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REPORT



OF THE

COMMITTEE ON TRAINING

FOR

COMMISSIONED MINISTRY

APRIL, 1973

R E P O R T

of the

COMMITTEE ON TRAINING FOR COMMISSIONED MINISTRY



C O N T E N T S

| | <u>Pages</u> |
|---|--------------|
| Foreword | |
| I. Background | 1 |
| II. Terms of Reference | 3 |
| III. Procedure | 5 |
| IV. Report and recommendations re the training of Lay Overseas Missionaries | 7 |
| V. Report and recommendations re Lay Supply Ministers' training | 9 |
| VI. Role and Training of Deaconesses and Certified Churchmen | 14 |
| A. Findings and Implications of Research Data | |
| B. Recommendations re the role and training of Deaconesses and Certified Churchmen | |
| VII. Summary of Recommendations | 27 |
| Appendices | 33 |

FOREWORD

This report is concerned with training for three categories of ministry:

1. the ministry of lay overseas missionaries,
2. the ministry of lay supplies, and
3. the ministry of deaconesses and certified churchmen.

The problem raised by the first resolved itself quickly and happily; the second problem elicited two solutions, depending on future action by General Council; the third raised many questions. Finding answers made research imperative.

The ministry of deaconesses and certified churchmen will assume a larger place in the church as pastoral charges served by collegial or shared ministries increase. On a team of ministers, the talents of both ordained and commissioned ministers and of both men and women should be utilized.

Estimates indicate that the number of ordained ministers will fall short of demand in 1975 by over eighty. The opportunities for trained and qualified commissioned ministers should be anticipated and provision made now to meet future demand.

The church always being in a state of flux, it is probable that this study will be obsolete in five years. At that time the Division might well examine the situation again.

Richard H. N. Davidson
Chairman

I. BACKGROUND

The years 1950 to 1965 were burgeoning years in the United Church of Canada. Church membership increased from 821,199 in 1950 to 1,064,033 in the peak year of 1965 (an increase of 29.5%). The number of ordained ministers increased by almost 10% in that period and has continued to increase (although present signs indicate a declining trend).

This increase in the number of ordained ministers did not keep pace with the increase in church membership, however. The demand for more professional church workers to supplement ordained ministers produced boom years for deaconesses (their ranks doubled to 204). In addition, a class of professional laymen known initially as "Certified Employed Churchmen" came into being on the initiation of the Board of Men. It arose in response both to the need of local congregations for church administrators and pastoral assistants, and to the fervour of a considerable number of laymen to "work full-time for the church". In this period also, another group of non-ordained workers became nationally recognized - the Lay Supply Ministers, who numbered 201 in 1965.

After 1965 the upward curve began to droop downward. Membership in the United Church gradually decreased. Budgets began to tighten. Pastoral charges amalgamated. Many churches, having had a staff of two or three professionals, found their budgets inadequate to meet rising costs and salaries. The persons most often "released" were the deaconesses. The years 1968 to 1972 were tense in terms of available placements for non-ordained professional workers. Some deaconesses had to find work outside the church or in other countries; a few others hoped that Presbyteries would not take seriously the fact that salaries for deaconesses had increased to recognize more clearly the value of their ministry and the rising cost of living.

Meanwhile, in 1964 the General Council had granted deaconesses full membership in the courts of the church, with all the privileges and responsibilities which that entails. The title "Certified Employed Churchmen" was shortened to "Certified Churchmen" by action of the 24th General Council (1971). At the same time, the training requirement became similar to that for deaconesses. In 1972, there were 207 Deaconesses and 17 Certified Churchmen.

The years 1950 to 1965 were also years of lively, yet changing, overseas missionary activity. As national churches became more and more independent and able to provide

many of their own workers, missionary appointments by the United Church were made in consultation with and in response to requests by indigenous overseas churches. In 1962, the Board of Overseas Missions and the Overseas Department of the Woman's Missionary Society united in the Board of World Mission. A more concerted thrust and unified policy by the United Church resulted. The need for articulate Christians with professional and technical skills led to the appointment of many lay persons who were commissioned by the United Church to serve abroad for specified periods. At first these lay representatives were often required to study theology for one year but as shorter terms became more common, the period of orientation decreased.

At the height of the period of expansion, General Council set up a COMMISSION ON THE MINISTRY IN THE TWENTIETH CENTURY in response to a "growing sense of frustration amongst congregations, presbyteries, and ministers as they seek to actualize the church's ministry in our changing society". The report of this Commission, presented to the 23rd General Council (1968), recommended that there be "one professional order of ministry" in which there are two categories: ordained ministries and commissioned lay ministries. While the desired training for members of the ordained ministry was dealt with at some length, training for commissioned ministry was merely implied (Section IV.2). Only the "lay supply" was considered in detail (IV.2). The Findings Concerning Training (IV.2.a) state: "It is imperative that the whole spectrum of training for ministry be reviewed including pre-seminary and post-seminary periods...." Until the formation of this Committee on Training for Commissioned Ministry, the part of the spectrum related to training for "commissioned ministry" had not been thoroughly reviewed, and the role of "commissioned lay ministers" was undefined.

In the interval between the presentation of the Report of the Commission on the Ministry in the Twentieth Century and the present, the following events occurred:

(1) The Anglican Women's Training College and Covenant College (United Church) amalgamated to form the Centre for Christian Studies.

(2) The "Plan of Union" of the Anglican, Disciples and United churches has been completed and recommends that there be a diaconal order of ministry.

As a result of these actions and events, a Committee on Training for Commissioned Ministry was set up by the Division of Ministry Personnel and Education in April 1972 and endorsed by the 25th General Council of the United Church of Canada (Record of Proceedings, p.152).

- II. The TERMS OF REFERENCE provided by the Division of Ministry Personnel and Education to this Committee on Training for Commissioned Ministry were:

To study the training and requirements for "commissioned ministers" (deaconesses, certified churchmen, lay supplies, and lay overseas missionaries) and report through the Division of Ministry Personnel and Education to the Executive of General Council.

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Although the above are the official terms of reference, the committee also had referred to it the following recommendation from the Conference Conveners of Education and Students (April 20, 1972):

TRAINING FOR COMMISSIONED MINISTRY:

WHEREAS the swift changes in the church appear to affect more intensely the marketable skills and employment opportunities of deaconesses and certified churchmen than they do of ordained ministers, and

WHEREAS experience indicates that for the team ministries to which deaconesses and certified churchmen are most frequently called, basic theological education taken in a shared or common situation is highly desirable, and

WHEREAS deaconess and certified churchman candidates in possession of an academic degree are unhappy at being required to study for two additional years without receiving a second degree,

THEREFORE, be it resolved that the Executive of the Division of Ministry Personnel and Education provide for a major study to be undertaken of the training program for deaconesses and certified churchmen, the study to include, among other possibilities, the following:

- (1) *The establishment of a national curriculum advisory committee to work out a program of study with each deaconess and certified churchman candidate which may include:*
 - (a) *basic theological and Biblical education (obtained in any recognized theological centre);*
 - (b) *development of particular skills and competencies in areas such as leadership development, communication, educational methods, etc. (procured from*

the Centre for Christian Studies or such other institution as may be approved by the curriculum advisory committee).

- (2) The acceptance of the Master of Religious Education degree course as providing an avenue of basic training for deaconess and certified churchman candidates holding degrees, and the advisability of making this course normative.*
- (3) The relationship of the Centre for Christian Studies to any program which may be developed.*

It is also recommended that the above study involve representatives of the Anglican Church, and possibly wider ecumenical representation.

Consideration of the training of lay supply ministers and lay overseas missionaries was also referred to this committee by the Annual Meeting of the Division.

Note: In considering the above suggestions, the Committee excluded (3) from consideration in an attempt to study objectively the training possibilities. The committee believes that (3) must be dealt with by the Division in negotiation with the Centre for Christian Studies.

III. PROCEDURE

(a) The Committee

A representative committee (See Appendix I, p.33) was appointed by the Division of Ministry Personnel and Education in June, 1972. The target date for a preliminary report was set as January 31, 1973, the final report to be included with the Agenda of the Annual Meeting of the Division of Ministry Personnel and Education in April, 1973.

Ten meetings of the full committee were held between June 6, 1972, and April 5, 1973, with several sub-groups working in addition. The first reports received were on the Training for Lay Supply Ministers and the Training of Lay Overseas Missionaries (Sections IV and V). At the September meeting a report was brought in on "Procedural Suggestions to Discover the Expectations of the Church". Out of this report grew the conviction that a thorough examination of the whole situation was imperative if the committee were to have a broad and balanced picture of the expectations of the church regarding the role of and training for "commissioned ministers".

(b) The Research

(1) Under the guidance of the General Council Research Office staff, interview questions were prepared and commissioned ministers in congregations from Halifax to Vancouver were approached. In each situation, separate interviews were requested with

- (a) the commissioned minister,
- (b) the (senior) ordained minister, and
- (c) the Ministry and Personnel Committee
of the congregation.

The response was favorable and in thirty-seven situations commissioned ministers, ordained ministers and personnel committees of congregations participated in the research project. The interviewers and a summary of the locations are listed in Appendix II, p.35.

(2) Since only 26% of the commissioned ministers in the church are employed in congregational work and 33.5% are employed in specialized ministries or secular work, it

was important to include the opinions and experience of the latter group in addition to the intensive research done with regard to the former. A special questionnaire was circulated, therefore, and responses were received from 31 of the 50 persons selected.

Samples of both interview forms and questionnaire are included in Appendix III, pages 37, 43, 49 and 55.

IV. REPORT ON TRAINING FOR LAY OVERSEAS MISSIONARIES:

Preamble

Lay Overseas Missionaries are usually well qualified and experienced professional people who are sent to work for a period of time under the direction of a national church. They may be teachers, nurses, doctors, agriculturists, hospital administrators, community developers, and the like.

In planning a program of preparation for professional persons under appointment to another country, the following facts need to be considered:

- (1) A Canadian church representative in another country needs to be able to state simply and clearly why he/she is a Christian and what are his/her basic beliefs.
- (2) Biblical literacy is necessary, but the degree of knowledge depends both on the country to which he/she is appointed and the type of work in which he/she is to be involved. For example, a young University graduate sent to Japan to teach English as a second language will undoubtedly be expected to conduct Bible classes in English; whereas a doctor in a remote area of Nepal may be allowed to talk only privately about his faith.
- (3) Since the backgrounds and requirements of lay missionaries vary greatly, individual needs may call for various degrees of Biblical and theological understanding.

RECOMMENDATION 1:

- (a) *THAT the Committee on Training for Commissioned Ministry request the Missionary Orientation Committee (inter-denominational, related to the Ecumenical Institute) to extend the Missionary Orientation Course to include appropriate Biblical and theological background for church representatives appointed to overseas posts, taking into account the individual needs of each appointee, and*
- (b) *THAT the United Church cooperate in relation to such extended training.*

* * * * *

OUTCOME:

The above recommendation was endorsed by the Executive of the Division of Ministry Personnel and Education on January 22, 1973, and forwarded to the Division of World Outreach, which presented it to the inter-denominational Missionary Orientation Committee. As a result of this recommendation, and similar concern expressed by other denominations, a consultation has been called by the Orientation Committee to be held at the Ecumenical Institute of Canada on May 22, 1973.

V. REPORT ON THE TRAINING OF LAY SUPPLY MINISTERS

A. Background

1. THE PRESENT FUNCTION OF A LAY SUPPLY:

A Lay Supply is a person appointed by the Presbytery to serve a pastoral charge for which an ordained minister is not available. His functions are, generally speaking, those of an ordained minister - preaching, teaching, pastoral care, and church administration. He does not administer the Sacraments of Baptism or the Lord's Supper except by special permission of the Conference. Such permission may be given annually under terms established by the Conference. Most Lay Supplies function as pastors fully responsible for a pastoral charge, usually a rural one with more than one preaching point; but there are a few who serve as assistants to ministers within the structure of a congregation.

2. PRESENT REQUIREMENTS FOR APPOINTMENT AS A LAY SUPPLY:

A Lay Supply is appointed annually and his work is therefore subject to annual review. At present, the acceptance of a Lay Supply is the responsibility of the Division of Ministry Personnel and Education. A Lay Supply must:

- (1) normally have an education the equivalent of Junior Matriculation
- (2) be a member of the United Church of Canada and be in essential agreement with its doctrine and practice
- (3) show responsible stewardship in personal affairs, be in good health, and willing to participate in the appropriate pension plan
- (4) be willing to attempt a special course of study and demonstrate some aptitude for study. The minimum requirement for study is two summers of theological training at the Summer School.

3. PRESENT CREDENTIALS FOR CONTINUATION AS A LAY SUPPLY:

While no specific credentials are required for re-appointment as a Lay Supply, certain safeguards are built into the re-appointment and supervision of the Lay Supply:

- (1) The Lay Supply is normally under the direction of a pastoral supervisor appointed by the Presbytery. Programs are under way to improve the effectiveness of such supervisors.
- (2) The Lay Supply must be examined by the Conference Interview Board in the first year of his service if not prior to his appointment.
- (3) The work and behaviour of the Lay Supply is subject to annual review by the Presbytery.

4. PRESENT EDUCATION OF THE LAY SUPPLY:

As indicated above, a Lay Supply, under the direction of his Presbytery, must take at least two summers of training at the Summer School for Lay Supplies. This School was designed primarily to provide a means by which Lay Supplies might qualify for ordination. A program of theological study for six summer periods was established by what was then the Board of Colleges and Secondary Schools and was adopted by the 21st General Council in 1964. Successful completion of the six summer programs plus six extension courses in Arts (or their equivalent of 5 University credit courses) qualified the Lay Supply for recommendation to the General Council for Ordination. As of 1972, 80 graduates of this program have been ordained, 33 are completing the program, 12 have marginal opportunity to complete it, and 15 have taken some courses. This summer school program as a route to ordination is to be phased out in 1975.

B. Proposed Future Requirements and Training for Lay Supply Ministers.

The following recommendations assume that Lay Supply candidates will be carefully examined and selected by the Presbytery Committee on Education and Students, examined by the Conference Interview Board and tested for emotional fitness prior to acceptance. During the period of training, the program of these candidates shall be under the direction of a national advisory committee in conjunction with the Presbytery.

1. PREPARATORY EDUCATION:

RECOMMENDATION 2:

- (1) *THAT the academic pre-requisite for acceptance as a Lay Supply candidate be a minimum of University entrance or equivalent, such pre-University courses to include English, History and Philosophy if available.*
- (2) *THAT Lay Supply candidates obtain 4 credits in Arts or equivalent from among the following subjects: Psychology, Sociology, Political-economic Science, Educational Theory and Philosophy.*

Note: The above proposals assume that education in the basic subjects of English and History at the pre-University level can be accepted as sufficient so that the University courses may be concentrated in the human sciences.

2. EDUCATION FOR MINISTRY

The goal of the training program should be to develop capabilities as outlined in Appendix IV, p. 59 (Basic Capabilities Which a Professional Minister Should Have). A major emphasis should be on skill in relating academic knowledge to modern life - that is, to the needs of persons (self and others), and to the problems of society.

RECOMMENDATION 3:

- (1) *THAT a candidate for commissioning as Lay Supply complete a minimum of four (4) semesters of study which shall include:*
 - a) *Biblical Studies*
 - b) *Theological Studies including Ethics*
 - c) *Church History*
 - d) *Pastoral Theology*
including Worship
Preaching
Christian Education
Church Polity and Administration
 - e) *Supervised Field Education*
 - f) *At least one quarter of Pastoral Clinical Training in a setting and under supervision approved by the Canadian Council for Supervised Pastoral Education.*

- (2) *THAT a planned program of continuing education be designed according to the needs of each student, giving proportionate emphasis to knowledge, personal development and professional skills.*

Note: This means that a commissioned Lay Supply will be three (3) semesters short of the minimum requirements for ordination. (Basis of Union II 3(2)(b)).

3. COMMISSIONING

RECOMMENDATION 4:

THAT, if the present category of Lay Supply continues to be a recognized form of ministry in the United Church, persons completing the above program be commissioned by the Church.

C. Alternative recommendation for consideration by the Committee of the General Council studying the Implications of the Resolution on Ordination adopted by the 25th General Council.

The action of the 25th General Council in declaring itself in favour of one ordained ministry which functions in three forms precludes the continuation of the category of Lay Supply. It means that persons formerly designated as Lay Supplies should be both capable of and prepared for ordination. Since such persons, by the very nature of their circumstances and age, must have full-time employment during their training, it is logical that, under the concept of "one ministry", they be ordained prior to the completion of their training. Further, such persons at the time of their acceptance should be able to take such training and be committed to it.

We recommend, therefore, to the Committee of the Executive of General Council studying the implications of the action re "one ministry":

- (1) *THAT a person now designated Lay Supply be ordained before completing the educational requirements, provided he has given evidence of academic and personal qualifications by successful completion of*
- a) one semester of Arts*
 - b) one semester of Theology*
 - c) one year's pastoral work, normally under trained supervision.*

- (2) *THAT, a person so ordained be allowed to continue to function as a minister only upon completion of the educational requirements designated in recommendation 3 a) and b) (above) within 6 years of his ordination.*

Note: The completion of these requirements would fulfill the minimum requirements for ordination as set out in the Basis of Union II 3(2)(b).

Model: A suggested model for integrating the training of Lay Supply ministers into the total training program for commissioned ministers is found in Appendix VI A.

VI. ROLE AND TRAINING OF DEACONESSSES AND CERTIFIED CHURCHMEN

A. Background

1. PRESENT REQUIREMENTS FOR COMMISSIONING:

- (a) Candidates for commissioning as deaconesses and certified churchmen follow the application and screening procedures established for all candidates for ministry. Throughout their course of study they are under the supervision of Presbytery and are included in procedures of the Conference Interview Board and the Conference Committee on Education and Students.
- (b) Pre-requisites for training are either a University degree or Senior Matriculation plus business or professional training and experience.
- (c) The course of study is outlined in Section 921 of the United Church Manual and normally is provided through the two-year diploma course at the Centre for Christian Studies.

2. PRESENT FUNCTIONS OF DEACONESSSES AND CERTIFIED CHURCHMEN:

The interviews and questionnaires indicate the variety of functions which deaconesses and certified churchmen are performing: (1) directors of Christian education for one or more congregations, (2) leadership development in congregations and/or presbyteries, (3) staff members of lay training or retreat centers, (4) hospital visitors, (5) congregational "catalysts", (6) conference and national field staff members, (7) pastoral assistants, (8) coordinators and administrators, (9) community workers, (10) workers with senior citizens, (11) lay supply ministers, (12) overseas missionaries, (13) teachers, (14) nurses, (15) Y.W.C.A. workers, (16) student workers, and (17) graduate students.

Deaconesses and certified churchmen become members of church courts upon commissioning. They are subject to initial placement in a Conference by the Transfer Committee.

B. Findings and Implications of Research Data

This section will deal with findings and implications regarding the role(s) and training of deaconesses and certified churchmen. Other aspects of the research related to accountability, job satisfaction, desirable opportunities, etc., may be useful in other studies but are not directly applicable to the terms of reference of this committee.

1. REGIONAL DIFFERENCES are related more to the type of community in which a commissioned minister works than to the region. For example, in the Maritimes only urban centres employ commissioned personnel, whereas on the Prairies rural, semi-rural and urban communities all provide positions.

In looking to the future, we find more diversity. The West places stress on Team or Group Ministries; Ontario has a wide variety of expectations. The East emphasizes practical skills and flexibility.

An outline of the priorities in each region in terms of both present functions and anticipated roles is found in Appendix V A.

2. PRESENT FUNCTIONS:

The chart in Appendix V B, p. 65, shows a high degree of agreement among the commissioned ministers, ordained ministers and personnel committees interviewed regarding the functions which most commissioned ministers were engaged in performing during 1972.

In the chart, the term Leadership Development includes a wide area of adult education as well as the training of "leaders"; Christian Education refers to program and curriculum development.

There is a spectrum of opinion regarding the role of a Director of Christian Education - from superintending the Sunday School and midweek groups and recruiting leaders and members for both to helping identify needs as they develop and planning program in response. The latter approach is regarded as more creative by the commissioned ministers and many are now preparing themselves for roles such as

- (1) visitation of the ill, the elderly, newcomers, as well as the usual family visits related to Christian Education,

- (2) facilitating the development of program to meet current needs,
- (3) helping to build a sense of community within a congregation,
- (4) training lay leadership for action in church and community, and so on.

It was surprising to discover that one-third of the commissioned ministers interviewed participate in worship leadership, and are expected to do so. For several commissioned ministers this includes being responsible for an "alternate" type of early service on Sunday and conducting services and/or preaching during the ordained minister's vacation. One shares often in dialogue sermons. Others participate in services periodically, partly so that they become more visible to the total congregation. Those in rural areas usually have preaching responsibility every Sunday.

One-half the commissioned ministers saw the coordination of church activities as a major function, though this function was less obvious to the ordained ministers and personnel committees.

The role of the Certified Churchman was first conceived as that of a pastoral assistant and/or church administrator. A number of such appointments have worked out well and have proven most helpful. However, most such appointees are now expected to have sufficient Biblical and theological background to be able to share some of the teaching and resource functions as well.

3. FUTURE ROLE AND FUNCTIONS:

The findings indicate that there is work to be done in meshing the aspirations of the commissioned ministers with the expectations of the ordained ministers and congregational committees. However, there is real accord in the area of Shared Ministry (team or group concept) with various members of the team having complementary personal qualities and skills which would lead to a satisfying division of labour within a team relationship.

Commissioned ministers see their role in the future as that of a "facilitator/enabler/resource" person. The terms "facilitator", "enabler" suggest a style of ministry and a goal of ministry rather than a precise form or function. It is a style or goal which may be operative

whether one is training a group of Church School teachers or engaged in administration or planning with a committee. It is a style of leadership which could apply with equal validity to both ordained and commissioned ministers.

Shared ministry and a concept of an enabling ministry imply certain basic skills plus a high degree of flexibility. The main functions within these roles are seen by all as educational, community-building within the congregation and liaison with the wider community.

4. PAST TRAINING: (See Appendix V C)

The areas of past training considered most essential in the light of subsequent experience are Biblical studies ("especially synoptics"), Field Work and Theology (systematics, doctrine). Theory and Group Leadership in Christian Education were rated essential or helpful by most respondents.

The neglected elements in past training most frequently mentioned are self-understanding and human relations, practical skills, communication, and group leadership.

Two Observations:

(1) The ordained ministers and personnel committees rarely knew anything about the training of their commissioned ministers.

(2) All but one of the persons interviewed had graduated from "basic training" between the years 1945 and 1972. During that period, the course underwent continual revision. Therefore the "neglected elements" in one decade were sometimes included in the program of the next. (All but 4 received their basic course at Covenant College or its predecessor, or at the Centre for Christian Studies.)

5. FUTURE TRAINING: (See Appendix V C)

Everyone was willing to make suggestions about what the training ought to include in the future, and there is general agreement about both a core of required courses and training in "complementary skills".

Nearly all the commissioned ministers stressed the importance of a knowledge and understanding of the bases of the Christian faith (and a commitment to it!).

The educational process, including leadership development skills, is mentioned almost as frequently. Personal development ranked third with the commissioned and ordained ministers stressing the human relations aspect and the committees emphasizing communication.

Among the optional elements suggested, it is significant for future training that the highest rating by all three groups of respondents goes to "Creative Arts" (i.e., Music, Drama, Dance, Creative Movement, Painting, etc.). One minister said, "Expose them to the whole spectrum of creative arts. Let them drink in the freedom of creative expression and then pursue the things they like in order to open up their own creativity."

Concern was also expressed that if the concept of shared ministry is to become a reality, at least some of the basic training for commissioned ministers should be done in common with ordained ministers so that mutual understandings would have opportunity to develop during the training period. A number also expressed the conviction that a University degree should normally be a pre-requisite for training for commissioned ministry.

The future role as conceived by those interviewed postulates training which will develop a particular kind of person - flexible, adaptive, able to respond to a situation rather than to impose a pre-determined pattern upon it. This role suggests the need for further skills by which the person can work effectively with varying groups, including other leaders on the 'team'. One commissioned minister summed it up by saying, "Help us learn how to uncover unmet community or personal needs and then how to mobilize available resources to deal with these."

C. Recommendations re the role and training of Deaconesses and Certified Churchmen

1. EXPRESSIONS OF THE ORDER OF MINISTRY

At the 25th General Council of the United Church in August, 1972, and post-dating the formation of the Committee on Training for Commissioned Ministry, a resolution was approved that this General Council:

- "1. *Declare itself in favour of the concept of ministry and ordination contained in the Report of the Committee on Christian Faith to the Executive of General Council, being in essence:*
 - (a) *There is only one ministry, the ministry of God himself, which ministry he gives to his whole Church (the laos);*
 - (b) *Within this one ministry there is an order of ministry whose task is to enable the Church to perform or fulfil its total ministry; the purpose of this enabling ministry is to intensify the ministry of the people, not to substitute for it;*
 - (c) *Within the Ministry of Word and Sacrament can be distinguished three basic functional areas -- a ministry of oversight, a pastoral ministry and a service ministry;*
 - (d) *The relationship between these functions is lateral, not hierarchical; there is one service of ordination to the one order of ministry with appointment to any of the three main areas of ministry (or from one area to another) being by appropriate services of induction.*
2. *Instruct the Executive of General Council to appoint a small task force (with representation thereon from the Division of Ministry Personnel and Education, the Doctrinal Commission on Union and the Committee on Christian Faith) to:*
 - (a) *work out the implications of this action for United Church polity and practice;*

- (b) *prepare specific proposals (e.g., changes to the Manual, the categorizing of specific functions with the three major areas of ministerial function, the types of skills and training needed for each area, appropriate personnel practices, etc.);*
- (c) *present such proposals to the next meeting of the General Council for its consideration and action."*

(Record of Proceedings, pp. 54 & 55)

The implications of the above resolution are under study by a General Council committee. The findings may affect the use of the term "commissioned ministry". Whatever action General Council may take, fuller understanding by the church of a "service ministry", and the education appropriate to prepare for such a ministry, is of great importance. The recommendations which follow will be valid whether the personnel be commissioned or ordained.

RECOMMENDATION 5:

THAT, pending the results of the study by a committee of the General Council on the 1972 resolution re ordination to one order of ministry, the United Church continue to favour a variety of expressions of professional ministry within two categories: ordained ministry and commissioned ministry.

2. FUTURE ROLE AND FUNCTIONS OF COMMISSIONED MINISTERS

All who were interviewed were asked the question: "As you look into the future, what concept do you have of the role of the commissioned minister five years hence?" The greatest accord came in the area of "shared ministry", a team or group or collegial concept in which the various professionals would have specialized and complementary skills.

Since the research showed confusion and misunderstanding of the role of the deaconess and certified churchman, the Committee believes that shared ministry can be effective only if a program of interpretation properly informs the church of the skills which a commissioned minister can contribute in a multiple staff situation.

RECOMMENDATION 6:

THAT, within a context of shared ministry, the particular skills of commissioned ministers be in areas such as Christian development (for all ages), leadership development, planning and resource, administration and coordination, pastoral visiting, community outreach.

RECOMMENDATION 7:

THAT, in view of the obscure and diverse expectations of the United Church with regard to the role and training of commissioned ministers, the Division of Ministry Personnel and Education make a special effort in the coming year to interpret "commissioned ministry" through the United Church Observer, educational literature, all personnel channels and the courts of the church.

3. FUTURE TRAINING FOR COMMISSIONED MINISTRY

The findings and implications of the research with regard to past and future training (see pages 17, 18) along with the voluntary comments of those questioned set the following framework for recommendations about the training of candidates for commissioning:

- (1) The first important element in the process is the adequate screening of candidates for commissioned ministry by Presbytery Committees and Conference Interview Boards. Care should be taken to admit mature, emotionally and intellectually strong people who are prepared to commit serious time and energy to personal, spiritual and intellectual growth.
- (2) The training program should seek to develop capabilities as outlined in Appendix IV, page 59, ("Basic Capabilities Which a Professional Minister Should Have"). A major emphasis should be on skill in relating academic knowledge to modern life; that is, to the needs of persons (self and others) and to the problems of society. It should also develop the ability to direct one's own continuing learning.
- (3) If "shared ministry" is to be a goal (See Recommendation 6, page 21), then at least the common requirements, such as Biblical and theological studies, should be taken in conjunction with candidates for the ordained ministry, so that mutual understanding and appreciation may have a better opportunity to develop and duplicate courses can be reduced.
- (4) The elements in past training identified as most neglected (self-understanding, human relations, practical skills, community orientation, etc.) should have a prominent place in the training program of the future.
- (5) Since the importance of practical training was stressed by all three groups interviewed, both supervised field education and an internship program should play a significant role in the training process. There is strong suggestion that at least one complete semester be devoted to "total immersion" in a work situation and that this take place in a typical setting for shared ministry rather than in a traditional summer mission field.

- (6) Because of the variety of complementary skills to be developed, each of which involves some specialization, it is unreasonable to expect one training institution to provide the complete program for a small number of students. Built-in flexibility is required for the curriculum of each individual candidate and provision must be made for over-sight of his/her program and progress.
- (7) Since there have been relatively few "commissioned ministers" compared to the large number of ordained ministers and since their work is unfamiliar to or misunderstood by many church members, a method is needed for giving special attention both to individual candidates and to interpreting this aspect of ministry to the church.

RECOMMENDATION 8:

THAT the pre-requisite for training for commissioned ministry be

- (a) *a B.A. degree from an accredited University with basic courses in English, History, Psychology, Sociology and with options in Economic and Political Science, Creative Arts, Educational Theory or Philosophy.*
- OR (b) *One year of an Arts course guided by an advisory committee in addition to work experience.*
- OR (c) *Personal maturity arising out of business or professional training and experience.*

RECOMMENDATION 9:

THAT there be a basic program for all candidates for commissioned ministry, with adequate provision for

- a) *Biblical Studies*
- b) *Theological Studies including Ethics*
- c) *Church History*
- d) *Pastoral Theology*
including Worship
Christian Development
Church Polity and Administration
- e) *Supervised Field Education*

Notes:

- (1) In most instances the above studies would be taken in a theological college, with the expectation that ordained and commissioned ministers will learn to work together and to understand and accept their varying roles.
- (2) Field education must provide both general exposure to the variety of ministries and specific experience under supervision in the area of chosen concentration (see Recommendation 10).
- (3) For suggested models see Appendix VI A,B,C, pages 69,71,73.

RECOMMENDATION 10:

THAT, in addition to the basic program, each candidate engage in a MAJOR and a MINOR area of concentration. These two areas of concentration shall be:

- (a) The Congregation:
 - the educational process*
 - group leadership*
 - planning*
 - administration*
 - community-building*
 - visiting*
- (b) The Community
 - social and power structures*
 - community agencies*
 - how to help people help themselves*
 - change agent skills*
 - visiting*

Note: Most church-related positions require some knowledge of both areas, but each student would choose which area he/she would make the major focus.

RECOMMENDATION 11:

THAT the training program for commissioned ministers be nationally-centred but that opportunity be provided for candidates

- (a) to engage in an extended period of supervised field education in a section of the country other than the national centre; and
- (b) to take at least one semester of study in a theological college other than that in the national centre.

RECOMMENDATION 12:

THAT the Master of Religious Education degree course be considered one of the acceptable training alternatives for commissioned ministry but that it not be considered normative for all candidates.

RECOMMENDATION 13:

THAT candidates for commissioned ministry

- (a) be given opportunity to engage with candidates for ordained ministry in some courses which will develop skills in shared ministry, such as courses that use team learning;
- (b) be involved in joint Field Education placements with candidates for ordained ministry wherever possible; and
- (c) be encouraged to participate in Multiple Staff Workshops after they are commissioned and employed in a multiple staff situation.

RECOMMENDATION 14:

- (a) THAT the Division of Ministry Personnel and Education establish a national advisory committee for commissioned ministry which would have the following functions:
 - (1) The interpretation to the Church of qualifications, standards, recruitment procedures, training requirements, and acquired skills of commissioned ministers.

- (2) *Supervision of the training programs for Lay Supply, Deaconess and Certified Churchman candidates.*
 - (3) *Supervision of the training and progress of each individual candidate for commissioned ministry in conjunction with the home Presbytery of the candidate.*
 - (4) *Assistance to the Presbyteries and Conferences in assessing the readiness of a candidate for commissioning and in suggesting and promoting a suitable first placement.*
- (b) *THAT one or more staff persons be allocated to work with this committee and with the candidates for commissioned ministry.*

VII. SUMMARY OF RECOMMENDATIONS

RECOMMENDATION 1:

- (a) *THAT the Committee on Training for Commissioned Ministry request the Missionary Orientation Committee (inter-denominational, related to the Ecumenical Institute) to extend the Missionary Orientation Course to include appropriate Biblical and theological background for church representatives appointed to overseas posts, taking into account the individual needs of each appointee, and*
- (b) *THAT the United Church cooperate in relation to such extended training.*

RECOMMENDATION 2:

- (1) *THAT the academic pre-requisite for acceptance as a Lay Supply candidate be a minimum of University entrance or equivalent, such pre-University courses to include English, History and Philosophy if available.*
- (2) *THAT Lay Supply candidates obtain 4 credits in Arts or equivalent from among the following subjects: Psychology, Sociology, Political-economic Science, Educational Theory and Philosophy.*

RECOMMENDATION 3:

- (a) *THAT a candidate for commissioning as Lay Supply complete a minimum of four (4) semesters of study which shall include:*
 - a) *Biblical Studies*
 - b) *Theological Studies including Ethics*
 - c) *Church History*
 - d) *Pastoral Theology*
including Worship
Preaching
Christian Education
Church Polity and Administration
 - e) *Supervised Field Education*
 - f) *At least one quarter of Pastoral Clinical Training in a setting and under supervision approved by the Canadian Council for Supervised Pastoral Education.*

- (b) *THAT a planned program of continuing education be designed according to the needs of each student, giving proportionate emphasis to knowledge, personal development and professional skills.*

RECOMMENDATION 4:

THAT, if the present category of Lay Supply continues to be a recognized form of ministry in the United Church, persons completing the above program be commissioned by the Church.

RECOMMENDATION 5:

THAT, pending the results of the study by a committee of the General Council on the 1972 resolution re ordination to one order of ministry, the United Church continue to favour a variety of expressions of professional ministry within two categories: ordained ministry and commissioned ministry.

RECOMMENDATION 6:

THAT, within a context of shared ministry, the particular skills of commissioned ministers be in areas such as Christian development (for all ages), leadership development, planning and resource, administration and coordination, pastoral visiting, community outreach.

RECOMMENDATION 7:

THAT, in view of the obscure and diverse expectations of the United Church with regard to the role and training of commissioned ministers, the Division of Ministry Personnel and Education make a special effort in the coming year to interpret "commissioned ministry" through the United Church Observer, educational literature, all personnel channels and the courts of the church.

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THAT the pre-requisite for training for commissioned ministry be

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- d) Pastoral Theology
 - including Worship
 - Christian Development
 - Church Polity and Administration
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 - group leadership
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 - community agencies
 - how to help people help themselves
 - change agent skills
 - visiting

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 - (4) *Assistance to the Presbyteries and Conferences in assessing the readiness of a candidate for commissioning and in suggesting and promoting a suitable first placement.*
- (b) *THAT one or more staff persons be allocated to work with this committee and with the candidates for commissioned ministry.*

COMMITTEE MEMBERS

Chairman: Richard Davidson

Active Members: John Ambrose
Greer Boyce
Victor Fildes
Nancy Jackman
Ruth Pogson
David Proctor
Marjorie Smith

Division Secretaries: Oliver Howard
Jean Parker

Research Consultants: Paul Deeth
David Stone

Consultative Members: Ross Beattie
James Guthrie
Richard Johns
Yvonne Stewart

INTERVIEWERS

| | | |
|--------------------------------|---|---------------|
| Maritimes and Montreal Area | - | Jean Parker |
| Ontario | - | Paul Deeth |
| | | Oliver Howard |
| | | David Proctor |
| | | David Stone |
| The Prairies | - | John Sloan |
| Vancouver Area | - | Barry Cooke |

INTERVIEW FOR COMMISSIONED MINISTERS

Introductory paragraph -

The Division of Ministry Personnel and Education has been authorized by the General Council of the United Church of Canada to study the training requirements for "commissioned ministers" (deaconesses, certified churchmen, lay supply ministers and lay overseas missionaries) and make recommendations to the Division and the Executive of General Council in the Spring of 1973. The Committee feels it is essential to discover the expectations of the church with regard to the roles which commissioned ministers may be required to fulfill, and thus to determine the minimum essentials of professional preparation, as well as suggested options. Your co-operation in this research project will be greatly appreciated.

(Circle one of the following.)

Interviewer information only.

A. Is respondent a: certified churchman ... 1

deaconess 2

B. Is this your first charge as a commissioned minister?

Skip to
Present
Function

← 1. Yes

2. No

C. For how many other charges have you been a commissioned minister?I PRESENT FUNCTION

You and your colleagues across the country are involved in a variety of roles and activities. In order to get as clear a picture as possible we would like you to be specific about your functions and responsibilities.

1. What is the total range of your responsibility?

2. What functions (activities) involved you most during 1972?II EXPECTATIONS

We are interested to know how your job has developed in relation to what you expected when you commenced it.

3(a) Do your present functions (activities) fulfill your original expectations of the job?

Skip to Q.3(c) ←

| |
|----|
| 1. |
| 2. |
| 3. |
| 4. |
| 0. |

- 1. Yes (without additional comment)
- 2. Yes (partially or with some doubt)
- 3. No
- 4. Don't know
- 0. No answer

3(b) What were your original expectations of the job?

3(c) Where did you obtain the information that led you to hold these expectations?

4(a) Do you see your work here as different from what would be assigned to another assistant ordained minister?

| |
|-----------------------------|
| Skip to III Satisfaction |
|-----------------------------|

 ←

| |
|----|
| 1. |
| 2. |
| 3. |
| 4. |
| 0. |

- 1. Yes (without additional comment)
- 2. Yes (partially or with some doubt)
- 3. No
- 4. Don't know
- 0. No answer

4(b) How would it be different?

III SATISFACTION

This section relates to how you feel about your work and the functions in which you are involved.

5(a) Are there other functions which you would like to do that you are not doing now?

- Skip to Q.6(a) ←

| | |
|----|------------|
| 1. | Yes |
| 2. | No |
| 3. | Don't know |
| 0. | No answer |

5(b) Which other functions are these? and why are you not doing them now?

| <u>FUNCTION(S)</u> | <u>WHY</u> |
|--------------------|------------|
| 1 - | 1 - |
| 2 - | 2 - |
| 3 - | 3 - |
| 4 - | 4 - |
| 5 - | 5 - |

6(a) Are there other functions which you should be required to do that you aren't doing now?

- Skip to IV Training ←

| | |
|----|------------|
| 1. | Yes |
| 2. | No |
| 3. | Don't know |
| 0. | No answer |

6(b) Which other functions are these? and why are you not doing them now?

| <u>FUNCTION(S)</u> | <u>WHY</u> |
|--------------------|------------|
| 1 - | 1 - |
| 2 - | 2 - |
| 3 - | 3 - |
| 4 - | 4 - |
| 5 - | 5 - |

IV TRAINING

The major task of the Committee on Training for Commissioned Ministry is to recommend the basic professional preparation which should be provided. This section is related to your particular training and work experience.

7. As you look back on your basic training to become a (commissioned minister), what parts of your basic training have been:

(Hand respondent card)

Specify Part(s)

- A. Essential
- B. Helpful
- C. Of minor value
- D. Useless

8. From your experience, what parts of basic training for commissioned ministry are obviously missing or neglected?

V ACCOUNTABILITY AND RELATIONSHIPS

This section deals with: accountability, communication and relationships.

9(a) To whom are you responsible in your job?

9(b) How does (that authority) exercise oversight?

10. How would you describe inter-staff communication as it relates to you?

11(a) How do you see your status in the staff?

11(b) How do you think the minister sees you in the staff?

11(c) How do you think the congregation sees you in the staff?

12. Do you feel your training has prepared you to work creatively in the kind of staff relationship in which you find yourself?

VI FOR THE FUTURE

13(a) As you look into the future, what concept do you have of the role of the commissioned minister 5 years hence?

13(b) Does your answer apply equally to deaconesses and certified churchmen?

14(a) As you look at the basic training of persons for commissioned ministry in the future, what basic training do you feel ought to be mandatory?

14(b) As you look at the basic training of persons for commissioned ministry in the future, what options do you feel ought to be provided?

15(a) How would you react to the idea of an internship year for a commissioned minister before he/she undertakes a permanent job?

15(b) (If positive statement in Q.15(a) ask):

When should the internship year take place?

15(c) (If negative statement in Q.15(a) ask):

Why?

16. Other comments (Respondent)

Thank you for your co-operation and interest in this project!

INTERVIEW FOR ORDAINED MINISTERS

Introductory paragraph -

The Division of Ministry Personnel and Education has been authorized by the General Council of the United Church of Canada to study the training requirements for "commissioned ministers" (deaconesses, certified churchmen, lay supply ministers and lay overseas missionaries) and make recommendations to the Division and the Executive of General Council in the Spring of 1973. The Committee feels it is essential to discover the expectations of the church with regard to the roles which commissioned ministers may be required to fulfill, and thus to determine the minimum essentials of professional preparation, as well as suggested options. Your co-operation in this research project will be greatly appreciated.

I PRESENT FUNCTION

The commissioned ministers across the country are involved in a variety of roles and activities. In order to get as clear a picture as possible we would like you to be specific about the functions and responsibilities of your commissioned minister.

1. What is the total range of his/her responsibility?

2. What functions (activities) involved him/her most during 1972?

II EXPECTATIONS

We are interested to know how his/her job has developed in relation to what you expected when he/she commenced it.

3(a) Do his/her present functions (activities) fulfill your original expectations of the job?

Skip to Q.3(c) ←

| |
|----|
| 1. |
| 2. |
| 3. |
| 4. |
| 0. |

1. Yes (without additional comment)
2. Yes (partially or with some doubt)
3. No
4. Don't know
0. No answer

3(b) What were your original expectations of the job?

3(c) Where did you obtain the information that led you to hold these expectations?

4(a) Do you see his/her work here as different from what would be assigned to another assistant ordained minister?

| |
|-----------------------------|
| Skip to III Satisfaction |
|-----------------------------|

 ←

| |
|----|
| 1. |
| 2. |
| 3. |
| 4. |
| 0. |

1. Yes (without additional comment)
2. Yes (partially or with some doubt)
3. No
4. Don't know
0. No answer

4(b) How is it different?

III SATISFACTION

This section relates to how you feel about the work and the functions in which the commissioned minister is involved.

5(a) Are there other functions which you feel he/she would like to do that he/she is not doing now?

Skip to Q.6(a) ←

| | |
|----|------------|
| 1. | Yes |
| 2. | No |
| 3. | Don't know |
| 0. | No answer |

5(b) Which other functions are these? and why is he/she not doing them now?

| <u>FUNCTION(S)</u> | <u>WHY</u> |
|--------------------|------------|
| 1 - | 1 - |
| 2 - | 2 - |
| 3 - | 3 - |
| 4 - | 4 - |
| 5 - | 5 - |

6(a) Are there other functions which you would like him/her to do that he/she isn't doing now?

| |
|------------------------|
| Skip to IV Training |
|------------------------|

 ←

| | |
|----|------------|
| 1. | Yes |
| 2. | No |
| 3. | Don't know |
| 0. | No answer |

6(b) Which other functions are these? and why is he/she not doing them now?

| <u>FUNCTION(S)</u> | <u>WHY</u> |
|--------------------|------------|
| 1 - | 1 - |
| 2 - | 2 - |
| 3 - | 3 - |
| 4 - | 4 - |
| 5 - | 5 - |

IV TRAINING

The major task of the Committee on Training for Commissioned Ministry is to recommend the basic professional preparation which should be provided. This section is related to the particular training and work experience of the commissioned minister.

7. As you consider the basic training for a commissioned minister, what parts of the basic training are:

(Hand respondent card)

Specify Parts(s)

- A. Essential
- B. Helpful
- C. Of minor value
- D. Useless

8. From your experience, what parts of basic training for commissioned ministry are obviously missing or neglected?

V ACCOUNTABILITY AND RELATIONSHIPS

This section deals with: accountability, communication and relationships.

- 9(a) To whom is he/she responsible in his/her job?
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10. How would you describe inter-staff communication as it relates to the commissioned minister?
- 11(a) How do you see the status of the commissioned minister in the staff?
- 11(b) How do you think the commissioned minister sees his/her status in the staff?

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12. Do you feel his/her training has prepared him/her to work creatively in the kind of staff relationship in which he/she finds him/her self?

VI FOR THE FUTURE

13(a) As you look into the future, what concept do you have of the role of the commissioned minister 5 years hence?

13(b) Does your answer apply equally to deaconesses and certified churchmen?

14(a) As you look at the basic training of persons for commissioned ministry in the future, what basic training do you feel ought to be mandatory?

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15(a) How would you react to the idea of an internship year for a commissioned minister before he/she undertakes a permanent job?

15(b) (If positive statement in Q.15(a) ask):

When should the internship year take place?

15(c) (If negative statement in Q.15(a) ask):

Why?

16. Other comments (Respondent)

Thank you for your co-operation and interest in this project!

INTERVIEW FOR MINISTRY AND PERSONNEL COMMITTEE

Introductory paragraph -

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Skip to Q.3(c) ←

| | |
|----|------------------------------------|
| 1. | Yes (without additional comment) |
| 2. | Yes (partially or with some doubt) |
| 3. | No |
| 4. | Don't know |
| 0. | No answer |

- 3(b) What were your original expectations of the job?

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| | | |
|-------------------------------|----|------------------------------------|
| Skip to III Satisfaction ← | 1. | Yes (without additional comment) |
| | 2. | Yes (partially or with some doubt) |
| | 3. | No |
| | 4. | Don't know |
| | 0. | No answer |

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This section relates to your feelings about the work and the functions in which the commissioned minister is involved.

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1. Yes
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 0. No answer

5(b) What other functions are these? and why is he/she not doing them now?

| <u>FUNCTION(S)</u> | <u>WHY</u> |
|--------------------|------------|
| 1 - | 1 - |
| 2 - | 2 - |
| 3 - | 3 - |
| 4 - | 4 - |
| 5 - | 5 - |

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1. Yes
 2. No
 Skip to IV Training ← 3. Don't know
 0. No answer

6(b) Which other functions are these? and why is he/she not doing them now?

| <u>FUNCTION(S)</u> | <u>WHY</u> |
|--------------------|------------|
| 1 - | 1 - |
| 2 - | 2 - |
| 3 - | 3 - |
| 4 - | 4 - |
| 5 - | 5 - |

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When should the internship year take place?

15(c) (If negative statement in Q.15(a) ask):

Why?

16. Other comments (Respondent)

Thank you for your co-operation and interest in this project!

QUESTIONNAIRE TO "COMMISSIONED MINISTERS" IN SPECIALIZED AND SECULAR MINISTRIES

Introductory paragraph -

The Division of Ministry Personnel and Education has been authorized by the General Council of the United Church of Canada to study the training requirements for "commissioned ministers" (deaconesses, certified churchmen, lay supply ministers and lay overseas missionaries) and make recommendations to the Division and the Executive of General Council in the Spring of 1973. The special committee appointed for the study feels it necessary and important to survey both persons working in congregational settings and those in other areas of work, so that the considered opinions of all may be incorporated into the recommendations concerning training. Your co-operation in this research will be greatly appreciated.

Name

Address

Telephone

Years

1. Present Position:

2. Previous Positions:

3.(a) What relationship, if any, does your basic training at the United Church Training School, Covenant College or the Centre for Christian Studies have to the work which you are now doing?

3.(b) What specialized training, if any, did you take to prepare for your present position?

4. What are your major functions and/or responsibilities in this position?

5. To whom are you responsible in this position?

6. How is oversight exercised?
7. What relation do you have to the church courts, if any?
8. As you look back on your basic training to become a commissioned minister, what parts of your basic training have proved
- A. Essential _____

 - B. Helpful _____

 - C. Of Minor Value _____

 - D. Useless _____

9. From your experience, what elements of basic training were obviously missing or neglected?
10. As you look into the future, what elements of basic training for commissioned ministry do you feel ought to be mandatory?
11. What options in the basic training period should be provided?
12. How would you react to the idea of an internship year for a commissioned minister before he/she undertakes a permanent job?

13. When you completed your basic training, what type of work did you expect to do?
14. If you were considering a move, what kind of job would you like to go to next?
15. Other comments.

Thank you for your cooperation and interest in this project!

BASIC CAPABILITIES WHICH A "PROFESSIONAL MINISTER" SHOULD HAVE:

I. PERSONAL QUALITIES, most of which may be developed by training and experience:

(The following list is not in priority order, nor is it complete.)

- (1) Intellectual Capacity: ability to acquire knowledge.
- (2) Intelligence: ability to relate knowledge to life and to functions.
- (3) Faith: Christ-centered, open to others with differing views.
- (4) Humanness: to know when to laugh and cry, sing and be silent, dance and be still, to believe in people, to enjoy humanity.
- (5) Sensitivity: to the feelings of others, to needs of others.
- (6) Self-knowledge: a sense of identity and worth.
- (7) Flexibility: ability to move comfortably in various environments, ability to grow.
- (8) Stability: ability to cope independently and inter-dependently with life situations.
- (9) Authority: to understand one's own authority and to relate to authority in the Church and World.
- (10) Creativity: to explore and develop innovative alternatives, new patterns.

II. KNOWLEDGE: It is understood that we regard knowledge as serving either the development of the person as person or as an essential element in the performance of his/her functions.
(The following numbers are not intended to indicate priority.)

- (1) Biblical Studies - Old and New Testaments.
- (2) Theology, including Ethics, Comparative Religions.
- (3) Church History
- (4) Worship, preaching
- (5) Psychology)
- (6) Sociology) related to the Christian doctrine of man.
- (7) Theory of counselling, group therapy, pastoral care.
- (8) Church polity
- (9) Educational Theory
- (10) Political-Economic Theory
- (11) Other suggestions: literature, philosophy, artistic elements such as music, drama, etc., international affairs.

The knowledge required therefore is: Knowledge basic to and peculiar to the Christian leader, the sciences of human behaviour, and the broader spectrum of human enterprise.

III. SKILLS: (Some of the following skills - again, the numbers do not indicate priority - are related to specific functions, others to all functions of ministry.)

- (1) Communication:
 - (a) to speak so as to be understood
 - (b) to write so as to be understood
 - (c) to organise material logically
 - (d) to use a variety of media
 - audio-visuals, etc.
 - (e) to listen
 - (f) to be sensitive to the feelings and ideas of others
 - (g) to be appreciative of the creativity of others
- (2) Leadership:
 - (a) Democratic style of leadership, which is dependent upon skill in interpersonal relationships, sensitivity to others, and ability to foresee implications.
 - (b) Leadership development skills - how to develop the leadership potential of others, i.e., recruiting, selecting, motivating, involving, training potential leaders.
- (3) Integration:

Skill in relating knowledge (see II) to life, to the needs of persons (self and others) and to the problems of society in the context of the universe.
- (4) Interpersonal Relations:

Skill in working with individuals, families and groups, including:

 - (a) application of an understanding of human development
 - (b) listening
 - (c) referring (see also II (6))
 - (d) dealing with conflict
 - (e) application of an understanding of the dynamics of groups
 - (f) helping creative relationships to develop
 - (g) development of Christian community
- (5) Community Development:

Skills related to II (4)(5)(8)(9).

(6) Administration:

- (a) understanding how policy is formed and executed
- (b) appreciation of the involvement and work loads of others (especially volunteers)
- (c) office management and procedures
- (d) systems analysis
- (e) church polity and organization
- (f) planning, problem-solving, evaluating, decision-making
- (g) change-agent skills

(7) Ecumenical Relationships

(8) Future Orientation

(9) Self-directed continuous learning

| All the above are in a framework of Continuous Development.
|

| CONGREGATIONAL INTERVIEWS BY <u>REGIONS</u> | | |
|---|--|--|
| REGION | PRESENT FUNCTIONS | FUTURE ROLES |
| Maritimes | 1. Leadership Development 2. Christian Education 3. Community Services | 1. Education (C.E. +) 2. Community Outreach |
| Montreal Area | 1. Leadership Development 2. Christian Education 3. Visiting (in-church) | More specialization - placement in relation to needs of the situation |
| Ontario | 1. Leadership Development 2. Program Resource & Coordination 3. Visiting | Whole spectrum - regional, community - oriented, pastoral work, "full variety of all specialized ministries" |
| Prairies | 1. Leadership Development - both congregational and Presbytery-wide 2. Full pastoral work (i.e., Lay Supply) | Team or Group Ministries - but with team members having complementary specializations - both urban and rural |
| Vancouver | Each position different: (1) Social Work (2) Educational Ministry (3) Ethnic Ministry (4) Administration | Liaison between church and community; team or group ministries. |

(Interview Question) Q.2: WHAT FUNCTIONS INVOLVED YOU MOST DURING 1972?

| C.M. | O.M. | M.P. CTEE. |
|--|---|------------------------------|
| 1 -Leadership Development -Visiting | → | → |
| 2 -Co-ordination of Activities | -Christian Education | → -Leadership Development |
| 3 -Christian Education | -Co-ordination of Activities -Worship Leadership | → |

FUNCTION
ROLE

Q.13A: CONCEPT OF THE C.M.'S ROLE IN THE FUTURE?

| C.M. | O.M. | M.P. CTEE. | C.M. | O.M. | M.P. CTEE. |
|---|------|------------|--|------|-------------------------------------|
| 1 -Christian Development -Community -Building -Outreach -Regional Assignments | → | → | 1 -Facilitator, Enabler, Resource. -Flexible, Varied. -Shared Ministry | | → |
| 2 -Regional Assignments | | | 2 -Facilitator, Enabler Resource | | -Flexible, Varied -Lay Assistant |

Summary of Response from:

C.M. = Commissioned Ministers

O.M. = Ordained Ministers

M.P. = Ministry & Personnel

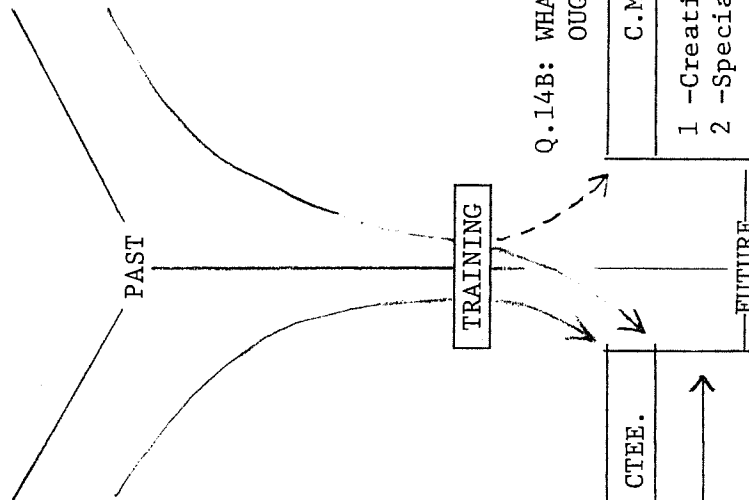
Committees of congregations

Q.7A: WHAT PARTS OF BASIC TRAINING HAVE BEEN ESSENTIAL?

| C.M. |
|-------------------------------------|
| 1 -Bible |
| 2 -Field Work |
| 3 -Theology |
| 4 -C.E. Theory and Group Leadership |

Q.8: WHAT PARTS OF BASIC TRAINING ARE MISSING OR NEGLECTED?

| C.M. |
|---|
| 1 -Self-understanding & Human Relations |
| 2 -Practical Skills |
| 3 -Communication |
| 4 -Group Leadership |



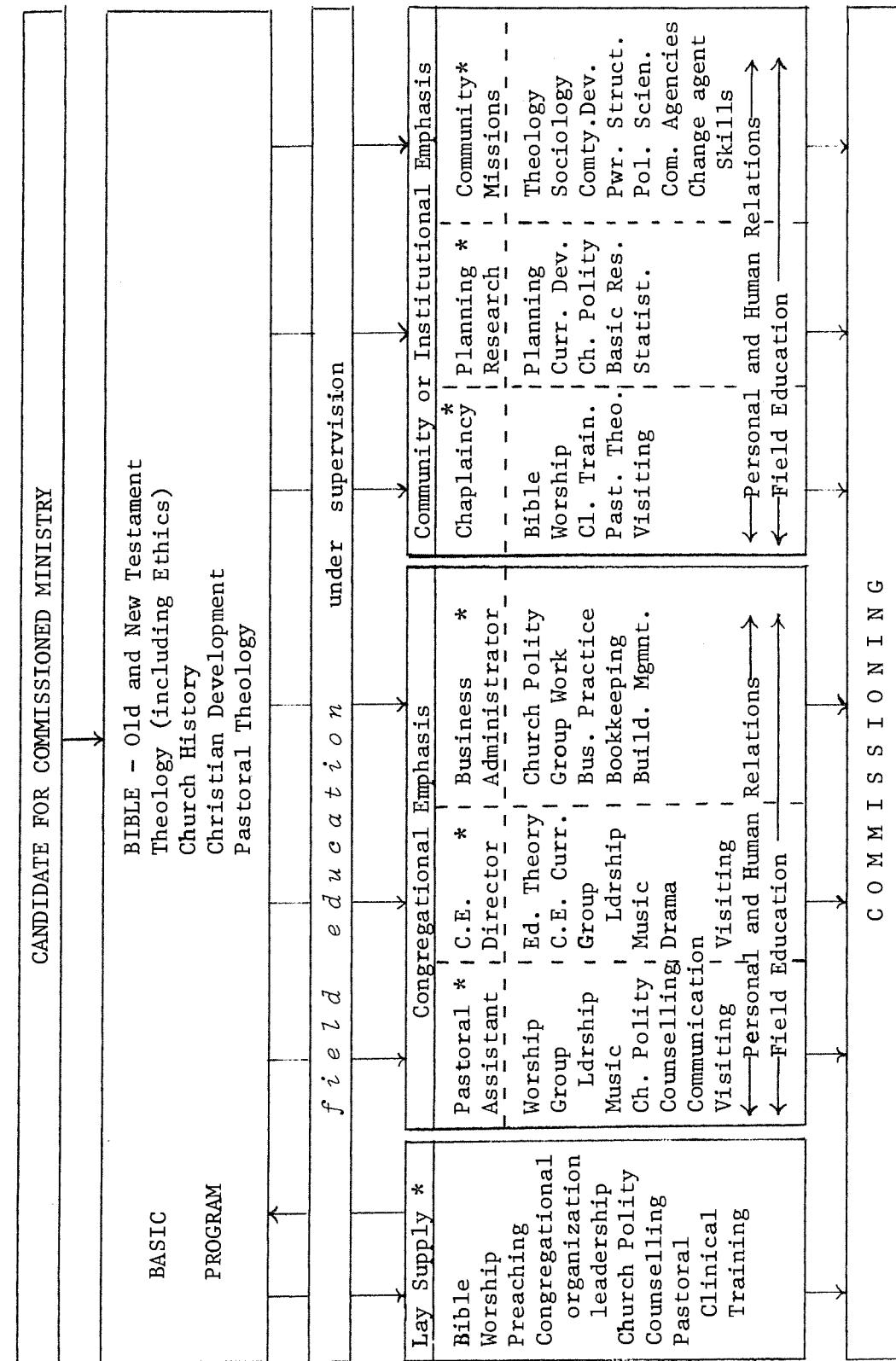
Q.14A: WHAT BASIC TRAINING DO YOU FEEL OUGHT TO BE MANDATORY?

| C.M. | O.M. | M.P. CTEE. |
|-----------------------------|---|-------------------------|
| 1 -Biblical and Theological | | → |
| 2 -Christian Education | | → |
| 3 -Personal Development | → | 3 -Communication |
| 4 -In-Service Training | → + -Communication -Church History | 4 -Personal Development |
| 5 -Communication | | |

Q.14B: WHAT OPTIONS DO YOU FEEL OUGHT TO BE PROVIDED?

| C.M. | O.M. | M.P. CTEE. |
|--|---|--|
| 1 -Creative Arts | | |
| 2 -Specialization | 2 -Community Dynamics -Communication | 2 -Special Problem Areas |
| 3 -Clinical Pastoral Education -Special Problem Areas | | -Personal Enrichment -Adminis- tration |

One Suggested Model of Training for Commissioned Ministry



Acceptance by Church Courts as Candidate for Commissioned Ministry →

Minimum
2 - 3 month Semesters
or
1 - 2 term year

Concentrated Areas:

Minimum
2 - 3 month Semesters
or
6 months

including supervised field work in related field AND a minimum of one 3 month term in supervised training in on-the-job situation

* The courses listed below are suggestions only for developing supportive and/or complementary skills.

CONTINUED EDUCATION PROGRAMS

Proposed Model for the Training
of Commissioned Ministers

Suggested Time Period: 21 months, divided into 7 semesters.

Division of Time: (a) 4 academic in-course periods
interspersed with
(b) 3 practical in-service periods.

- (a) would include "basic program" and theory related to specialization, along with some exposure to "the church at work" in all its variety.
- (b) would include at least one semester of an internship approach in a congregational setting anywhere in the country where suitable supervision is available, plus one or more additional semesters in the area of the candidate's specialization. It is hoped that one practical semester would be devoted to Clinical Pastoral Training, whatever the specialization.

Other Considerations:

- A summer study semester might be available in another region of the country in order to provide wider contacts across the church and enlarge the candidate's understanding of regional similarities and differences in the nation.
- In consultation with a national advisory committee, each candidate's curriculum would have some individual flexibility related to past training and experience, obvious aptitudes, and the needs of the Church in a given period.

A Possible Training Model for the Preparation
of Commissioned Ministers

OVERALL PLAN

4 - 8 semesters depending on previous background and experience and time needed to develop an acceptable level of competence in the capabilities required by the church, e.g.

1 - 3 semesters of academic study

1 semester of concentrated courses

1 semester of Human Relations or Pastoral Clinical Training in a centre accredited by Canadian Council for Supervised Pastoral Education.

1 - 3 semesters of Supervised Field Education.

* * * * *

A year might look like this:

September - December: Academic Semester.

January - March: Supervised Field Education Semester.

April, May, June: Semester of Concentrated Courses

July, August: Holidays!!

* * * * *

ACADEMIC SEMESTERS

(This model assumes Toronto as the national centre.)

Content: A combination of:

- Semester courses at Centre for Christian Studies, Toronto School of Theology, Ontario Institute for Studies in Education, Ryerson Polytechnical Institute, University of Toronto, other seminaries or universities, and/or tutorials, guided reading, independent study on -

Bible

Theology

Church History

Psychology

Sociology

Educational Theory

Political-Economic Theory

- Night introductory course (with lay people) in approaches to biblical and theological studies for those to whom biblical criticism is new.

- A voluntary contract group (see next page).

Process:

1. Students would plan their individual programs with help of staff advisors and in the light of the church's requirements.
2. These should be designed in such a way as to provide adequate support for those desiring structured learning, freedom for those ready for self-directed learning and encouragement to move from the former to the latter.
3. Courses should be designed both to facilitate the acquisition of basic knowledge and the relating of that knowledge to life and functions.
4. Courses should use a variety of approaches and teaching techniques designed to develop creativity.
5. A tutor or tutors should be retained to whom students might go individually and voluntarily for help with the style and structure of essays and other written work.
6. There should be access to a learning resource centre (with audio-visuals, video-tape recordings, cassettes, records, etc.).

(A Voluntary Contract Group would be composed of any students who wish to contract into it (to meet 2 or 3 full days at beginning of semester to work out expectations and contract and regular meetings thereafter as agreed upon) for the purposes of

- developing and experimenting with some provisional models of Christian Community.
- mutual support for dealing with doubts and crises of faith.
- integrating and relating academic knowledge to life and functions.
- providing a supportive, affirming climate, allowing for difference and dialogue.
- sharing insights and findings resulting from independent study with each other.
- planning and undertaking exploration of agreed areas in specific time blocks with resource persons brought in for that purpose.
- common worship.

By products

- developing sensitivity to feelings and needs of others.
- providing for development of self-knowledge, sense of identity and worth.
- developing an understanding of one's own authority and ability to relate to authority in the church and world.

Staff Function - leader with human relations and theological expertise.)

SUPERVISED FIELD EDUCATION SEMESTERS

- a seminar $\frac{1}{2}$ day a week or 1 day every second week (depending on distance required for travel) for theologizing, integrating knowledge with life and functions.
- placements near enough to Metro to participate in above.
- placements preferably in teams with men and women.
- might or might not take a course concurrently through Toronto School of Theology, Ontario Institute for Studies in Education, or University of Toronto.
- might have a team ministry workshop halfway through (open to other teams also).

(See Appendix IV, p.59)

Should contribute to I - 2, 5-8

III - 1,2,3,4,5,6.

CLINICAL TRAINING

Should contribute to I - 2,5,6,7,8,9.

III - 1,3.

SEMESTER OF CONCENTRATED COURSES

Some planned only for candidates preparing for commissioned ministries

e.g. Church Polity
Public Speaking

Some with clergy and/or laity

e.g. Dialogue with persons of no or other
faiths/denominations/views.

Developing creativity

Contemporary Worship

Counselling

International Affairs

Human Relations, Group Dynamics

Conflict, change, systems analysis

Family Life

Planning, problem solving

Small Group Leadership & Leadership Development

- action/reflection

Community Development

Church & Future

and/or

Independent Study, guided reading

