

**Minutes of Business Meeting**  
**Fourth National Gathering of Diakonia of The United Church of Canada**  
**March 7 to March 10, 1990.**  
**Toronto, Ontario.**

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Margaret Read facilitated the opening session, presenting the DUCC consensus paper.

- Agreed that decisions be by consensus.

- Prepared Agenda was accepted with addition of discussion of possible proposals for submission to General Council. Betty Marlin and two others to work on proposals for presentation to the Friday business meeting.

- Minutes of previous National Gathering accepted as circulated.

Business Arising from Minutes (according to prepared Agenda)

Report of Co-ordinating Committee of D.U.C.C.: - Margaret Read.

1. D.U.C.C. now has a number and status for charitable donations.
2. In 1989, 15 diaconal ministers were settled, several through D.U.C.C. advocacy.
3. Question: Is our representation to DOTAC and International (World) Diakonia accountable to the Committee on Diaconal Ministry or D.U.C.C.? Our relationship to these bodies has been through Ginny Coleman (staff). There is concern that we are losing our connection with these two bodies. The previous National Gathering recommended that D.U.C.C. pay membership in those two bodies.
4. Studied Education for Professional Ministry report and monitored the Western Field-Based Program.
5. Letters were written to all Centre for Christian Studies (CCS) students in their final year and to new students in the Western Field-Based program, and hope this connection continues.
6. Our Committee spent considerable time preparing for this 4th National Gathering. Appreciation expressed to the southern Ontario people who became the planning and local arrangements committee.
7. There has been confusion over the numbering of the Gatherings. We recommend the 1984 (Founding) Gathering be #1, 1986 - #2, 1988 - #3, and this Gathering, 1990 - #4.
8. In the absence of an official Logo, we have used the symbol of Towel and Basin on our correspondence. When our responsibility is turned over to the Alberta & NW Co-ordinating Committee on May 13, do we want to continue using this symbol?

Discussion of the Co-ordinating Committee report:

Numbering of Gatherings was accepted as recommended above.

Logo - Discussion on use of symbol of Towel and Basin as logo. Consensus was not reached. However, it is not the intent of this meeting to choose a logo.

Suggestion that the Alta & NW Co-ordinating Committee encourage folk to continue to think about a Logo (via minutes) and submit samples from which a choice could be made at the next National Gathering. Suggestion made that ALTa & NW use a stylized Diakonia of The United Church as our identifying letterhead in the next two years.

A.P.C.W. - Kauffman Fund - Margarete Emminghaus reported on the availability of the Kauffman Renewal and Emergency Fund for learning needs, health and renewal purposes, etc. It was suggested that a cross-Canada network promote the use of the fund, which is close to \$50,000, with approximately \$5,000 a year in interest available for use. The fund is held in United Church National offices. It is requested that a Toronto-based Committee be set up related to distribution of this fund.

### REGIONAL REPORTS:

B.C.: Telephone call from Lawrence Moon in Victoria, reporting that there are six active Diaconal ministers in Victoria and lower B.C. mainland. A meeting is planned in March. There are also known to be several retired Diaconal minister in B.C. Conference.

Alta. & N.W.: Dorothy Mundle reported: A core of ten people (with 24 on Diakonia list) - meet twice a year. Have been working on plans for Western Field-Based training program, including criteria for supervisors - dinner with western-based program participants.

- studied history of diaconal ministry.
- annually honour newcomers and retirees at annual meeting of Conference. Last year welcomed Audrey Kaldestad. Presently approx. 12 students from Alta/NW in the Western Field-Based Program.

Sask.: Barbara Ann Bryant-Anstie: On a map showed location of active, retired, and folk in specialized ministries via colored dots.

- 33 diaconal ministers - 9 retired (many retreated)
  - 22 employed in U.C.of C.
  - 2 in social work
  - 1 on extended study leave (Dawn Wood!)
- Meet twice a year for a 10am to 4pm day, also meet at Conference to say our welcomes & farewells.
- Two people settled into traditional diaconal roles, largely due to educating by Sask. Diakonia. These people were Sylvia Reynolds and Deanna Hawkins, with Audrey Kaldestad settled into a Word and Sacrament position.
- Gathered to pay tribute to Marion Thompson at her death.
- Met with Staff Associates (Fall '89) who are mostly doing educational ministry in team situations.

Man. & N.W.O.: Unofficial report given by David Kai. Presented the Diaconal Ministry story to two presbyteries, which was well received in Birtle, but not in Swan River; met informally at Conference - noted that Elaine Fraser at Thunder Bay is part of the Conference. Diaconal folk in area have been supportive to students in the W. Field-Based Prog.

Hamilton: - Mary Ellen Nettle: Combined meeting of women in ministry (diaconal and ordained), but only six attended last year. Possibility of contacting more.

Toronto: Meet as Women in Ministry (ordained and diaconal) - more on Presbytery level, monthly in Toronto West, but numbers are diminishing. Don Valley Presbytery Women in Ministry held its first meeting a month ago, decided to meet monthly.

London: Letter from Cheryl Kirk read - no report. Very few diaconal ministers, with no meetings.

Bay of Quinte: Elizabeth Wilton - There are 24 or possibly more - Do not meet as a whole group. Most are in traditional diaconal roles. - Had a presbytery gathering of women in ministry. Common problem is that of teaming.

Montreal & Ottawa: Sue Taylor: numbers very small - meet as women in ministry.

Maritimes: Eric King sent his regrets and best wishes. They have not met formally due to geography and small numbers. Plan to gather ecumenically those eligible for Kauffman Fund support. Will check United Church and D.U.C.C. concerns at that time.

Newfoundland: No Report.

\* It was noted at this time that it is important to meet as diaconal ministers in order to discuss issues specific to us and also to give opportunity for men in diaconal ministry to gather with others. Several groupings are moving to that end.

#### COMMITTEE REPORTS:

##### A. Committee on Diaconal Ministry: (Deanna Hawkins and Deb Deavu)

- Reported on 1) areas they concentrate on, 2) membership, 3) purpose.
- Accountable to Division of Ministry, Personnel & Education, meet twice a year in Toronto.
- Occasionally meet with Committee on Theological Education for Ministry with on-going consultations re: education for Diaconal ministry. Also meet with Centre for Christian Studies and Emmanuel College. Recently met with C.T.E.M. to discuss diaconal ministry for native people.
- Connected to D.U.C.C. with Deanna Hawkins as liaison person.

CRITERIA FOR DIACONAL EDUCATION is a large part of our responsibility. We welcome ideas re: ideology, identity.

RESOURCES FOR PROMOTION of diaconal ministry produced, including video, literature, etc. A massive history project is to be produced by the end of the year.

INTERNATIONAL CONNECTIONS: (See Virginia Coleman's report below.)

- Diakonia of the Americas and the Caribbean (D.O.T.A.C.)
- World Federation of Diakonia.....

Excited about the 1991 World Assembly of Diakonia hosted in Halifax.

CONTINUING EDUCATION EVENTS - also our responsibility. The next event is temporarily tabled, since we do not want to duplicate D.U.C.C. or D.O.T.A.C. or World Diakonia Gatherings. We encourage people to attend the World Assembly in 1991 in Halifax.

STAFF PERSONS (85 St. Clair, Toronto) are Virginia Coleman and Ann Naylor.

COMMITTEE ON DIACONAL MINISTRY next meets Sept 23-26, 1990. The Alberta & NW Co-ordinating Committee of D.U.C.C. will name its representative to the Committee.

COMMITTEE REPORTS (Cont'd)

B. Diakonia of the Americas and the Caribbean: (Virginia Coleman )

Meets every four years - 1989 Conference in Jamaica; with next Conference for 1993 with no location decided.

Every diaconal minister in the United Church of Canada is a member of this Association and may attend their meetings. Ginny encourages us to attend and voice our thoughts. At the Jamaica Conference, importance was placed on the wide range of ages of diakonia members. 2,000 members of the Methodist Diakonia joined D.O.T.A.C. Three United Church members attended the Jamaica Conference. A constitution and by-laws were adopted at that time.

THE WORLD ASSEMBLY of DIAKONIA meets next in Halifax for one week the end of June beginning of July 1991 at Dalhousie University. D.O.T.A.C. is responsible for local arrangements, Biblical studies, program and fund-raising (\$40,000) for the event. There will be four business sessions, regional gatherings, and a day of play.

CENTRAL COMMITTEE of D.O.T.A.C. has 3 Lutheran reps, reps from the Presbyterian church, a United Church rep (Ginny), and a rep from the United Methodists.

Membership fees to D.O.T.A.C. and World Diakonia are based on the 240 Diaconal ministers in the United Church.

C. Staff Report: (Virginia Coleman and Ann Naylor)

Ginny : holds 4 portfolios in the Division of M.P. & E; Diaconal Ministry, Continuing Education, Transfer and Settlement.

In 1989 the four major tasks have been:

1. Revision, deletions, additions to the Manual
2. Producing Assessment Handbook
3. Transfer and Settlement process
4. Review of 3 portfolios to reduce budget by \$150,000.

Ginny also serves as resource to the Committee on Diaconal Ministry - spent a week with the Western field-based program & Emmanuel College, - Attended meetings of Centre for Christian Studies, D.O.T.A.C., and World Diakonia.

Ann : 5% of time is for resource production for Diaconal Ministry; - presently updating THE DIACONAL KIT and THE ESSENCE OF DIACONAL MINISTRY. Will be adding a third piece to the kits re educational requirements. Has been asked to up-date the slide-tape on diaconal ministry. During last week of March and first three weeks in April, Betty Richardson will help her update the Audio Visual. Ann has responsibility for the Diaconal Ministry Newsletter, along with Committee members.

Discussion: Do we, as a group, want to suggest a change from U.C.C. denominational membership in D.O.T.A.C. to a D.U.C.C. membership? The difference involves the cost of that membership, but also the question: does D.U.C.C. represent all U.C.C. diaconal ministers? Ginny doesn't think it does, and so, if some don't want to belong to D.U.C.C., but want to go to D.O.T.A.C., they would need a United Church denominational membership in order to attend. PROPOSAL: That D.U.C.C. equally share the membership fees of all diaconal ministers with the Committee on Diaconal Ministry and that we establish a fund to assist members of DUCC to attend World Assemblies and D.O.T.A.C. Conferences.

Education for Diaconal Ministry: Reports from The Centre for Christian Studies, Western-Field Based Course, Emmanuel College, and the Committee on Theological Education for Ministry.

A. Centre for Christian Studies report given by Gwyn Griffiths.

Gwyn began by remembering some of the happenings of the first consultation to form D.U.C.C. about 10 years ago in this place. She described some of the refinements that have taken place in the Diploma course.

In the graduating class of last year there were 10 students, but in the previous 2 years there were only 3 and 4. In the classes last year there were 6 men students, and only 3 this year. In the year 1989-90 there were 15 admissions.

Gwyn raised the question about the number of programs we could manage in this country with so few entering diaconal ministry. The number of Anglican students is increasing. The school remains dedicated to a broader ecumenical program.

Two students of the present class are considering doctoral work.

The new Co-ordinating Committee of D.U.C.C. will be responsible for making sure there is a representative of the Alumnae on the Central Council of The Centre for Christian Studies. (See Appendix #1 for fuller notes on Centre for Christian Studies presentation)

B. Western Field-Based Program report given by Betty Marlin.

This program operates out of St. Stephen's College, Edmonton, and relates to the church through the Div. of M.P.&E. Program started with 2 people who wanted something for diaconal ministry training in Western Canada, and they found others to come and work with them on creating it. About 12 gathered to develop the Diploma program with a degree option. Most of the group wanted the latter.

Field work is 15 to 20 hours a week working with a staff person. Then the student meets every 2 weeks with a learning facilitator. Cluster week is held once each year when 5 to 8 students meet. It compares to core groups. Academic studies consist of 10+ courses. The 18 students attend a regular university wherever they happen to live. Each year Sask. & Man., and Alta & N.W. and B.C. meet for concentrated learning.

PARTICIPANTS: 5 in Winnipeg; 6 from Sask; 4 from B.C.;  
3 from Calgary; 8 from Edmonton; 3 from other Alta  
locations.

None in this program would have been able to come to C.C.S.

(See Appendix #2 for further information on Western-Field-Based Report)

C. Emmanuel College report given by B.J. Klassen.

A proposal for a course for Diaconal Ministers was submitted to C.T.E.M. last fall. It is on hold at present. There are some students who want to combine education at C.C.S. and at Emmanuel College. Thus the proposal was made and it stresses how important for the church is the history of diaconal ministry. This course would be for Diaconal, Lay, and Ordained students. Consultations with CCS & Emmanuel to take place. (See Appendix #3 for Outline of Emmanuel College proposal)

D. C.T.E.M. Education for Diaconal Ministry report given by Sue Taylor.

Sue chairs C.T.E.M. and reported on the Committee's work. To deal with the document re education for diaconal ministry, they set up a co-ordinating group. In this group they tried to have a balance of the practical and academic. Many serious concerns about the document

arose. This September revisions will be made using input from various sources. One big problem to be conscious of is the stewardship of resources. A consultation has been held to find a solution.

Diaconal Consultation - Feb. 89 - the Emmanuel proposal considered and came up with 3 options: (1) Bridging; (2) Unified - mutually agreed on; (3) Two programs - using courses from both places with options.

They recommended ongoing consultation with broader representation from both Emmanuel and CCS with an outside facilitator. Don Gillies has been named as first choice.

C.T.E.M. - affirmed the work of consultation & request it continue.  
 - There has also been a request from All Circle Conference for diaconal training.

(See Appendix #4 for further information on CTEM report .)

Questions /Suggestions for us to think and act on in the days to come:

- Betty: Where is the Field-based Program to be located 4 years from now?  
 Sue: Be sure to read the reports from CTEM & send your comments to them.  
 Gwyn: Continue clarifying and critiquing around what makes for Diaconal formation. Also continue promoting Diaconal opportunities.  
 B.J.: Look at our history and the needs of the church.

Criteria for Education for Diaconal Ministry: Committee on Diaconal Ministry has been working on this. Deanna Hawkins reported briefly on the working document which is to be finished and incorporated into our church's present statement. It includes Identity, History, Ecumenical Understanding and Community context.

FINANCIAL REPORTS: given by Marilyn Anderson Corkum.

Since October 31, 1988 Co-ordinating Committee has had the finances handled by Lilian Stilborn of Regina. Lilian has taken on this task of treasurer as a part of her volunteer work for the church.

DIAKONIA OF THE UNITED CHURCH OF CANADA  
 Financial Statement  
 for the period Oct. 31/88 to Dec. 31/89.

Funds received from previous treasurer		\$ 7,049.25
Fees received in 1988	\$3,655.00	
Fees received in 1989	<u>1,560.00</u>	5,215.00
Refund from Alberta Committee		933.25
Interest		826.57
Rebate on Bank charges		<u>22.34</u>
		\$14,046.41
Expenditures:		
Travel	\$2,133.74	
Stationery/post/typing	1,303.88	
Telephone	620.10	
Meals	239.73	
Bank charges	37.42	
Advance to Planning C'tee '90	1,000.00	
Share Certificate - Sherwood Credit Union	<u>5.00</u>	<u>\$ 5,339.87</u>
Bank Balance as at December 31, 1989		<u>\$ 8,706.54</u>

MOTION: Marilyn Anderson Corkum/Elizabeth Wilton "That the audited financial statement for October 31/88 to December 31/89 be accepted as presented; and that Isabelle Begg be appointed as auditor for June 1990." CARRIED.

An update on finances to March 1st, 1990 was given highlighting significant increase in the membership income in the new year, providing for a projection of approximately \$9,500.00 to begin the July 1, 1990 DUCC year as a balance forward.

BUDGET FOR JULY 1990 - JUNE 1992: A Budget worksheet was presented and ammendments were made on the working document to read:

INCOME:

Balance	\$ 9,500.00
Memberships	9,000.00
Interest	1,000.00
National Gathering Refund	1,000.00
	<u>\$20,500.00</u>

EXPENSES:

Co-ord. Committee	\$ 5,000.00
Treasurer	300.00
Telephone	1,000.00
Regional	5,000.00
Mailings (National Gathering Mins & Co-ord Mins)	2,000.00
National Gather Advance '92	1,500.00
Contribution: World Assembly '91 (Hosting)	1,000.00
D.O.T.A.C. Fees (Half of Total Dues)	2,000.00
Contribution to U.C. Delegate to World Assembly	1,500.00
Contribution to World Assembly Travel Pool	1,500.00
	<u>\$19,800.00</u>

Balance to begin 1992/93 Year	<u>\$ 700.00</u>
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MOTION: Margarete Emminghaus/David Kai "That the Budget be accepted as ammended." CARRIED.

It was noted that the significant contributions to D.O.T.A.C. and the World Assembly are dependant on membership dues being paid for the next two years. Let's encourage one another to pay our D.U.C.C. fees early!

On behalf of the membership of D.U.C.C., the Co-ordinating Committee will present a gift to Lilian Stilborn in appreciation of her service. Expression of thanks will be sent to Isabelle Begg, our volunteer auditor.

The Alta & NW Co-ordinating Committee is to encourage individuals to make contributions to the World Assembly Travel Pool. Details not yet available.

Margaret Read opened the Friday meeting following worship. Elizabeth Wilton recorded the minutes.

Edna Miller returned to the group and shared her struggle of hearing of her son's sudden illness yesterday afternoon.

TRANSFER AND SETTLEMENT: Barbara Bryant-Anstie introduced this portion of the agenda with taped music - "Wanderlust" by Connie Kaldor to put us in the mood. Virginia Coleman outlined the recent work of the Task Force on Transfer and Settlement. They will bring some recommendations for changes and for improved education in the process, but no new process, to General Council. Then she described the present process. Recommend that Diaconal people get themselves involved on Presbytery and Conference committees so that our influence can be used appropriately to bring better understanding to the settlement part of the process:

- to be able to bend rules constructively,
- to develop consistency across the church,
- to ensure that candidates are not placed in destructive circumstances such as teams not prepared to function as teams, or where there is a history of unresolved conflict.

Among the Task Force's recommendations are:

- re-emphasize that the pastoral year runs July 1 to June 30;
- age discrimination should be eliminated. All entering the candidacy process after August 92 to be subject to Transfer and Settlement (no more exemptions after age 50);
- if one leaves a position before the initial 3 years, moving costs must be repaid. This does not tie one to staying for the three years.
- ways to create incentives for serving geographically isolated areas are to be devised;
- certain forms should have the Transfer & Settlement process noted on them for the benefit of the candidates using the forms.
- an educational program in printed and audio-visual form to be created with funding to do it, to help the courts and committees to better understand the Transfer & Settlement process.

Open discussion followed with questions addressing specific points.

NOMINATIONS OF D.U.C.C. REPRESENTATIVES: Pat Dyson facilitated the naming process.

- a) World Assembly Voting Delegate: Lori Crocker, David Kai and the yet-to-be named liaison person to Committee on Diaconal Ministry were named to be placed before the co-ordinating committee, one of whom to be named (in consultation with the Committee on Diaconal Ministry) as voting delegate to the World Assembly in Halifax 1991.
- b) Central Committee of D.O.T.A.C.: Sylvia Reynolds with Russell Walker as alternate were named to be placed in the same way as representative to the Central Committee of DOTAC. (a 4-year assignment of 1 weekend meeting per year to begin July 1991 following the term Virginia Coleman will complete).
- c) Alumnae Rep to the Central Council of The Centre for Christian Studies: Lynda Cunningham was named.



- d) Association of Professional Church Workers Administrative Committee: Ingeborg Roberts, Vivian Yarwood, Marg Emminghaus, Nancy Edwards, and Betty McGolgan were named to the committee. (Term is more than one year. Much work is done by phone. Committee represents the Anglican and United Churches in administering the Kaufman Fund.)
- e) The next National Gathering of D.U.C.C. Planning: It was suggested that the Co-ordinating Committee invite Manitoba & N.W.O. to plan the next gathering. Saskatchewan could possibly help with local arrangements depending on the location chosen.
- f) The Co-ordinating Committee for 1994: will be named at the next gathering (1992). Thought is to be given to this task in the meantime by all members.

LAY MINISTRY COMMITTEE: STAFF ASSOCIATES: Virginia Coleman reported on behalf of Heather Riedl, the Staff person assigned to the Lay Ministry Committee. Recommendations are being made to the 33rd General Council regarding a new definition of Staff Associate. Implications of this will affect Presbytery membership and a remit may result.

MEMBERSHIP, MINISTRY, HUMAN SEXUALITY STATEMENT: Barbara Bryant-Anstie facilitated the process of looking at a resolution brought forward by Betty Marlin. Changes were made, and it was agreed to accept the document as changed. The document is added to the minutes as App #5.

The following action was agreed on:

That the present Co-ordinating Committee

- 1) write a letter to the General Council regarding our support of the MMHS Statement.
- 2) write the letter to General Council Executive regarding support.
- 3) prepare a press release,
- 4) send this statement and the press release to National Affirm and regional groups of Friends of Affirm.

- and that the question of support be referred to the new Co-ordinating Committee for action and implementation.

OTHER BUSINESS:

Russell Walker presented a motion on Settlement of Persons into Social Ministry positions. Discussion followed and the following was agreed on.

"Recommend that the Fourth National Gathering of DU.C.C.

- encourage through a letter, the Education and Students and Transfer Committees to uplift the validity of social ministry and chaplaincies, and recognize the importance of educating candidates, students, and Presbyteries of the possibility of settlement into these ministries; and within this letter we recommend that:

- 1. The Transfer Committee write each Presbytery Pastoral Relations Committee and Conference Settlement Committee regarding this matter and encourage Presbyteries and Conferences to do education in relation to the validity and importance of social ministry and chaplaincy, and to provide opportunities for settlement into social ministry settings and chaplaincy; and

2. That Presbyteries seek to develop accountable relationship with social ministries within their bounds.
3. That the Co-ordinating Committee write the letter and include a description of what is meant by social ministry.
4. And that the Co-ordinating Committee continue to monitor the and work through the implications of this with the people and the institutions involved.
5. And that we invite Russell to write the first letter on behalf of this group, sending copies to the Co-ordinating Committee.

Virginia Coleman spoke of proposed health legislation for Ontario covering counselling. A person under this legislation could be charged under the criminal code concerning "counselling that causes pain by what we say or do and by what we don't say or do." Elizabeth to write the Ontario Minister of Health on our behalf.

Covenanting Service and the Ordination /Commissioning Service: Betty Marlin reviewed the draft copies, noting that the Commissioning Service picks up on the background strand of serving the bishop in the early church. To serve at baptism and communion. There needs to be response individually and regionally. Specifically, P.3 the word serve in the commissioning service is preside in the ordination service; The service is the same for both except for the one word. There is no acknowledgement for Education, Pastoral Care, and the word "Serve" is not as we understand "serve" to be.

Covenanting Service: A6: Water, towel and basin as a symbol -  
Presenter: "Be among us as one who serves" needs to add "nurtures"  
A1 - bottom - in some places for ordination all terms are included. The diaconal words...given as a description. A5: Promise of the Presbytery: when the members of Presbytery go forward for their promises and the members of the congregation are not invited forward for their promises, it symbolizes inequity.

The whole "Sunday Liturgy" concept/movement is questioned. Is this the only right way?

Regions need to take up this discussion and do something about it both individually and as a group. New Co-ordinating Committee to be in contact with regions not present. Virginia to send out services to new Co-ordinating Committee.

ALBERTA AND N.W. CO-ORDINATING COMMITTEE: Outline of Issues/Tasks

Global Context	Educational Criteria
Place of CCS & Emmanuel in Initiative - Our role	Diac. Ministry Preparation
Regional development	Ministry, Member, Human Sexuty State
Staff Assoc. -advocacy	Networking/reports/newsletter/logo
DOTAC & World Assembly	Relnp to Students &/or Recruiting
DUCC Membership: research the present situation & recruit new	Organization liaison: who & how
Comm/Ordin/Coven Services	Advocacy re team training in colleges
Social Min/Chaplaincy	

Prioritizing Process resulted in the following being named as top:

1. The whole question of teaming
2. Education - Criteria, CCS, Theological Colleges, candidacy, research, and recruitment.

3. Social Ministries and Chaplaincies monitor
4. Communication - internal and external
5. Overarching: Global  
Relationship to DOTAC and Committee on Diac Min.

D.U.C.C. MEMBERSHIP: Review of membership decisions made at the last national gathering. Note made on minutes of the Third National Gathering that Page 3 contains a typing error under membership: "was decided" should have read "was **not** decided".

- Membership open to those who define themselves as diaconal (as defined by D.U.C.C.) Associate membership?
- Open to having others come in who saw themselves in a diaconal style of ministry.
- A possible meeting between staff associates and diaconal ministers helpful. In such meetings need to support staff associates to be political around issues. Meet to say do we have more in common. Someone needs to check out relationship to D.O.T.A.C. and staff associate membership possibilities.

CONSENSUS was reached that those with Diaconal Ministry education preparation are welcome to be members of D.U.C.C.

Regionally, we need to explore what we have in common with others involved in diaconal-type work. (Start now in regions; report to co-ordinating committee to find out who is interested.)

Membership in D.U.C.C. is determined by payment of dues. All people who are Diaconal Ministers are invited to national gatherings and do receive Co-ordinating Committee minutes. All Graduates of Diaconal Ministry programs will be invited to take out memberships and to come to the next National Gathering.

The Fourth National Gathering Meeting Adjourned and the Gathering was closed with worship and farewells.



-Good to see so many grads in one place -- reminds me of 10 years ago this month - that Consultation on Commissioned Ministry that I facilitated - when Janet Macpherson first said so passionately that your title should be diaconal minister - that was year that we got through Gen. Council - commissioned to diaconal ministry of education, service, pastoral care - and 2 years later to "diaconal minister"

-Changes at CCS since that time. In CSA, development of Christian Education Institute since '84 with wide range of participants and con ed for DM's included - this year more specialization possible - excited re design. And next year when primary responsibility for CEI with St. Steve's, we are thinking of a "recall" event for grads -- a graduates' Core group -- in June/91.

In the diploma program, continuous program refinements - the move to the 3 year program and more integration between Field I and EPC, Core/Field II as focus on social ministry with 30 hour educational project and always combined with Integrating Theology course, incorporating feedback from grads about their needs.

Number of students in the graduating class in past few years has swung dramatically: 18 three years ago, 4 two years ago, 10 last year and 11 in the final year this year -- and next year will only have 2 or 3. Two years ago all 3 UC grads were commissioned. Last year, of the 9 UC grads, 8 were commissioned. This year of 8 UC finishing only 1 being commissioned. Several others are on hold or at various stages of candidacy process, and 2 have been committed to lay ministry since they entered.

Some concerns re numbers. Re men students - last year had 6 in total student body of 42; this year only 3 of 33 - 2 are graduating and the other is doing a special internship next year. And no men in this year's first year.

Re overall numbers: Our new admissions this year were 15 (9 full time- 2 now withdrawn and 6 part time - a usual pattern re withdrawals) compared with 16 (13&3) from last year and 19 (18&1) the year before. Of the 13 now in first year, 7 are graduate students and 6 are undergraduates. The major drop this past year was our western students -- no one came this year from west of southwestern Ontario. And we have only 1 application thus far for this fall, (compared with 7 at this time last year) although we have a couple of other serious enquirers. We don't know if people are waiting for the Emmanuel program, or for a second program to develop in the west or what, or whether the interest in diaconal ministry is waning, but this has serious implications for our survival.

Refer to the MPE motion from the Annual Meeting.

This at least recognized that we do not need a plethora of diaconal education programs!

There are some serious issues here:

-the number of programs this country can manage, given the total number of persons interested in diaconal ministry.

-the issue of diaconal formation and whether than can happen where diaconal students are dramatically in the numerical minority.

-the reality of the nature of diaconal ministry which to me is ministry on the edge - often a sharp edge - between the institutional church and the community -- as CCS is very much on the edge -- a community on the margin, struggling to be faithful to the gospel as we understand it in relation to our specialties of education, service and pastoral care (with minor emphases in liturgy and administration) as these are intertwined.

We need to address these issues together, Diakonia and CCS, and including our Anglican students (whose numbers are increasing) and the broader ecumenical community. We are a school dedicated to diakonia in its broad meaning, in our educational philosophy/theology and methodology, in the empowering of the people of God to do justice.

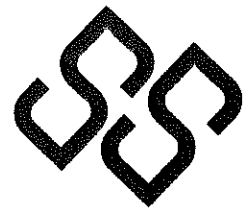
We have just begun exploration into whether some kind of cooperative program with Emmanuel is possible. Our students who are academically eligible for TST are now able to do a joint program in which they do their non-CCS academics with students preparing for ordained ministry - they do not necessarily choose Emmanuel for these programs, but now end up with the equivalent of one full year towards the M.Div. or M.R.E. Currently we have three - one a grad from last year and two in their final year this year thinking seriously about doctoral work. another is planning to complete his M.T.S. at AST at the same time as receiving our diploma. These students like the flexibility of master's programs at different schools.

The Education for Professional Ministry report seems to be on hold. One of our major concerns there was the differential in expectations educationally between field based and residential programs. We remain convinced that students with bachelor's degrees and other educational backgrounds need to learn together with opportunities for both to complete academic qualifications (whether that be master's or bachelor's degrees) as well. The dilemma as we understand it for more academic credit being given for the components of our program that are offered at CCS is that ATS standards do not allow graduate and undergraduate students (beyond 10%) to learn together for credit. I hope we can find some solution to this in our conversations with Emmanuel.

CCS was asked to make a proposal to CTEM three years ago for a field based program. We did a lot of work on this and are pleased that that work was helpful to St. Steve's in the development of the current field based program there. Our thoughts in our design would be that it could be a program that could move each 5 years from place to place in the country working in cooperation with whichever theological school/university was nearby but retaining CCS expertise re diaconal ministry education. That could still be a possibility in the future.

One other concern re structure: APCW was the coming together of 5 organizations -- 2 of those were our AWTC and Covenant/UCTS alumnae/i associations. With the development of DUCC and the demise of APCW, there is no structure whereby we can relate to our United Church alumnae/i. We communicate as those who are grads know to all alumnae/i through letters but there is no structural connection. The immediate issue is the selection of a U.C. alumna/us on our Central Council. If there is any way during this meeting that that group could get together and choose someone, it would be helpful.

*March 8, 1990*



UPDATE ON DIACONAL MINISTRY

FEBRUARY 1990

We are now just about six months into the program and things seem to be moving along fairly well for most of the participants. Of the twenty-nine participants still with the program each one has had a turn at wondering what "they had gotten themselves into". This is a strenuous program which is providing challenge and growth. Participants are people with many gifts and talents and a wide range of valuable experience. The church is already benefiting from the participants involvement in its life. That value and gift will grow and change over the next five years.

There are two men in the program and twenty seven women: five of the participants are from the Winnipeg area, six from Saskatchewan, three from British Columbia, three from Calgary, three from Stettler/ Camrose area, one in Dawson Creek and eight in the Edmonton area. Participants are organized into five cluster groupings; each participant has a learning partner(s) (six of the learning partners are not in our program); and each participant has a learning facilitator.

The program is a five-year field-based program in western Canada, co-ordinated out of St. Stephens College, Edmonton. The program is set up with three major components active all the time; there is the academic study program, the field experience of 15 to 20 hours of work each week and regular group and partner reflection time on what is going on for people. It is, we believe, a good model for field-based study programs. We will of course have more evaluative comments following this first year and at the completion of the five years. The total group will gather for at least three weeks during each of the five years and the cluster groups will gather for at least two weeks each year either on their own or with another cluster grouping(s). This time together provides for both support and mutual nourishment as well as essential learning opportunities as identified by the respective groups.

Journal summaries are an important aspect of the program providing both regular contact with each participant and an important means of encouraging and monitoring the integration process. The integrated community learning time that happens for two weeks each year will in future years provide an important opportunity to work with participants on their process of readiness for ministry.

It is our anticipation that participants will experience a field placement both of education/pastoral care and of social ministry; and that participants will spend at least one term with someone in diaconal ministry as their learning facilitator.

The fall meeting of St. Stephen's senate approved a plan for offering either a BTh or an MTS in diaconal ministry. At this point all participants are planning to work toward a degree. Two will be working on an MTh.

The design group that developed the program at the request of the National Church established a co-ordinating committee that sets policy and monitors the ongoing development of the program and the work of the co-ordinator. The role of the co-ordinator is to implement the policy, monitor the program and provide support and challenge to the participants. The co-ordinating committee meets twice a year and has representation from the four conferences, the senate of St. Stephen's, Diakonia, and has a direct relationship to the National Diaconal ministry committee.

Respectfully submitted,

Betty Marlin  
for  
St. Stephen's Diaconal Ministry Program

Feb. 23, 1990



EMMANUEL COLLEGE PROPOSAL RE M.DIV. FOR TESTAMUR  
LEADING TO DIACONAL MINISTRY

I. BACKGROUND

For over 50 years Emmanuel College has been part of the history and structures in the training of persons for Diaconal Ministry. With the decision by the Division of Ministry, Personnel and Education to increase the training period to a minimum of three years, the present M.R.E. program ceases to qualify for the testamur leading to diaconal ministry.

Since the decision, the Curriculum Committee of the Emmanuel College Council has given serious consideration to ways the M.Div. could be augmented so that persons seeking testamurs for either ordained or diaconal ministry could be co-learners in their education preparation.

In consultation with the Diaconal Ministry Committee and CTEM, the concern has been to include within the curriculum sufficient content and educational methodology to enable all students to appreciate not only the gifts but also basic understanding of role/functions of lay, diaconal and ordained persons within the total ministry.

In the Fall of 1987 a course was introduced whereby preparation for ministry would include such a cooperative understanding. A group of students (representing lay, diaconal, ordained) elected to proceed through the three years, meeting weekly in relation to over-all curriculum yet with emphasis on a cooperative approach.

An increasing number of courses emphasize principles of adult education and field based learning, including the importance of life-long learning in approaching education.

In a context such as Emmanuel where the curriculum attempts to provide sufficient flexibility to encourage a variety of combinations it is important that provision for diaconal training ought not to be missing.

Emmanuel College is currently entering into a period of self study related to its accreditation renewal by A.T.S. and a planning process with Victoria University concerning needs and future directions. Therefore it is important to indicate ways to strengthen programs made available at this time and in the future.

The following proposal is offered to both the Diaconal Ministry Committee and CTEM for consideration and action regarding the existence of diaconal education in the Theological Education Program at Emmanuel College.

## II. RATIONALE

1. It is important to provide opportunities whereby those preparing for lay, diaconal and ordained ministry can share common learning experiences together in anticipation of working jointly, sometimes in team defined situations.
2. It is important to recognize that people have different needs and learning styles and that programs such as are offered at Emmanuel College need to be available to those seeking to qualify for the testamur leading to Diaconal Ministry.
3. It is important to remember that such a degree program provides a direct route for those who wish to pursue research and advanced degree work as diaconal ministers.
4. It is important to continue to develop an understanding of church and ministry within a context which seeks to encourage cooperative and complementary approaches in ministry.
5. It is important that ecumenical educational experiences be available to diaconal ministers such as are available at TST on a unique scale.
6. It is important to provide strong core curriculum which has sufficient flexibility to provide opportunities for a variety of areas of concentration: e.g., music, education, social ministry, pastoral care. TST is especially well equipped for various specializations.
7. It is important to provide opportunities where combined degree programs for specialization are also possible: e.g. M.Div./M.R.E.; M.Div./M.S.W.; M.Div./M.Ed. (with OISE); M.Div./M.Music (Faculty of Music).

IV. CURRICULUM PROPOSAL FOR M.DIV. PROGRAM (30 CREDITS)

LEADING TO TESTAMUR IN DIACONAL MINISTRY

1. Common core curriculum of required courses (18 credits) within the four disciplines and field education.

Bible	New Testament Intro Old Testament Intro Greek or Hebrew or Eng. Bible	4
History	Early Church Early Modern	2
Pastoral	Church & Ministry Church Worship Teaching Homiletics Pastoral Theology	5
Theol.	Systematic Theology I & II Philosophy of Religion Ethics Confession or Faith or Mission, Polity & Stewardship	5
Field Ed.		2

2. Elective courses for ordained, diaconal and lay streams (12 credits).
- (a) At least one credit will be in each of the four disciplines of bible, history, pastoral and theology.
  - (b) The diaconal stream will include two electives in field education and two in ministry formation.
  - (c) Specific attention will be given in the direction of the student's program to insure it includes adequate course work in education, social ministry and pastoral care.

3. There are non-credit testamur requirements (ministry workshops in education curriculum, hymn books, service books, manual) for those who have not met the requirements in other ways. The diaconal testamur competency will be assessed in year two of ministry formation.
4. A Combined Degree Program is available for specialized studies (M.Div/M.R.E., M.Div./M.A.; and M.Div./M.S.W.)
5. Advanced Degree Programs (Th.M., Th.D., D. Min.) for which a M.Div. is a prerequisite are also available.

#### V. FURTHER COMMENTS ON CURRICULUM PROPOSAL

1. The curriculum presupposes the T.S.T. 30 course minimum M.Div. program which combines required courses and electives as prescribed by Emmanuel College.
2. The curriculum comprises the four traditional theological disciplines (Bible, Theology, History, Pastoral) and Field Education.
3. Teaching in these disciplines combines both deductive and inductive methods through lectures, tutorials, seminars, practicums, individual and small group research projects.
4. Denominational and ecumenical emphases, including the history and function of different types of ministry, are elements in all courses taught.
5. Opportunities for personal integration or consolidation of new learning in a collegial peer group setting are included in all basic required courses through tutorials and practicums that accompany lectures (often with the help of

graduate teaching assistants. (This point addresses the question of teaching philosophy raised by CTEM and also the question of collegial style which in our view is not distinctive to diaconal ministry but needs to characterize all ministry, ordered and lay.)

6. Provision will be made for student academic advising (setting learning goals and course selection), competency assessment, diaconal formation and ministry skills training in ministry formation groups. These groups comprising diaconal candidates and at least two faculty, one of which is the diaconal adjunct, will meet for twelve two-hour sessions each of the first two years. These will count as two course credits. Full course descriptions will be developed by the designated faculty and will include: diaconal formation, identity and skills (leadership, spirituality, communication, etc.), and competency assessments for the diaconal testamur. In year three, diaconal formation will continue to take place within the Field Education Seminar.
7. In year 3 there will also be non-credit ministry workshops in education, worship, music and polity toward fulfilment of the testamur requirements for both the ordained and diaconal streams. These requirements may be fulfilled in other ways (e.g., in elective courses, or previous experience as assessed in the ministry formation group, year 2).
8. A diaconal minister will be hired as an adjunct professor to work with one or more other faculty members in the ministry formation groups.
9. Students in the diaconal stream will choose electives within an area of concentration comprising education, social ministry and pastoral care. (See accompanying diagram, p. 6)
10. A course in co-operative ministry will be offered each year commencing in spring, 1990. This course will provide opportunity to address issues of inclusivity, gender, race, age, ordained/diaconal/lay ministry.



## Appendix #4

### CTEM's Report To D.U.C.C.

CTEM is the Committee on Theological Education for Ministry and meets twice a year to deal with concerns, curriculum, studies, consultations, faculty appointment etc. that have anything to do with Theological Education in the United Church of Canada. It is not a decision-making body but an advisory one to the Division of M.P. & E. Membership includes representatives of the Heads, faculties, Boards or Senates and students of all Theological Schools; the Division of Mission, Native Training Centres and five members-at-large. The latter keeps a balance of lay, diaconal and ordained members as well as male/female and regional representatives. The chair of the Committee must come from the members-at-large. Two members of the committee are selected to maintain a feminist perspective.

The last few years the Committee has been dealing with many concerns around preparation for Diaconal Ministry, particularly those dealing with C.C.S. and Emmanuel programs and Western field-based program, as well as the Education for Professional Ministry Report. Often we found ourselves "out of sync" with the Diaconal Committee's work around making recommendations. Consequently in January 1990 we began overlapping with the CDM in order to work together towards mutual understandings and recommendations. At the first joint meeting the discussion focussed on a Native Ministry proposal for Diaconal training, the CCS/Emmanuel Diaconal Consultation and the work of the CDM on criteria and essentials for educational preparation for diaconal ministry.

#### Updates:

##### Education for Professional Ministry Report:

It began in 1980 as the "Learned Ministry" project requested by the Division of M. P. & E. Phase I on Ordained Ministry came out in 1984 and Phase II on Diaconal Ministry came out in 1986. An implementation groups, renamed coordinating group, was struck to draw these two project reports into one document. After an initial draft a new draft was brought out in June 1987. In September 1988 CTEM gave cautious affirmation of the direction of the report and the recommendation adding a supplementary document of questions/concerns. At this time the recommendations around discontinuing the MRE 2 year program at Emmanuel College as an appropriate route to the testmur for Commissioning and that of exploring wider access to diaconal ministry other than Toronto were approved by M. P. & E. This set in motion the development of a Western Field-based Diaconal training program. Since then the document has been widely circulated to Theological School, Conferences and Presbyteries and replies have now come in in good numbers. These responses have listed many concerns around specifics such as the fifth year, supervision, the two track (field-based and residential) models seen as two tier, academic requirements, etc.

##### CTEM - February 1990 Meeting:

All responses are to be collated before the September 1990 Meeting. Requests are to be made around learning of the Western Field-based program and Native Training Programs, and checks are to be made to see if any requests for field-based training have been registered. Then recommendations are to be made to the Division of M. P. & E. in September 1990.

##### Emmanuel Diaconal Proposal

This proposal came to CTEM in February 1989 and certain questions were posed to Emmanuel in response. In September 1989 some concerns remained about the proposal itself; concerns that we did not have the results of CDM's work on criteria and essentials; and very strong concerns around the stewardship of having 2 programs in a 1 block area. Therefore, questions were posed to CCS and Emmanuel about the possibility of working together on a program. Recommendations were made: 1) "that M.P. & E. convene a meeting of CCS, Emmanuel, CDM, St. Stephen's, chaired by a mutually agreed upon facilitator to discuss cooperative and complementary development of access to Diaconal Training. 2) "before approving any proposal for Diaconal Ministry Education, M.P. & E. fully assess the implications for the current diaconal programmes." The executive of M. P. & E. affirmed these recommendations. The consultations was held in January 1990. The notes were forwarded to Division of M. P. & E. with recommendations.

## Diaconal Consultation

Whereas Historically the unique role of the Centre for Christian Studies (CCS) has been the educational preparation of Diaconal Ministers in the United Church of Canada, and

Whereas CTEM has consistently affirmed the CCS role in educating persons for ministry, and

Whereas we affirm the educational methodologies of CCS and Emmanuel College in preparing person for ministry, and

Whereas some students preparing for Diaconal Ministry have expressed the desire to be open to the possibility of pursuing advance degrees following the completion of their preparation for Diaconal Ministry, and cannot currently do so because CCS is not a degree-granting institution, and

Whereas two schools providing two separate programs for Diaconal Ministry located within a block of each other raises questions of stewardship (staff, funding, facilities)>

Therefore:

we recommend that the Division of MPE affirm the direction of the work of the consultation of diaconal ministry held January 18-19, 1990; and

The Division requests that the ongoing dialogue continue between CCS and Emmanuel with broader representations from both schools, to explore development of a cooperative and complimentary design for educational preparation for Diaconal Ministry; and with an observer from the Division and a mutually agreed on outside facilitator. Don Gillies, to be the first choice.

The Division requests that the questions raised at CTEM in September, 1989, and the issue raised by the Diaconal Ministry Committee, and the Diaconal Consultation, be part of the dialogue.

The consultation is to make a progress Report to the fall meetings of CTEM, Diaconal Ministry Committee and MPE Executive, and proposals to the Annual General Meeting of MPE, 1991.

## PROGRESS REPORT DIACONAL EDUCATION PROGRAMS CONSULTATION

1. That CCS and Emmanuel College pay attention to the emerging criteria for diaconal ministry identified by the Diaconal Committee
2. That CTEM strongly endorses the action of the DIVISION MPE Annual General Meeting in the Diaconal Consultation namely:
  1. that the Division of MPE affirm the direction of the work of the consultation of diaconal ministry held January 18-19, 1990.
  2. that the Division requests that the ongoing dialogue continue between CCS and Emmanuel with broader representation from both schools, for educational preparation fro Diaconal Ministry; and with an observer from the Division and a mutually agreed on outside facilitator. Don Gillies, to be the first choice.
  3. that the Division requests that the questions raised by CTEM in September 1989, and the issue raised by the Diaconal Ministry Committee, and the Diaconal Consultation, be part of the dialogue.
  4. that the consultation is to make a progress report to the fall meetings of CTEM, Diaconal Ministry Committee and MPE Executive, and proposals to the Annual General Meeting of MPE 1991.
3. THAT the observer from DIVISION MPE be suggested by the Diaconal Committee, to the Division.
4. THAT St. Stephen's be kept advised of the developments.



As advocates of "justice and mercy" and "support and caring" working toward a community of fullness and wholeness,

Recognizing our mandate to provide advocacy for diaconal ministers who have experienced and are experiencing discrimination, harassment and hardship,

And recognizing our responsibility with and to the whole church,

This, the Fourth National Gathering of Diaconia of the United Church of Canada, recommend that D.U.C.C.

- 1) go on record and convey to the 33rd General Council our support for the Membership, Ministry and Human Sexuality statement.
- 2) write a letter to General Council Executive affirming the action taken at the November meeting of the Executive regarding financial and pastoral support and advocacy for those in Order of Ministry experiencing difficulty finding or maintaining employment on the basis of sexual orientation and ask that the Executive provide significant financial resources from the General Council Special Projects Budget.
- 3) provide financial support to those who are experiencing hardship; that this be, if possible, from the Kaufman Fund, from our own budget and/or from individual contributions.
- 4) encourage individual D.U.C.C. members to initiate petitions of support for the MMHS statement through their pastoral charge and/or Presbytery.
- 5) prepare a press release for the OBSERVER indicating actions taken at this meeting.