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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 42<sup>nd</sup> General Council Planning Committee Chair**

It is my pleasure on behalf of the 42<sup>nd</sup> 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 42<sup>nd</sup> 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)

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Rev. E.V. Faith March-MacCuish, B.A., M.Div., Executive Secretary  
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

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**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 42<sup>nd</sup> 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 42<sup>nd</sup> General Council:

Corner Brook and the 42<sup>nd</sup> General Council Local Arrangements Committee are looking forward to welcoming Commissioners and guests to the 42<sup>nd</sup> 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 8<sup>th</sup>!

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 42<sup>nd</sup> 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 42<sup>nd</sup> 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](mailto: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 42<sup>nd</sup> 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 Bluechardt 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 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](http://www.gc42.ca). Please register for your preferred Learning Option as soon as possible at [www.gc42.ca/learning-options](http://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

[www.united-church.ca](http://www.united-church.ca)

	Saturday 8	Sunday 9	Monday 10	Tuesday 11	Wed. 12	Thurs. 13	Friday 14	Sat 15
7:00-8:15		Breakfast <b>Swim 7:30 to 8:30 a.m.</b>	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	<b>Travel Day</b> Breakfast
8:30-12:00	Stewards Orientation at 11 a.m.	9 a.m. - Sunday Morning Worship  <b>Commons 1</b> 10: a.m. Further introductions	<b>Commons 3</b>	Gather in Commons for Worship  <b>Commissions</b>	<b>Commons 6</b>	<b>Commons 7</b>  Election of Moderator	<b>Commons 9</b>	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.	<b>Commons 2</b> Reports  <i>5 p.m. Nominations for Moderator Close</i>	<b>Commons 4</b>   Conference Gatherings	<b>Commissions</b>  <b>Commons 5</b>	OFF/Free Time – Optional Local Excursions	<b>Commons 8</b>  Election of Moderator   Conference Gatherings	<b>Commons 10</b>	
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 <b>Worship</b>	Gather in Commons 5 Theological Reflection  Pilgrimage to Spiritual Practices	OFF/Free Time  Optional Beer and Hymns  <b>Swim 8 to 9 p.m.</b>	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	- Kanikonrowahnhatshera
Be Truth	- Vérité	- Gi'wajiaq	- Orihwiihóhwe
Be Respect	- Respect	- Gepmite'lmatl	- Kakwenien'stáhtshera
Be Humble	- Humilité	- Wanqwajite'teken	- Aionhnitènte
Be Honest	- Honnéteté	- Gegnuimatl	- Ahkorihwahkwarihshióntshera
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 42<sup>ND</sup> 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 42<sup>nd</sup> General Council. The 41<sup>st</sup> 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 42<sup>nd</sup> 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 42<sup>nd</sup> 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 42<sup>nd</sup> General Council website ([www.gc42.ca](http://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 42<sup>nd</sup> General Council as "green" a Council as possible, we will not be providing Commissioners with printed copies of General Council News. However, there will be a PDF version of each day's news posted on the 42<sup>nd</sup> General Council website for those who wish to print copies when they return home. We will also be providing each table group with a single printed copy of General Council News each day for table group members to share.

Again, if you are asked, I encourage you to 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 42<sup>nd</sup> 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](http://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
<b>Newfoundland and Labrador Conference</b>			
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
<b>Maritime Conference</b>			
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
<b>Montreal and Ottawa Conference</b>			
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
<b>Bay of Quinte Conference</b>			
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
<b>Toronto Conference</b>			
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
<b>Toronto Conference (continued)</b>			
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
<b>Hamilton Conference</b>			
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
<b>Hamilton Conference (continued)</b>			
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
<b>London Conference</b>			
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
<b>Manitoba and Northwestern Ontario Conference</b>			
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
<b>Saskatchewan Conference</b>			
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
<b>Alberta and Northwest Conference</b>			
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
<b>British Columbia Conference</b>			
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
<b>Manitou Conference</b>			
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
<b>All Native Circle Conference</b>			
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 40<sup>th</sup> 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 7<sup>th</sup> 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 38<sup>th</sup> 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](http://www.goodreads.com/author/quotes/29574.Seamus_Heaney)). A time when the caustic flow of cynicism is staunch 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](http://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.

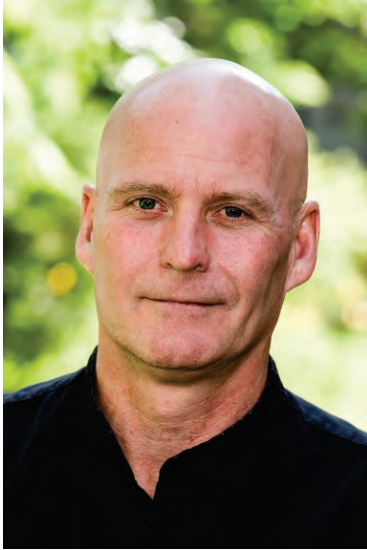
We need to strengthen our global and ecumenical relationships as well. We need one another now more than ever before. Our ecumenical and overseas partners have wisdom and perspectives that will enhance our understanding of the gospel and help us to navigate faithfully through these waters of change. 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](http://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](http://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](http://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](http://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](http://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

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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.

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**PROPOSALS BY ORIGIN**

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GCE 3	Congregation DM Policy – REF MEPS 14	CONSENT 9–10
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
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
GS 2	Plenary Consent	PLENARY 9

<b>Source</b>	<b>Proposal Title</b>	<b>Page</b>
GS 3	Enacting Remits 1 through 9	PLENARY 10
GS 4	Prioritizing the Work of General Council	PLENARY 11
GS 5	Appeal – Calculation of Deadline to Initiate Appeal	CONSENT 1
GS 6	Minutes of Court Meetings	CONSENT 2–3
GS 7	Notice of Congregational Meetings re: Amalgamations and Disbanding	CONSENT 4
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
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

<b>Source</b>	<b>Proposal Title</b>	<b>Page</b>
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
LON 22 – Blue Comp 2	Israel-Palestine Two State Solution	BLUEBERRY 8
LON 23	Divestment for a Just Peace in Israel-Palestine	BLUEBERRY 20–23
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
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
M&O 20	The Beaconsfield Initiative	BAKEAPPLE 35–36
M&O 21	Climate Change Proposal for GC42	BAKEAPPLE 29–30
MAR 1	Continuation of Unsettling Goods Campaign	BLUEBERRY 56–57
MAR 2	United Church of Canada Pension Board Divestment from Goldcorp	BAKEAPPLE 17–19
MAR 3	Continuation of Unsettling Goods Campaign	BLUEBERRY 58–59

<b>Source</b>	<b>Proposal Title</b>	<b>Page</b>
MAR 4	Extending Support for Just Peace in Israel & Palestine	BLUEBERRY 13–19
MAR 5	Existing Social Justice Networks & the Comprehensive Review	SESSIONAL 38–39
MAR 6	CIA – Continuation of Unsettling Goods Campaign	BLUEBERRY 60–61
MAR 7	The Denominational Council Structure & Funding	SESSIONAL 128–129
MAR 8	Representation of UCW on Councils	SESSIONAL 104
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
MNWO 8	Assessment of Fossil Fuel Divestment for Climate Justice	BAKEAPPLE 13
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 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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### INFO - 96: Addition

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 <sup>rd</sup> 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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### INFO - 98: Addition

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)

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

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**INFO - 99: Addition**

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)**

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

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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)**

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
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)**

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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)**

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### INFO - 106: Addition