

Ministry in the Twentieth Century, and with those from the Division of Congregational Life and Work and with the Board of Home Missions concerning field staff, Home Missions Superintendents and other special ministries.

3. That the General Council (a) express appreciation for the preparation and substance of the report; (b) direct that both the reports of this committee be published in pamphlet form and be referred for information and study to the General Commission on Union and to the courts and membership of our Church; (c) warmly thank the Committee, and especially the chairman and the secretary for their diligence; and (d) discharge the Committee.

JOHN B. CORSTON,

Chairman.

GEORGE A. WISHART,

Secretary.

THE MINISTRY IN THE TWENTIETH CENTURY

(pages 52, 70, 81, 90)

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I. INTRODUCTION

1. Mandate and Procedures

The Twenty-first General Council, in accordance with a special resolution of the Sessional Committee on Colleges and Secondary Schools established a Commission on the Church's Ministry in the Twentieth Century. The resolution referred to twenty memorials from eight conferences which revealed a "growing sense of frustration amongst congregations, presbyteries, and ministers as they seek to actualize the church's ministry in our changing society." It also listed six boards and other authorized bodies of the Church which were dealing with isolated aspects of the same problem.

The Commission was appointed in January, 1965. Its membership (listed at the end of this report) includes ordained and non-ordained men and women of the Church from across Canada. To these were given the following terms of reference:

- To explore the nature of the church's ministry in the Twentieth Century in its congregational, national and specialized aspects;
- To interpret the relationship of the ministry of the Word and Sacraments to the larger ministry of the Church;
- To define the place of specialized ministries in relationship to the ministry of Word and Sacraments (board secretaries, counsellors, chaplains, deaconesses, certified employed churchmen, christian education directors, radio and television specialists, etc.);
- To suggest the types of training required for b. and c. above . . . and to relate such suggestions to the on-going programs of the Board of Colleges and Secondary Schools in training persons for the ministries of the Church;
- To recommend ways of dealing with the practical consequences arising from the above:
 - Re the settlement of men in specialized ministries;
 - Re the supervision of the same (including lay supplies);
 - Re the structure of church courts as a result of the Commission's conclusions (the whole matter of representation in session, presbytery, conference, and General Council).

The Commission has met in three day sessions twice each year from 1965 to 1968. In order to decentralize the work and to make it possible to cover

varied aspects of the terms of reference simultaneously, seven regional committees were named across the country each under the chairmanship of a member of the Commission. Between meetings, the work was co-ordinated and directed by a central steering committee.

A schema (see annex A to this report) was adopted to guide the Commission in its work. The task was defined under four main headings:

- What is the Church for?
- The functions and structures needed to fulfil its purpose.
- The personnel and training needed to carry out the functions within the structures.
- Practical implications.

Working papers prepared by members of the Commission, together with reports from regional committees were supplemented by reports that were requested by the Commission from presbyteries, theological colleges, and other boards and committees of the Church. Resource persons were called to commission meetings. These included: Rev. H. W. Vaughan, Secretary of the Board of Colleges; Rev. Barry Cooke, Co-ordinating Chaplain at Toronto General Hospital; two United Church Ministers who are presently teaching in public schools; Rev. C. R. Fielding of Trinity College (Anglican); Rev. R. H. N. Davidson of the United Church Committee of Ten; Rev. Fr. Gregory Baum of St. Michael's College (Roman Catholic); a panel of three lay members of The United Church of Canada, Rev. Steven Mackie, Secretary of the Study on Pattern of Ministry and Theological Education in the World Council of Churches; Rev. R. W. Henderson, Associate Secretary of the General Council of the United Church of Canada.

The Commission presented a Progress Report to the Twenty-second General Council and was granted its request "to continue its work with the intention of making further report in 1968". At that time, a further fourteen memorials and recommendations were referred to the Commission by the General Council.

The meetings of the Commission have been intense. The call of the Church for radical change came through "loud and clear". It is the conviction of this Commission that there is a deep and anguished cry from all levels and areas of the Church for reform and that the Church must hear this cry. The necessity to act pragmatically struggled with the urgency of that cry. In early meetings, it seemed impossible that consensus could ever be achieved on such basic questions as: the nature of the church's ministry; the meaning and validity of ordination; the recognition by the Church of certain specialized and non-ordained ministers; the adequate training and supervision of candidates; the fair settlement and support of ministers. There was talk of the need for a minority report to reflect the diverse positions that were held. During the eight full meetings of the Commission, impatience, conservatism, anxiety and hope were melded by a process of study and earnest discussion into a consensus of opinion. Most of the following recommendations carry the unanimous support of the members of the Commission. None were carried with more than two or three dissenting votes. They do not claim to be the whole answer for the church's ministry in the twentieth century. They will require constant review and amendment. They are submitted in the belief that they offer practical solutions for many of the practical problems that confront the church's ministry in these times.

II. WORKING PRESUPPOSITIONS

1. What God Intends for Man

That persons become aware of his self-disclosure and "seeking" love in Jesus Christ so that they may respond to him in faith and love; to the end

that they may know who they are and what their human situation means and that they may fulfil their common calling to service in the world as they engage in the struggle to create an authentic human community.

2. The Purpose of the Church

The Church exists so that God's intention for man may be recognized, made known and realized both in the Church and in the world. In the Church, men are invited to grow as sons of God rooted in a Christian community and sustained by the Christian hope as they respond joyfully to the requirements of self-giving love. The Church must be so ordered that it can fulfil its role in God's intention for man.

3. The Functions of the whole Church

The function of the whole Church is first to be God's servant (minister) and then to fulfil itself in God's service (ministry) in the world. The Church fulfils itself in mission, but mission is not an end in itself. While it sets for itself the highest technical standards of excellence in every field of service, the Church has a higher goal, to make God's redeeming love known and relevant to the needs of the whole world. Only those functions are essential which enable the ministry of the whole Church to come into being.

The Church is seen as a community which celebrates and communicates what God has done and is doing to fulfil his purpose in creation; which experiences and shares reconciliation and healing and which participates in God's activities by attempting to carry out his purposes in the world.

4. Structures Required for the whole Church

The Church's ministry is its obligation under God, as his servant, in reconciling the world to himself. The whole world is the object of God's "seeking" love. There is no "secular" over against "sacred". There is only an unreconciled and a reconciled. The Church must be structured to serve the whole avoiding the irrelevance of isolation and the loss of identity inherent in dispersion.

The residential parish has strengths and potential for ministry and mission. It provides a community which can span diversities of age, vocation, education, class and occupation. Its ministry in the contemporary world is and will continue to be a partial ministry which must be supplemented by many ministries in Christian communities that arise in particular settings, e.g., penal institutions, senior citizens' homes, hospitals, counselling agencies, universities, armed forces, etc.

The gathered community will continue to be necessary. There is a fullness implied in congregation that is needed by Christians. Within the gathered community, opportunities must exist for small group life in which people can gather according to community of interest, age, occupation, education, etc., to reflect on the meaning of their individual ministries in their particular places of obedience and service in the world. Such small group life and larger congregational gatherings will complement and supplement each other.

All who are involved in the church's ministry need opportunity for reflection, communication and self-criticism. Retreat centres for reflection and renewal do exist and must multiply.

In a time of unprecedented change all structures must remain open to change and subject to removal. Freedom from the fear of risk must give the Church the flexibility of an exploratory stance allowing for diversity in experimentation. Only so can it remain open to necessary ecumenical ventures and to the recognition and exploitation of new expressions of its ministry. The

comment of Karl Barth in a letter to Christians in East Germany speaks to us at this point.

"The church's existence does not always have to possess the same form in the future that it has possessed in the past as though this were the only possible pattern. . . . It could be our duty to free ourselves inwardly from our dependency on that mode of existence even while it lasts. Indeed, on the assumption that it may one day entirely disappear, we definitely should look about us for new ventures, in new directions".

(Barth and Hammel, *How to Serve God in a Marxist Land*, page 64)

5. The Church's Ministry

The term "The Church's ministry" can be misleading and is perhaps the cause of many of the problems of ministry that confront the Church in these times.

The only ministry that merits concern is God's ministry which he gives to the Church in Jesus Christ. Ministry is not a facility or an organizational structure of the Church. It is God at work extending the ministry of Jesus Christ into the world. It becomes the church's ministry only in a relationship of obedience and service. Within the Church, ministry is people, the whole people of God (laos) daring to do Christ's work in the world.

"You are a chosen race, a royal priesthood, a holy nation, God's own people that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light".

(I Peter 2: 9)

God initiates the ministry. By "wonderful deeds," supremely in Jesus Christ, he gives the light of his love to the world calling men from darkness into that light. Those who respond, in obedience and service, are the church's ministry. By baptism and confirmation they receive and accept a ministry to declare by word and deed what God has done for man.

"All is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation: that is, God was in Christ reconciling the world unto himself, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us." (II Cor. 5: 18-20)

The ministry is one and is given to the whole Church. It cannot be given to some to the exclusion of others. Within the one ministry some division of labour is necessary in order that the church's ministry shall not be wasteful and ineffective. Some will be ordained or commissioned to specific functions because God has equipped them with special gifts and they desire and are willing to be trained and employed in ministry. Such ordination or commissioning constitutes appointment to a particular function within the whole body. Those who are ordained or commissioned will work as an arm or a hand or a tongue works for the body and as the body. The ministry is not an order of men religiously different from those commonly referred to as "laymen". The ministry is the Church fulfilling its God-given task through the ordering of all members which includes the appointment of certain office holders who perform certain functions for and with the whole.

The word "order" as it applied to the New Testament Church refers to the effective deployment of forces to effect a successful campaign. Church order is the adoption, under God, of the most effective organization of personnel and resources that will enable the Church to move into its mission in obedience and service to God's ministry in the world. All structures of the Church in mission must remain flexible to the will of God. He initiates. He creates. He

destroys. He works through the instrumentality of men but he does not surrender his authority into their hands. Any structure that has ceased to serve God must be changed. Any structure that serves only to exalt man must be destroyed.

6. The Twentieth Century

The most significant fact about this once arresting title is that the Twentieth Century is now more than two-thirds past. In passing it has radically changed man's world. He works and plays in new ways. He thinks and plans in new dimensions. Changing attitudes toward belief and the Christian mission in the world require that there be forms of church life appropriate for his witness in a radically changing human society. He is driven by a new sense of crisis to judge the present situation of the Church with utmost freedom and with painful frankness.

Canada is fast becoming an urban oriented nation. This has brought many advantages in education, public health, housing and cultural opportunities. A new stimulating variety of inter-relationships has opened up in a multi-racial, multi-cultural, enriched society. These have been bought for a price. Human relationships are more casual and transitory in the city. Man can and does become lost in the city, not just from those who once were his friends and neighbours but even from himself. Loneliness and meaninglessness tend to increase with urban living. New segregations in terms of class and ethnic groupings appear. Old age is separated from young families. The gap between rich and poor is widened by the distance between city slum and residential rim, and the distance between street and high-rise apartment.

Technological change has given man a strange new environment. Automation has both freed him from numerous tedious chores and taken away his individual sense of being competent and needed. Many who move to the city and many who have been raised in disadvantaged areas of the city are unschooled and unskilled in specialties of this new world. These now scramble for a decreasing number of low paid, insecure jobs. Meanwhile, under the drive of technology, productivity rises while work hours shorten and leisure and life expectancy both increase to unmanageable proportions.

The massing of society has produced the mass mind phenomenon. Through mass media, advertisers and propagandists of all kinds often manipulate and exploit affections, needs, aspirations and fears of the masses. Bigness, once the symbol of success, has become man's master. Big business, big unions, big governments, big associations of every kind swallow up ordinary people in their big plans.

The whole field of mass communications presents man with an untamed giant of vast potential. At its worst, it becomes an uncaring machine, manipulating consumers as commodities in the impersonal interests of company, union, efficiency, profit, war and politics. At its best, it opens whole new vistas. It reveals new truths about methods of learning with result that the educational process can be radically speeded up and instant communication can produce immediate world-wide involvement in the lives of people. New learnings come to light, and the Church, with its heavy investment in spoken and printed word, is forced to examine the contemporary affirmation that the medium IS the message.

Man in his new world still asks the old questions: Who am I? Where did I come from? Why am I here? Where am I going? Indeed, with the old social and religious structures crumbling, he asks them with perhaps greater vigour and more seriousness than did his father. Examining the answers his father had, he discovers many of them are no longer there and those that remain are shifting. In place of dogmatism he finds debate. In place of cer-

tainy he finds questions. In place of commandments he finds a disturbing emancipation that has broadened concepts of belief and morality. Even what once was the Church has become a church, its once proud identity being submerged in a widening sea of ecumenical conversations and ecclesiastical courtesies. He listens for the voice that once said "This is the way, walk ye in it". Instead he hears Dr. W. A. Visser 't Hooft speaking on the B.B.C. saying:

"No faith, no church, no philosophy or ideology has among us such a strong and central position that it can claim to have a monopoly and give shape to the life of society as a whole. This pluralism, this diversity with regard to our convictions about the meaning of life, has come to stay—Pluralism means that no church, no philosophy, can run the show. The church is thrown back on its true task. It can only live as a servant church. That does not mean a withdrawal from society, but it means a different form of presence in society". (*The Listener*—March 2nd, 1967)

Toward this "different form of presence in society" this Commission has directed its efforts. The Church is asked to accept "the risk and the trust of an exploratory stance" (Lois Boast—"The Functions of The Whole Church") as it seeks to identify itself and its ministry and to fulfil both in these closing decades of the Twentieth Century.

III DEFINITION OF TERMS

1. *The One Ministry* is the ministry of God himself whose relentless love for the hurting world broke into plainest view in Jesus Christ. This ministry God gives to his whole Church (laos).

2. *The Professional Ministry* is an order of ministry whose task is to enable the Church to perform or fulfil the one ministry. The purpose of the professional ministry is to intensify the ministry of the people, not to substitute for it. In this professional ministry there are two categories:

a. the ordained ministry, and

b. the lay ministry which includes deaconesses, certified employed churchmen and non-ordained ministers who having satisfactorily completed two years' probationary training and an additional year of ministry as lay supply have been commissioned as lay ministers.

3. *The Lay Supply* are non-ordained church members who on being received in accordance with the requirements of recommendation III A (h) are appointed by the Church to a lay supply ministry for an initial period of three years, i.e., two years' probationary training and an additional year of ministry.

4. *A Charge* is any situation where it is accepted by the Church that a valid professional ministry could be exercised. See the list of existing categories under IV 1.b. (g).

5. *A Corresponding Member of Presbytery* means one who is on the roll of presbytery as a corresponding member (subject to the annual review of that roll). He will receive all minutes and notices of meetings and has the privileges of attending and speaking at presbytery but he may not vote.

IV FINDINGS AND RECOMMENDATIONS

1. Personnel

a. Findings regarding Personnel

(1) In its 'Working Presuppositions' the Commission has affirmed its belief that there is but one ministry of the Church, that which is shared by the whole

people of God. The fulfilling of this ministry requires persons possessing theological, political and personal competence:

theological competence to understand the Christian message and to engage in dialogue with the world beyond the Church; political competence to get things done in the Church and in the world; and personal competence to be persons among persons and to have the appropriate mixture of "selfhood" and "servanthood".

(2) It is the Commission's conviction that in order to achieve this level of ministry the Church requires enabling persons with the skills, insights, motivation, training and "commissioning" to equip the people of God for this ministry. For the sake of order, reference is made to these "enablers" as the order of ministry within the general ministry of the whole Church.

Members of the order of ministry should be professionals, trained according to professional standards, appointed on the basis of qualifications and competence and paid at a rate comparable to other similarly qualified professional groups in the same region. With the development of specialized ministries there is a great need for wider training opportunities so that the church's "enablers" may be professionally qualified in at least one or more specialized areas.

(3) One of the most vexing problems to confront the Commission had to do with the matter of ordination.

(a) The Commission as a whole has been forced to recognize changing concepts of and attitudes towards ordination. It is difficult to describe the change but it has raised questions in the minds of many people of its meaning and usefulness in the Church today. Some of the factors that have affected the change are:

- i. A growing acceptance of the Church as "the whole people of God" (laos) which tends to erase distinctions between clergy and laity.
- ii. The increasing recognition of specialized ministries alongside the ministry of Word and Sacrament (with which ordination has been traditionally associated) together with the mobility with which clergy move back and forth between the various specialized ministries and the ministry of Word and Sacrament.
- iii. The increasing number of those who have been ordained "leaving the ministry".
- iv. The developing concept of the ministry as profession as well as calling and the accompanying emphasis upon function and skill training in theological education.
- v. The increasing number of lay ministers permitted to administer the sacraments has created a situation in which the distinctions between ordained and lay ministry are mainly in the areas of salary and training.
- vi. The disenchantment of the Church with the call system and the number of men leaving the ministry who believed they were called to it, has raised the question of what it means to be "called" to ministry.

(b) As a result, the Commission found itself divided concerning ordination. Some members felt that ordination should be abolished or re-interpreted and broadened so that confirmation becomes ordination. In this view, the only differences in the Church would be those of function which might well be recognized by some act of "commissioning".

Others on the Commission felt that there is a unique function which the Church assigns to those whom it ordains. In their view, the Church ordains those whom it deems to possess gifts of insight and leadership

and entrusts them with a special responsibility to ensure that the Church continues to be Church. In the Church, ordination has almost always meant more than ordination to function. If certain functions are more basic than others, such functions will necessarily have more status than others. How to recognize this fact of human experience and yet repudiate any caste system between lay and ordained, or orders of the ordained, was the dilemma in which the Commission found itself.

(4) The Commission agreed that the term ordination would continue to be used to designate those members of the one order of ministry who have attained a prescribed level of training; who have entered into a relationship of mutual responsibility with the Church involving supervision, settlement, support and discipline (see section IV 1.b.(1)(c)); and who function within the areas designated in section IV 1.b.(1)(b) of the Recommendations. By ordaining, the Church undertakes to provide opportunities for service and the person undertakes to serve responsibly. A person remains ordained as long as the basic ingredients of ordination are operative. When either party decides that the other has ceased to fulfil the necessary functions, that party can initiate his (the ordained person's) resignation from the order of ministry. (See Record of Proceedings, Twentieth General Council, p. 394 XI 1 and 2).

(5) The Commission has agreed to use the term "lay ministers" to describe the non-ordained members of the order of ministry (e.g. deaconesses, certified employed churchmen, and other lay ministries). The idea of a second order of ministry, or diaconate, was rejected on the ground that ordination or commissioning is to function and not to status. The Commission felt that there are diverse roles and functions within the order of ministry which require varying levels of training and skill, but all ordained and non-ordained share alike in one "enabling" ministry.

(6) Some Commission personnel felt that all members of the order of ministry ought logically to be ordained. They were of opinion that all members of the order operate within the same areas of acceptable functions and are in the same basic relationship of mutual responsibility with the Church. They felt that the only real distinction was in the area of levels of training. The classic differentiation on the question of the right to administer the sacraments has been so frequently obliterated in the face of the practical exigencies of the church's life in recent years that it is hardly a valid reason for differentiation any longer. However, the Commission finally resolved that it would be a step forward to group all of the professional lay ministries within the one order of ministry and to use the one word *commissioning* to designate the manner of their appointment.

(7) In some instances, individuals who were unsuited by conviction and/or temperament have been recruited and encouraged to enter the professional ministry. Two unfortunate results come from this, great injustice to individuals and to congregations and great difficulty in resigning from the professional ministry without a sense of shame, failure or desertion.

(8) Much unhappiness among ministers is caused by loneliness. This is accentuated by the tradition that has seen the minister as "set apart" from the world and even from his own congregation. It is often further increased by the minister's own inadequacies in the area of human relationships as member of a team ministry with other members of the church staff or in co-operation with other agencies and churches in the community.

(9) In the process leading to ordination, presbytery has responsibilities for interviewing, examining, accepting and overseeing those who present themselves as candidates for the ministry.

b. *Recommendations regarding Personnel*(1) *Professional Personnel* (See Annex D chart)

(a) It is recommended that there be one professional "order of ministry" whose function it is to enable the whole Church to perform its ministry. Members of the order of ministry shall be educated, trained, and commissioned or ordained to serve in the following capacities with responsibilities as indicated:

Preacher. Proclamation of the gospel to the Church and to the world understood not only as words spoken from the pulpit, but also, for example, the production of radio and TV programs and other contemporary means deemed acceptable by the responsible courts of the Church.

Teacher. Teaching of scripture, doctrine, and matters of Christian life and witness not only in the congregation of the theological schools and church colleges, but also in departments of religion of secular universities and other teaching offices deemed acceptable by the responsible courts of the Church.

Pastor. The pastoral function not only within the congregational setting, but also counselling as a specialized function, again broadly interpreted and carried on in so-called secular institutions such as general or psychiatric hospitals, penitentiaries, etc.

Priest. The representative and liturgical functions including the conduct of worship and the administration of sacraments.

Administrator. Administering the life of the organic church on the level of congregation, presbytery, conference and General Council, or of interdenominational and church-related organizations deemed acceptable ministries by the responsible courts of the Church.

(b) Recommended that there be two categories within the order of ministry: those presently ordained and those who so qualify according to sections 901-913 of the *Manual* shall be ordained and called "ministers"; members of the deaconess order and certified employed churchmen and those who shall fulfill the requirements outlined in sections 921, 932 and 933 of the *Manual* shall be commissioned and called "lay ministers".

(c) It is recommended that the term "ordination" and "commission" be used to refer to those acts whereby the Church seeks to recognize the work of the Holy Spirit and ordains or commissions to the order of ministry those who:

- i. have responded to the primary call of God to life in Christ, and who believe themselves called (through aptitude and ability given to them by God as well as personal conviction and inclination) to this ministry within the Church;
- ii. give evidence in the opinion of session, presbytery and conference of physical, mental, moral, and spiritual fitness;
- iii. prove themselves qualified by successful completion of the required academic, theological and practical training; and
- iv. give evidence of readiness to commit themselves wholeheartedly to this work and indicate that they are in essential agreement with the doctrine and are willing to conform to the order of The United Church of Canada, including supervision, settlement, discipline, and membership in the pension plan.

(d) It is recommended that ceremonies associated with ordination and commissioning should make clear the Church's recognition that there is one essential ministry of the whole Church nourished and sustained by

this particular group. The laying on of hands now practised in ordaining should be understood as appropriate but not essential. Those appointed to perform this act are appointed by and represent the whole Church, not just those already ordained or commissioned to this professional ministry.

(e) It is recommended that Article XVII of the Basis of Union and the Service of Ordination of Ministers in the Book of Common Order be changed to distinguish the professional enabling order of ministry from the ministry of the whole Church, and to include the many functions other than those of the parish ministry to which candidates for the order of ministry may be ordained or commissioned, and that the ordination service be changed to include a charge to the Church concerning its obligations toward the ordained with provision for appropriate responses by the congregation and those performing the action of ordination.

(f) The Commission recommends that the requirement in the *Manual*, section 31 (a) to 174 (e) that candidates for the ministry be "licensed to preach" be deleted, and that the *Manual* and Book of Common Order be amended so that a presbytery, where desired, may be enabled to arrange an appropriate service in the home congregation of the candidate at the time he is recommended for ordination, such service to be included in the Book of Common Order.

(g) As the Church today is developing new forms of ministry which are full and valid expressions of the enabling ministry, a charge can no longer be identified with the congregational or parish ministry. It is recommended that any such ministry which the responsible courts of the Church recognize as valid expressions of the enabling ministry, and into which a member of the order of ministry is settled and inducted, shall be designated a "charge". A "pastoral charge" shall continue to be defined as at present, but other "charges" will be of teaching, administrative, missionary or evangelical nature. Presbytery or conference shall ensure that all members of the order of ministry settled in such charges shall have for their supervision and support a committee or board of appropriate and responsible people who shall advise and assist them in their work and through whom they may be responsible to presbytery (reference section IV 5. b. (4) of this report).

It is recommended that the following existing forms of ministry be generally recognized as valid charges:

- i. ministries within congregations;
- ii. ministries not defined by congregational bounds but appointed by presbytery, conference or General Council (e.g., administrative secretaries, field personnel, professors of theology, university chaplains, hospital chaplains, military chaplains, industrial, penal and institutional chaplains, free-lance ministries directed to special areas of social concern, directors and staff of pastoral counselling centres; and
- iii. ministries employed and paid by other agencies but whose ministry should be in the opinion of the responsible courts of the Church recognized by the Church, including some of the above, (e.g., chaplains and secretaries of agencies related to the work of the Church).

(h) Any such ministry which the responsible courts of the Church recognize as valid expressions of the enabling ministry, and into which a member of the order of ministry is settled and inducted shall be a "charge".

(j) Where a presbytery or a committee of a conference wishes to recognize a new expression of the enabling ministry and to settle and induct a member of the order of ministry it shall request conference through the settlement committee to declare this a charge. If presbytery does not

accept the ruling of conference, it may appeal to the General Council. In relevant cases, General Council may also designate new expressions of enabling ministry as valid forms of ministry.

(k) It is recommended that:

- i. following satisfactory completion of two years' probationary training and an additional year of ministry and completion of two summer schools (as outlined in section IV 2.b.(2)(a) i.(B) of this report), lay supply may be designated lay ministers, members of the order of ministry;
- ii. presbytery and/or the Board of Home Missions be responsible for arranging supply and financial assistance for lay ministers taking the summer school course;
- iii. sections 35 and 69 of the *Manual* be revised in accordance with requirements of these recommendations; and
- iv. as members of the order of ministry lay ministers they
 - (A) be called or appointed, settled and inducted according to the regular procedures,
 - (B) be members of presbytery,
 - (C) be accorded the right to perform the sacraments and other prescribed offices of the Church, and
 - (D) have all of the allowances as listed in the *Manual* section 69 (d) to (1).

Section b 1 (a) to (e) and (h) to (k) referred for further study and reporting to the special committee set up to implement the recommendations of the report and which would report through the Executive to the next General Council.

(2) Interrelationships

(a) The church's ministry is a community of ministry involving ministers, deaconesses, organists, caretakers, secretaries, congregational officials and members, and often various forms of team ministry. Questions of authority, responsibility and working conditions must be co-operatively settled. It is therefore recommended:

i. that section 107 (g) i. of the *Manual* be revised to read:

"(g) i. To appoint a standing committee of the Official Board called the Ministry and Personnel Services Committee which shall be concerned with the following:

1. responsibility and authority of different church staff members;
2. relationship between responsibilities and authority of different church staff members;
3. relationship of church staff to members of the congregation and others;
4. salaries and all other working conditions of staff members."

No member of the church staff shall be a member of this Committee. This Committee shall not replace the pastoral relations committee in its function in event of a change in pastoral relationship.

(b) Recommended that presbyteries encourage and assist co-operative ventures in ministry between congregations and between congregations and social agencies (specific examples are to be found in such reports as: Colin Williams, 'Where in the World?' pages 88-90; J. Archie Hargraves, 'Stop Pussyfooting through a Revolution', pages 13-15; Robert Raines, 'Reshaping the Christian Life').

(c) Recommended that congregations be encouraged and assisted in the training of laymen for ministry in the congregation in terms of teaching, counselling, administration, preaching, small group leadership, etc.

(d) It is the practice of the Church in appointing individuals to various lay ministries to use such terms as "designate", "send forth", "set apart". It is also the practice to induct ordained ministers but not deaconesses and lay ministers. The result is often confusion and discrimination. It is therefore recommended that:

- i. each non-ordained member of the order of ministry be recommended by a session and presbytery, examined and approved and commissioned by the conference concerned to serve the Church in the order of ministry;
- ii. that an appropriate service for commissioning be devised for inclusion in a Service Book providing opportunity for the assembled congregation to hear and respond to its obligations, and this procedure replace existing procedures and orders of service for the "setting apart", etc., of such personnel; and
- iii. each active member of the order of ministry (ordained and commissioned lay ministries) be settled through the settlement committee of conference and inducted to the pastoral charge by an appropriate court of the Church and suitable orders of service prepared for inclusion in a Service Book.

(e) Where any congregation or pastoral charge has more than one member of the order of ministry on its staff, the staff may be structured in the following manner:

- i. One minister shall normally be designated "Senior Minister", which designation shall appear on the call form. Each additional minister on staff shall be designated "Associate Minister" or, according to his field of specialization, "Minister of Christian Education" (or "Director of Christian Education"), "Minister of Visitation" or "Church Administrator", as agreed between the pastoral charge, members of the order of ministry settled and inducted in that pastoral charge, and the church courts, such designation to appear on the call form.
- ii. A careful agreement shall be drawn up between the ministers involved and the pastoral charge as to the duties and responsibilities of each staff member and their inter-relationship, this agreement to be accepted, signed by various parties involved, and approved by presbytery and the settlement committee of conference.

(f) Where several members of the order of ministry determine to work together and are so constituted by Presbytery (in either a single congregation, pastoral charge, group of congregations or pastoral charges) a "Team Ministry" or "Shared Ministry" may be built. A "Team Ministry" is understood to depend more on the relationship of the staff personnel than on structure. In such relationships, over-specialization is avoided so that each individual is intimately related to the total ministry. It should be recognized that the working arrangements of the team will depend largely on the situation the team is to serve. Though each member of the team may have flexible "lead roles", the team will not depend on any formal hierarchical structure. The team is expected to maintain itself through the accountability of each member to others on the team, the security of extensive, co-operative planning and the resources of deep, frank and frequent communication. In all situations, it is advisable to have the team in continuing consultation with a committee appointed by the Charge for this purpose and also with the Presbytery.

(g) All such staff members shall consider this type of employment one requiring special preparation and training, and shall avail themselves of training through opportunities provided in:

- i. three-month courses in supervised pastoral education,
- ii. human relations laboratories, and
- iii. courses in administration, management, etc., and

congregations shall make it possible for their staff members to receive such training by covering costs and providing leave(s) of absence, costs to be met through recourse to other church funds where congregations cannot meet same.

(3) Recruitment

Recruitment was not included in the terms of reference given to the Commission. The decreasing number of candidates for the ministry was discussed. It is the feeling of the Commission that an improved image of the Church and an improved morale in the church's ministry to be achieved in part by the implementation of its recommendations will assist in the recruiting of candidates. In this area, concern of the Commission was with the screening of applicants for the ordained ministry.

(a) The pressures upon ministers and deaconesses have always been the kind that demand vocational conviction and considerable emotional stability. In recent years, the pressures have been even more severe; but perhaps the most important is the uncertainty, not to say confusion of the Church regarding the role of the ministry in the Church and world.

Recommended that the Committee on Colleges and Students of each Conference establish a sub-committee to serve as an interview board.

- i. This Board shall have responsibility for screening each candidate for the professional ministry prior to his entrance into first year theology.
- ii. Representation on the Board shall include qualified men and women as follows:
 - (A) the chairman of the Conference Committee on Colleges and Students;
 - (B) the principal of a theological college;
 - (C) a theology faculty member responsible for field work supervision or a superintendent of Home Missions;
 - (D) a medical doctor;
 - (E) a professional counsellor—either psychiatrist, caseworker or psychologist; and
 - (F) such additional specially qualified persons as the chairman in consultation may seek to call on from time to time, e.g., psychiatrist, clinical psychologist.
 - (G) at least two ministers from the active pastorate.
- iii. The Board shall set up a standard procedure for screening each candidate that shall include the following:
 - (A) an application form (including standardized medical report), modelled after the Board of World Mission's form, to be completed by the applicant;
 - (B) the names of two references to be contacted by the Board for confidential report;
 - (C) at least two interviews, which may be held by individuals or by two members of the board sitting together; and
 - (D) a board evaluation.

iv. A consultation by a medical consultant, e.g., internist, psychiatrist; an evaluation by a psychologist with psychometric and personality testing may be requested by the Board and the costs met by the conference committee.

v. The Board shall report to the candidate's presbytery its judgment concerning his ability to meet the demands of the professional ministry.

vi. The Board may recommend a candidate for unqualified acceptance, non-acceptance or qualified acceptance. In the last case, a probationary period of one year may be endorsed, subject to semi-annual review and renewable not more than once.

(b) Present procedure in receiving candidates for the ordained ministry, particularly as reflected in "An Order for the Reception of Candidates for the Holy Ministry", requires of the candidates public commitment to "the Holy Ministry" which at that point may be both unrealistic and unfair. It is important that all potential candidates for the professional ministry be recognized by the Church at as early a point as possible in order that both moral and material support may be provided during their course of training.

Recommended:

- i. that the Church Worship and Ritual Committee be instructed to revise the present Order for the Reception of Candidates for the Holy Ministry in line with the understanding of professional ministry assumed in this report;
 - ii. that the Order be not normally used until the candidate has met the interview board (IV 1.b. (3)(a)) and is ready to enter first year theology; and
 - iii. that presbyteries, through their Committees of Colleges and Students, devise suitable and flexible ways of recognizing intentions of potential candidates at times of receiving their names from sessions, and initiate continuing support procedures immediately thereafter.
- (c) In a desire to encourage recruitment among mature persons, it is recommended:
- that the Church through the Board of Colleges, give special consideration to the position of mature persons in secular occupations who may feel a call to dedicate themselves to the work of the ministry and yet who hesitate because of home and related responsibilities already assumed.
- (d) In a desire to stimulate interest in church vocations among the youth it is recommended that:
- i. section 721 (b) of *The Manual* be amended by addition of "vii. At least four of these representatives should be under the age of 25."; and
 - ii. section 721 (c) paragraph 1, be amended by addition of the words "both of whom shall be under the age of 25."

2. Training

a. Findings Concerning Training

The Church's present program of training is designed to produce theological competence with some practical skills associated with the parish ministry added. The result is often inadequacy in both academic and practical areas. The demand of the Church for more practical training was urged upon the Commission, by memorials, by individuals and by presbyteries.

It is imperative that the whole spectrum of training for ministry be reviewed including pre-seminary and post-seminary periods, that adaptations be made where possible and extensions where necessary. Advantages would be as follow:

- (1) Consolidation of training centres would permit greater diversity in the specializations of ministry and a wider adaptation of the teaching and learning processes to the needs of the church's ministry.
- (2) There is need for more than one program into which candidates may be streamed according to interest and ability.
- (3) Practical skills for ministry demand a greater use of clinical and internship training. Such training can only be effective under the direction of accredited supervisors with an accepted teaching responsibility.
- (4) Ministers must be better trained in the field of human relationships and in management and administrative skills.
- (5) Greater use could be made of other training institutions e.g., schools of social studies, colleges of education, hospitals, etc.

There is an urgent need for an expanded and more effectively inclusive program of continuing education after ordination or commissioning.

- (1) Sabbatical leave might be considered.
- (2) Present opportunities for annual study leave must be made mandatory and its use supervised. This will necessitate the provision of accommodation, financing and supply.
- (3) Courses of study in the continuing education program must provide opportunity for those seeking practical training in the specialized skills of the church's ministry.

b. Recommendations Concerning Training

(1) Initial Training

It is recommended that the curriculum of training for ministry be so correlated, taught and evaluated, that any conception of "practical" and "academic" areas as mutually exclusive and of different value will be overcome; and that all curriculum material be regularly related in the course of its presentation to professional ministry within the Church today, and consideration be given to the following:

- (a) That homiletics, practice preaching, worship and Christian Education be taught with the fullest possible participation of New Testament, Old Testament, church history and systematic theology faculty, and that they be taught in "clinical settings" in preference to classroom. For example, practice preaching should ideally take place in services of public worship and in a variety of settings such as an inner-city church, suburban church, institutional mission or rural church, with comment from faculty of all disciplines together with pastors, chaplains and selected laymen associated with the setting.
- (b) That instruction and experience be provided in the understanding and use of the mass communications media. This program would concentrate on developing an appreciation of the proper use, strengths and limitations of the mass media. Modern society has bequeathed to the mass media many of the educational and community functions which were formerly the prerogative of the Church. Not all of the church's professional workers need be broadcasters or journalists, but all must know how to relate to the mass media with confidence and respect.

(c) That a course in supervised pastoral education, under a duly accredited director, according to the standards of the Canadian Council for Supervised Pastoral Education, be integrated into theological training. This course to take place in a variety of practical settings, and be so supported financially that the necessity of week-end supply work for students be removed.

(d) That an "intern year" be inserted in the theological curriculum in which students would be assigned to a church or institution for supervised training and that the church or institution supervisor be required to have some accredited training. This might also include related courses in clinical settings with the co-operation of professors of practical theology, ministers and chaplains and others trained in supervisory techniques, university faculties of education, psychology, sociology and medicine, and community social agencies. It should be noted that the theological course would thus be increased to four years.

(e) That required time presently allotted to the study of biblical languages in the theological curriculum be substantially reduced; that brief, intensive, "crash" programs in Hebrew and Greek be provided and required. These programs would concentrate on ability to handle the alphabet, and studies of words and categories of thought which have influenced the theology of the Bible and of the Church. Elective courses would provide opportunities for interested students to develop thorough and detailed competence in the biblical languages.

(f) That the Board of Colleges in consultation with the Board of Home Missions utilize summer field work periods for practical training purposes by:

- i. expanding orientation periods,
 - ii. requiring a research project related to the summer work that will be examined and evaluated by the college faculty,
 - iii. accepting the teaching role of the supervising pastor with provision for strict training requirements (consideration might be given to honoraria for supervising pastors), and
 - iv. instituting two two-day seminars during the period of summer service for both students and supervising pastors.
- (g) Special care be taken to provide courses in the psychology and practice of actual leadership training, so that ministers may be equipped to enable the laity to take their place as confident and competent leaders in undertaking the mission of the Church.

(2) Training of Laymen

(a) Congregations must be encouraged and assisted in training laymen for ministry in the congregation as teachers, counsellors, administrators, preachers, small group leaders, etc., in order to supplement the services of professional ministers. It is recognized that beyond such part time assistance there is a lay ministry in the Church that is no longer temporary supply as described in section 1 (f) of *The Manual*. The Church has moral responsibility in the management of its personnel to provide for the personal and professional development of lay supply as an adequate part of its ministry.

IT IS THEREFORE RECOMMENDED:

1. That ministers and congregations recognize the necessity that all laity participate with full-time personnel in the ministry of the church in the world so as to make it truly a ministry of "the whole people of

God" and such a recognition to provide that (a) churches be encouraged to engage in a program of study, training and projects to enable all members to participate more fully in the ministry of the church; (b) such a program be developed so as to train the laity according to the particular needs of the community and making use of the resources available including the United Church colleges.

- ii. That a person seeking to serve The United Church of Canada as lay supply shall be, first, a member in good standing of The United Church of Canada, and second, shall be required to make proper application to presbytery to be forwarded to the Board of Home Missions (as per present Home Mission Board policy). Application to enter the 'lay supply' ministry shall be accompanied by certification and letters of reference pertaining to character, fitness, health, education and other relative vital statistics. Such application shall be presented on the recommendation of session, and the approval, after examination, of presbytery. He shall be required to make declaration of:
 - (A) essential agreement with the doctrine and willingness to conform to the order of The United Church of Canada;
 - (B) willingness to participate in at least two years of the summer training course and prescribed extra-mural studies as set forth by the Board of Colleges; and
 - (C) intent to join the Lay Employees' Retirement Plan (Items (B) and (C) may be waived where age, personal security, experience and ability combine to make this unnecessary).
- iii. That presbytery shall appoint as lay supply only such persons as have made proper application as defined in item i. above.
- iv. That appointment to the lay supply ministry shall, initially, be made for three years with understanding that:
 - (A) rights to perform sacraments are to be dealt with as emergent cases,
 - (B) such appointments be on a probationary basis, subject to review at the end of each year, and
 - (C) continuance in the lay supply ministry depend on satisfactory completion of the two-year course prescribed by the Board of Colleges, and on a satisfactory ministry, in accordance with a supervisory policy to be set up on advice of the Board of Colleges and administered by presbytery, in consultation with the Superintendent of Home Missions.
- v. That lay supply receive allowances in accordance with section 69 (d) to (1), *Manual*.
- vi. That section 177 of *The Manual* be revised to conform to requirements of these recommendations.

(3) Training Institutions

Whereas the maintenance by The United Church of Canada of eight theological colleges for the training of a total of approximately 250 students is an extravagant and inefficient use of resources, and fewer theological colleges would provide opportunity for more complete staffing and equipping of those colleges as well as a greater concentration of student population to make more efficient use of the best facilities The United Church of Canada can provide, and it is no longer possible to receive adequate theological training in a denominational text, it is recommended that the General Council instruct

the Board of Colleges to take immediate steps to reduce the number of colleges to not more than five and that each of these move as quickly as possible into an ecumenical approach to theological education.

(4) Continuing Education

- (a) For continuing education of the Church's ministry it is recommended:
 - i. that the present arrangement of the Board of Colleges and the theological colleges whereby room and board, use of library, and consultation with professors is offered for one or two weeks to ministers be continued and enlarged until a wider program of continuing education is provided,
 - ii. that the Church initiate and plan a program of continuing education to have its primary locus in the theological colleges whereby professional ministers shall be granted three weeks study leave each year and shall be required every fourth year to take studies in a program devised by or acceptable to the Board of Colleges and that the call form be amended accordingly,
 - iii. that the cost of continuing education to the person taking it be provided through the Board of Colleges from denominational funds;
- (b) that theological professors be granted regular sabbatical leave and that they understand the requirements of their continuing education to include not only further research within the fields of their own specialties, but also regular study of current teaching methods through colleges of education, and that the periodic use of sabbatical leave be employed for exposure to the practical situation of the Church through taking temporary responsibility in local congregations;
- (c) that continuing education of ministers, deaconesses, etc., be engaged in a vastly larger scale than at present;
- (d) that while all present programs of continuing education in existing seminaries be continued, not more than five centres be selected where United Church resources may be concentrated and co-operative programs with other churches be undertaken;
- (e) that a Director of Extension and Continuing Education be appointed, if possible on an interdenominational basis, in each of these five centres to develop programs, seminars and institutes for the benefit of clergy and lay people in the area who must be instrumental in the planning of the curriculum;
- (f) that where other facilities are not available, housing and material facilities be acquired, capital expenses to be met by special canvass of the area to be served and operating expenses to be met through the Board of Colleges with suggested figure for accommodation being twenty-five at a time;
- (g) that in the provision for continuing education there be institutes on counselling for professional church workers under direction of trained pastoral counsellors; and
- (h) that provision and opportunity be given for all ministers to have adequate training in the field of human relationships, management and administrative skills through the medium of laboratory programs in group development, as are provided for professional workers in the social services;
- (i) that official boards of pastoral charges be reminded regularly of these regulations in order that they may encourage and assist their ministers to avail themselves of these opportunities.

5. Settlement

a. Findings Concerning Settlement

(1) The present call and settlement procedures of The United Church of Canada arose from an attempt to combine and satisfy the essential requirements of three uniting traditions. These were acceptable and useful at the time of church union in 1925. They are inadequate today and lead to a wasteful mismanagement of ministerial potential that is both frustrating and unjust. Neither ministers nor congregations desiring a change in pastoral relationship have access to adequate information that would assist them toward the best solution. Neither can seek advice without either causing tension in an existing relationship or resorting to subterfuge that is often demeaning. The settlement of ministers too often depends on knowing the right people, or "selling" one's self from a pulpit or to a committee. Presbytery and congregational committees on pastoral relationship are usually under-instructed and under-supported being dependent on meagre sources and chance conversations to guide them in their important work.

(2) In practical terms, present procedures are money oriented in such a way as to hamper the most effective development of the church's ministry. Congregational financial support establishes unworthy categories by limiting certain areas of ministry to certain groups of ministers. The ability of a congregation to pay too often determines the scope of its search for a minister. The church's ministry must be ordered on a basis other than congregational financing if it is to achieve its highest efficiency. The urgency of this is increased with the emergence of extended specialized ministries beyond parish limits. These must be financed by the development of sources other than the voluntary contributions of congregational members, e.g. government, community chest, hospital boards, social agencies, etc. Ministers serving in areas of lesser financial potential must be enabled to rise above minimum salary scale as experience and years of service increase.

(3) The greatest asset of the church's ministry is people, congregations and ministers with their wives and families. In the field of personnel management the Church has been shamefully inept. There must be professional competent guidance for comprehensive job analyses and the formulation of adequate personnel policies. There is need for a policy of job tenure, procedures for termination or transition of the employee in situations where a position is no longer deemed valid. How large a constituency shall have the right to the full-time service of a professional minister? What is an adequate salary and an adequate living accommodation for a family in a given region? What is the relationship between members of a team ministry? When there are two or more employing and appointing boards or agencies in the Church, what determines the priorities? What are the responsibilities of a minister to a congregation and a congregation to a minister? These and many other questions, must be answered realistically, efficiently, and in terms of genuine human concern.

(4) The need for a pastor to pastors has long been apparent. Presbytery with its committee on pastoral relationship is not designed to perform this function satisfactorily. In the absence of counselling and consultative services within the church structures, this task has fallen to a number of the church's officers who have often responded with great helpfulness using time and energy which they necessarily took from their appointed responsibilities. Meanwhile, many individuals have gone without assistance and they and the Church have suffered accordingly because no adequate service was within reach. These services must be made available to the church's ministry and to ministers' wives and families in the name of compassion and efficiency.

(5) Occasionally, situations develop within the pastoral relationship which require swift, effective action. Present procedures are cumbersome, ineffective and lacking in sufficient concern for the support and possible rehabilitation of individuals in such situations. Authority and necessary facilities must be provided at regional centres where these emergencies can be fairly dealt with.

(6) The increasing recognition of need to use the skills of highly trained laymen with special professional competence in such areas as personnel management, broadcasting, finance, is putting great pressure upon General Council. The going rate for the kind of competence required is far above the present ceiling authorized by the General Council. Although some solution to this problem may be found in the purchase of part of the time of highly skilled lay personnel, it is evident that the present ceiling will have to be raised substantially if the Church is to secure the benefit of the best when it seeks specialized information and personnel.

(7) The disparity between even the highest salary level in the Church and the going rates outside the Church underscores the tremendous gap between the minimum average salary paid to the ministers of the Church and the salary enjoyed by people in other professions requiring similar years of training and experience. It is estimated that the minimum salary at the present time (\$4,800) plus a free furnished manse is the equivalent of about \$7,000.00. It may be argued that this is a fair starting salary for a person at the beginning of the ministry. What is manifestly inequitable is that most ministers of the Church, even after years of service and experience, are still earning the same basic minimum. Some arrangement to provide regular increments on the basis of experience and service must be established to correct this obvious injustice.

(8) Existing income tax legislation classifies the minister's housing allowance as non-taxable income. A logical case can be made for requesting removal of this exemption if ministerial salaries are brought into line with those in comparable professions. This would be compatible with the desire to remove any implications of special status accruing to the ordained professional clergy. It is further argued that the Department of National Revenue is itself desirous of eliminating some of the various exemptions allowed in existing legislation. From another point of view, it is held that a precipitous move in this regard would impose severe financial hardship on many clergy and congregations. Some commission members felt that exemptions of one kind or another are the normal privilege of all taxpayers, and that no inequity would be perpetuated by existing legislation if benefits of such exemptions continued should "comparable" salary scales be established. There is need to keep this situation under careful review.

(9) Potential manpower resources of the Church include clergy temporarily retired through illness, under short term appointment by church agencies such as the Board of World Mission, or engaged in secular employment, postgraduate studies, chaplaincies and other specialized ministries. There is evidence that the Church is often uninformed about employment history or availability of such men and that they experience difficulty when seeking appointment within the Church. It is important to maintain closer communication with these clergymen in order that they may be constantly aware of church employment possibilities and that responsible agencies of the Church may be alerted when they become available through improvement in health, return to Canada, changed motivation, completion of studies or retirement from specialized ministries.

(10) The forty hour work week is generally accepted as the norm for society. It is the privilege of professional people to serve according to need.

Many ministers have a work week of 50 to 70 hours. It is questionable whether any one can do his best work if his regular work schedule is greater than 50 hours. Provision for holidays and regular free time including a month's annual vacation is important.

b. Recommendations Concerning Settlement

(1) Division of Ministry and Personnel Services

The problem of pastoral relations and the settlement of ministers has been before the General Council many times. Present procedures have been amended and reaffirmed with limited success. The Commission has been urged by memorials, by individuals and by presbyteries to recommend a new approach. It has also been quite apparent that the lack of clear and fair assessment and definition of personnel policies in the Church causes much dissatisfaction among ministers and congregations. It is therefore recommended:

(a) That the Twenty-third General Council immediately undertake development of a Division of Ministry and Personnel Services alongside the administrative divisions now in existence, namely, the Division of Finance, the Division of Congregational Life and Work, and the Division of Communication.

(b) That the proposed Division assume most of the responsibilities concerned with manpower and manpower management which are currently assigned and duplicated in several boards, departments, offices, etc., in order to promote and facilitate the establishment of efficient personnel services for all professional church workers from recruitment to retirement. The Division would assume some responsibilities currently assigned to the Board of Colleges, Board of Home Missions, Board of World Mission, Department of Pensions, General Council Office, and others.

(c) That the proposed Division be constituted and structured so that there be authority and administrative action at a regional level (not necessarily the geographical area of a conference). Regional structuring would imply among other things the appointment of regional executive and field personnel after consultation with regions concerned; and that the authority of regional officers would be real and adequate and yet integrated with, and responsible to, the existing courts of the Church.

(d) That the proposed Division concern itself with the management of all aspects of professional manpower within the Church.

(e) That the following be accepted as preliminary guidelines for the development of the work of the department; and that they be subject to periodic re-examination in the light of experience.

- i. the employing agencies, e.g. pastoral charges, boards, institutions, including job descriptions and pertinent matters pertaining to them; and
- ii. the employees, e.g. minister, deaconess, certified employed churchman, including their recruitment, training, ordination, settlement, transfer, housing, salary, continuing in-service training, guidance, counselling and support, retirement, disability and rehabilitation.

(f) That the proposed Division establish an information recall, and referral system, which may be central, national, and computerized.

That it store pertinent facts about pastoral charges and employment situations with job descriptions.

That it store pertinent facts about personnel (the Division to determine on advice, policy and ethics pertaining to the use of such data).

(g) That one of the Division's first responsibilities would be recommending concerning revision or replacement of the call system.

(h) That responsibilities of the Division would also include:

i. The development of procedures and techniques of supervision, evaluation of performance, job tenure, recognition of service and seniority comparable to those in use in other professions and business organizations (it being understood that these would be compatible with the essential purposes, ideals and tasks of the Church).

ii. The modification of present church structure and organizations which will permit intervention with appropriate authority in an employment situation when needed.

iii. Provision whereby:

(A) a professional servant of the Church wishing a change of service would be privileged to consult with the regional office,

(B) the regional personnel office would be required to place before committees obliged to fill a vacancy the name of a person or persons to their knowledge competent,

(C) the committee would be required to receive and respectfully consider such submissions, and

(D) an officer of the regional personnel authority would have the privilege personally to appear before any and all vacancy committees for consultation.

iv. (A) Maintenance of up-to-date information concerning employment history and availability of clergymen temporarily retired through illness, under short term appointment by church agencies, or engaged in secular employment, postgraduate studies, chaplaincy and other specialized ministries;

(B) ensuring that such men are kept informed about employment opportunities; and

(C) that relevant agencies of the Church are aware of their qualifications and availability.

v. The creation of personnel policies for the whole Church that would provide for national standards, and yet allow for some regional variation and autonomy.

vi. The providing of continuous research in areas related to manpower management, the effectiveness of personnel policies, etc.

vii. The determining of the best means by which the Church's responsibility for the pastoral care of pastors can be provided in such areas as vocational guidance, counselling, support and therapy.

viii. The determining of patterns and policies relative to the initiation and financing of career development and continuing education (this to include the provision of necessary counselling and directive services in the matter of leaves for study).

ix. The formulation of written personnel policies for all church staff which would be reviewed biennially and which would be comparable to the personnel standards followed in the non-ecclesiastical community and which would be stated on an appropriately amended call form.

The following items are recommended to be included in these written personnel policies:

(A) Salaries in line with scales provided for members of other professions in the same region requiring comparable academic preparations.

(B) Substantial increase in existing salary ceilings for General Council staff personnel in order that the Church may secure specialized services according to its need.

(C) Provision of regular increments on the basis of experience and service for all professional ministers of the Church.

(D) In areas where housing is not a problem, the clergyman should be expected to find his own housing and pay his own rent. Where the Church provides a manse, necessary because of the location and the local housing situation, the clergyman should pay rent for the house in line with the going rates in the community.

Note: This recommendation is conditional on salaries being brought into line with scales provided for members of other professions in accordance with (A) above. In the meanwhile, the minister should have the option of providing his own living quarters and receiving an appropriate housing allowance. In this case, the congregation may elect to rent the manse to another tenant in order to provide the necessary funds.

(E) Provision for holidays and regular free time, including a month's annual vacation.

(F) Study leave (on salary) equivalent to at least three weeks for every year of employment. This could be annual or could be accumulated for special periods of study and portable up to periods of five years.

(G) Expense accounts to cover items such as travel, use of church-owned automobile or mileage for a staff person's car, attendance at conferences, purchase of books and supplies.

(H) Sick leave.

(J) The forwarding of funds received by the minister for such services as weddings and funerals, directly to the church treasurer and receipt acknowledged to the contributor.

(2) *Size of constituency meriting professional services*

Whereas geographical, economic and sociological conditions across Canada will undoubtedly continue to create requirement for full time services of professional ministers in varying proportions, the Commission recommends to the Twenty-third General Council:

(a) continuance of a principal of flexibility and self determination, with presbytery approval, in the matter of the size of any particular constituency of the church's work (i.e., pastoral charge or institution with specialized ministry);

(b) establishment of 250 families as minimum standard entitling a pastoral charge to full time service of a professional minister, and that exceptions be approved by Presbytery;

(c) submission of presbytery approved work (job) descriptions of the ministries concerned (including specialized ministries), for guidance of settlement committees, divisions and boards of the Church, showing the nature and extent of full time service required with understanding that where such ministries exist, work descriptions are to be submitted at regular intervals as determined by boards and courts of the Church.

(3) *Transfer of ordinands*

(a) *Whereas*

i. *The Manual* regulations regarding the transfer and settlement of the entire ministry of the Church have as their purpose the deployment of the total ministry in the fullest possible service of the Church,

ii. the two year stipulation applying to the transfer of ordinands has been interpreted by some as a regimentation of one section of the ministry,

iii. the procedures followed in the transfer of ordinands have been regarded by some as impersonal and the decisions made arbitrary, and

iv. the Church has received a considerable number of men over fifty years of age at the time of their ordination,

it is recommended that until such time as the Division of Personnel Services is established, section 33(c) of *The Manual* be amended to read:

"(c) The Transfer Committee shall have the authority to transfer candidates for the ministry, recommended for ordination, and ordained ministers who chose upon ordination to pursue postgraduate study on completion of such study to the conference where, in opinion of the Transfer Committee, their services are most needed for the adequate supply of all pastoral charges and other ministries of the Church subject to the following conditions:

i. The collating of all pertinent personal as well as academic information concerning each ordinand by the Conference Settlement Committee (of the ordinand's home conference) from data received from the theological college attended and presbytery of which the ordinand is a member and the forwarding of such information to the Transfer Committee before its meeting and in due course to Settlement Committee of the Conference to which the ordinand is transferred.

ii. A personal interview with the ordinand by a member or members of the Transfer Committee so that the ordinand may have the fullest possible part in the decision-making process.

iii. Arrangements by the regional Home Mission superintendent for an adequate orientation program for ordinands (possibly at one of the lay training centres) to introduce them to the characteristics and features of the area they will serve so as to permit an effective commencement of duties.

iv. Ministers so transferred shall have the right to return if they so desire after two years and not more than ten years to the Conference to which they belonged immediately prior to their transfer. (See Basis of Union, "The Ministry" Sec. 12).

v. Experience in the pastorate shall be considered a normal prerequisite for appointment to special ministries.

vi. A remit shall be prepared by the Executive or Sub-Executive of General Council and sent down to the Presbyteries, modifying the Basis of Union, Section 12 "The Ministry", to provide that the authority of the Transfer Committee shall not be binding in the case of candidates over fifty years of age at the time of their ordination; and that if and when a majority of the Presbyteries have voted affirmatively on the remit, the Executive of General Council be given authority to declare that it is in effect.

(b) Noted:

- i. The recommendation does not deal with ministers from other denominations received into the ministry of The United Church of Canada.
- ii. It was suggested by some members that the personal interview referred to in condition ii might be part of the sponsored visit to United Church House of all ordinands. Others felt that numbers would render the interview at such a time impractical and that such an interview would have to be conducted by the Conference Settlement Committee Chairman as a part of the task of collating information for the Transfer Committee.

4. Manses

a. Findings concerning Manses

(1) In addition to individual and group submissions on the subject of manses received, the Commission expresses appreciation for the report of the Commission on Manses to the Twentieth General Council and the report of the Manse Survey Committee of the Manitoba Conference which reported in 1966.

(2) There is strong reaction against any tendency to separate the minister and his family from the rest of the community. Present manse policy can be interpreted to indicate that the minister is "kept" and is dependent on the generosity of the congregation and the community. He would prefer to pay his own way by owning or renting his own home. He would thus be freed from any suggestion that his home is church property to be used on occasion in the church program.

(3) In many instances, the manse committee functions effectively and with consideration for the minister and his family. In many cases, it does not. This latter may be due to the committee being uninformed of its responsibilities or unwilling to fulfil them. It may be due to the attitude of either congregation or minister. It is most likely due to the fact that providing, furnishing and maintaining a home for one's family, with all the responsibilities and privilege of aesthetic, practical and economic choices involved, is a form of self fulfillment that ought not to be denied anyone who is willing to work for it.

(4) A minister's family should have the privilege of providing living and bedroom furnishings.

(5) Present manse policies require that throughout his service a portion of a minister's rightful income is expended to provide, maintain and furnish a home that he will never own. If he should leave the parish ministry or move to another area of the church's ministry where no house is provided he has no accumulated investment in housing to take with him. When he retires, he must begin to provide a home for himself and his wife.

(6) It was considered that a policy requiring ministers to provide their own housing might adversely affect mobility of the minister. This is not necessarily true. Personnel in business and industry have become increasingly mobile in our times. At one time, many of these lived in company owned homes. Research through a number of major companies revealed that the current policy trend is to "get out of housing wherever possible". In order to offset any difficulties that might arise affecting the mobility of personnel with such a policy, one large international insurance company makes the following arrangements for its employee:

- (a) After three years of service, the company provides a 100% home mortgage with a maximum value of three times his annual salary. The interest rate is 4% and payments are amortized over 20 years.

(b) When the company requests an employee to relocate in another city:

- i. the homeowner tries to sell his home through normal channels for 60 days;
- ii. if sale is completed and a profit is derived, the owner keeps his profit;
- iii. if sale is completed and a loss is suffered, the company pays real estate commission up to the amount so that no loss is suffered;
- iv. additions and improvements that an owner may make after purchasing a home are not included when determining amount of loss and such loss must be borne by the owner since it is of his own creation; and
- v. if the house cannot be sold for a reasonable price due to unseasonal market conditions, etc., the company has the house appraised and taken off the employee's hands for the current appraisal price.

(c) Much embarrassment, mutual criticism and resulting tension is caused between ministers and congregations by the failure of present manse policies to define the rights, privileges and responsibilities of both parties. Where the present manse policy is in force it is essential that this be done in a business-like manner by means of a proper tenant-landlord agreement.

b. Recommendations concerning Manses

(1) In discussing causes of the sense of frustration evident in the church's ministry attention was repeatedly drawn to present manse policies. It is recognized that in many situations ministers and their families are provided with suitable accommodation that is well maintained and well managed. It is also inescapably evident that there are many inequities and causes for embarrassment and tension inherent in present manse policies and that these are in fact painfully real in many local situations. It is therefore recommended that the clergyman should be expected to find his own housing and pay his own rent (see Recommendation IV 3.b. (1)(g) ix. (D) and appended note). (Referred to the new Division of the Ministry.)

(2) Whereas the Commission on Manses reporting to the Twentieth General Council recommended that the scale of minimum furnishings and equipment to be provided by the pastoral charge omit living and bedroom furniture; and the Manitoba Conference Manse Survey, reporting in June, 1966, found majority support for this recommendation among both ministers' families and manse committees, it is therefore recommended that:

- (a) the minister be permitted to provide all of the living room and bedroom furniture;
- (b) an outside TV antenna be considered part of the scale of minimum furnishings and equipment if one is needed for that particular area; and
- (c) housing allowances or salary levels and moving expenses be adjusted accordingly.

(3) Whereas this Commission endorses the opinion expressed by the Commission on Manses which reported to the Twentieth General Council:

"... it is the unanimous opinion of the Commission that the introduction of a proper tenant-landlord arrangement between minister and Church, in which the rights, privileges and responsibilities of both parties are clearly defined, would do much to improve relations between ministers and their people. Nowhere, but in the Church, is the problem of housing approached in such an unbusinesslike manner"; and whereas the Manitoba Conference Survey reporting in June, 1966, found that the Check List of Shared Responsibilities recommend the Com-

mission and approved by the General Council was inadequate for the purpose for which it was designed, it is therefore recommended that the Check List of Shared Responsibilities found in annex B of this report be:

- (a) a guide which the minister and his wife and the official board manse committee may use in consulting with each other;
- (b) commended to presbyteries for use by standing committees on manses which could act as the middle man, calling ministers and spouses and official board manse committees together in order to fill out this Check List before inductions of ministers or as soon as possible after the establishment of new pastoral relationships;
- (c) completed in triplicate whenever it is used, with copies for the minister and his wife, the official board manse committee, and the presbytery standing committee on manses; and
- (d) published in the *Manual* as an appendix, along with 'Manse Maintenance'.

5. Supervision and support

a. Findings concerning Supervision and Support

(1) The conciliar system of the United Church is not a complete or satisfactory answer to the needs of the church's ministry for supervision and support. There are procedures for dealing with most situations, but in practical terms many of these simply do not work. They would be vastly more effective if presbytery exercised more oversight of itself and its committees. The fact remains that in time of difficulty neither congregations nor professional church staff have confidence in presbytery either as confidant or as counsellor.

(2) Many ministers and members of their families have no hesitation in accepting help for personal problems from other professional persons in their communities. The Commission felt that this practice should be encouraged, but concern was expressed for clergy and their families stationed in communities where no such services are available or who are reluctant to seek help outside the Church when in a state of emotional ill health. It was noted that the Church has responsibility for support of clergy and dependants through provision of a ministry to ministers, skilled counselling services, and other supportive services such as those presently offered by the recently established pastoral institutes.

(3) The need for consultative services and on-the-job training for pastors doing counselling is emphasized by three important facts:

- (a) pastors are doing and are being encouraged to do more counselling than ever before;
- (b) almost all pastors feel a need for more thorough preparation and training in counselling; and
- (c) the effectiveness of pastoral counselling depends on the use and availability of consultative services.

(4) Professor C. R. Feilding spoke to the Commission about "an unanswered malaise" in the Church. He said his extensive surveys revealed that "clergy do not pray" and "theological professors don't go to church". In the rush and isolation of their professional responsibilities, many ministers have neglected their personal spiritual needs. The urgent excitement of talking, organizing and building, or the desperation of worrying, struggling and failing has distracted them from the source of faith and hope.

(5) Professional ministers are often frustrated in seeking to fulfil their proper functions by the increasing amount of administrative and secretarial work they are expected to do in modern congregational structures. A reasonable amount of administration is a necessary and valid part of ministry. However, congregations could and must do more to free professional staff from administrative routine, including secretarial work, which is particularly wasteful. This requires time that should be used for professional work, and means in effect that congregations and church boards are paying professional wages for secretarial services.

(6) Within the Church there are emerging specialized ministries which serve communities of people not associated with traditional pastorates. The work of the hospital, prison, university chaplain and other specialized ministries is being recognized increasingly as a necessary thrust of the Church in serving a complex society. Such ministers are not necessarily engaged or remunerated through the United Church, but can be engaged by numbers of denominations and/or secular agencies. As members of presbytery, they are subject like other ministers to its discipline. However, the communities which they serve do not normally provide for the committees and/or board structures of the pastorate.

b. Recommendations concerning Supervision and Support

The church's ministry both as congregation and as professional staff suffers from ineffective supervision and insufficient support. Presbytery, in exercising "oversight" is preoccupied with organizational matters and is too much a public forum to give adequate consideration to individual problem situations. Personal and practical needs require personal and practical solutions.

The Commission's recommendations concerning a Division of Ministry and Personnel Services are intended to meet many of the concerns raised by memorials and commission papers having to do with the supervision and support of church personnel. The following recommendations are also deemed worthy of individual and immediate attention:

- (1) *Recommended that*
 - (a) election of the chairman of the presbytery committee on pastoral oversight be made with sensitivity and forethought since such selection is more delicate than that of the presbytery chairman;
 - (b) presbytery visitation teams be selected for each congregation with the same carefulness, and trained and equipped with instruments and procedures for assessing at greater depth the areas of function and dysfunction of ministers and congregations; and
 - (c) use made of resources and training which are available for developing and exercising this episcopal function of presbytery.
- (2) *It is recommended that*
 - (a) access to the diagnostic and treatment services of recommended psychiatric clinic(s) be made available to any minister at his request;
 - (b) General Council authorize and encourage the immediate development of experimental projects for provision of
 - i. professional counselling services to ministers and their families;
 - ii. consultant services and in-service training for ministers;
 - iii. programs to guide, support and strengthen ministers and ministers' families, i.e. retreats, conferences, seminars on the stewardship of time, the ministry of administration and spiritual renewal. Two such suggested experimental projects are described in annex C.

(3) *It is recommended that*

- (a) before any pastoral relationship is established, provision be made for adequate secretarial assistance for any professional worker of the Church;
- (b) provision for such assistance be written into the call form and that boards of the General Council make such provision in any appointment of professional personnel; and
- (c) the Board of Home Missions see that allowance for such assistance is made by pastoral charges and presbyteries in all requests for Home Mission grants.

(4) It is recommended that Conferences in which specialized ministries are contained make studies of each ministry and establish the necessary committee(s) and/or board(s) to provide:

- (a) required support and supervision, including such things as contractual arrangements; and
- (b) lines of communication with the responsible church courts.

6. Church Courts

a. *Findings concerning Church Courts*

(1) It is inconsistent for a Church to insist on equal representation of clergy and laity in church courts whilst recognizing the validity of a lay ministry and continually asserting that the church's ministry is the gift of God to the whole Church.

(2) To deny deaconesses, certified employed churchmen and other lay ministers membership in the church courts within which they serve as members of the professional order of ministry is unjust and unrealistic.

(3) All members of the professional order of ministry should be related to congregations and church courts. This is particularly true of those not engaged in the parish ministry, e.g., chaplains, college staff, board secretaries, counsellors, etc. This latter group require the support of congregational life and have a responsibility to interpret their role in the church's ministry to the Church at large through the church courts.

b. *Recommendations concerning Church Courts*

- (1) It is recommended that the role of presbytery shall include:
 - (a) all members of the order of ministry (as defined by this Commission) who have been inducted into pastoral charges within the bounds of Presbytery;
 - (b) a representative from each charge (to at least balance the professional viewpoints in presbytery) which means a member of each pastoral charge with a parish minister, an advisory committee member from a hospital possessing a chaplain (or mission doctor), and each charge having at least one spokesman, whether or not it has a professional worker;
 - (c) the chairman of any presbytery committee not covered above;
 - (d) persons involved in additional spheres of activity which presbytery deems to be genuine ministries whether church-sponsored or not, e.g., paragraph IV 1. b (g) Commission list of "acceptable" ministries;
 - (e) overseas missionaries, lay supplies and candidates for the order of ministry (acted with presbytery who shall be corresponding members;

(f) ordained members of the order of ministry who are not under appointment to pastoral charges (i.e., in "secular" work or retired) who shall be corresponding members;

(g) non-ordained members of the order of ministry who are not under appointment to pastoral charges (i.e., in "secular" work or retired) who may be made corresponding members of presbytery at their own request, and with the approval of the presbyteries concerned; and

(h) any individual included in (f) and (g) above who may be appointed a member of presbytery by a pastoral charge as mentioned in (b) above, or of presbytery or conference by action of that presbytery or conference as outlined in (d) above.

(2) Recommended that membership of conference shall normally be the combined rolls of the presbyteries within the conference bounds, recognizing that there may be occasional exceptions such as:

- (a) the head of a conference committee who may not be a member of any presbytery who should be a voting member of conference;
- (b) a lay counterpart to a member of conference field staff who is appointed as a delegate to conference only; and
- (c) persons considered by conference to be fulfilling genuine ministries (whether church-sponsored or not, e.g., paragraph IV 1. b. (g) Commission list of acceptable ministries).

(3) Recommended that election to General Council be as it is now with the change that the line would be drawn between the order of ministry and laity. In effect this would move deaconesses, certified employed churchmen and lay ministers out of the "lay" side of the ledger and produce a much more truly "lay" Church at General Council.

(4) Deleted. (See Minutes, page 93)

(5) In the interests of continuity in conference and presbytery ventures, it is recommended that chairmen of presbyteries and presidents of conferences be appointed for terms of at least two years, and that candidates for election to these offices be placed in nomination on basis of their ability to forward programs embodying priorities and concerns which the Church has undertaken at any given times.

V CONCLUSION

1. Recommendations

The Commission respectfully submits this report. It has been a privilege to work together on this important assignment. We believe that God is calling His Church to reorder itself to meet the difficulties and opportunities of a new age. The task of equipping and ordering the church's ministry to respond to this call must be continuing and amendable. It is our conviction that the recommendations herein proposed, if acted upon effectively and with a sense of urgency, will help to prepare the church's ministry to move toward the beginning of the twenty-first century with greater relevance and strength.

It is recommended that:

- a. the General Council receive this report;
- b. the Standing Committee on the *Manual* make required amendments to the *Manual*;
- c. the Commission on the Church's Ministry in the Twentieth Century be discharged.

2. Commission Membership

The members of the Commission appointed by the Sub-Executive of the General Council are as follows:

Rev. Hugh G. Pritchard, Chairman
 Rev. (Lieutenant-Colonel) J. H. Dean, Secretary
 Rev. Roy F. Wilson, Editorial Co-ordinator

*Miss Lois Boast	Dr. F. E. McNair
Rev. R. M. Booth	Rev. John L. Paterson
Rev. Erla M. Currey	Miss Florence Philipott
Rev. Rex R. Dolan	Mrs. H. L. Pottle
**Mr. Roy Fischer	Professor Lawrence M. Read
**Mr. Don Herald	Rev. El. Alan Reynolds
Rev. T. Komiya	Rev. Horst G. A. Rueger
Rev. Earl S. Lautenschläger	Rev. Milton R. Sanderson
Miss Jessie MacLeod	Rev. Armand D. Stade
Mrs. J. C. Marquis	Rev. Gordon L. Toombs
Mr. Fred McIndoo	Mrs. Robert Torrance
Rev. Robert K. N. McLean	Rev. Lois M. Wilson
Rev. N. Bruce McLeod	Rev. R. J. Scott

*Deceased, September, 1967.

**Resigned during the biennium for personal reasons.

The Commission records with deep sorrow the untimely death of Miss Lois Boast and acknowledges its great indebtedness to her for her contribution to its deliberations.

HUGH G. PRITCHARD,
 Chairman

J. HOMER DEAN
 Secretary

Schema

1. **WHAT IS THE CHURCH FOR?** (the nature of the church's ministry in the 20th Century)
 - a. *What God intends for man* (theological basis)
 - b. *The purpose of the Church* (seen in relation to God's intention and the nature of the 20th century society)
 What are the 'givens'?
 - c. *The nature of 20th Century society*
2. **THE FUNCTIONS AND STRUCTURES NEEDED TO FULFILL THE PURPOSE**
 - a. *Functions of the whole church* (in order to fulfill the church's purpose in accordance with God's intention for man)

Proclamation	Preaching
Nurture	Teaching
Reconciliation	Healing, etc.
 - b. *Structures for the whole church* (in order to actualize those functions)

What natural bases of community are there?

 - Residential parish?
 - Occupational community?
 - Avocational community?
 - Educational community?
 - Political community?
 - Small groups.
3. **THE PERSONNEL AND TRAINING NEEDED TO FULFILL THE FUNCTIONS WITHIN THE STRUCTURES**
 - a. *Personnel to fulfill the functions*

What kinds of jobs are needed to make the structures operative?

Specialized ministries, team and group ministries, etc.?

Which jobs require professional (paid) and which volunteer specialists?

What will be the relation of such personnel to each other (orders, Word and Sacraments, ordination, confirmation, etc.)?

Recruitment of personnel needed.
 - b. *Training of personnel*

Professional (paid) and volunteer specialist.

Role of the training institutions for both professional and volunteer personnel.

Ongoing training of personnel (study furloughs, etc.).
4. **SOME PRACTICAL IMPLICATIONS**
 - a. *Volunteers* (the deployment of such resources in the new structures)
 - b. *Professional (paid)*
 - Settlement of professional staff (call system, salaries, etc.).
 - Supervision and support (manses, presbytery).
 - Structure of church courts.
 - Appropriate forms of service for appointing to various types of ministry.