

Thanksgiving, 1992.

To: all Registrants of National Gathering,  
Wolfville, N.S., June, 1992.

From: Donna Krucik, secretary for the Gathering,  
3303-130 ave., Edmonton, AB., T5A 3B4.  
(403)475-3559.

Dear Friends,

It is with a great sigh of relief that I finally greet you!  
The DUCC Executive met in September and we reviewed and made  
corrections to the minutes (only editorial and spelling no  
hanky-panky stuff). I hope you will find the account satis-  
factory. I have truly enjoyed doing these minutes, have learned  
a great deal altogether. AND I truly enjoy mailing these out  
to you now.

Blessings on us all, Peace and Joy to you.

Sincerely,

Donna. 

You will find-

The Minutes, 8 pages with Addenda pages I-VIII and IX

followed by Other Addenda-

(1) Music, Worship and Programme Notes

(2) Regional Reports and

(3) "The Foolishness OF God" Litany From Katherine Hockin.



## List of Registrants

Fourth National Gathering, Wolfville, N.S.

June 16 - 18, 1992

	16/6, 7pm	17/6, 9am	1pm	18/6, 9am	1pm
Mabel Brandow	"	"	"	"	"
Lori Crocker	"	"	"	"	"
Lynda Cunningham	"	"	"	"	"
Patricia Dyson	"	"	"	departed	
Linda Ervin	"	"	"	"	"
Inez Flemington	"	"	"	departed	
Lynda Gow	"	"	"	"	"
Ferne Graham	"	"	"	"	"
Kay Heuer	"	"	"	"	"
Katherine Hockin	"	"	"	"	"
Elaine Kellogg	"	"	"	"	"
Eric King	"	busy-with World Diakonia-			"
Donna Krucik	"	"	"	"	"
Roland Legge	"	"	"	"	"
Mardie MacDonald	cancelled.				
Helen Mack	"	"	"	"	"
Betty Marlin	"	"	"	"	"
Laurie McNight-Walker	"	& son, Luke		"	"
Edna Meader	"	"	"	"	"
Dorothy Mundle	"	"	"	"	"
Ann Naylor	"	"	"	"	"
Lori Stewart	"	"	"	"	"
Oriole Veldhuis	"	"	"	"	"
Russell Walker	"	"	"	"	"

-----  
 Sister Frieda Kiel, arrived "early" and joined us for worship  
 and theme. good to have you, Frieda.  
 -----

" present  
 - away.

DUCC BIENNIAL MEETING - ACADIA UNIVERSITY

## BUSINESS AGENDA

June 16 - 18, 1992

Wed, June 17, 1:30-3:15pm.

Service of Recognition

## I. Accountability

## A. Co-ord. Committee

- actions taken
- decisions made
- relationship with Diaconal members & regions
- memberships
- representatives-CDM, DOTAC
- co-operation with CDM

B. Accountability-  
CDM committee \*

## C. National Staff-\*Ann Naylor

- Membership- \*
- DMs only
- those in D. Ministry

Advocacy

Wed., June 17, 4-6pm.

## II. Accountability

## DOTAC \*

World \*

Kaufman-rep. &amp; report\*

Diaconal Statement/Style

## General Council

- sacraments\*
- national & conference ministries \*

Theological Educational  
Institutional Funding\*

Thurs., June 17, 9:30-12pm.

## III. Accountability

Reports from Colleges -  
Centre for Christian Studies  
Kay Heuer\*

Dr. Jessie Sauteaux Centre\*

Dr. Francis Sandi Centre\*

St. Stephen's College \*

Financial Report/Budget\*

## IV. A. Social Ministry \*

B. Services-Covenanting\*

C. Tension-DM/OM  
support for students,  
report back \*V. Reports-  
registrar  
tenth anniversary plans  
new coord. committee  
focus next 2 years.

\* Those responsible for various reports will be notified  
by Betty Marlin and Lynda Gow.

Facilitators-

Wed. pm- first session- Lori Crocker and Roland Legge

Wed. pm- second session- Lynda Gow and Betty Marlin

Thurs. am- Lynda Gow and Dorothy Mundle.

/dk

DIACONAL MINISTRY : A STATEMENT OF BELIEF (1988)

We are called with all God's people to be agents of.

- change
- support and caring
- liberation and reconciliation
- justice and mercy

encouraging all to fullness and wholeness

Diaconal Ministry exists within the ministry of the whole people of God and is the responsibility of the whole people of God.

Diaconal Ministry seeks to empower others through education, service and pastoral care. Service includes working to meet immediate needs and working to create a just world, as do education and pastoral care.

Diaconal Ministry offers diverse resources to the growing edges of the church.

Diaconal Ministers work inside and/or outside church structures.

Purpose of DUCC. (Diakonia, United Church of Canada)

1. To deepen understanding of and commitment to diaconal ministry within the United Church of Canada
2. To continue to create and sustain a natural identity and perspective for diaconal ministry
3. To provide support, growth and understanding for one another in diaconal ministry through
  - (a) opportunities for effective consultation for those in diaconal ministry in the United Church of Canada
  - (b) forums for diaconal ministers to discuss common concerns and issues
  - (c) advocacy for individual diaconal ministers at all levels of Christian government
4. To name, claim and nurture the spirituality which shapes and sustains our work
5. To collaborate with the Diaconal Ministry Committee of the Division of Ministry and Personnel concerning:
  - (a) matters of policy
  - (b) recommendations to appropriate theological schools and committees regarding basic education and continuing education for diaconal ministry
6. To develop and maintain a relationship with other diaconal associations (national and international)

THE DIAKONIA OF THE UNITED CHURCH OF CANADA  
STATEMENT OF RECEIPTS AND DISBURSEMENTS  
EIGHTEEN MONTHS ENDED DECEMBER 31, 1991

Receipts	
Memberships	\$ 4,485
Interest	1,133
National gathering	2,563
	<u>8,181</u>
Disbursements	
Contact with Conference fees <i>postage &amp; honorarium</i>	331
Co-ordinating committee	693
Delegate fees <i>--- those attending Internationals</i>	1,500
International Association <i>--- DOTAC &amp; DIAKONIA &amp;</i>	5,513
Regional gatherings <i>--- for DM's gatherings</i>	532
	<u>8,569</u>
Excess of disbursements over receipts	(388)
Cash, beginning of period	<u>12,302</u>
Cash, end of period	<u>\$11,914</u>

\* 1500 for CCS included here in Aud. Report

Rec'd

11:35 R June 18/92

**Doane Raymond Pannell**

DIAKONIA  
OF THE  
UNITED CHURCH OF CANADA  
L'EGLISE UNIE DU CANADA

Minutes of the Fourth National Gathering\*  
Acadia University, Wolfville, N.S.  
June 16-18, 1992

The following are the Minutes of the Business Agenda; please see attached Addenda for Regional reports, Auditor's report, Theme and Music/worship notes.

Present: see registrar/secretary's lists, (I) attached.

Wednesday, June 17/92, first business session:  
Facilitators- Lori Crocker, Roland Legge.

1:30p.m.: this first session opened with a Service of Recognition for those who had died, 1990-1992. Ferne Graham and Helen Mack conducted this period. Lori Extended our Thanks.

Gathering was called to order by the Facilitators.

1. Consensus Decision Making-this process was explained to us as i) testing ideas, ii) listening, iii) honouring ideas, and iv) deciding; thus valuing the opinion of each other. It was AGREED that Business be conducted by CONSENSUS.

2. Business Agenda- (II) attached; accepted as presented.

I. Accountability-

A. Co-ordinating Committee- Lori Crocker reported that since January, 1991, 8 meetings have been held; 4 as the whole committee, and 4 executive meetings.

Members- Lynda Gow and Betty Marlin, prepare agenda and share duties of the chair;

Mark Green- treasurer;

Deb Schweyer- past secretary;

Donna Krucik- secretary;

Lori Crocker;

Rita Cattell;

Roland Legge;

Helen Mack;

Dorothy Mundle;

Jo-Anne Kobyłka.

\* please See Attached IX

2.....

\*founding Meeting, Five Oaks, 1984;  
First National Gathering-Scarboro Foreign Mission, 1986;  
Second National Gathering-Silver Creek Ranch, 1988;  
Third National Gathering-Toronto, 1990;  
Fourth National Gathering-Wolfville, 1992.

First Business Session cont'd:

- I.A.a) networking has been carried out with the regions through mailouts, Diaconal Newsletters (as of Jan./92 jointly produced and published by Committee on Diaconal Ministry and Diakonia), continuing educational promotions, National Office mailings; letters and mailings have been sent to the membership with questions and feed-back requests from CDM and DUCC co-ordinating committee.
- b) Committee on Diaconal Ministry (CDM)- representative is Lynda Gow who reported that agenda items have included issues on relationships, educational joint preparation program, transfer and settlement. internships, vocational consultation. (see following B.)
- c) Advocacy-support has been given to a member; minutes have been monitored; recognition encouraged for Diaconal Ministry in congregational life; advertisements in the Observer challenged; new candidature process advocated.
- d) Membership in Diakonia of the United Church of Canada (DUCC)- 1991-1992, 70 plus memberships received; the Treasurer is frequently asked what happens with our membership monies? are used, for example, in travel pools and to encourage attendance at National Gatherings.

I.B. Committee on Diaconal Ministry- reporters, Lynda Gow, Diakonia's representative to CDM, and Ann Naylor, staff representative;

Highlights-

- a) Lynda- Transfer and Settlement of Diaconal Ministers, form changes and process changes re solo and team ministry.
- b) Lynda- two Newsletters have been sent out and will be sent twice a year; members are asked to assume responsibility for sending news to Lori Crocker, Innisfail, AB. Deadlines are February 15 and October 15 for inclusion in newsletter.
- c) Ann- Feasibility Study and Needs Assessment - has been on the agenda for sometime and a decision was made to do a national study re: future needs of educational preparation for Diaconal Ministers; the preliminary results are being assembled now. Watch for a report in September to CDM and forthcoming report in February/93 from the Division of Ministry Personnel and education.
- d) Ann- History Book of Diaconal Ministry in the United Church of Canada (green Cover) is available for ten dollars (\$10.00) each from the Publishing House.
- e) Lynda- Ordination and Covenanting Services: copies were handed out to members present for study and report back in to-morrow's session; members were encouraged to take their copy home for study and critiquing in their own areas. NOTE- neither Lay nor Staff Associate ministries are recognized. Services are authorized for use but are not finalized. CDM has studied the Services and offered feed-back to the Division of Mission in Canada.



Music, Worship and Programme Notes  
Fourth National Gathering, June 16-18, 1992

Opening Programme began with a welcome from Betty Marlin; this was followed by personal introductions- "getting to know you".

Roland Legge and Dorothy Mundle called us to become a human map, dispersing ourselves geographically across the map of Canada naming self, ministry, etc.

We broke into Home-Groups (=4 groups) to discuss-

- 1) in what ways does your ministry connect with the needs of the community/church/world? - or- not connect?
- 2) in the down times, where do you find hope? What helps?
- 3) work out a symbol/representing what your group discovers.

After Regional reports were heard\* our first Evening closed with group presentations of our symbols with this prayer- "Receive our work, Oh God" and the group response was "We offer it for the Life of the World".

Wed., June 17/92, 9am.

Worship was led by Katherine Hockin; the litany she used is attached with the corrected placement of the symbol, as Katherine requested.\*\*

Music was chosen from the Green book and one of the staff members from Cutten House played for us. A vote of thanks was given to her when worship closed.

9:35am-Theme work began with Betty Marlin's introduction; Russell Walker and Lynda Gow discussed the articles which had been sent out for our study:

"Suggestions For a Contemporary Reformed Diaconate" by E.A. McKee and

"The Future of The Diaconate" , chpIV from "Called To Serve" by Rosalie Bentzinger;

We broke into groups to identify relative issues to us and then set about to the task of clarifying issues and bringing back recommended policy..

Thursday, June 18/92, 9am.

Worship was led by Russell Walker; pianist- Ann Naylor. Facilitators Lynda Gow and Dorothy Mundle made announcements and reviewed the proposed agenda with us.

Theme groups met, to report back with recommendations for policy now, or for future work in next 2 years.

Closing Worship For the Gathering was led by Lynda Cunnigham and Linda Ervin.

Our thanks to all who facilitated and participated in this Fourth National Gathering, Acadia University, Wolfville, N.S.

\*see Regional Reports following pages

\*\*"The Foolishness of God" follows reg. reports.

REGIONAL REPORTS

Tuesday, June 16, 1992, 21:00h.

1. Maritime Conference-Inez Flemington-
  - a) announces that they will take on administering the Kaufman Fund (this would commence July '94);
  - b) there are about 13 Diaconal folk in this conference and an Anglican rep. joins them;
  - c) there is no net-working with Staff Associates.
2. B.C. Conference-Linda Ervin-
  - a) there are 5 Diaconal folk but have had no meetings because they are so scattered throughout the province;
  - b) there are 8 participants from this Conference in the Western Field Based Program (WFBP);
  - c) B.C. Conference is sending a petition to develop labour/wage standards for people in ministries such as youth workers, but not the ordained/diaconal or staff/assoc.
3. Newfoundland Conference- no report.
4. Bay of Quinte Conference- no report; no known networking; they do meet as Women In Ministry.
5. Alberta/North West Conference-Lori Crocker-
  - a) members meet as DUCC Co-ordinating Cte., as the executive of that cte., and as Diaconal Ministers with Staff Associates;
  - b) re DM and Staff Assoc.-have common issues to discuss and explore; are building community; helped to interpret and support Staff Associates; working on defining DM as it relates to Staff/Assoc. ministry.
6. Montreal and Ottawa Con.-Laurie McNight-Walker-
  - a) Ottawa churches have many Staff Associates;
  - b) meetings take place as Women In Ministry;
  - c) there are some 45 lay women; there is no networking with DMs.
7. Saskatchewan Conference-Pat Dyson-
  - a) there are spring and fall meetings in Regina or Saskatoon;
  - b) re Staff Assoc.-are discussing commonalities; big turn over in S/A ;
  - c) 25+ in Sask. Diaconal group;
  - d) petition from Conference for General Council re sacraments and licencing. ( reader- please see Minutes, pg4 and letter from Ann Naylor this past summer).
8. Manitou Conference-Ann Naylor-
  - a) one woman needing settlement, not commissioned due to circumstances.
9. Toronto Conference-Russell Walker-
  - a) do not meet regularly as DM group;
  - b) St/A doing diaconal work and want to be included.

I.B. Committee on Diaconal Ministry reports cont'd:

- f) Ann- internships for Diaconal students- a survey was sent to graduates from the last ten (10) years; it has been recommended to Candidature Committee that internships NOT be required for placing candidates but be available if requested.
- g) Ann- theological reflection has been done on aspects of Diaconal Ministry and Theology of Call and will be incorporated into revisions of educational materials.
- h) Lynda- the slide show for Diaconal Ministry has been revised; minutes from National Committees monitored.
- i) Ann- re: "Exceptional Cases" - in 1986, there were two exceptions to regular educational requirements; feedback has been requested from students for future guidance; CDM has oversight to monitor the progress of exceptional cases.  
Diakonia supports the process of consultation with the staff of CDM when decisions are being made by the Candidature Committee/Ministry Personnel and Education to approve educational requirements for commissioning in exceptional cases.  
RATIONAL: to have a Diaconal perspective on the evaluation of the candidate's diaconal formation and preparation.
- j) Ann- a request from the Committee on Theological Education for Ministry for updating the Manual requirements on commissioning is now in progress.  
CDM is part of the oversight process for the implementation of the Co-op. program between the Centre for Christian Studies and Emmanuel College.

I.C. National Staff Report- Ann Naylor-

involved in many things, for example- provides executive staff support to Committee on Diaconal Ministry; gives a Diaconal Ministry presence on design for the Centre for Christian Studies regional program; acts as Diaconal educational program contact, concerned with budget, resources, and advocacy as required; (note- Ginny Coleman maintains contact with Diakonia of The Americas and the Caribbean and with World Federation.)

re: Oral Histories- a basic format is needed; who will interview? who will be interviewed? where do we go with this?

Discussion from the floor took place as reports were given. Lynda and Ann were thanked by the facilitators.

(Refreshment Break)

Membership- the discussion continues, "is Diakonia for Diaconal Ministers only?"; should Staff Associates and others in the diaconal style of ministry be included? Lynda Gow pointed out that the philosophy is "intentionally open"; reference was made to the 1990 Minutes, page 11, "consensus....."; this subject to be brought forward to Thursday's agenda.

Business Session cont'd, second part:

II.Accountability- Facilitators,Lynda Gow and Betty Marlin.

16:00h (4p.m.) ORDER OF THE DAY -

Report from Ginny Coleman, representative to the Diakonia OF The Americas and the Caribbean and to the World Federation Assembly:

DOTAC:

- last 2 years have been consumed with assembly planning;
- 1990- meeting at Gladwyne, Pennsylvania, with the financial and programme teams for input of ideas;
- Elizabeth Wilton on Programme Team until 1991, then Lori Stewart carries on;
- some things like the worship and morning meditation materials had been already completed and were protected and difficult to budge;
- decision to postpone to Feb.,1991;
- 1991 meeting in Hamilton,Ont., more of the same....meeting of the full co-ordinating team with DOTAC Central Ctte.;
- DOTAC decided to put travel pool money into bringing the Caribbean members to Assembly;
- DOTAC decided to hold next Conference (ie-DOTAC Gathering) in 1993, at Scarritt Bennett in Tennessee, Wed.,Sept.29-Oct.3.
- personalities, conflict, control, manipulation, energy taken.

Diakonia (World Federation) Report:

- 1991 meeting in Berlin
- exact dates set for Assembly and OK to go ahead for 1992;
- 20,000dg given toward Assembly costs (about \$12,000);
- guidelines for DIAKAID clarified and agreed upon;
- DIAKAID brochure draf revised and approved (in Assembly packets);
- Financial reports heard; treasures given honorarium and permission to purchase electronic typewriter;
- CONSTITUTION- draft discussed, revised version is up for vote at this Assembly (June 19-26/92);
- Bylaws- were worked on by 3 Regional Presidents, but not presented causing anger since DIAKONIA had paid for the 3 to gather in Australia to work on the Bylaws;
- to be presented to Exec.Cte. at this meeting (June 19-26);
- two nominations for President- Christine Brewer, USA and Chita Framo, Philippines;
- editing of stories- Kay Ramsay, Scotland,will be editing and updating histories of members.

Questions asked- is there a travel pool? no.

- how many regions in DIAKONIA? three-

1)Europe-Africa; 2)Pacific; 3)the Americasand Caribbean.

Thanks and appreciation was extended to Ginny by the facilitators for her many years of work with DOTAC. Russell Walker assumes the representative's role from the United Church of Canada as of this National Gathering.

Business Session, second part, cont'd;II. Accountability- Agenda review-

- It was agreed to meet in Home-Groups (as established at our first meeting together Tuesday evening for community building, regional reports and celebration).....
- to review and discuss A Statement Of Belief, (1988), attached III, and to consider- who is part of Diaconal Ministry, who is not? is the Statement still valid? any deletions? additions? does it reflect who we are?

report Back re Statement of Belief-

- need to be clearer who we are, (2 groups)
  - essential agreement with the Statement (of 1988)
  - recommendation to see the packet "Called To Serve"
  - recommended that DUCC Exec. look at suggested changes in the Statement from this meeting and present back in 2 year's time
  - agreed that we work with the Diaconal Committee to see where things/thinking converge and
  - it was further agreed that Betty M., Lynda G., Ann N., and Roland L. collate to-day's suggestions for review at Thursday's session, then let DUCC Exec. continue the process.
- AGREED.

General Council- Pat Dyson reported on "an alternative petition" from the Diaconal Ministers of Saskatchewan Conference for " approval to each conference to determine the boundaries which constitute 'the specific assignment' when granting the right of sacrament to Diaconal Ministers within that Conference." For background, please see the 1992 docket, Saskatchewan Conference.

Announcement- those interested, please meet with Lori Crocker after supper to help design and make a flag for the World (International) Diakonia- for parade and display during the International conference, June 19-26/92 here at Acadia.

18:00h (6p.m.)- ORDER OF THE DAY-

Adjournment for a "Maritime Evening".

(We had a great time at Hall's Harbour eating sweet, juicy lobster, though some ate chicken or vegies.)

Thursday, June 18, 1992.

Business Session cont'd, third part;III. Accountability -

Announcements were made; changes to the Agenda agreed to.

Theme Groups met as agreed; from this recommendations were received for consideration re policy now or for future work in the next two years.....

Re: A Statement Of Belief - yesterday's comments were integrated and accepted in principle for use by CDM/DUCC.  
AGREED. For wording; see attached VII (ii) Task Group I.

Re: Styles and Ministry within the Church - report back was interrupted by an Order of the Day. See attached VII (i); Task Group III.

Business session, third part, cont'd.

Thursday, June 18, 1992, 11:30h Order of the Day-

Budget and financial statement-

Auditor's Report- copies were circulated for study; it was moved by Lynda Gow and seconded by Linda Ervin that the Auditor's Report be accepted as presented, and that the treasurer be asked for an explanation as to where the gift of Fifteen hundred dollars (\$1500.00) to the Centre For Christian Studies is represented. CARRIED. ( attached IV ).

Proposed Budget, 1992-1994- tabled to the afternoon session for discussion re gifts to Educational Institutes.

see page 7 of these Minutes.

Kaufman Fund- members administering this fund are Betty McColgan, Vivian Yarwood, Lottie Franklin-Hearne, Nancy Edwards, Margarete Emminghaus, and Marion Niven, and regional contacts. It was requested that the "blue and green" sheets re the History and Purpose and Guidelines be sent out with the membership renewal notices. Treasurer will be advised.

It was moved by Linda Ervin and seconded by Roland Legge thanking these members for their work with the Fund and affirming their work and its continuity for the next two (2) years, for renewal at the 1994 Gathering. CARRIED.

Lunch Break and Photo Session.

At 13:25h, Don Reid, Local Arrangements, International Diakonia, joined us to invite members to help with hosting, registrations, filling welcome bags, etc.; those interested to see him after our Gathering closes. A number of us agreed to help out.

Centre For Christian Studies Report- those reporting-

Lynda Cunningham, Elaine Kellogg (student), Kay Heuer:

- 1)the Building- in June '93, this building will be torn down as the area is being redeveloped; staff have input into the space required within the new building; planned with a long-term lease-back.
- 2)CCS and Emmanuel College Consultation- a "joint Program"
  - a)exploring how to share educational resources, and what is to be included in those courses;
  - b)a rationale is being worked out as to why staff of CCS do not have doctorates.
- 3)development of CCS Regional Program- there are similarities and differences to the Western Field Based Program; discussion followed; copy of program handouts attached V (7pages).
- 4)staff changes- principal, Trudy Lebens:also welcomed- Pauline Bradbrook, Isaac Kawuki-Mukasa, Louise Kafa(sp.?).

Western Field Based Program, St.Stephen's College-Betty Marlin there are forty-nine (49) participants, 21 entering fourth year and 28 entering second year. Attached VI (4 Pages).

At 14:15h the group broke into two to discuss a)services of Covenanting and of Commissioning and Ordination and b)tenth anniversary celebration for Diakonia of the United Church of Canada.....cont'd page7.

Business session, third part, cont'd.a) Services of Covenanting and of Commissioning and Ordination-

Following discussion it was AGREED to take the following action: DUCC co-ordinating committee will write a letter to the Division of Mission supporting Committee on Diaconal Ministry's recommendations that Diaconal Ministers be well represented concerning any decisions to be made about these Services.

b) Tenth Anniversary Celebrations- Linda Ervin of B.C. region will discuss with those members in B.C. whether they might act as co-ordinating team for theme, worship and celebration. Brainstorming ideas included-

- a con.ed. event combined with meeting and celebration
- ?when- February? post-Easter? end/April-first/May?
- ?where-centrally located, Toronto area, Five Oaks?
- ?who-co-ordinating team? Linda Ervin to ask re theme, worship, celebration; local arrangements, business- A/NW
- ?what-con.-ed., business, celebration
- what co-operation with CDM would look like.

15:08h Proposed Budget, 1992-1994

presented by Lynda Gow on behalf of the treasurer, Mark Green;

Income:

Balance	\$6,000
Memberships	6,000
Interest	1,000
	\$13,000

Expenses:

Co-ordinating Committee	\$1,200
Regional Gatherings	1,000
Contact With Conferences	800
Mailouts	200
Memberships (DOTAC)	3,000
Advocacy	500
National Gathering	1,000
Tenth Anniversary Celebration	1,000
Contingency and Newsletter	2,000
Gifts to Training Schools*	2,500
	\$13,000

\*Centre For Christian Studies,  
Jessie Saulteaux and Francis Sandi Centres,  
Western Field Based Program at St. Stephens.

It was moved by Lynda Gow and seconded by Linda Ervin that this budget be adopted as amended to include gifts to the four training schools. CARRIED.

Coffee Break, a necessarily short one.

Business session, third part cont'd.

15:35h Agenda was reviewed once again and decision made to meet and report back from home-groups, evaluate and plan, with Closure at 16:00h.

Though the home-groups and their tasks are part of the Themes, the information also bears directly on the business of the Gathering. The following list identifies the issues and those who volunteered to discuss them:

- I -Who Are We?-Ann Naylor, Lynda Gow, Lynda Cunningham, and Kay Heuer.
- II -Public Relations-Roland Legge, Elaine Kellogg.
- III -Relation to Order-Laurie McNight-Walker, Oriole Veldhuis, and Betty Marlin.
- IV -Diakonia Belongs To All-Inez Flemington, Helen Mack, and Lori Stewart.
- V -Sacramental Responsibilities-Linda Ervin, Dorothy Mundle.
- VI -Non-Congregational Responsibilities-Russell Walker and Donna Krucik.
- VII -Service, Servant, Servanthood-Mabel Brandow, and Katherine Hockin.
- VIII-Doing Things Differently-Ferné Graham, Lori Crocker.

Please see attached VII; 7 pages for typed copy of the flip-chart notes or handed-in-notes from the above.

It was agreed that these notes be reviewed by the Co-ordinating committee and shared through other reports.

Remaining Items on the Agenda-

- agreed that they be studied by the Co-ord.Cttee.-
  - feasibility study on Diac.Ed'n.
  - exceptional cases (see these minutes,pg.3,B.i.)
- agreed the Co-ord.C. take action on '90 minutes re membership/DUCC.
- oral history-referred to CDM; Ann Naylor aware.
- theological ed'l funding- details coming in letter from Ann.
- logo for DUCC.
- which Region will assume the Co-ordination of DUCC for 1994-1998?????
- Lori Stewart volunteered to contact Lynda Cunningham et al and let present Co-ord'g Cttee. know in the Fall what the possibilities are.
- Transfer and Settlement - re elimination of DMs from settlement; CDM plans to do a wide consultation this Fall;
- Saskatchewan Petition- Ann Naylor will send word out to the regions this summer about this issue;
- membership- open or closed;
- directions for the co-ordinating committee- none required.

1558h: Evaluation- see attached VIII.

Newsletter- Lori Crocker called for individual responses to this meeting for newsletter.

16:00h Closure- conducted by Lynda Cunningham and Linda Ervin.

Adjournment- at 16:30h, to meet in 1994, time and place to be announced.

\_\_\_\_\_  
co-chair

\_\_\_\_\_  
co-chair

\_\_\_\_\_  
secretary



From Kay Weaver  
June 18/92  
1336h

BUSINESS ADDENDUM V

V (7 pages)

## ARE YOU INTERESTED IN DIACONAL OR PROFESSIONAL LAY MINISTRY BUT CAN'T MOVE TO TORONTO!

The *proposed Regional Diploma Program* is scheduled to start with an Orientation Session of 12 days in June 1993. Students will work through the program in five years. A basic outline of the program (while subject to changes) is as follows:

These subjects will be covered, each year for four years, by two week events in May/June and again in October/November. There will also be regional residential one week events which will take place each February:

Core I  
Denominational Studies  
Education and Pastoral Care  
Core II  
Integrating Theology

Field Education will be arranged close to participant's home, and a regional cluster of students will meet on a regular basis:

On-going Regional Cluster  
Field I - Congregational Placement  
Field II - Social Ministry Placement

Ongoing courses will be completed individually at nearby universities or by correspondence:

New Testament (2 semesters)  
Old Testament (2 semesters)  
Church History (1 semester)  
Theology (1 semester)  
Ethics/Theology (2 semesters)

## THE CENTRE FOR CHRISTIAN STUDIES is receiving inquiries about its *proposed* REGIONAL PROGRAM

Please direct your inquiries to:

Frances Nelson - Registrar  
Centre for Christian Studies  
77 Charles St. W.  
Toronto, ON M5S 1K5  
(416) 923-1168

A regional program is a response of the Centre for Christian Studies to the need of people who want to enter diaconal/lay ministry, and who wish to study close to home. These people have a desire or a call to serve in educational ministry, social service and pastoral care. In the proposed five year regional program, field education assignments are arranged in a local area and a regional cluster meets regularly. Learning in Community events gather people for two 2-week national events and one regional event (altogether 5 weeks away from home in most years). Other academic courses are taken either in nearby universities or by correspondence.

A convincing need for such a program has been established by a field-based program now operating on a "one-time only" basis in Western Canada. The Centre for Christian Studies would be able to extend the regional program to a national scope and also provide it on an ongoing basis with an intake every three years. The Centre for Christian Studies has been working co-operatively with the Western Program and has inherited their waiting list. Along with new enquiries the potential list of students for a regional program is now more than 30, before any promotion has been done.

# REGIONAL PROGRAMME

## SUMMARY YEAR 1 - 5

	TOTAL	DONATED	REQUEST
<b>1. Personal</b>			
full time staff	\$474,859.85	\$234,612.67	\$240,247.17
contract staff	\$ 86,337.77	\$ 33,321.55	\$ 53,017.16
support staff	\$120,873.53	\$ 57,242.00	\$ 63,631.25
<b>2. Office</b>			
space	\$ 25,898.08	\$ 25,898.08	-----
admin	\$ 51,804.48	\$ 16,644.00	\$ 35,160.48
promotion	\$ 25,902.24	\$ 8,172.00	\$ 17,729.44
<b>3. Travel</b>			
airfare	\$ 69,068.56	\$ 17,220	\$ 51,848.56
accommodation	\$ 20,932.90	\$ 9,038	\$ 11,893.98
<b>4. Training</b>			
field supervisors	\$ 61,156.16	\$ 9,722	\$ 51,433.84
<b>TOTAL</b>	<u>\$936,833.59</u>	<u>\$411,870.30</u>	<u>\$524,961.88</u>



1336-h June 18/92  
Ray Steuer - CCS

## REGIONAL PROGRAMME

### Year 1

	TOTAL	DONATED	REQUEST
<b>1. Personal</b>			
full time staff	\$55,000	\$25,000	\$30,000
contract staff	\$10,000	\$ 2,000	\$ 8,000
support staff (50%)	\$14,000	\$12,000	\$ 2,000
<b>2. Office</b>			
space	\$ 3,000	\$ 3,000	-----
admin.	\$ 6,000	\$ 3,000	\$ 3,000
promotion	\$ 3,000	\$ 1,000	\$ 2,000
<b>3. Travel</b>			
airfare	\$ 8,000	\$ 3,000	\$ 5,000
accommodation	\$ 3,000	\$ 2,000	\$ 1,000
<b>4. Training</b>			
field supervisors	\$ 9,000	\$ 2,250	\$ 6,750
<b>TOTAL</b>	<u>\$111,000</u>	<u>\$ 53,250</u>	<u>\$57,750</u>

#### NOTES:

1. **Travel:** includes airfare to three regions within Canada once per year

2. **Admin:** includes the following expenses

- telephone & fax
- postage, office supplies, photocopying

3. **Source of Donated Funds:**

- United Church Grant - \$40,000 (26% of \$160,000)
- Tuition - 25 @ \$450 \$11,250
- Anglican Women's College  
endowment \$ 2,000

**TOTAL** \$53,250

# REGIONAL PROGRAMME

## YEAR 3

	TOTAL	DONATED	REQUEST
<b>1. Personal</b>			
2 full time staff @ \$59,488	\$118,976	\$ 49,510.40	\$ 69,465.60
2 contract staff @ \$10,816	\$ 21,632	\$ 3,000	\$ 18,632
support staff (100%)	\$ 30,285	\$ 11,000	\$ 19,285
<b>2. Office</b>			
space 2 @ \$3,244.80	\$ 6,489.60	\$ 6,489.60	-----
admin 2 @ \$6,489.60	\$ 12,979.20	\$ 3,000	\$ 9,979.20
promo 2 @ 3,244.80	\$ 6,489.60	\$ 2,000	\$ 4,489.60
<b>3. Travel</b>			
airfare 2 @ \$8,652.80	\$ 17,305.60	\$ 3,000	\$ 14,305.60
accommodation 11/2 @ \$3,244	\$ 4,866.40	\$ 1,500	\$ 3,366.40
<b>4. Training</b>			
field supervisors	\$ 14,040	\$ 1,000	\$ 13,040
<b>TOTAL</b>	\$233,063.40	\$ 80,500	\$150,563.40

**NOTES:**

1. Year 3: Is an intake year – another group of students will start year one of the programme

2. Travel: includes airfare for two people to three regions within Canada once per year

3. Admin: includes the following expenses for 2 people:

- telephone & fax
- office supplies, postage, photocopying

4. Source of Donated Funds:

- United Church Grant -	\$40,000
- Tuition       25 @ \$500	
15 @ \$1,700	\$38,000
- Anglican Women's College	\$ 2,500

-----  
TOTAL                   \$80,500

5. Unit Programme costs: reflect a 4% increase over the previous year (inflation adjustment)

From Kay Stuer  
 June 18/92  
 1336 R

## APPENDIX 4 REVISED FIVE YEAR DESIGN

Yr I

Learning in Community  
 June - 2 weeks  
 Orientation  
 Learning how to learn  
 Research  
 Learning Styles

Learning Partners  
 No Field Assignment

Non CCS Academics  
 Four (half) courses  
 (4 credits)

Year II

Learning in Community  
 June - 2 weeks  
 Core I themes  
 (Education and Pastoral Care )  
 Nov. - 2 weeks  
 Feb. - 1 week regionally  
 EPC subject theme  
 (Pastoral Care or Education)

Field Assignment  
 Project in placement  
 Ongoing cluster

Non CCS Academics  
 Three credits (or two)

Year III

Learning in Community  
 June - 2 weeks  
 Liturgy  
 Encounter with scripture (eg. Preaching & Bible study)  
 Nov. - 2 weeks  
 Doctrine & Polity  
 Church history  
 Ministry identity  
 Feb. - 1 week regionally  
 EPC subject theme  
 (Education or Pastoral Care)

Field Assignment  
 Congregational placement  
 12 hrs/wk in placement  
 Supervision  
 Cluster

Non CCS Academics  
 Two credits (one credit)

Year IV

Learning in Community  
 June - 2 weeks  
 Core II & Integrating Theology  
 Nov. - 2 weeks  
 Core II & Integrating Theology  
 Feb. - 1 week regionally  
 Core II theme

Field Assignment  
 Social Ministry  
 12 hrs/wk in social agency  
 Supervision  
 Cluster

Non CCS Academics  
 (one credit)

Year V

Learning in Community  
 June - 2 weeks  
 Core II & Integrating Theology  
 Nov. 2 - 2 weeks  
 Core II & Integrating Theology  
 April - 1 week  
 Core II Integration & Closure

Field Assignment  
 Social Ministry  
 30 hour project  
 On going Cluster (integration)

Non CCS Academics  
 None

# CCS Regional Program (Formerly called Decentralized)

## Developing the Regional Cluster requirements:

Job: Reflection on Field

(contains learning partners )

Extend learning in community: one 1 week program (Feb)

Weekly meetings or learning partners with monthly meetings of the cluster: overall a minimum of 2 hours weekly

Academic reflection: share papers/ CCS reflections

Create case studies

Evaluation of workshops

Participants: students, plus others when needed

People with a clearly defined ministry

People who reflect critically on what they are doing

Geographically accessibility

Commitment to shared learning

Facilitation: For Feb. week event only and pre-planning

Guidance on this process to be given in June orientation, plus ongoing (video, resources, guided reflections)

### How many?

Suggest total intake of students: 25 (allowing attrition)

Clusters could combine for Feb. regional week

Total number of clusters: 5 or 6

Minimum number in the cluster: 3 students (plus others)

Learning Partners: Year I

Year II the cluster may take the place of learning partners if the meeting is weekly

Year III: supervisor replaces learning partner

Year IV: supervisor replaces learning partner

Year V: Cluster weekly meetings or learning partner



WESTERN FIELD BASED DIACONAL PROGRAM REPORT

APRIL, 1992

As we near the completion of another academic year we find ourselves working with (a) a group of 22 participants who are completing their third year in diaconal ministry preparation, and (b) a group of 30 participants who are completing their first year of diaconal ministry preparation.

The '89 group of participants have remained steady throughout the year. There was some anticipation of accepting a student on behalf of the Centre for Christian Studies who would complete her course and field work with us; for health reasons she has found it necessary to drop her candidacy and to leave the program. There was also a request from a person from the United Methodist church who was wanting to complete her work with us; we have not heard from her so we must assume that she has decided something different. The participants in the '89 group continue to grow and develop their skills for ministry.

There are three participants who have petitioned to move from the BTh program to the MTS program. Their files are in process and they will hopefully know their status by the end of this academic year. If these participants are granted this status we will have 15 participants who will have the possibility of seeking an MTS and 7 who will work toward a BTh. (One or two of the persons with first degrees do not see themselves seeking an MTS. Do we need to be concerned about this?) All of the '89 participants will seek candidacy (four made the decision within the last four months and one of those has yet to begin the process).

The participants have now all satisfactorily completed their first field work placement and this fall will move onto their second placement. For most participants this will be a social ministry setting. Also related to the work of social ministry we will participate in a study trip to Cuba.

The '91 group of participants has varied in number throughout the year, with one person deciding that ordained ministry is her calling and one person who has had to leave the program because of health. We have just accepted two new persons into the program, both of whom have done some required preparation work and have clear plans to complete the necessary catch-up work. This has, and will also mean, additional work for the coordinators. This also means that we no longer have people whose applications we received last fall still wanting into our program.

The '91 group of participants is a keen group. For the most part, the participants are willing and able to take hold of their own learning needs and take the necessary steps to meet those needs. Our experience is that there are always a few who have difficulty settling in to such a changed pattern of work and study.

We receive regular phone calls and letters requesting information about future programming out of St. Stephen's; we have been happy to refer these people to the Centre for Christian Studies. The Centre is hopeful that they will have a decentralized program ready to begin in 1993.

There are 18 participants in the '91 group who are eligible for the MTS and 12 who will seek a BTh. Most of this group are intending candidacy at this point; only about 6 or 8 are actually in the process to date. Two are very clear that they will not seek candidacy and two are a little uncertain.

There was a time when we had concern about the Centre program because we felt it would interfere with our programming. We no longer have that concern since their program will also be a five year program.

Respectfully submitted,



Betty Marlin

## COORDINATORS' REPORT TO COORDINATING COMMITTEE

APRIL, 1992

See attached update for basic information.

It has been a busy time since we last met. The 1991 group seem to be off and running for the most part. We do have some concern over a few folk who have not adjusted to a changed life style of work and study. Yvonne and I have visited all of the participants in their workplace; most of these participants have facilitation teams in their workplace and we have a contact for those teams. We have been encouraging some folk to think about having their colleague on that team. Accepting two additional people into the program has added to the administrative workload.

The 1989 group have made the decision to take their education study tour in Cuba. Plans are slowly beginning to take shape. We did some basic work in trying to secure support funding for the study tours. This has been now taken over by the development staff person (we have \$4000 to date). It has also been a slow process in trying to communicate with Janet Walker. We are hopeful to hand the logistics over to someone else very soon.

The Integrated Community Learning groups meet in May and June. We have decided that Yvonne, Betty, and Bill Adamson would be primary resource for the '89 group. We will invite folk from Saskatoon to be resource to the option groups. Barb Elliott has been invited to do a content piece as well as resource one of the option groups. Teresa Jones has also agreed to resource one of the groups. Yvonne, Betty, Kay Heuer, and Rob Hankinson will be resource facilitators for the 1991 group which will meet in Edmonton. Things are falling into place for these events.

Betty and Fran will be doing the first two days of the Nurturing Justice week.

We have been in touch with each Presbytery where there are participants present. We have been able to get some clarity about candidacy; there is still a fair assumption that it is our responsibility to monitor the candidacy process. We have been in touch with conference personnel folk inviting any questions or concerns to be raised with us. We have also written to each congregation where a participant is working (paid or volunteer).

The program committee has met twice, working on details for the global education tour and possible resource and place for concentrated learning times. The "In Between Committee" has met only once since last October. (you have minutes)

Senate is working on our relationship to them, and it is good to have Paul Mullen with us for this meeting. We have done some work on membership. Teresa Jones has completed her term with the Committee on Diaconal ministry and therefore with us. We are pleased to welcome Lawrence Moon and we are happy to have Marilyn Davies agree to a two year term on the committee. We welcome George Holliday who has agreed to join our committee.

We have clarification from Ron Coughlin concerning discernment committees. If participants are working in their own congregation and already have a facilitation team, there is no need to duplicate that group.

This will be a big year, with new field assignments for the '89 folk and new facilitators as well. We are hopeful that many facilitators will be willing to facilitate a different person or persons. This will be a major task for April.

It is exciting to have the 1989 group feel they are more than half way through their preparation and are looking forward to ministry. There is a definite shift in feeling.

Having learned from our experience with the 1989 group, we have been able to facilitate a stronger sense of community with the 1991 group. The cluster groups, the learning partners, and the total community are beginning to develop a sense of identity and purpose for themselves.

There is no question that there is double the administrative load with the two programs. We are, however, doing a better job of keeping in touch with folk on a regular basis. Attending each of the concentrated learning times (October and February/March) has helped this process with both the 1989 group and the 1991 group.

Some of the administration has to do with setting up courses that will meet our needs in the program. We have set up a church history course for both groups (just completed with 6 from the 1991 group attending and 18 from the 1989 group); we are working on developing a theo/alogy course for November (Yvonne and Betty will do the basic tying together and Bruce Miller, Clair Woodbury and Randi Warne will do input), and an ethics course for a year from May. This coming May, Fran and I will do the basic introductory work for a theo/alogy /ethics course.

Budget is tight and we continue to be as responsible as we can in terms of keeping in touch with participants and offering the necessary information and resource for the participants while also being conscious of budget.

There are no major concerns this meeting. We are still handling very caringly one or two folk from the '89 group and four or five from the '91 group.

*Betty*

VII (i) (8 pages)  
THE FUTURE OF DIACONAL MINISTRY

(DUCC National Gathering - June 1992)

A - ISSUES IDENTIFIED

- Do we need to broaden the concept of who is in diaconal ministry?
- What does it mean to be "representative"? How is this helpful?  
How is it unhelpful? (e.g. representing Christ)
- What does it mean to be distinct? To what extent is this function?  
To what extent style?
- Do we need order at all? (Comment: Order allows us to work together  
nationally and internationally)
- Should ordination be an option?
- Does bureaucracy/institution have to be hierarchical?
- How do we recognize distinctive gifts without making some gifts  
"less than"?
- How do we facilitate theological schools to prepare for periphery?
- Does "serve" emphasize charity rather than justice?
- Are we called to do sacraments differently?
- Recognition of non-congregational ministries as diaconal ministries
- How to maintain/update ourselves in social ministry
- The need to break tradition and do real teaming
- Servanthood does not mean no head (no thinking ?)
- Strategies for education about diaconal ministry
- The notion of servanthood is problematic in an oppressive power  
structure
- Can we continue to look at the diaconate without looking at all  
aspects of ministry?
- The understanding in our church of the range of functions of the  
diaconate has been decreased. (i.e. only education)
- Secularization of society means there is generally little understanding  
of Christian vocation. Our minority position is increased by the  
pluralist religious context. All of this means there is a need  
for education in the Christian community about our identity and role  
as Christians. A role for the diaconate.
- Is ministry valid only within the context of the congregation?
- How does the congregation's social ministry (individual and collective)  
get reflected in community worship?
- There is need to increase the recognition of the broad range of  
diaconal functions
- What are the implications of a shrinking church? Do we need to do  
ministry differently?
- How do we deal with the gender issue of servant and female?
- The diaconal role of the whole people of God is to seek justice
- The need to see non-congregational work as ministry
- Should we be ordained or commissioned? Is ordination homogenization?
- How do we work to include staff associates? And others doing  
diaconal ministry?

ISSUES IDENTIFIED (Continued)

- What do we do about diaconal folk who become ordained?
- What is central to diaconal ministry?
- How do we educate congregational discernment committees about diaconal ministry?
- Does training, especially for ordination, need to change in order to facilitate work with diaconal ministers?
- What is the role of Diakonia (UCC) to keep the diaconate strong, alive, and connected with the institution?
- Do we need a definition or not?
- We need public relations
- Rev. or not?
- Equal covenanting for ordained and diaconal.

B - ISSUES CONSOLIDATED FOR WORK AT THIS MEETING

- I - Who are we?  
     broaden  
     define  
     role  
     function  
     style

What do we mean by distinct and what do we mean by representative?

Task Group: Ann Naylor, Lynda Cunningham, Lynda Gow, Kay Heuer

- II - Public Relations  
 Educate, and define the role of CDM and Diakonia

Task Group: Roland Legge, Elaine Kellogg

- III - Relation to order  
 Ordain, commission or covenant

Task Group: Laurie McKnight-Walker, Oriole Veldhuis, Betty Marlin

- IV - Diakonia belongs to all

Task Group: Inez Flemington, Helen Mack, Lori Stewart

- V - Sacramental responsibilities

Task Group: Linda Ervin, Dorothy Mundle

- VI - Non-congregational ministries

Task Group: Donna Krucik, Russell Walker

- VII - Service, Servant, Servanthood

Task Group: Mabel Brandow, Katharine Hockin

- VIII - Doing things differently

Task Group: Fern Graham, Lori Crocker

DIACONAL MINISTRY: A STATEMENT OF BELIEF

We are called with all God's people to be responsible agents of  
 creative transformation  
 support and caring  
 liberation and reconciliation  
 justice and mercy  
 inviting all into a pilgrimage of dignity, wellbeing (or fullness  
 of life or fulfilment), and a ministry of accompaniment.

Diaconal ministry exists within the ministry of the whole  
 Christian community (whole community of faith) and is the  
 responsibility of the whole community.

*2 things  
just loving  
community*  
 The primary focus of diaconal ministry is to create mutual  
 empowerment through education, service and pastoral care.  
 Education, service and pastoral care includes working to  
 meet immediate needs together with working to create a just  
 world and maintaining relationships that are life-giving and  
 sustaining of community.

We offer an intentional commitment to stand/be with others  
 on the periphery.

Seeking to be faithful to the gospel, diaconal ministers work  
 both inside and outside church structures.

(Alternate phrase instead of last one; to be inserted after  
 "sustaining of community".)

Yet diaconal ministry remains flexible and responsive to the  
 needs inside and outside the church, which sometimes draws us  
 beyond our primary focus.

Based on this conviction, our approach is:  
 collaborative, critical, integrated and participatory

Collaboration involves working mutually with individuals, groups,  
 colleagues, faith communities and secular networks.

Critical means we bring skills of critical analysis to powers  
 we encounter both inside and outside the church.

Integrated means we bring an integrated perspective to ministry  
 e.g. pastoral care involves education; education involves  
 justice-making.

Participatory means we seek to engage others by using processes  
 that involve them in planning and decision-making, acting, working,  
 learning and reflecting together. We use the gifts and ideas of  
 everyone.

*and  
then  
if  
this  
is related to participatory, it is all*  
 We approach ministry with the following convictions:

- (a) All people have a right to make choices that affect their lives.
- (b) All people have gifts, skills, resources and experience
- (c) Power needs to be community-based.

TASK GROUP II

## PROPOSAL FOR PROMOTING DIACONAL MINISTRY WITHIN THE UNITED CHURCH

1. To identify people at Conference and/or Presbytery who could talk to Discernment Committees about diaconal ministry so that it can be held up as a valid choice.

Action needed by: Diakonia, CDM, Candidature Committee

This proposal was received and approved by the DUCC national gathering, June 1992

The following were referred to the Coordinating Committee for consideration and action:

2. To encourage our theological schools to find ways to challenge and nourish the many forms and styles of ministry within our United Church. Action: DUCC)
3. To create a kit to enable the above (2.) to happen. Action: DUCC.
4. To delegate local people to promote/educate about diaconal ministry through the various resources available to the different regions - eg Conference Observer inserts, Community Tv, etc. Suggested action: Coordinating Committee encourage this to happen at the national level in consultation with CDM.

TASK GROUP III

## RELATION TO ORDER (Ordained or commissioned?)

Questions:

- Should there be ordination for one or for both?
- Should there be commissioning for one or both?
- Should there be a move to covenant?

Why we might be ordered

- to sustain identity
- to publicly declare the diaconal perspective
- to honour and maintain our heritage

Analysis of ordination and commissioning

- (a) Ordained to diaconal ministry (pro)
  - no need to explain
  - status
  - words to use easier
  - more in line with reality of function
  - more responsive to needs of church
- (b) Ordained to diaconal ministry (con)
  - lose flexible empowering function
  - seen as all the same
  - lose identity
  - lose periphery
  - lose diaconal training
  - empowering becomes domesticated



Analysis of ordination and commissioning (continued)

- (c) Commissioned to diaconal ministry (pro)
- maintains diaconal as distinct
  - closer to the people
  - closer to biblical tradition
  - engaging in conversation
  - maintains the edge
  - calls us to the responsibility of turning things upside down
- (d) Commissioned to diaconal ministry (con)
- always need to justify self
  - seen as less than
  - invisible
  - ability to ~~do~~ <sup>be</sup> taken from the person
  - highlights the female

Recommendations

1. At this point we take no action in relation to commissioning to diaconal ministry. We stay as we are.
2. We encourage the church to engage once again in a dialogue around our understanding of ministry, and of the role, style, function of ordered ministry within this ministry.
3. That we ask the Coordinating Committee and this group to encourage petitions to General Council to implement this action.

TASK GROUP IV - DIACONAL MINISTRY BELONGS TO THE CHRISTIAN COMMUNITYA suggested statement:

Laiety are prepared for ministry at church but go out into the world to fulfil that ministry.

We're not sure how to define diaconal ministry done by nonprofessionally-trained diaconal ministers.

We like the idea of broadening the concept of diaconal ministry but it also seems to be threatening.

Needs much discussion.

TASK GROUP V - SACRAMENTAL RESPONSIBILITIESSome assumptions:

- Sacraments are not the purview of ordered ministry
- Sacramental responsibilities are not naturally a diaconal task.
- The sacramental tradition creates problems, particularly around imagery and language.
- There are times when it seems clearly inappropriate not to have sacramental responsibilities - eg hospital chaplaincy, congregational need.

Recommendations:

1. That diaconal ministers uphold the tradition that responsibility for the sacraments belongs to the people.
2. That sacramental ministry continue to be on the periphery of the work of a diaconal minister,
3. That when diaconal ministers have sacramental responsibilities, they work with the people in their setting to create liturgies that are inclusive, empowering, relevant to our time, and involving significant participation by the people.
4. That through the newsletter and in other ways, diaconal ministers share liturgies among ourselves.

TASK GROUP VI - NON-CONGREGATIONAL MINISTRIESNotes from our discussion:

- How do we work to include certain secular work as diaconal ministry? What secular work is diaconal? (Service/justice)  
This work needs to be recognized as appropriate vocation and call and ability for settlement.
- There needs to be follow-up re motion from 1990 gathering re chaplaincy and social ministry.
- Need to look at church's definition of ministry
  - what has happened
  - where have we come from
  - what divisions/committees do we ask to address it
  - what reports do we need to look up
- Should these doing non-congregational ministry be attached to a congregation? Possible issues and outcomes:
  - support of a faith community
  - a place out of which sacraments could be performed of(?) those
  - in community ministry
  - there could be a problem if there is an expectation of performing a role/being involved
  - why would attachment need to be official
  - needs to be our choice
- May need opportunity to provide those in non-congregational ministry with a regular gathering for theological reflection and support from a faith context. Church structure could facilitate.
- We are called "special ministry", but we are still "out" - like retained on roll ??
- Church needs to re-evaluate its categorization and terminology of working ministers. Why is the term "retained on roll" used and when is it appropriate?
- Church needs to recognize any who are doing Ed. Ser. and PC or Word and Sacrament ministry as different from those retained on role, left without appointment. MPE needs to look at this.
- Redefining of Diaconal ministry needs to reflect the traditional understanding which includes work in service community (?)
- There has been no progress on our request to Transfer Committee re settlement spaces for social ministry
- Need to work on an inclusive term for those in non-congregational ministry, taking into account McAffer's article

Suggested Policy

That we support the United Church in broadening its understanding and definition of ministry, in order that there be presbytery recognition of those who are engaged in ministry outside of congregations (ordained and diaconal). It is important that those engaged in social ministry be recognized without having to justify their position every year.

Specific Recommendations

1. That the Coordinating Committee follow up with the Transfer Committee regarding Social Ministry settlement.
2. (See next page)

EVALUATION of National Gathering of DUCC, June 1992 (Wolfeville, NS)

## 1. What was worth coming for?

- being together
- being in the Maritimes
- lobster
- it was energizing to do business together.
- more clarity about the business
- singing
- enjoyed the business
- greater sense of diaconal ministry, identity
- good to have theme and business mixed
- small groups were helpful for theme and for business
- building the future through the business
- work of the coordinating committee awesome
- sharing of wisdom and foolishness
- it's OK to forget
- articles on diaconal ministry
- Betty's presentation on issues for future
- having Luke here
- getting a sense of how we are in diaconal ministry
- doing diverse things
- appreciation of retired persons
- wisdom of retired persons
- appreciation of continuing commitment of retired persons to diaconal ministry
- relationships with older people
- diversity stretching and disturbing
- appreciated people who differed
- listening to one another
- having it in conjunction with international gathering
- local arrangements work
- paid child care (whole group shared)
- good to talk about who we are (Betty)
- small room helped sense of togetherness

## 2. What was frustrating, not helpful?

- time was too short
- must leave time for business that arises
- difficult to tack it on to international gathering
- maintenace of DUCC is a burden
- hard for ANW to look after program, local arrangements and business
- sad that so much business is piled up at the end
- no opportunity to share and critique our work as diaconal ministers
- would have been helpful to do more with articles
- sad that whole group can't talk about so many of the issues, but have to hand it over to Coordinating Committee

TASK GROUP VI (Continued)

2. That Diakonia ask MP and E to work at redefining its definition of ministry including manual changes in order to include those engaged in a ministry of education, service and pastoral care, or word, sacrament and pastoral care - outside of a congregational setting. These ministries would then receive official recognition by the church, including opportunities for settlement; thus, those engaged in these ministries would remain active on the rolls.

TASK GROUP VII - SERVICE, SERVANT, AND SERVANTHOOD

Taking Jesus as a servant model means not being a doormat but having considerable intelligence and initiative. For the diaconate, it means a working model similar to the function of the steward in Jesus' parables. This model involves (a) Responsibility for maintenance of wholesome relationships within the community of faith (b) Sharing effective administration for ongoing programs (c) Taking the initiative in the promotion of educational process of nurture (d) Creative participation in service with faithfulness to the vision.

TASK GROUP VIII - DOING THINGS DIFFERENTLY

The context is especially in terms of word and sacrament:

1. There is a need for different words and concepts and the need to develop more participatory liturgy.
2. We need to question from the periphery the whole structure and idea of sacraments.
3. There is a concern that doing things differently can lead to an expectation to entertain.

Recommendations

1. That we gather together experiences, stories and resources of those "doing things differently" and distribute them as options for those who wish to use them.
2. That we empower the DUCC Coordinating Committee to enable this sharing, using avenues now available (Newsletter, Gathering, future Con Ed events).

### **Advocacy Work for Diaconal Ministry**

One of the concerns that we always feel we could work on is advocacy on behalf of individual diaconal ministers and diaconal ministry in general. Some things we have done:

- 1) Mark Green has written a letter to be sent to parties concerned regarding Pastoral Relations Committees (Presbytery and M.P. & E. folk). Certain advertisements in the Observer describe diaconal positions and then ask for ordained folk to apply. Such a letter would challenge this practice and ensure diaconal ministers are considered for those positions for which they are specifically trained.
- 2) Along with CDM we have kept an eye on the new candidature process, doing our best to make sure that a diaconal perspective is heard. In 1991 the Candidature Committee granted 2 students exceptions in regard to their preparation programs for diaconal ministry. We wondered why neither CDM nor DUCC were consulted about this. CDM has been in contact with the Candidature Committee about it.
- 3) We have been in touch with one person regarding personal support and advocacy in relation to her struggle to have her ministry recognized.
- 4) Diaconal Ministers in Alberta have been asked to monitor minutes of committees and groups (Conference level especially) to identify areas of concern for diaconal ministers and ministry. The DUCC Co-ordinating Committee will be asking diaconal folk in regions across the country to consider doing the same thing.
- 5) The DUCC Co-ordinating Committee has a representative on DMC - Lynda Gow - and DUCC as a whole has a representative on CCS Central Council - Linda Cunningham. We did have a representative on the Western Field Based program Co-ordinating Committee. Another needs to be appointed.

### **Work on Membership**

We have worked hard on being accountable to our membership and on making sure that participants in preparation programs and others are aware that we exist.

A total of 263 letters were sent to people advertising the DUCC National Gathering in June '92. 70 of these letters went to students. The letters reminded folk of our mandate and also pointed out that the yearly membership fee is used for the following:

1. Travel costs for regional meetings. (Funds can be applied for if you are having meetings in your region.)
2. Accomodation costs and Travel Pool for our national gatherings.
3. Keeping in touch with our International Diaconal Associations and sharing membership costs with CDM.
4. Networking among the diaconal ministry community in the UCC.
5. Keeping diaconal issues in front of the national church and providing a forum to keep us working on identity formation, our vision for diaconal ministry in the future and our relevance in response to the needs of today's church and societies.
6. The cost of the Newsletter is also shared with CDM.

### **Logo**

Finally we have done something about this. Although we are still on the look out for a more artistic creation, Mark Green has prepared a green lettering on beige paper\* that suits our needs quite nicely. It will be printed in both official languages. Watch for it in future mailings.

\*note - changed to maroon on grey.

**A Second tale of what your Co-ordinating committee has been up to  
- Jan./91 to June 1992**

Since our last summary we have had an impressive total of 4 Executive and 4 full Co-ordinating Committee meetings. Here are the exact dates.

January 18/91	Co-ordinating Committee	Oct 31/91	Executive
April 17/91	Executive	Jan 16/92	Executive
June 19/91	Co-ordinating Committee	March 10/92	Co-ordinating Comm.
Sept 10/91	Executive	April 29/92	Co-ordinating Comm.

A great deal of the business of the past year and a half has been taken up with the preparation of this National Meeting as well as planning our involvement with International Diakonia. There is not much more to write about this, other than what you will read in reports of these meetings so I will concentrate on the rest of our work.

**Keeping in Touch**

We began '91 by sending letters to our constituency about the upcoming National gathering, asking people to identify themes and issues they would like to focus on. We started by asking what the feelings were about DUCC in general, and we asked regions to give us an idea of what was happening in their area regarding specific issues, i.e. what kind of support is happening in your area for diaconal students? What is happening with diaconal ministers and license to sacraments? What is the response in your area to the proposed Ordination and Commissioning services and how is diaconal ministry portrayed in your present services?

**Newsletter**

By now, you may know that the mailings from DUCC to our membership and constituency have been incorporated into a co-operative effort with DMC, in the form of a joint newsletter, including news from both groups, regular reports from our various preparation programs, updates on Continuing Education Programs, and dialogue about issues of interest and concern. Two issues have been produced to date and both have received positive response.

**Work shared with the Committee on Diaconal Ministry**

We have continuing discussion about our tasks and mandates and have tried to be clear about how to share work and not to duplicate efforts. Some items that have appeared on both our agendas have included:

- response to the proposed CCS/Emmanuel joint preparation program for diaconal ministry.
- response to issues concerning Transfer and Settlement as it affects diaconal ministers.
- response to issues concerning Internships and diaconal ministers.
- both groups have kept up to date and provided information for the Feasibility Study on Diaconal Ministry Preparation (this project is undertaken by the Committee on Diaconal Ministry.
- both committees have heard reports from events of interest to us (i.e. the Ministry Vocations Consultations at Five Oaks.)

**Relationships with Staff Associates**

Diaconal ministers in Alberta have had several fruitful meetings with Staff Associates, building community and sharing common concerns (minutes of these meetings are available.) The DUCC Co-ordinating Committee would like to encourage others interested to organize similar meetings. Such gatherings would certainly be eligible for funding as regional meetings.

THE DIAKONIA OF THE UNITED CHURCH OF CANADA  
STATEMENT OF RECEIPTS AND DISBURSEMENTS  
EIGHTEEN MONTHS ENDED DECEMBER 31, 1991

Receipts	\$ 4,485
Memberships	1,133
Interest	2,563
National gathering	<u>8,181</u>
Disbursements	331
Contact with Conference fees	693
Co-ordinating committee	1,500
Delegate fees	5,513
International Association	532
Regional gatherings	<u>8,569</u>
Excess of disbursements over receipts	(388)
Cash, beginning of period	<u>12,302</u>
Cash, end of period	<u><u>\$11,914</u></u>

**Doane Raymond Pannell**





D  
ce  
31

DIAKONIA  
Financial Statement for the period  
January 1st -August 31st, 1992

Opening Balance Jan 1/92 11,913.08

Revenue

Memberships (78)	4,310.00
Interest	306.52
Credit Memo	30.00
National Gathering Registrations	361.15
Total	<u>5,007.67</u>

16,920.75

Expenditures

National Gathering	
-Ann Fraser	100.00
-Acadia U.	1,987.36
-Ken Den	487.92
-Fabric	66.66
-R. Walker	525.00
-Travel Pool	<u>1,845.78</u>
	5,012.72

Inter-enc Contact with Conferences	
stic -Conf. Requisitions	133.37 (from Saskatchewan)
on -Administration	163.31 (mailings, etc.)
	<u>410.00</u>
	706.68

Co-ordinating Comm. 505.86 (audit 240)

Total 6,225.21

Closing Balance August 31/92 10,695.54

*Revised Sept 9/92 from Mack Green*

Announcement- Linnea Good is appearing at the Convocation Hall, U. of A., Mon., Oct. 19/92, 7:30pm. Tickets \$6:50 at the door.

Treasurer's Report: Mark Green-

- 1) Financial report received for information, Jan. 1-Aug. 31/92.
- 2) expense sheets were distributed
- 3) stationery ready and has been changed to maroon on grey from the expected green on beige. Secretary will have a stamp made up for use on envelopes.. and which will be passed on to following secretaries.
- 4) Budget changes-moved by Lori Crocker and seconded by Roland Legge that the amount to be donated to the four training Schools be increased from twenty-five hundred dollars (\$2,500) to three thousand dollars (\$3,000).  
 Centre For Christian Studies- \$1,000.  
 Western Field Based Program, St. Stephen's- \$1,000.  
 Francis Sandi - \$500. and  
 Jessie Saulteaux - \$500.

CARRIED.

Correspondence-

- 1. Edna Meader's letter was read and shared with us. The secretary has also received a letter from Edna and will respond to her.
- 2. Request from Sister Theresa, World Diakonia for an update on our organization was received ; Lynda and Betty will prepare the information.

Bookmarks- Lynda Gow will send remaining bookmarks to the participants at CCS, WFBP, F. Sandi, and J. Saulteaux programs.

Membership Reminders- c/o Lynda Gow; moved by Lori Crocker and seconded by Lynda Gow that our FISCAL YEAR be changed FROM July 1 - June 30 TO Jan. 1-Dec. 31, effective Jan. 1, 1993. CARRIED.  
This implies that some who have paid now will have a six month grace period in 1993.

Newsletter - a list has been received from CDM, national office, and Lori and Lynda will add items, including the revised Statement of Belief and Membership information.

Committee on Diaconal Ministry- Lynda will be attending the meeting shortly and will report back on the proposed Covenanting/Commissioning/Ordination Services; on the Kit; oral histories; monies for research projects; petition from Saskatchewan Conference; financing Diaconal ministries; council results.

Adjournment at 3:15pm.

Next meeting- Tuesday, November 10/92, 9:30-3:00pm  
-special guest, Ann Naylor.  
-menu- pot-luck.

------(chair.)

------(chair.)

/dk

-----  
secretary.

## DIACONAL MINISTRY: : A STATEMENT OF BELIEF

We are called with all God's people to be agents of

- change
- support and caring
- liberation and reconciliation
- justice and mercy

encouraging all to fullness and wholeness

Diaconal Ministry exists within the ministry of the whole people of God and is the responsibility of the whole people of God.

Diaconal Ministry seeks to empower others through education, service and pastoral care. Service includes working to meet immediate needs and working to create a just world, as do education and pastoral care.

Diaconal Ministry offers diverse resources to the growing edges of the church.

Diaconal Ministers work inside and/or outside church structures.

### PURPOSE OF DUCC (Diakonia, United Church of Canada)

1. To deepen understanding of and commitment to diaconal ministry within the United Church of Canada
2. To continue to create and sustain a natural identity and perspective for diaconal ministry
3. To provide support, growth and understanding for one another in diaconal ministry through
  - (a) opportunities for effective consultation for those in diaconal ministry in the United Church of Canada
  - (b) forums for diaconal ministers to discuss common concerns and issues
  - (c) advocacy for individual diaconal ministers at all levels of Christian government
4. To name, claim and nurture the spirituality which shapes and sustains our work
5. To collaborate with the Diaconal Ministry Committee of the Division of Ministry and Personnel concerning:
  - (a) matters of policy
  - (b) recommendations to appropriate theological schools and committees regarding basic education and continuing education for diaconal ministry
6. To develop and maintain a relationship with the diaconal association ( national and international)



*new service*

*eternally Presbyterial*

# CELEBRATION OF A NEW MINISTRY *with the Congregation*

## AN ACT OF COVENANTING FOR ORDAINED AND COMMISSIONED MINISTERS

### PREFACE

*The service follows the pattern of A Sunday Liturgy. The people will join in those responses which appear in bold-face print. The service is to be used for ordained and diaconal ministries to regular pastoral charges, and to special ministries such as hospital chaplaincies, social service ministries, etc. The term "pastoral charge" has been used throughout, but, where appropriate, another term should be substituted, e.g. "N Hospital."*

*This service takes place in the pastoral charge to which the new minister is being appointed. The chairperson of presbytery or designate presides.*

### GATHERING

#### PRELUDE

#### GREETING

*All stand. The presider greets the community with scripture sentences appropriate to the season and/or the following dialogue.*

The grace of our Lord Jesus Christ, and the love of God and the communion of the Holy Spirit be with you all.  
And also with you.

#### HYMN OF PRAISE

#### OPENING PRAYER

*A prayer appropriate to the season or occasion may be offered. After the prayer, the service may include an act of confession of sin or proceed directly to the Presentation.*

### PRESENTATION

#### Presider

We are gathered here in the presence of God to celebrate a new ministry and to covenant together for the service of God in this place.

#### Member of the pastoral charge

We present NN who has been called to a ministry of Word and Sacrament/Education, Service and Pastoral Care in N Pastoral Charge. We believe she/he is qualified and has been prayerfully and lawfully selected.

#### Presider addressing the new minister

NN, you are here in response to the call of N Pastoral Charge and by the action of N Presbytery and N Conference.

We come together to mark a new relationship among you, the presbytery and the pastoral charge.

May the God who has given us the will to do these things give us the power and grace to perform them.

## WORDS OF WELCOME

*The Presider may recognize special guests.*

## SERVICE OF THE WORD PROCLAMATION OF THE WORD AND RESPONSE

### OLD TESTAMENT LESSON

*Before the lesson the reader may say,*

A reading from....

*After the lesson the reader may say,*  
The Word of the Lord.

*And the people say,*  
Thanks be to God.

*Silence may follow.*

### PSALM

### EPISTLE LESSON

*Before the lesson the reader may say,*

A reading from....

*After the lesson the reader may say,*  
The Word of the Lord.

*And the people say,*  
Thanks be to God.

*Silence may follow.*

### HYMN, CANTICLE OR ANTHEM

### GOSPEL LESSON

*Before the lesson the reader may say,*  
The Gospel of Jesus Christ according to....

*And the people respond,*  
Glory to you, O Christ.

*After the reading, the reader may say,*  
The Gospel of Christ.

*And the people respond,*  
Praise to you, O Christ.

### SERMON

## COVENANTING ACTION

### RENEWAL OF BAPTISMAL FAITH

*Presider addressing all*

Let us stand and with the whole church confess our faith.

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
is seated at the right hand of the Father,  
and will come again to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body  
and the life everlasting.  
Amen

*or*

Let us stand and join in a statement of our communal faith.

We are not alone,  
we live in God's world.  
We believe in God:  
who has created and is creating,  
who has come in Jesus,  
the Word made flesh,  
to reconcile and make new,  
who works in us and others  
by the Spirit.  
We trust in God.  
We are called to be the Church;  
to celebrate God's presence,  
to love and serve others,  
to seek justice and resist evil,  
to proclaim Jesus,  
crucified and risen,  
our judge and our hope.  
In life, in death,  
in life beyond death,  
God is with us.  
We are not alone,  
Thanks be to God.  
Amen

*The people are seated.*

#### STATEMENT OF THIS NEW MINISTRY

*The new minister comes forward at the invitation of the presider.*

**Presider**

NN, you are about to undertake the ministry of Word and Sacrament/Education, Service and Pastoral Care in this place.

You, the members of this pastoral charge are called to join NN in worship, study, prayer and action.

We, the presbytery, will be responsible for the oversight of this ministry. Let us ask for God's grace as we covenant together this day.

Let us pray.

Gracious God, by our baptism you have called us to Christ's ministry;  
pour out your Holy Spirit upon us as we commit ourselves to work together in Christ's name.

**Amen**

## **PROMISES OF THE NEW MINISTER**

*Presider addressing the new minister*

NN, do you, in the presence of this congregation commit yourself to this new trust and responsibility?

**New Minister**

I do.

**Presider**

Will you accept the discipline of the presbytery and, together with its other members, be responsible for the oversight of the church's life?

**New Minister**

I will.

**Presider**

Will you accept the support and encouragement of this pastoral charge and this presbytery?

**New Minister**

I will.

## **PROMISES OF THE PASTORAL CHARGE**

*The members of the pastoral charge stand.*

*Presider addressing them*

Will you join with NN in a ministry of worship, study, prayer and action within this pastoral charge and in the world?

**Members of the pastoral charge**

We will.

**Presider**

Will you support him/her as she/he serves among you in this ministry?

**Members of the pastoral charge**

We will.

*The members of the pastoral charge are seated.*



*If there are other members of the order of ministry and/or lay people working together with NN in a team ministry, they come forward. The presider introduces them by name and office, and addresses them, together with the new minister.*

**Presider**

NN and NN, you have been called by God to work together in this pastoral charge. Will you promise in faith and obedience to Christ to share this ministry, supporting one another in love, and, through your unity of spirit, inspiring all God's people here in their common ministry for Christ?

**Team ministers**

We will.

*The team ministers are seated.*

## **PROMISES OF THE PRESBYTERY**

*Members of the presbytery come forward.*

**Presider addressing the members of the presbytery**

Will you, as members of N Presbytery, join with NN and this pastoral charge in the ministry which is both theirs and ours?

**Presbytery members**

We will.

**Presider**

Will you exercise oversight for their work and witness and support and encourage them in this ministry?

**Presbytery members**

We will.

*Members of presbytery return to their seats.*

## **PRESENTATION OF SYMBOLS**

*Symbols of ministerial function will vary, depending on the people involved in the covenant, but may include the following:*

**A Bible**

*A member of the pastoral charge carries a Bible to the new minister.*

**Presenter**

Take this Bible. Be among us as one who teaches and proclaims the Word.

Amen

*The new minister places the Bible on the pulpit or lectern.*

*Water for an ordained minister, a member of the pastoral charge carries a pitcher of water to the new minister.*

**Presenter**

Be among us as one who baptizes in the name of Christ.

Amen

*The new minister takes the pitcher and pours the water into the font.*

**Water, towel and basin** for a diaconal minister, members of the pastoral charge carry these symbols to the new minister.

**Presenter**

Be among us as one who serves.

Amen

*The new minister pours the water into the basin. Basin, towel and pitcher are set in a visible place before the congregation.*

**Bread and wine**

*Members of the pastoral charge carry a loaf of bread and a cup of wine to the new minister.*

**Presenter for an ordained minister**

Be among us as one who breaks the bread and blesses the cup.

Amen

*or*

**Presenter for a diaconal minister**

Be among us as one who cares for those who hunger and thirst.

Amen

*The new minister places the bread and wine upon the table.*

**Prsider**

NN and N Pastoral Charge, let all these be signs of the ministry which is ours and yours in this place.

Amen

**NEW MINISTER'S PRAYER**

*The new minister prays in thanksgiving and supplication for all who have entered this covenant for the ministry of the pastoral charge.*

**RESPONSE TO COVENANT**

**Prsider**

Let us rejoice in the covenant we have made.

*The people may express their joy with applause and/or the singing of a doxology, the pealing of bells, or a fanfare.*

**PRAYERS OF THE PEOPLE**

*A lay member of the congregation or diaconal minister may lead these prayers. Intercessions or thanksgivings may be offered for:*

the church universal

the world

the local community

those in need

the departed.

*A litany of prayers and responses may be used.*

Let us pray to the Lord.  
Lord have mercy.

*or*

Lord, hear our prayer.  
And in your love answer.

*The leader concludes the prayer with words such as these:*

Confront us, O Christ, with the hidden prejudices  
and fears which deny and betray our prayers.  
Enable us to see the causes of strife;  
remove from us all false sense of superiority.  
Teach us to grow in unity with all God's children.  
Into your hands, O Lord, we commend all for whom we pray,  
trusting in your mercy now and forever.

**Amen**

*To continue with the Service of the Table, turn to p.X.*

## SENDING FORTH

### HYMN

### BLESSING AND SENDING FORTH

*The presider may bless the people.*

*The diaconal minister, or other leader, may dismiss the people saying:*

Go forth in the name of Christ.  
Thanks be to God.

*or*

Go in peace to love and serve the Lord.  
Thanks be to God.



## SERVICE OF THE TABLE

### THE PEACE

*The presider may address the people with these or other words:*  
Let us stand and greet one another with signs of love and reconciliation.

*or a dialogue may be used such as:*  
The peace of the Lord be with you always.

And also with you.

*All stand and exchange signs and words of God's peace with an embrace or clasp of the hands and the words:*  
The peace of Christ or Peace.

### PRESENTING OF THE GIFTS

*On occasions when the Eucharist is not celebrated the service continues with a Prayer of Thanksgiving and the Lord's Prayer. The prayer may have the form of the Great Thanksgiving, including an opening dialogue and acclamations of the people, without references to the bread and wine.*

As forgiven and reconciled people let us with joy present our gifts at the Lord's Table.

*A hymn, dance or other act may accompany the presentation of the gifts which are brought forward to the table by members of the community.*

### THE GREAT THANKSGIVING

*For the eucharistic prayers see pages 15-37 of A Sunday Liturgy.*

### THE LORD'S PRAYER

*The traditional form may be used or the new ecumenical version:*

Our Father in heaven  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power  
and the glory are yours,  
now and forever.  
Amen

### BREAKING OF THE BREAD AND POURING OF THE WINE

*The presider takes the bread and breaks it in silence or with the following words:*

The body of Christ broken for you.

*or*

The bread which we break is the communion of the body of Christ.

*The presider takes the cup and pours the wine in silence or with the following words:*

The blood of Christ poured out for you.

*or*

The cup of blessing which we bless is the communion of the blood of Christ.

*Members of the community may assist in breaking the bread and preparing the cups for distribution. When everything is ready the presider may invite the people to communion with the words:*

The Gifts of God for the people of God.

*and/or*

Come, for all things are now ready.

### **SHARING OF THE BREAD AND THE CUP**

*The bread and wine are served with the following words:*

The body of Christ, (given for you).  
The blood of Christ, (shed for you).

*or*

The body of Christ, the bread of heaven.  
The blood of Christ, the cup of salvation.

*The communicant responds each time, Amen, and then receives.*

### **PRAYER AFTER COMMUNION**

*All may stand.*

We give thanks, almighty God, that you have refreshed us at your table by granting us the presence of Jesus Christ. Strengthen our faith, increase our love for one another, and send us forth into the world united in courage and peace, rejoicing in the power of the Holy Spirit; through Jesus Christ our Saviour.

**Amen**

# ORDINATION AND COMMISSIONING

## PREFACE

*The service follows the pattern of A Sunday Liturgy. The people will join in those responses which appear in bold-face print. The service ordinarily takes place at the annual meeting of conference. The president of conference presides.*

## GATHERING

### PRELUDE

### PROCESSIONAL HYMN

If there is no procession, a hymn of praise follows the Greeting.

### GREETING

*All stand. The presider greets the community with scripture sentences appropriate to the season or occasion and/or the following dialogue.*

The grace of our Lord Jesus Christ, and the love of God,  
and the communion of the Holy Spirit be with you all.  
**And also with you.**

### OPENING PRAYER

*A prayer appropriate to the season or occasion may be offered. After the prayer, the service may include an act of confession of sin or proceed directly to the Presentation.*

## PRESENTATION

### Presider

What are the names of those being presented for commissioning?

An officer of conference reads the names. As their names are read, the candidates stand.

### Presider *to the candidates for commissioning*

You have heard your name called. Are you ready to answer the call to diaconal ministry in Christ's church?

### Candidate(s) *each answering in turn*

I am ready and willing.

### Presider

What are the names of those being presented for ordination?

An officer of conference reads the names. As their names are read, the candidates stand.

### Presider *to the candidates for ordination*

You have heard your name called. Are you ready to answer the call to ordained ministry within Christ's church?

### Candidate(s) *each answering in turn*

I am ready and willing.

**Presider** *to the congregation*

Dear friends in Christ, we are gathered together to ordain or commission these persons who stand before us. Those who, on our behalf, have inquired about them and examined them believe that they are called and equipped to serve God in their ministries.

Do you believe that they, by God's grace, are worthy to be commissioned or ordained?

**Congregation**

We believe them worthy. Glory be to God.

### **PRAYER FOR GRACE**

**Presider**

The Lord be with you.

**People**

And also with you.

**Presider**

Let us pray.

Creator God, you have built your church upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone; grant us so to be joined together in unity of spirit by their teaching that we may be made a holy temple acceptable to you; through Jesus Christ our Saviour, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.  
Amen

### **WORDS OF WELCOME**

*The presider may recognize special guests.*

## **SERVICE OF THE WORD PROCLAMATION OF THE WORD AND RESPONSE**

### **OLD TESTAMENT LESSON**

*Before the lesson the reader may say,*

A reading from....

*After the lesson the reader may say,*

The Word of the Lord.

*And the people say,*

Thanks be to God.

*Silence may follow.*

### **PSALM**

### **EPISTLE LESSON**

*Before the lesson the reader may say,*

A reading from....



*After the lesson the reader may say,*  
The Word of the Lord.

*And the people say,*  
Thanks be to God.

## HYMN, CANTICLE OR ANTHEM

### GOSPEL LESSON

*Before the lesson the reader may say,*  
The Gospel of Jesus Christ according to....

*And the people respond,*  
Glory to you, O Christ.

*After the reading, the reader may say,*  
The Gospel of Christ.

*And the people respond,*  
Praise to you, O Christ.

## SERMON

## RENEWAL OF BAPTISMAL FAITH

*Presider addressing all*

In Jesus Christ, God came into the world not to be served but to serve. By our baptism, we are all called to a ministry of worship, witness and reconciliation.

Let us stand and, with the whole church, confess our faith.

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
is seated at the right hand of the Father,  
and will come again to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body  
and the life everlasting.

Amen

*or*

Let us stand and join in a statement of our communal faith.

We are not alone,  
we live in God's world.  
We believe in God:  
who has created and is creating,  
who has come in Jesus,  
the Word made flesh,  
to reconcile and make new,  
who works in us and others  
by the Spirit.

We trust in God.  
We are called to be the church;  
to celebrate God's presence,  
to love and serve others,  
to seek justice and resist evil,  
to proclaim Jesus,  
crucified and risen,  
our judge and our hope.

In life, in death,  
in life beyond death,  
God is with us.

We are not alone,  
Thanks be to God.  
Amen

*The people are seated.*

## COMMISSIONING STATEMENT AND QUESTIONS

*The candidates for commissioning stand.*

*Presider addressing the candidates*

Within the ministry of the whole people God, you are called to a ministry of education, service and pastoral care.

You are to exercise your ministry in accordance with the scriptures and in continuity with the faith of the church. With God's people, you are to discern the needs, concerns and hopes of the world and proclaim by word and deed the justice of God's reign.

You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor.

You are to teach and preach, to declare God's judgment and forgiveness and announce God's blessing in the assembly of the people, to lead in prayer and serve at the font of baptism and at the table of the Lord.

You are to nourish and be nourished by Christ's people from the riches of God's grace, and, together with them, to glorify God in this life and in the life to come.

I ask you, therefore, do you believe in God who created and is creating, who has come in Jesus, the Word made flesh, to reconcile and make new, and who works in us and others by the Holy Spirit?

You are to exercise your ministry in accordance with the scriptures and in continuity with the faith of the church. With God's people, you are to discern the needs, concerns and hopes of the world and proclaim by word and deed the justice of God's reign.

You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor.

You are to teach and preach, to declare God's judgment and forgiveness and announce God's blessing in the assembly of the people, to lead in prayer and preside at the font of baptism and at the table of the Lord.

You are to nourish, and be nourished by, Christ's people from the riches of God's grace, and, together with them, to glorify God in this life and in the life to come.

I ask you, therefore, do you believe in God who created and is creating, who has come in Jesus, the Word made flesh, to reconcile and make new, and who works in us and others by the Holy Spirit?

**Candidate(s)**

I do.

**Presider**

Do you believe that you are truly called by God and the church to the office and work of an ordained minister and do you accept this trust?

**Candidate(s)**

I do.

**Presider**

Will you, with Christ's people, be faithful in prayer and in the study of scripture that you may know the mind of Christ?

**Candidate(s)**

I will.

**Presider**

Will you endeavour to teach and preach the Word of God and to administer the sacraments that the reconciling love of Christ may be known and received?

**Candidate(s)**

I will.

**Presider**

Will you be faithful in the pastoral care of all whom you are called to serve, labouring together with them to build up the household of God?

**Candidate(s)**

I will.

**Presider**

Are you willing to exercise your ministry in accordance with the scriptures, in continuity with the faith of the Church, and subject to the oversight and discipline of The United Church of Canada?

**Candidate(s)**

**Candidate(s)**

I do.

**Presider**

Do you believe that you are truly called by God and the church to the office and work of a diaconal minister and do you accept this trust?

**Candidate(s)**

I do.

**Presider**

Will you, with Christ's people, be faithful in prayer and in the study of scripture that you may have the mind of Christ?

**Candidate(s)**

I will.

**Presider**

Will you endeavour to teach and preach the Word of God that the reconciling love of Christ may be known and received?

**Candidate(s)**

I will.

**Presider**

Will you be faithful in the pastoral care of all whom you are called to serve, labouring together with them to build up the household of God?

**Candidate(s)**

I will.

**Presider**

Are you willing to exercise your ministry in accordance with the scriptures, in continuity with the faith of the Church, and subject to the oversight and discipline of The United Church of Canada?

**Candidates**

I will.

**Presider**

May God, who has given you the will to do these things, give you the grace and power to perform them.

**People**

Amen

*The candidates for commissioning are seated.*

## **ORDINATION STATEMENT AND QUESTIONS**

*The candidates for ordination stand.*

*Presider addressing the candidates*

Within the ministry of the whole people of God, you are called to a ministry of Word and Sacrament.

I will.

**Presider**

May God, who has given you the will to do these things, give you the grace and power to perform them.

*The candidates for ordination are seated.*

## INVITATION TO PRAYER

**Presider**

Sisters and brothers, let us pray for the outpouring of spiritual gifts upon these servants whom God has chosen for these ministries.

*The people pray in silence.*

**HYMN "Come, Holy Ghost" or "O Holy Spirit"**

*The people remain seated.*

## COMMISSIONING/ORDINATION PRAYER

*All candidates for commissioning and ordination stand.*

**Presider**

Let us pray.

Praise to your holy name, O God.  
You have named us as your own,  
and called us into covenant with you.

**Holy is your name, O God.**

Praise to your holy name, O God.  
You gathered a covenant people for yourself,  
and named the house of Aaron to minister in your presence.  
You raised up all the company of the prophets  
to declare your Word and to speak for the voiceless.  
You gave judges and rulers  
to defend the oppressed and to administer your justice.

**Holy is your name, O God.**

Praise to your holy name, O God.  
You sent Jesus, as prophet, priest and king,  
who called apostles and sent them out with Good News,  
who was anointed by the one whose name is not told,  
who commanded us to make disciples in his name.

**Holy is your name, O God.**

Praise to your holy name, O God.  
Your church has received your gifts;  
that some should be apostles,  
some prophets,  
some evangelists,

some pastors and teachers.  
You have equipped them for building up the Body of Christ.

**Holy is your name, O God.**

Praise to your holy name, O God.  
You have called these men and women from among us  
to the work of proclaiming your Word,  
administering your sacraments,  
teaching the Good News,  
caring for your people,  
and serving your justice and peace in the world.

**Holy is your name, O God.**

We praise you this day, O God,  
for these, your servants, our sisters and brothers,  
whose gifts we receive,  
in whose call we rejoice,  
and whose ministry we accept as a gift from your hand.  
All honour, blessing, praise and thanksgiving  
be given to your name, O God,  
through Jesus Christ, our Sovereign and our Saviour.

**Amen**

*Candidates come forward and kneel as their names are called. Those appointed lay their hands on the head of each candidate for commissioning.*

**Presider**

Send, O God, your Holy Spirit upon your servant NN, for the office and work of minister of education, service and pastoral care in the holy catholic church.

*Those appointed lay their hands on the head of each candidate for ordination.*

**Presider**

Send, O God, your Holy Spirit upon your servant NN, for the office and work of a minister of Word and Sacrament in the holy catholic church.

**VESTING WITH STOLE**

*Each new minister may be vested with a stole.*

**PRESENTATION OF THE BIBLE**

*Each new minister is presented with a Bible.*

**Presider**

Receive this Bible; proclaim in word and action the gospel of Christ with diligence and love.

**PRESENTATION OF ORDINATION/COMMISSIONING CERTIFICATES**

*Each new minister may be presented with a certificate.*

*When the action is finished those who have laid on hands return to their places, while the new ministers remain standing to the side. The presider continues the prayer for the commissioned and ordained ministry.*

### **Presider**

Gracious God, give to these your servants grace and power to fulfil their ministry. Grant that, always having the full assurance of faith, abounding in hope, and being rooted in love, they may continue strong and steadfast in Jesus Christ our Saviour, to whom, with you and the Holy Spirit, belong glory and honour, worship and praise, now and forever.

### **Amen**

*Before the new ministers return to their seats, the president invites the congregation to express its joy with applause and/or the singing of a doxology, the pealing of bells or an organ or trumpet fanfare.*

## **PRAYERS OF THE PEOPLE**

*A lay member of the congregation or diaconal minister may lead these prayers. Intercessions or thanksgivings may be offered for new ministers, other ministries, and:*

- the church universal
- the world
- the local community
- those in need
- the departed.

*A litany of prayers and responses may be used.*

Let us pray to the Lord.  
Lord have mercy.

*or*

Lord, hear our prayer,  
And in your love answer.

*The leader concludes the prayer with words such as these:*

Confront us, O Christ, with the hidden prejudices and fears which deny and betray our prayers. Enable us to see the causes of strife; remove from us all false sense of superiority. Into your hands, O Lord we commend all for whom we pray, trusting in your mercy now and forever.  
Amen

## **SERVICE OF THE TABLE**

### **THE PEACE**

*The presider may address the people with these or other words:*  
Let us stand and greet one another with signs of love and reconciliation.

*Or a dialogue may be used such as:*  
The peace of the Lord be with you always,  
And also with you.

*All stand and exchange signs and words of God's peace with an embrace or clasp of the hands and the words:*

**The peace of Christ or Peace.**

### **PRESENTING OF THE GIFTS**

*On occasions when the Eucharist is not celebrated the service continues with a Prayer of Thanksgiving and the Lord's Prayer. The Prayer may have the form of the Great Thanksgiving including an opening dialogue and acclamations of the people, without references to the bread and wine.*

As forgiven and reconciled people let us with joy present our gifts at the Lord's Table.

*A hymn, dance or other acts may accompany the presentation of the gifts which are brought forward to the table by members of the community.*

### **THE GREAT THANKSGIVING**

*For the eucharistic prayers see pages 15-37 of A Sunday Liturgy.*

### **THE LORD'S PRAYER**

*The traditional form may be used or the new ecumenical version:*

**Our Father in heaven**

hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.

**Give us today our daily bread.**

**Forgive us our sins**

as we forgive those  
who sin against us.

**Save us from the time of trial,  
and deliver us from evil.**

**For the kingdom, the power  
and the glory are yours,  
now and forever.**

**Amen**

*The service continues as in A Sunday Liturgy, pages 11-12.*