob Stapleford be appointed as the Pension Board nominee to the United Church's Responsible Investment Reference Group and act as liaison with the Pension Board and

	<p>its Responsible Investment Working Group</p> <ul style="list-style-type: none"> • the self-assessment tool be distributed to all members of the Pension Board, Pension Plan Advisory Committee and Investment Committee
<i>May 6, 2014</i>	<ul style="list-style-type: none"> • Ms Caroline Helbronner and Ms Cindy Palmer be recommended to the Nominations Committee for membership on the Pension Board's Pension Plan Advisory Committee
<i>May 22, 2014</i>	<ul style="list-style-type: none"> • based on the review and recommendation by PPAC, the Aon Hewitt contract be renewed effective July 1, 2014 for a period of five years, subject to written requirements concerning the definition of administration success and related consequences for non-compliance • the 2013 Audited Financial Statements of the Fund of the Pension Plan of The United Church of Canada be approved as amended at the Board meeting • the member survey be approved as amended
<i>September 25, 2014</i>	<ul style="list-style-type: none"> • the integrated optional form of pension be removed from the plan provisions for future retirees effective January 1, 2016 • the signing of the letter of intent with Aon Hewitt is authorized, in order to initiate the new service model implementation • the actuarial valuation report as of December 31, 2013 be approved without the inclusion of any benefit upgrade • Mr. Martin den Heyer be appointed to the Risk Assessment Working Group • the formation of a communication working group to review current tools and suggest changes

The Pension Board's final meeting of 2014 is scheduled for December 4, 2014.

Pension Board Members:

Marcus Robertson (Chair), BSc (Hons), MSc, FSA, FCIA
 Jacqui Allard, BA, MBA
 Malcolm Boyle, BA, MA, LLB
 Graham Brownmiller, BA, MDiv
 Brian Copeland, BA, MDiv, STM
 David Gilliland, BMath, FSA, FCIA, CFA, MAAA, CERA
 Douglas Greaves, HBA, CFA, ICD.D
 Kathleen Loewen, BSc, BEd, MEd
 Paul Purcell, BSc (Hons), FSA, FCIA, CFA
 Ian Thomson, BASc, MASc

Staff Support:

The Rev. Alan Hall, Executive Officer, Ministry and Employment
 Erik Mathiesen, Executive Officer, Finance

REF - 380

ADDENDUM N

MEPS 15 GC41 MTU2 PROGRAM OF DEBT/LOAN REPAYMENT FOR ORDERED MINISTRY PERSONNEL

Origin: Permanent Committee on Ministry and Employment Policies

The Permanent Committee on Ministry and Employment Policies and Services proposes:

That the Executive of the General Council approve that:

- a) financial consultation to discuss the affordability of ministry training/education and the lifestyle implications of a minister's salary be made a regular component of the discernment process and funded through a General Council program;**
- b) Candidates on Internship be required to contact the Employee Assistance Program for a financial consultation. Students must be Candidates to qualify for Internships or a Supervised Ministry Experiences, and all Candidates have access to the Employee and Family Assistance Program. The Candidates should be consulting about debt, living expenses, salary potential, savings, benefits, pension, etc.;**
- c) the United Church Foundation consider creating a Leadership Development Fund which Candidates may apply to for funding during their studies and Ordered Ministers may apply to for Continuing Education funding beyond their Continuing Education and Learning Resources allowance;**
- d) staff conduct research regarding the amount of debt Candidates and Ministry Personnel currently have, as well as what the largest causes for debt are: tuition, living expenses while not working, mortgages, etc.;**
- e) it take no further action on GC41 MTU2.**

Background

The 41st General Council 2012 referred the Proposal MTU 2 to the Executive of the General Council which directed it to the Permanent Committee Ministry and Employment Policies and Services:

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 to repayment of the debt/loans for newly ordained/commissioned ministry personnel.

In 2002 a report was submitted to the General Council Executive called “Student Debt: A Whole Church Problem.” Though the two recommendations that were proposed from this report were not acted upon, there was a “commitment to seek increased funding for Theological Schools and programs” (page 16). Funding to theological school has continued to decrease, although many of the theological schools have sought other sources of funding and actually offer students many grant and scholarship options.

Rationale

Meeting the educational and training requirements for commissioning and ordination (and for recognition) involves many years and considerable costs associated with tuition, living expenses, and foregone income. Scholarships, bursaries, and local ministries support assist in meeting some of these costs but the majority remains the responsibility of the candidate. For some candidates the debt load upon graduation is a significant liability. For others it has been mitigated by the use of savings, part-time employment, and ministry-based training. Income potential upon entering paid accountable ministry is not as robust as in many for profit employment situations therefore extending the life of the debt burden.

The original proposal directs the General Council to develop a program to repay debt that has already been accrued. This is difficult to do in an equitable way and covering all education-related costs is beyond the current allocation of the church’s resources. This proposal, in response to the concern raised in GC41 MTU2, proposes to focus on supporting candidates in prudent financial planning and management within full awareness of earnings potential while also establishing a new resource that could support candidates and ministry personnel in educational pursuits related to ministry.

The rationale for each of the first four recommendations is:

- a) The expense of training and educating ministers is the responsibility of both the individual and The United Church of Canada. Individuals must be realistic about the costs that will be incurred during their studies, not just in regard to tuition and books but also ongoing living expenses. A financial consultation should enable people to understand how expensive a program is going to be and whether it might be more financially responsible to take a part-time program while continuing to work.
- b) The United Church of Canada offers financial support to all ministry personnel, candidates and employees through the financial consulting services offered through Morneau Shepell, the Employee Assistance Provider.
- c) Affirming The United Church of Canada’s desire to have excellent ministry leadership, the Church recognizes that this requires training and education, not just when one is becoming a minister but also throughout a minister’s career. This training and education is often expensive. In establishing a fund specifically for Leadership Development, the church can potentially direct areas of leadership where development is really needed while also providing additional financial support to candidates meeting their initial educational requirements. It could also be an effective way to raise awareness and support from the whole church in supporting our Candidates and Ministers.

- d) Although debt appears to be a challenge for Candidates and Ministry Personnel, there is no current data on what the situation is. Through research, it may become more apparent where and at which points in training the church needs to invest funds, as well as when Candidates need to be especially careful. This research could help direct the Leadership Fund as to when financial assistance would be most critical for our Candidates.

Looking Forward

The Compassionate Assistance Fund is currently reviewing its terms and conditions. A report will be going to the Permanent Committee on Ministry and Employment Policies and Services in January 2015. Whether or not an individual may apply to the Compassionate Assistance Fund to help with student debt will be one item that will be considered. Currently an individual may not apply to the fund to cover tuition costs. This Fund is for emergency situations, when an individual is in financial distress. Although it would be helpful to have this option open for people in financial distress due to student debt, the goal would be to have other options available to help students avoid an emergency situation.

PMM 14: National Strategy for Ministries in French
Origin: Permanent Committee on Program for Mission and Ministry

The Permanent Committee on Programs for Mission and Ministry proposes that the Executive of the General Council:

- 1. explore ways of enabling Regional Tables for Ministries in French to be given responsibility for:**
 - **advising Presbyteries/Conferences on French and bilingual ministries;**
 - **initiating new ministries within the framework of the National Strategy for Ministries in French;**
 - **servng as a resource to the appropriate Presbytery/Conference for new and existing French and bilingual ministries, including being available for consultation by the Presbytery/Conference on whether or not to continue a particular ministry;**
 - **developing procedures to identify francophone and bilingual paid-accountable ministry personnel and lay people and maximise opportunities for them to be placed in francophone or bilingual ministries;**
- 2. ensure effective communication in French about the mission, presence, and initiatives of the church and ensure that where and when appropriate, delegates to ecumenical and international events have some working knowledge of French;**
- 3. explore the development of a national fund or endowment to:**
 - **support French-language internships, training and formation programs, and new francophone and bilingual ministries;**
 - **develop an advisory resource for the disbursement of funds from the sale of property to assist in the development of new francophone and bilingual ministries.**

Background

In 2012 in response to a directive from the Executive of the General Council with respect to Ministries in French, the General Secretary, General Council restructured the Ministries in French working cluster. The restructuring involved the location of the Responsible and the establishment of a national table and regional connexional tables:

The Responsible would report to the Executive Minister Communities in Ministry/ Communautés et ministères or its successor unit as part of the Wider Church Ministry cluster and located in the General Council Office in Toronto in order to coordinate and integrate the work of Ministries in French into the life of The United Church of Canada. The Responsible would have a number of key roles: Connect Integrate, Develop and Animate. In particular the Responsible will develop:

- (a) *A National Ministries in French Strategy table*. The table will develop a national strategy for Ministries in French, which will identify the places and spaces for new ministry initiatives, identify resource needs, articulate the role of the General Council's program area and identify a realistic and sustainable financial plan.
- (b) Three regional connexional tables in partnership with the Montreal & Ottawa Conference; Manitou Conference and Maritime Conference which will bring together all the stakeholders in that particular region.

National Ministries in French Strategy table: would be made up of no more than seven (7) persons, working in partnership with the Edge for Ministry Development and Conferences. It will identify resource and training needs for ministry development as well as the opportunities for new ministries, it will also make recommendations about new ministries funding.

Connexional Tables: Initially three connexional tables would be developed building on the model of the French Ministries table that currently exists in Montreal and Ottawa Conference. The three tables would be in Montreal and Ottawa Conference, Manitou Conference and Maritime Conference. The tables would bring together all the participants who are working in, or interested in the work of Ministries in French. These tables will for the most part operate in French. These tables are intended to build collegiality, develop local plans, build consensus and identify resource needs.

To date the only Regional Table that is in place is the table connected to Montreal & Ottawa Conference. The following report is the work of the National Strategy Table.

Towards a National Strategy for Ministries in French

Ours is a broad vision of The United Church of Canada as a Church called to live out a renewed understanding of the Gospel in our contemporary context...[f]rom the perspective of renewing our common mission in Jesus Christ.

("The Time is Right" 40th General Council, 2009)

The desire to participate in God's mission among Francophones is very much alive in us. We celebrate the knowledge that there are many opportunities to engage in mission in francophone

communities throughout the country and so we seek through this strategy to equip ourselves to serve as missionaries within these diverse communities.

More than ever, we feel called out beyond our walls, to be with people where they are, as Jesus himself was throughout his ministry. It is our hope to get out, meet, listen to, and touch people “where they are at,” as witnesses to the Good News of the living and loving God who is at the heart of our emerging ministries.

Social, Historical, and Economic Context of Francophone Regions

The contexts in which ministries in French are called to witness, establish themselves and develop are particularly challenging. To a certain extent, the challenges are similar to those faced by allophone and Anglophone ministries, but the situation is more difficult given that members of the United Church form a tiny minority in francophone communities where the vast majority is of Roman Catholic Church background, and where secularism and even a climate of hostility towards organized religions dominate. Furthermore, in Quebec, fiscal advantages granted to churches, such as tax exemptions and grants to confessional schools are being called into question. The general climate is one of secularism that excludes partnerships between public institutions and churches. At the same time we know that Francophones from other faith traditions are looking for a new spiritual home. These include both Francophones with their roots in Canada and those who are newly-arrived.

History of Ministries in French in the UCC

The Francophone constituency has been one of the cultural expressions of the United Church since its creation in 1925. Approximately forty-five (45) congregations, as many mission posts, a dozen schools—three of which were quite large—a school for theological education at McGill chose to join union. The leadership role of this constituency, in association with Ethnic Ministries and First Nations people is fundamental to the identity of the church.

Current Situation of Ministries in French

Our ministers know that they must find new models for faith communities in order to be able to meet the expectations and realities of today. Many have already begun experimenting with this kind of change but they often come up against significant obstacles in the form of structures and procedures that exclude them from participating in decision-making or taking action. This impedes their efforts to develop sustainable and innovative ministry models.

Short- and Long-Term Perspectives for Ministries in French in the UCC

The United Church of Canada must reduce its budget in the face of a decrease in the level of participation in traditional congregations that are the basis of our current funding system. The Comprehensive Review Working Group is called to propose new structures for the church that take this reality into account. At the same time, Edge is asked to work with congregations, presbyteries and conferences to identify and develop new models of ministry adapted to the emerging realities in our society. All signs point to the fact that, without a radical restructuring of the church’s decision-making bodies - that will reduce number of personnel - and without new approaches to mission, the church will continue to be increasingly fragile. As for bilingual and francophone ministries, without rapid and sustained intervention, the United Church’s presence among Francophones runs the risk of diminishing to the point where there will only be a slight

presence in Montreal and Ottawa and almost total silence elsewhere.

However, this decline is not inevitable. We see great opportunities for the creation of Christian communities looking for an open, democratic and inclusive church. In francophone communities throughout the country there are new and exciting opportunities for witness and outreach. There are francophone “spiritual-but-not-religious” who are looking to better understand their experience of the presence of the transcendent in their lives, as well as people who come to us because they have been hurt by their church of origin. There are also francophone First Nations and franco-protestant immigrants and refugees. If The United Church of Canada offers sustained support for the development of models of faith communities and missions that meet the needs and expectations of these groups, the United Church’s work in French will experience a new revival. In addition, these experiences will serve the UCC in the rest of Canada.

In order to respond to such opportunities, this strategy seeks to equip MiF to live out a vision of mission based on partnership principles of sharing the church’s resources in ways that support and develop ministries in French.

Our strategy seeks to:

- ensure that there are ministries in French in the diverse contexts of The United Church of Canada: rural, urban, intercultural communities, single-identity communities, and communities in transition from English to French;
- cluster Francophone ministries so that they can communicate, collaborate, and help each other beyond structural barriers, in a circle of the church that intersects with the wider circles;
- create sustainable ministries.

Strategic Objectives

- | |
|--|
| <ul style="list-style-type: none"> • Stimulate the creation of new ministries • Accompany existing ministries as well as those that are emerging or in transition • Raise the visibility of The United Church of Canada in French • Identify sources of funding for existing and future ministries • Ensure the transmission of the experience and heritage of ministries that are coming to an end |
|--|

The implementation of these objectives necessitates working within the framework of an action plan designed to meet the following goals.

1. Creation of new ministries

We see MiF as a mission field and the leaders within it as missionaries. We believe that there are three key models for 21st century mission: base communities (in many forms); virtual communities; and traditional parishes open to new opportunities.

This strategy is intended to provide the framework within which to:

- Establish regional priorities for new ministries in consultation with the Regional Tables (See Appendix A, page 157 for role of Regional Tables [NB: page references refer to the workbook used at the GCE meeting, available at www.united-church.ca/general-council/gce]).
- Create intercultural ministries. This includes both reaching out to long-established intercultural communities and welcoming new Canadians. The goal is to invite and assist people to gather together in communities of faith or to join existing congregations or missions.
- Identify ministries that are in transition and are open to new forms of community and ministry. This usually means anglophone parishes that are faced with the choice of closing or making the transition to French or bilingual ministry.
- Look for opportunities to establish interdenominational/ecumenical ministries by partnering with francophone/bilingual ministries established by other churches.
- Establish links between emerging ministries and the Edge Network.

2. Accompaniment

- Ensure that every ministry is monitored in consultation with the presbyteries and conferences that support it.
- Cultivate a sense of vocation and call to leadership within our communities. Assist potential leaders in discerning the type of ministry development they are prepared to undertake.

3. Raise the visibility of The United Church of Canada in French

Implementation of the strategy includes the goal of seeking to overcome perceptions among Francophones that our church is “an English church”.

We also are developing ways of reaching Francophones who live outside of Quebec and francophone immigrants across Canada.

4. Ensure sustainable funding

In order to establish and manage a realistic budget that will allow ministries in French to survive, the General Council, conferences, presbyteries, pastoral charges (or the structures that replace them in the future) must work together.

Key elements of the operational plan of the strategy

1. Education:

Goal of education:

To give francophone believers the skills to live their faith in community through liturgical life, mission and witness, and social engagement. Train lay and ordained leaders so that they are equipped to accompany traditional or new forms of community. Help Anglophone communities to welcome Francophones and build mutually enriching relationships with them.

In order to meet our mission objectives, we will develop in partnership with United Theological College programmes that will:

- Help leaders of faith communities to fully understand the cultural context specific to both native Francophones and Francophone immigrants;
- equip leaders to create new forms of ministry;
- develop entrepreneurial skills and strategies for developing partnerships that will ensure guaranteed long-term funding;
- develop an ecclesiology that encourages the sharing of resources and a common vision of the mission of the church;
- train leaders capable of working in intercultural contexts.

2. Witness and Mission

In a national perspective, and through various media and a continually evolving communications strategy for ministries in French, the Program Coordinator for Witness and Mission will continue to contribute to the development of the mission and spreading of the message of The United Church of Canada to francophone and bilingual members and seekers.

3. Resources

Strategic goals

The goals of the ‘Resources’ sector of Ministries in French are to facilitate the full participation of Francophones in the life and work of The United Church of Canada in line with the Protocol for Communications in French approved by General Council Executive in 2014.

4. Management

In order to implement the strategy we must:

- maintain links with decision-making bodies (General Council Executive, General Council, conferences, presbyteries, congregations, missions, programs of the General Council);
- ensure that regional strategies are consistent with the national strategy;
- coordinate meetings of consultative groups (National Table and Regional Tables);
- ensure the implementation of national and regional strategies for ministries in French.

Theological and Biblical Framework

In creating this strategy we seek to respond to the call to mission so poetically and prophetically evoked in A Song of Faith. It is this message that informs our approach to mission and inspires our call for a sharing of the church’s resources through a commitment to “koinonia.” All this so that we may share the Good News in French-speaking communities.

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. ...*

*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.*

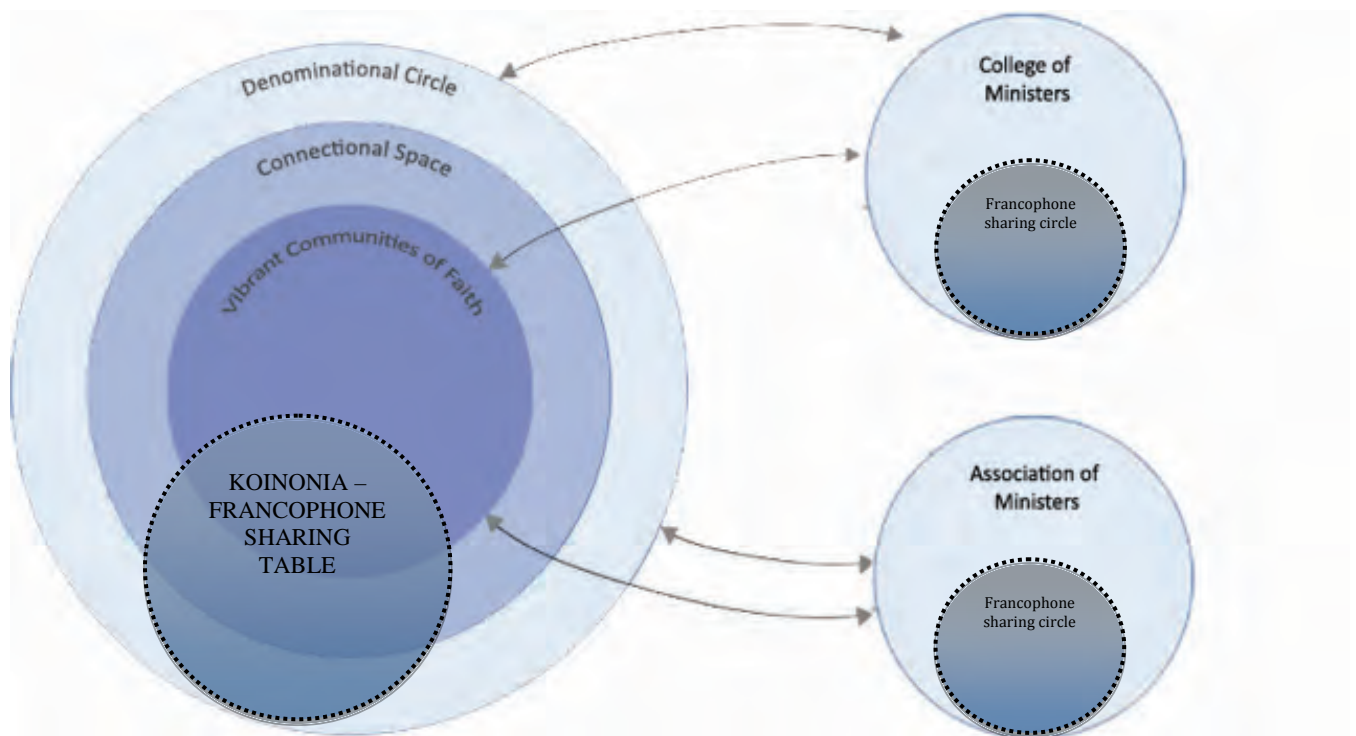
The theological framework for the future of ministries in French has been nourished by years of reflection within The United Church of Canada. Within our Church, there has been particular interest in questions of ecclesiology, both in terms of the *raison d'être* of the church, as well as its role in God's mission in the world. A document like *Mending the World* is a good illustration of this. The study documents on resisting Empire, the intercultural church and right relations are also important and clarify the fundamental values of The United Church of Canada. Taken together, all these processes of reflection bring us to an understanding of the mission of the church, as expressed in the New Testament.

Koinonia, which describes the unity between God and the people, following Christ and in communion with the Holy Spirit, is the communion that exists between believers and in solidarity with the world. This communion—as it is expressed in Acts 2:42—includes spiritual life, shared meals, the transmission of knowledge and respect for the gifts of each individual, as well as a sharing of material goods and helping those in need, all from the perspective of a common mission. According to the Acts of the Apostles, this sharing of all of life is the foundation of the church, from a post-Pentecost perspective where the Holy Spirit has already blown down all linguistic barriers. The strategy for ministries in French that follows is firmly rooted in this vision and seeks to be a living out of koinonia for the church today.

Thus, we hope to avoid the danger of hiding our treasure (Matthew 25:14–30) and contribute what we can for good of all. We see ourselves in the child who, in offering his lunch, fed an entire crowd (John 6:9–13). We believe that our faith calls us to a radical sharing of our goods in a koinonia for today.

Appendix A

What if we put our family circles at the heart of our church?



Appendix B

Current structures of Ministries in French (MiF)

Our francophone church is comprised of local and neighbourhood groups, Francophone and bilingual congregations and missions, a Francophone presbytery (Laurentien), a bilingual conference (Montreal and Ottawa), as well as presbyteries and conferences open to developing Francophone and bilingual ministries and missions. These ministries and networks collaborate with the Regional and National *Tables de concertation*. They are supported by the work of the MiF team.

The mandate of the Ministries in French (MiF) team:

- Communicate the message of the United Church in French;
- Increase the visibility of the Francophone Protestant church;
- Support ministries in French (resources and training);
- Facilitate the creation of new communities/expressions of faith in Canada.

The MiF team has five members who are linked in various ways to General Council staff and decision-making structures. The goal is to ensure a Francophone presence at several levels of the church and in a number of working groups.

- “Responsible” – Kristine Greenaway, Church in Mission Cluster (Toronto)

REF - 390

- Director of French Leadership Development – Angelika Piché, Church in Mission Cluster, at United Theological College (Montreal)
- Program Coordinator for Witness and Mission – Stéphane Gaudet, Communications Unit (Montreal)
- Resources and Translation Coordinator – Judith Bricault, Church in Mission Cluster (Montreal)
- Mission Development Agent – position to be filled

The report submitted to the General Council Executive in 2012 by a consultation group for ministries in French recommended the creation of a Mission Development Agent position. The necessary funds for this position were not available but we were able to find the means to hire a team of consultants part-time for one year (spring 2014-spring 2015) to assist bilingual and Francophone ministries in the Montreal and Ottawa Conference to evolve and to address their funding needs.

La Table nationale de concertation des Ministères en français

There is a *Table de concertation des Ministères en français* at the General Council level that ensures the development and follow-up on a national strategy that is rooted in the regional strategies.

The National Table's mandate:

- The National Table will develop a national strategies for ministries in French, will identify places and sites that are favourable to new ministry projects, will determine the needs in terms of resources, will determine the role of the appropriate program department of the General Council, and will develop a realistic and sustainable financial plan;
- Three regional *Tables de concertation*, in partnership with Montreal and Ottawa Conference, Manitou Conference and Maritime Conference, will gather interested parties in each of these particular regions; [Note that for the moment, only one regional Table has been formed, that of Montreal and Ottawa Conference. A second Regional Table is expected to be formed by 2015 in Maritime Conference. In the meantime, the link between the National Table and this conference is maintained by a representative named by the conference. The possibility of creating a Regional Table in Manitou Conference is still to be determined.]
- The National Table will work in partnership with Edge: A Network for Ministry Development and with Conferences. This team will identify needs in terms of resources and training for new ministry development, opportunities for new ministries, and will make recommendations about their funding.

In selecting members of the Table, the Responsable des Ministères en français consulted with the Executive Secretaries of M&O, Manitou and Maritime Conferences, while keeping in mind the recommendations made by the Executive of the General Council in 2012.

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Thursday, November 27, 2014
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 1:00 p.m. Eastern until 1:20 p.m. on Thursday, Nov. 27, 2014, by teleconference call. Past Moderator Mardi Tindal chaired the meeting.

Attendance

Voting Members: Thom Davies, Bev Kostichuk, Charles McMillan, Lynella Reid-James, Nora Sanders, Florence Sanna, Mardi Tindal, Erin Todd

Regrets: Nelson Hart, Shirley Cleave, Marie-Claude Manga, Gary Paterson

Welcome

The Past Moderator led a time of check-in and then opened the meeting with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 40^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 40th General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Thom Davies **2014-11-27-179**

That Karen Smart, Kathy McDonald and Erik Mathiesen be the corresponding members and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Erin Todd/Bev Kostichuk **2014-11-27-180**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on October 15, 2014.

Carried

Loan Guarantee for Pelham Community Church

Erik Mathiesen spoke to this motion.

Motion: Florence Sanna/Lynella Reid-James **2014-11-27-181**

The General Secretary proposes:

REF - 392

That the Sub Executive of the Executive of the General Council approve the attached financial resolution by which The United Church of Canada guarantees a \$550,000 construction loan arrangement on behalf of Pelham Community Church in Pelham Community Church in Pelham.

Carried

Request for Formal Hearing

Kathy McDonald spoke to this motion.

Motion: Charles McMillan/Thom Davies

2014-11-27-182

The General Secretary proposes that:

1. The Sub Executive of the General Council order a Formal Hearing to consider the appropriate consequence to be imposed on the respondent with respect to complaint SAPRPP 2014 – 006 under the Sexual Abuse Prevention and Response Policy;
2. Laurie Joe, Reverend Hans Van Nie and Reverend Edward Bentley be appointed as the Formal Hearing Committee;
3. The costs of the Formal Hearing, including administrative costs and travel and accommodation costs of the Formal Hearing Committee, be borne by the Executive of the General Council in accordance with United Church policy for reimbursement of expenses;
4. The Formal Hearing be held as soon as reasonably possible; and
5. The Formal Hearing Committee report its decision to the Sub Executive of General Council as soon as reasonably possible

Carried

Past Moderator, Mardi Tindal

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Thursday, December 18, 2014
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 12:30 p.m. Eastern until 12:40 p.m. on Thursday, Dec. 18, 2014, by teleconference call. Moderator Gary Paterson chaired the meeting.

Attendance

Voting Members: Bev Kostichuk, Charles McMillan, Gary Paterson, Nora Sanders, Florence Sanna, Mardi Tindal

Regrets: Shirley Cleave, Thom Davies, Nelson Hart, Marie-Claude Manga, Lynella Reid-James, Erin Todd

Welcome

The Moderator led a time of check-in and then opened the meeting with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Bev Kostichuk **2014-12-18-183**

That Erik Mathiesen be the corresponding member and that Susan Sigal be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Florence Sanna **2014-12-18-184**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on November 27, 2014.

Carried

Financial Services of Maritime Conference of The United Church of Canada – Indemnity Agreement with Maritime Conference and General Council

Erik Mathiesen spoke to this proposal.

Motion: Nora Sanders/Charles McMillan **2014-12-18-185**

The General Secretary, General Council proposes that:

The Sub-Executive of the General Council approve the execution by the General Council of the Indemnity Agreement with Financial Services of Maritime Conference of The United Church of Canada and Maritime Conference, in substantially the form attached as Schedule "A."

Carried

Winnipeg Presbytery – Grace Fund – Change in Terms of Fund

Erik Mathiesen spoke to this proposal.

Motion: Nora Sanders/Mardi Tindal

2014-12-186

The General Secretary, General Council proposes that:

The Sub-Executive of the General Council approve the use of the Grace Fund held by Church Development Inc., for presbytery endeavours throughout Winnipeg Presbytery as follows:

- a) interest from loans and investments continue to be remitted annually to the operating budget of Winnipeg Presbytery; and
- b) capital be used for loans for United Church building repairs and renovations in Winnipeg according to current Winnipeg Presbytery policy.

Carried

Gary Paterson ended the meeting wishing everybody a Merry Christmas!

Moderator, Gary Paterson

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Wednesday, January 7, 2015
(Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 1:00 p.m. until 1:22 p.m. (Eastern) on Wednesday, January 7, 2015, by teleconference call. Past Moderator Mardi Tindal chaired the meeting.

Attendance

Voting Members: Shirley Cleave, Marie-Claude Manga, Charles McMillan, Nora Sanders, Florence Sanna, Mardi Tindal, Erin Todd

Regrets: Thom Davies, Nelson Hart, Bev Kostichuk, Gary Paterson, Lynella Reid-James

Welcome

Erin Todd offered a Happy New Year in Finnish. The Past Moderator led a time of check-in and then opened the meeting with a prayer.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 40^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 40th General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Shirley Cleave **2015-01-07-187**

That Karen Smart be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Florence Sanna/Charles McMillan **2015-01-07-188**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on December 18, 2014.

Carried

Nominations Committee – Recommendations for Appointment

Florence Sanna, chair of the Nomination Committee, spoke to this motion.

Motion: Florence Sanna/Marie-Claude Manga

2015-01-07-189

That the Sub-Executive of the General Council appoint the following member, with terms as stated:

Anglican Church–United Church Dialogue (January 2015–January 2018)

- Brenda Simpson (Lay Person, London Conference)

Carried

The business being completed, the Past Moderator declared the meeting adjourned with a prayer, and Florence Sanna offered a New Year’s Blessing. Mardi and Nora thanked everyone for taking part.

Past Moderator, Mardi Tindal

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Tuesday, February 17, 2015 (Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 1:00 p.m. until 1:22 p.m. (Eastern) on Tuesday February 17, 2015, by teleconference call. The Moderator, Gary Paterson, chaired the meeting.

Attendance

Voting Members: Thom Davies, Charles McMillan, Lynella Reid-James, Gary Paterson, Nora Sanders, Florence Sanna, Mardi Tindal

Regrets: Shirley Cleave, Nelson Hart, Bev Kostichuk, Marie-Claude Manga, Erin Todd

Welcome

The Moderator shared that a number of wonderful, attentive youth attended the Youth Forum Winter Gathering, February 14 to 16, 2015. The Sub-Executive remembered Marie-Claude Manga as she grieves the loss of her stepson.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/ Thom Davies **2015-02-17-190**

That Karen Smart be the recording secretary for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Charles McMillan **2015-02-17-191**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on January 7, 2015.

Carried

Nominations Committee – Recommendations for Appointment and Reappointment

Florence Sanna, chair of the Nomination Committee, spoke to this motion. For the nominations to the Investment Committee, The Pension Board and the Nominations Committee have reviewed the names and have agreed to present them to the Sub-Executive of the General

Council for nomination. The Nominations Committee recommended that John Lee replace John Kim as a member of the Executive of the General Council. John Kim has resigned.

Motion: Florence Sanna/Lynella Reid-James

2015-02-17-192

The Nominations Committee proposes that the Sub-Executive of the General Council appoint the following members, with terms as stated.

Investment Committee (Pension) (February 2015–February 2018)

- Andrew Greene, specialist
- Sean Macaulay, specialist
- Mary Anne Wiley, specialist
- Julie Cays, specialist, 2nd term
- Jane Halliday, specialist, 2nd term
- Jim Walker, specialist, 2nd term

Sub-Executive of the General Council, Ethnic Ministries (February 2015–August 2015)

- John Lee (Ordained, Toronto Conference)

Carried

The Past Moderator Mardi Tindal closed the meeting with words of blessing from Phillip Newman.

The Moderator declared the meeting adjourned at 1:22 p.m.

Moderator, Gary Paterson

General Secretary, Nora Sanders

**Minutes of the Executive of the General Council meeting of March 21–23, 2015,
have not yet been approved.**

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES**

Tuesday, May 19, 2015 (Teleconference Call)

The Sub-Executive of the General Council of The United Church of Canada met from 1:00 p.m. until 1:30 p.m. (Eastern) on Tuesday, May 19, 2015, by teleconference call.

Attendance

Voting Members: Nelson Hart, Bev Kostichuk, Charles McMillan, Nora Sanders, Florence Sanna, Erin Todd

Regrets: Shirley Cleave, Thom Davies, John Lee, Marie-Claude Manga, Gary Paterson, Lynella Reid-James, Mardi Tindal

Welcome

Bev Kostichuk opened the meeting with a prayer.

Constituting the Meeting

The meeting was constituted in French by Nora Sanders and in English by Bev Kostichuk.

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Charles McMillan

2015-05-19-216

That Bev Kostichuk be the Chair for this meeting with Susan Sigal being the recording secretary and Karen Smart, Alan Hall, Erik Mathiesen and Tracy Murton be the corresponding members for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Erin Todd

2015-05-19-217

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on Feb. 17, 2015.

REF - 400

Carried

Nominations Committee – Recommendations for Appointment and Reappointment

Florence Sanna spoke to this motion.

Motion: Florence Sanna/Charles McMillan

2015-05-19-218

The Nominations Committee proposes that the Sub-Executive of the General Council appoint the following members, with terms as stated.

Canadian Forces Chaplaincy Committee (June 2015–June 2018)

- Adam Hall (Ordained, Alberta and Northwest Conference)

Permanent Committee on Ministry and Employment Policies and Services (GC42, August 2015–GC43, July 2018)

- Gloria Cook (Layperson, All Native Circle Conference)

Permanent Committee on Finance (GC42, August 2015–GC 43, August (July) 2018)

- John Snow (Layperson, All Native Circle Conference)

Representative to The United Church of Canada Foundation Board, cascading appointment (May 2015–GC42 August (July) 2018)

- Susan Brodrick (Layperson, Alberta and Northwest Conference)

Carried

Delegation of Real Estate Approval Authority

Motion: Nora Sanders/Florence Sanna

2015-05-19-219

That the Sub-Executive of the General Council delegate authority to the General Secretary, General Council:

- (a) to give approval for real estate transactions up to \$1 million in value consistent with the established policy for listed Real Property, upon the recommendation of each of the Conference and the presbytery within whose bounds the property is located; and
- (b) for property in Quebec, to delegate the signing authority for all documents required for the real estate transaction to persons who are United Church leaders resident in Quebec as named by the General Secretary.”

Carried

High Cost Remote Emergency Allowance

Tracy Murton spoke to this motion.

Motion: Erin Todd/Florence Sanna

2015-05-19-220

The Permanent Committee on Ministry and Employment Policies and Services proposes that:

The Sub-Executive of the General Council, effective July 1, 2015 establish a remote location emergency allowance for ministry personnel serving in designated remote locations to assist when emergency situations arise and immediate transportation is required with the following terms:

- a. Requests for emergency travel assistance will be made to the minister's resident pastoral charge first, then presbytery, then Conference;**
- b. If the minister's resident pastoral charge, presbytery, and Conference are not able to accommodate the full amount requested, then the minister can make a request to the Financial Assistance Committee, General Council Office, for the balance;**
- c. Formal requests shall be made within 6 months of the emergency situation requiring immediate travel, and provide the date and details of the emergency event, confirmation of the related costs, and confirmation of any amounts paid by the pastoral charge, presbytery, and Conference if any;**
- d. Staff of the appropriate General Council Unit would administer this grant with oversight. Consideration will be given to the need for emergency travel, the parties involved (i.e. family relation to the minister), whether other requests by the minister have been granted and when, and what amounts, if any, have been paid by the pastoral charge, presbytery, and/or Conference;**
- e. Applications will be administered according to the terms of the Minister's Loan Fund. Currently, up to \$5,000 is available from this fund and the Financial Assistance Committee may forgive the loan when repayment of the loan will cause undue hardship.**

Carried

Amending the Disability Provisions of the Manual

Tracy Murton spoke to this motion.

Motion: Charles McMillan/Nelson Hart

2015-05-19-221

The Permanent Committee on Ministry and Employment Policies and Services proposes that the Sub-Executive of the General Council recommend the following proposal on Amending the Disability Provision of the Manual to the 42nd General Council (2015) for approval:

Amending the Disability Provision of the Manual

Amend section I.2.2 of The Manual by removing the existing wording and replacing it with the following policy:

The United Church is committed to providing disability care and benefits for ministry personnel and lay employees serving in paid accountable positions and who, due to illness or injury become unable to carry out the duties and

responsibilities of their position. Disability insurance benefits are available to those who:

- **are members of the group insurance plan;**
- **are not receiving a United Church pension; and**
- **have a disability that prevents them from working, as confirmed following the applicable United Church process.**

The United Church will strive to treat fairly and compassionately ministry personnel and lay employees who have a disability that prevents them from working and will also strive to treat local ministry sites and employment sites, with an employee or ministry personnel who becomes disabled, in a manner that is equally fair and compassionate.

The United Church will provide disability benefit plans applicable to two distinct situations – short-term disability (for absences of up to six months) and long-term disability (for absences beyond an initial six month period). The disability programs reflect a focus on treatment and restoration, to the extent possible. The United Church is committed to the implementation of the disability policy in a consistent manner throughout the church.

Carried

Policy on the Collection, Protection, and Retention of Ministry Personnel Personal Information in Form PR 404, Part 2 and Form PR 405, Part 2

Tracy Murton spoke to this motion.

Motion: Erin Todd/Nelson Hart

2015-05-19-222

The Permanent Committee on Ministry and Employment Policies and Services proposes that:

**The Sub-Executive of the General Council:
approve the Policy on the Collection, Protection, and Retention of Ministry Personnel Personal Information in Form PR 404, Part 2 and Form 405, Part 2, as approved by the Permanent Committee on Ministry and Employment Policies and Services on May 12, 2015.**

Carried

The closing blessing was done by Erin Todd.

Bev Kostichuk declared the meeting adjourned at 1:30 p.m.

Incoming Chair, Governance & Agenda,
Bev Kostichuk

General Secretary, Nora Sanders

**MEETING OF THE SUB-EXECUTIVE OF THE GENERAL COUNCIL
MINUTES
Monday, June 8, 2015 (Teleconference Call)**

The Sub-Executive of the General Council of The United Church of Canada met from 1:00 p.m. until 1:20 p.m. (Eastern) on Monday, June 8, 2015, by teleconference call. Moderator Gary Paterson chaired the meeting.

Attendance

Voting Members: Nelson Hart, Bev Kostichuk, Nora Sanders, Florence Sanna, Gary Paterson, Erin Todd, Lynella Reid-James

Regrets: Shirley Cleave, Thom Davies, John Lee, Marie-Claude Manga, Charles McMillan, Mardi Tindal

Welcome

The Moderator shared an opening prayer with the group.

Constituting the Meeting

“Au nom de Notre Seigneur, Jésus-Christ, seul chef souverain de l’Église, et par l’autorité qui m’a été conférée par le 41^e Conseil général, je déclare ouvert, par la présente, le sous-exécutif du Conseil général et ses travaux pour chercher à bâtir le Royaume de Dieu.”

“In the Name of Jesus Christ, the head of the Church, and by the authority vested in me by the 41st General Council, I hereby declare this meeting of the Sub-Executive of the General Council to be in session for the work that may properly be brought before it to the glory of God.”

Procedural Motions

Motion: Nora Sanders/Erin Todd **2015-06-08-223**

That Susan Sigal be the recording secretary and that Karen Smart, Erik Mathiesen and Diane Bosman be the corresponding members for this meeting of the Sub-Executive of the General Council.

Carried

Minutes of the Sub-Executive of the General Council

Motion: Nora Sanders/Florence Sanna **2015-06-08-224**

That the Sub-Executive of the General Council approve the minutes of the Sub-Executive of the General Council meeting held on May 19, 2015.

Carried

Nominations Committee – Recommendations for Appointment

Florence Sanna spoke to this motion. The nominations committee met on June 2, 2015 to discern these nominations.

Motion: Florence Sanna/Lynella Reid-James **2015-06-08-225**

The Nominations Committee proposes that the Sub-Executive of the General Council appoint the following members, with terms as stated.

GC43 Planning Committee Chair (The rise of the 42nd General Council, August 2015–the rise of the 43rd, General Council, July 2018)

(1 vacancy, 3 expressions of interest)

- Larry Doyle (Ordained, Bay of Quinte)

Canadian Council of Churches, Board (June 2015–June 2018)

(1 vacancy, 9 expressions of interest; 1 interest in reappointment)

- Doug Martindale (Ordained, Manitoba and Northwestern Ontario), *2nd term*
- Kevin Little (Ordained, Maritime)

CCC: Commission on Justice & Peace (September 2015–September 2018)

(1 vacancy, 1 expression of interest)

- Vicki Obedkoff (Ordained, Saskatchewan)

CCC: Commission on Faith & Witness (December 2015–December 2018)

(1 interest in reappointment)

- Ian Sloan (Ordained, Hamilton), *2nd term*

Mission and Service Advisory Committee (June 2015–June 2018)

(4 vacancies, 2 expressions of interest)

- Anthony Smith (Lay Person, London)
- Sheila Redden-Smith (Ordained, Maritime)

Aboriginal Ministries Council (August 2015–July 2018), as named by authorized groups as noted

- Gilbert Jackson (Designated Lay Minister, British Columbia), *British Columbia Native Ministries*
- Lawrence Sankey (Lay Person, British Columbia) *British Columbia Native Ministries*
- Lori Lewis (Lay Person, British Columbia), *British Columbia Native Ministries, 2nd term*
- Marie Dickens (Lay Person, British Columbia), *British Columbia Native Ministries, 2nd term*
- Grant Queskekapow (Ordained, All Native Circle) *All Native Circle Conference,*
- Janet Sigurdson (Ordained, All Native Circle), *All Native Circle Conference*
- Norma General Lickers (Lay, All Native Circle), *All Native Circle Conference*
- Russel Burns (Lay, All Native Circle), *All Native Circle Conference, 2nd term*
- Tricia Monague (Lay, Toronto), *Ontario and Quebec Aboriginal Congregations*
- Gabrielle Lamouche (Lay, Montreal and Ottawa), *Ontario and Quebec Aboriginal Congregations*
- George Montour (Lay, Hamilton), *Ontario and Quebec Aboriginal Congregations, 2nd term*
- Wanda Montour (Lay, Hamilton), *Ontario and Quebec Aboriginal Congregations, 2nd term*

- Lee Claus (Ordained, Hamilton), *Sandy Saulteaux Spiritual Centre*
- Stan McKay (Ordained, All Native Circle), *Sandy Saulteaux Spiritual Centre*

Commissioners of the 43rd General Council (August 2015–July 2018), as named by the Aboriginal Ministries Council from among their representatives to the Executive

- Gabrielle Lamouche (Lay, Montreal and Ottawa), *Ontario and Quebec Aboriginal Congregations*
- Lori Lewis (Lay Person, British Columbia), *British Columbia Native Ministries*

Carried

Audited Financial Statements for 2014

Erik Mathiesen spoke to this motion.

Motion: Bev Kostichuk/Lynella Reid-James

2015-06-08-226

That the Sub-Executive of the General Council on the recommendation of the Audit Committee approve the 2014 audited financial statements of the National Accounts of The United Church of Canada.

Carried

New Business

Nora Sanders and a number of others were at the final events of the Truth and Reconciliation Commission. 94 calls to action were received from their proposal and some have been directed to churches.

The Aboriginal Council and the Indigenous Justice & Residential Schools would like to bring a proposal to the Sub-Executive of the General Council in the next two weeks that will go to the 42nd General Council.

The Moderator closed the meeting with blessings.

Moderator, Gary Paterson

General Secretary, Nora Sanders