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

The Fifth National Gathering
and The Tenth Anniversary
Five Oaks, Ont.
June 15-19,1994
Minutes of the Business Meeting, June 17-18,1994

Present for Business:
Betty Marlin, Norma Zuffanti, Edna Miller, Kathy Toivanen, Nancy Saunders, Linda Clark, Nancy Westester, Sue Taylor, Wendy Hunt, Lynda Cunningham, David Hewitt, Ross White, Thelma Arnott, Marilyn Anderson-Corkum, Margaret Hannah, Edna Meader, Mary Anne MacFarlane, Marlyne Myles, Margaret Collard, Pat Dyson, Audrey Kaldestad, Bari Castle, Dawn Wood, Ann Naylor, Roland Legge, Kay Heuer, Teresa Jones, Lynda Gow, Dorothy Mundle and Donna Krucik.

Welcome- given by facilitators Lynda Gow, Dorothy Mundle and Teresa Jones. Special greetings were received from from Lori Crocker now in Korea.(see letter in addenda, page 17)

Thank You- a warm round of applause was given to the Hamilton Group who welcomed us all with high tea (the silver, fancy sandwiches and sweets) on June 15th - special thanks to Nancy Wetselaar, Lynda Cunningham, Kathy Toivanen, Margaret Collard, Mary Ann Nettle, Kay Heuer and Thelma Arnott.

Thank You- extended by Lynda Gow to the B.C.Group - Ross White, Bari Castle, Linda Ervin, Dawn Wood, and guests Cesar Ajanel and interpreter Chris Ferguson for their theme leadership (see theme material following); Ross replied that $477.00 had been gathered in "the hat" for guest, Cesar, and that a T-shirt and pin were also presented to Cesar.

Worship-conducted by Pat Dyson and Audrey Kaldestad.

Announcements-request for favourite songs of The Decade, ie-ten years of DUCC; Celebration plans; car pooling; housekeeping reminders.

Introductions- Teresa Jones was formally introduced, representing the Commitee on Diaconal Ministry. Lynda Gow and Dorothy Mundle - representing Diakonia of the United Church Co-ordinating Commitee.

Agenda- flip chart presentation- generally approved with agreement to revise as required.

Business-Opened with our story of

THE BEGINNINGS OF THE DIAKONIA OF THE UNITED CHURCH OF CANADA

sub-titled, "the birth of twins (DUCC & CDM) in different places";
this was uniquely presented by Dorothy Mundle.
Purpose - to review how DUCC and CDM began.

Teresa Jones gave an accountability report for the Committee On Diaconal Ministry - first introducing members from CDM who were present at this meeting - Ross White, Lynda Gow, Nancy Saunders (and Teresa).

Then a chart of CDM accountability was presented showing the relationships/differences between CDM and DUCC -

CDM	DUCC
• within church structure;	• outside church structure (to lobby);
• monitors and recommends policy;	• identifies areas where policy is needed;
• creates and identifies need for resources;	• creates and identifies need for resources;
• accountable to church structure - MP&E and DM;	• accountable to DMs;
• advocacy;	• advocacy;
• encourages networking;	• encourages networking;
• monitors educational opportunities and needs.	• continuing education with gatherings.

CDM Report continued- highlights

- Barb Elliott Trust Fund discussed with some members, Eric King, Nancy Saunders, Lynda Newmarch;
- DMPE/AGM- Katherine Edmonstone plans to attend; items to be brought to the floor- licence to perform marriages; transfer and settlement for diaconal ministers; task group on ordered ministry;
- Western Field Based Program (WFBP) Evaluation-with CTEM, Janet Silman, Barbara Ann Bryant-Anstie and George Holliday part of the process;
- Joint meeting with Candidature re- discernment process;
- Sacramental rites;
- t-shirts and mugs for tenth anniversary celebration;
- promotional materials for diaconal ministry;
- 1995 church bulletin cover re dm'y;
- oral history project- Deb Deavu and Lori Stewart working on;
- display for diaconal ministry ready for General Council;
- feasibility study; diaconal stories for critical reflection wanted.

Accountability continued with a report from the Alberta-based DUCC Co-ordinating Commitee, presented by Roland Legge, emphasizing "Finances and Membership": 5 points as follows; accomplished to date: **1)** increased student contact; increased paid membership; increased personal contact; more dollars generated,sharing of DOTAC fees with CDM; **2.)** new initiatives- national gathering underwritten; work done on rural ministry projects; development of proposal re Barbara Elliott trust fund; joint work with CDM re (i) logo and (ii) newsletter; **3.)** doing what you (members '92) told us to do- Statement of Belief re-worked; kept the work going; **4.)** what we did not do-recognition of social ministry; transfer and settlement; monitoring Observer adds; promotion and encouragement of awareness of diaconal ministry; **5.)** what we hope to pick up at this meeting-relationship with staff associates; open/closed group membership.

Facilitators Lynda, Dorothy and Teresa presented three questions for small group discussion:

1) what have we (CDM and DUCC) been doing that we need to continue?

2) what have we been doing that we should do less? or stop doing?

3) what have we not been doing that we should start?

We broke into six groups then reported the following:

Question 1)- need to continue-
- contact with diaconal ministers, example- gatherings;
- pressure re distinctive training;
- international links;
- to ensure diaconal ministry at General Council (level);
- to monitor policy and practice of UCC;
- advocacy in education process, discernment;
- intentional sharing of workload between CDM and DUCC;
- public relations and promotion of diaconal ministry;
- transfer and settlement;
- build on local initiatives by Dms and DUCC;
- monitor licence to marry;
- DUCC - listening to concerns;
- CDM - putting concerns into effect;
- newsletter- ensure all receive it- update list;
- oral history- continue with this; use a camcorder;
- continue involvement with MP&E;
- getting DM books into libraries (as Memorials); to new diaconal folk too;
- pastoral care for diaconal ministers;
- pushing at nature of diaconal ministry - policy, ethos, identity.

Question 2) - do less or stop-
- if celebration of ministry service is done (fait accompli), then leave it and monitor it.

Question 3) - not been doing - start-
- study- why ordination and not continue as dm; (ie- why people chose ordination rather than continue in diaconal ministry)
- identity- in light of lay pastoral ministry and ordination;
- get serious re social ministry, transfer and settlement;
- next newsletter be on '95 Bulletin Cover (in Fall '94);
- public statements by this gathering;
- link our justice issues with others;
- converse- seeing credibility within hierarchy;
- service of commissioning;
- advocacy for dm positions; educating congregations; orientation; identifying working style of dm for congregations which are different than ordained - eg.- solo ministry;
- new promo. materials; another "spirit connection"; the "United Church's best kept secret";
- intentional connection with preparation programs and DUCC;
- education at new starting point; dm'y of whole people for church, dm'y as a people (note addenda - Panel On Schools For Education).

(morning break)

Business resumed with **"Dreams and Possibilities by Year 2004" -** those present divided into five groups, each chose one of five options and reported back as follows after lunch:

• **OPTION ONE**- Sue Taylor et al - Celebration of Ministry service in the year 2004, what words, actions, rituals for diaconal ministers would you choose?
*truly a celebration of all ministries;
*affirmation/reaffirmation of the ministry of the whole community;
*symbols/words/rituals that recognize the diaconal ministry of the whole people of and the particular role(s) of the people who are being commissioned to diaconal ministry;
*recognition of the tension between style and function;
*clarity between service and servitude;
*note the need to develop/claim symbols of diaconal ministry that reflect our understanding of service and our commitment to justice;
*potential for liturgical dance as a symbol of diaconal ministry or all ministries;
*"braid" a new action symbol of d.m'y that honours our diversity;
*symbol for presentation to each person being commissioned -perhaps a pendant with the SPIRAL;
*perhaps incorporate various colours into the spiral.

• **OPTION TWO** - Roland Legge et al - job description for a diaconal ministry in 2004 -
*commitment to a style of ministry that empowers/includes laity;
*discernment and affirmation of our spiritual gifts and empowering the laity to use their gifts in ministry to the world;
*an increased emphasis in working with the marginalized; to name our own marginalized in our church, communities, province, country and world;
*to continue to learn and grow as the whole people of God;
*to acknowledge our power to facilitate the above;
*to redefine Christian education;
*to celebrate diaconal ministry.

• **OPTION THREE** - Ross White et al- education of a diaconal minister- what might it look like in the year 2004-
*regional based programs become the norm;
*keeping in touch with the reality of the church;
*recognition of the increase of social ministry;
*ecumenical interaction- models of diaconal ministry;
*interfaith interaction- equivalent of diaconal ministry;
*whole person/health/fitness-eg.- i)administration and play; ii) social analysis and play; iii) a playful AHA seminar and cartooning;
*preparation to work with people who have no church background or Christian background;
*critiquing our tradition without leaving the church;
*dancing on the edge;
*enjoying living with ambiguity.

• **OPTION FOUR** - Lynda Gow et al- you are at Camp X for our 20th anniversary (2004)- who is there ? what are the issues?
*a)who is there- members and associate members; - our first diaconal moderator; - international diaconal partners working in Canada;
b)issues? networking; sharing our tent-making ministries; information highway-video teleconference with DOTAC and World Diakonia and with overseas personnel; evaluating the projects sponsored by the Barb Elliott Trust Fund; suggestions for creative pay cuts; report back from teams promoting ministry thru Canada; discussion "Relinquishing responsibility to "do" sacraments till lay people can perform them."

• **OPTION FIVE** - David Hewitt et al - Dreaming Freely about the Year 2004 (presented within fluffy cloud formations)
*good skills for all;
*fewer distinctions;
*a common basic training with specialities added- one "order" for all;
*restructure Call System; so all serve the church where needed; $ from P. - no more "turfs";
*new language;
*the whole church engaged in dreaming;
*abolish "reverend";
*tatoos.

To close this section, a prayer was offered- "Let this be the beginning, and may this dreaming be ongoing." We then sang the chorus and verse 4 of "Spirit of Gentleness".

Special announcement and Prayer was held for Dorothy and Garth Mundle and Family, for David, Marie, Heather and missing grandaughter Tina.

Business continued with the opening for discussion about the Barbara Elliott Trust Fund: Betty Marlin and Marilyn Anderson-Corkum led the discussion; article was reviewed - "Proposal May 12,1994 The Barbara Elliott Trust Fund for Innovative Ministries".(see addenda, pages 18-19)
A brief outline follows- purpose, to support new/different ministries; funding- maintain at $50,000 with grants up to $30,000and not less than $5,000; administered by a small group through the United Church of Canada.

A motion was presented on the flip chart - that DUCC work with CDM to establish a trust fund in the name of Barbara Elliott to provide an alternate source of funding for positions offering diaconal ministry in non-traditional settings with funds to be held by the Division of MP&E.(presented by ANW-DUCC co-ordinating committee)
we broke into groups to discuss-
i)what steps do we need to take now?
ii)do we need it?
iii)do we want it?
iv)are we ready for it?

A lively discussion and report back followed-

Do we need it? yes. **Do we want it**? yes. **Are we ready for it**? a) yes; b) maybe not.

concerns-
*questioning the viability of a funding base primarily from within our diaconal community;
*funding diaconal ministries or diaconal ministers and should be for ministries which should add to viability for funding base;
*being true to what we believe - should be for diaconal ministry; focus should be on the need;
*distinguish between projects as those cut backs from the gov't (or others)
*$50,000 base is not a large enough base;
*what would happen if the project faltered due to inadequate funding - could stain the name of the B.E.T.Fund - wisdom of using any name;
*endowment fund such as this (will) take a long time to build up;
*we will not be able to draw upon this in ten years time as dreamed;

*what criteria of accountability is expected from recipients - would they fund themselves after a 2 year period?

(afternoon break)

*if it is not a diaconal minister doing the work, there should be solid grounds for whoever is doing it;
*are we releasing the church from (or helping the church to recognize) the role;
*need to advocate for M&S support funding - what is our mission as a church?
*(referring back to the concern about wisdom of using a name)- don't worry about name fading, get the job done which of itself would honour Barb.Elliott;
*how would this differ from M&S support grants?
*could be a working together of mission support and this fund at a later date;
*personal, financial concerns worrisome- how long will it take to build up this fund;
*let us feel more confident; we would hope to be ready to begin a project in ten years. MIRACLES CAN HAPPEN.
*what are the end parameters - can be built into the fund when it is set up - and can be looked at when required.

Lori Stewart of London Conference wrote a letter with her concerns re the BETF -for ministry? provide support? is it realistic? is it open only to diaconal ministers? why located where it is? are CCS and Kaufman fund appropriate? takes away from other funds.

A request was made for 2 or 3 people to take up this item and bring back a motion after the Regional Reports; volunteers were Betty Marlin, Marilyn Anderson-Corkum, and Ann Naylor.

Regional Reports were called for by Roland Legge- we heard from Maritimes, Marlyne Myles; Montreal/Ottawa,Sue Taylor; Toronto, Norma Zuffanti; Hamilton, Lynda Cunnigham and Edna Meader; London, read for Cheryl Kirk by R.Legge. (Please see reports attached in addenda, pages 20-26.)

At 4:15p.m. the three volunteers reported back from the B.E.T.Fund-presenting three motions as a whole with a fourth being added after discussion -
1)that a trust fund be established by Committee on Diaconal Ministry and Diakonia of the United Church of Canada for innovative diaconal ministry projects; that this trust fund be called the Barbara Elliott Trust Fund for Innovative Ministries; that a Barbara Elliott Trust Fund committee be named to finalize the terms of the fund and to take the necessary steps to implement the project.
2)that the Barbara Elliott Trust Fund committee report annually to the Committee on Diaconal Ministry and at each biennial gathering of Diakonia of the United Church of Canada; and that the status and viability of the fund/project be reviewed in five years by Committee on Diaconal Ministry and by the Co-ordinating Committee of Diakonia of the United Church of Canada.
3)that Diakonia of the United Church of Canada contribute $1000 annually to the Trust Fund.
4)that the committee first seek the legal counsel available from the United Church Division on Finance about the legal aspects of this action.

Discussion ensued and it was then agreed that further action be deferred until tomorrow, Sat.June 18,1994.

Kaufman Report - Lynda Gow presented the information which had been mailed in by Margarete Emminghaus; highlights are as follows: balance on hand, Dec.31/93- $53,745.22; committee meets or confers by phone; a request for reappointment or appointment of the United Church members on the committee; it was moved by Sue Taylor and seconded by David Hewitt that those United Church members now on the committee be confirmed. CARRIED.(See addenda for full report and details, pp 27-29.)

We closed this portion of our business with the singing of verses 1 & 4, "Give To Us Laughter".

Celebration of our Tenth Anniversary began with a swim to cool off in the 32 degree and very humid weather. Anniversary cake was cut and pictures taken with original members of DUCC and with members who have served on the Co-ordinating committees. Dinner, bread making and line-dancing completed our evening.

Thank you, Hamilton Group and all for this fun, celebratory evening!

Business cont'd. Sat., June 18,1994

Announcements- re use of the swimming pool; travel pool- please complete information s.a.p. for Betty; reminder about the Memorial Book started by the B.C.Group (presented during the theme time);who will plan the 1996 national gathering??? suggested- the Sask. or Man.N/W group: reminder about the tapes by Barb and Mark -available for $14.00/tape available from Mark Green or from the Edmonton UC bookstore; 1995 Women In Ministry Conference June 6-10,@ St.Anne de Bellevue,Quebec,"The Stories of Our Lives"; remember to sign the card for Cesar; letter with Cesar's biography will be sent out with the minutes and theme information (see addenda page 57.)

Welcome- Russell Walker joined our circle to-day.

Worship-led by Linda Clark and Nancy Saunders re Luke's story about Mary and Martha; song- #24 from Carolyn McDade's book.

Business was called to order by facilitators Dorothy Mundle, Lynda Gow and Teresa Jones.

A review of what CONSENSUS means to this group - by Betty Marlin:
1.present the issue/motion/concern;
2.discuss implications/cost/viability/move towards agreement;
3.do a check with members in the circle/straw vote;
4.hear those who have alternate views;
5.discuss as necessary/appropriate;
6.check again;
7.move to decision- 2/3 majority if consensus not available.

The Barbara Elliott Trust Fund was presented by the trio- Betty, Ann and Marilyn; it was reviewed with revisions and agreed to by those present.
It was then moved to name a commitee for this fund, but was delayed until business this afternoon.

Welcome- Glenys Huws joined our circle for the Educational Panel.

Panel from Educational Centres -
moderator-Dorothy Mundle introduced guests representing-
1)Francis Sandy Centre- Glenys Huws;
2)Centre For Christian Studies- Kay Heuer;
3)Dr.Jessie Saultaux Resource Centre - Marilyn Anderson-Corkum representing Janet Silman;
4)Western Field Based Program, St.Stephen's College- Betty Marlin.

Questions put to the panel-
i)where is your program located;
ii)how many people are in your program;
iii)tell us about your program;
iv)how do you maintain the distinction between diaconal ministry and ordained ministry?
v)how do academics get done?
vi)problems?
vii)how can DUCC and CDM help?
viii)what are some things in our future we might need?

Presenters' reports are attached to these minutes (pp 30-32); here are some highlights-
•arrangements are being made between St.Stephen's College and the Centre For Christian Studies leading to a degree for CCS students;
•look for similar arrangements between the Dr.Jessie Saultaux Centre and the University of Winnipeg;
•the demonstrated results of paid accountable ministry in one's learning in ministry preparation programs;
•Francis Sandy Centre has noted the inability of many congregations to support full-time ministry leads us to consider the tent-making ministry model; and-
•students would be encouraged to prepare for some other form of work which the community could use;
•the first group of the WFBP (11) were commisssioned this spring at Alberta and Northwest Conference; 3 in Manitoba and Northwest ON.; there will be 21 in the second group;
•the first regional based program at CCS has completed its first year; next intake will be June 1995; as a follow-up to the 1992 National minutes- it is reported that there is a "road-block" with Emmanuel.
•ordained and diaconal streams study the same courses at the Dr.Jessie Saultaux Resource Centre and at the Francis Sandy Centre; the disinctiveness of the diaconal ministry is maintained through field placement, supervision, and assignments which come out of courses;

Regional Reports continued at 1030h-
Manitoba and North West ON.- written report received from Oriole Veldhuis and read by Roland Legge; Saskatchewan's report was given by Marilyn Anderson-Corkum; Alberta and North West report was given by Roland Legge; British Columbia's report - given by Ross White; Newfoundland/Labrador- no contact/no worker there.
(Please see attached copies for detail, pages 20-26.)

(morning break)

The agenda issue of ADVOCACY and SUPPORT was discussed in small groups and in the large circle;
7 issues were identified; we had time to work on the first four of the seven:
1)service of ordination/commissioning - recognition of;
2)transfer and settlement for diaconal ministers; implications for the ' 89 western field based group;
3)sacraments/marriages licence;
4)discernment committees;
5)task group on ordered ministry;
6)networking among employed people;
7)networking among retired people.

Those present were asked to choose an interest group and to consider these questions for each issue - what needs to happen, what direction to go, identify who should take action - ie, CDM? DUCC? regional groups? all of us????

note- resolutions are planned for General Council for Transfer and Settlement, and for Sacraments and Marriage licences. (see addenda for copy of each resolution, #17 and #14, pages 33-34.)

Highlights of feedback follow -
Group 1- Ann naylor et al- (from flip chart) re Covenanting Service-letter to diaconal ministers re availability of "new" covenanting service; noting that as dm we all share responsibility for how dm'y is portrayed and for supporting one another; suggest that each dm contact dm's in their Presbytery/area who will be "covenanted", offering support and advocacy as necessary; encouragement that the shape and ethos of the covenanting service reflect diaconal ministry; ensure that the wording used in the service is wording that has been agreed upon by the diaconal community - encourage wording from our statement of belief and our educational resources; encouragement to offer feedback on the service(s) to be sent to CDM and the [DUCC] co-ordinating committee for further work with the DMC, if necessary.
re Celebration of Ministries/Commissioning, Ordination,Recognition Service - suggest an amendment be made at G.C. [General Council] to the resolution from DMC (re extension of use of alternative service for 2 more years) to the effect that official consultation take place with the DMPE regarding the service and that approval be given by DMPE to the vows and actions associated with the commissioning, ordination, and recognition rites in the service prior to a final draft being presented to the GC in 1996; suggest that CDM write a letter to Conference Executives requesting that at least one diaconal minister be a member of the worship planning committee for services of celebration/commissioning, ordination, recognition; suggest that individuals and regional diaconal groups offer feedback on these services until 1996 to CDM and DUCC Co-ordinating Committee; request that those of us who liked particular services send those to CDM so they are gathered and available in one place.
In group feedback it was agreed that those dm's attending General Council at Fergus,ON in August,1994 ask MP&E to approve officially any final draft before going to GC and that they be empowered to amend the motion if necessry; both Betty Marlin and Ann Naylor will be attending General Council.. (see page 48, addenda, post-gathering report.)

Motion to extend business until lunch at 1230pm - agreed.

It was further agreed that the motion and time line of this service be left to the DUCC Co-ordinating committee, and that , if copies of the new Covenanting Service are available, they be sent out with the national minutes. Members were encouraged to take this issue to their individual Prebyteries in preparation for General Council.

Group 2- transfer and settlement - Russell Walker et al- (see attached resolution #17) not letting T/S off the hook; how many dm's do we have and how many are in multi-staff situations; written letter needed to be sent soon as possible to all members across the nation re the covenanting service and the T/S issue; question- are we ready to push the church in this matter - sessional committee has to be communicated with ; reviewing the proposed resolution #17 the entire resolution needs overhauling; **it was agreed that the new co-ordinating committee (Hamilton Group) send a letter networking with all diaconal ministers about the proposed resolution for GC.** (Letter in addenda, pp35-36.) Betty requested that those dm folk who are sympathetic to this issue contact her - she will be at GC. Dave Hewitt and Bari Castle agreed to work on a draft proposal in place of resolution 17 over the lunch hour and report back.

(lunch break)

Business resumed at 2:15pm with leaders Teresa, Lynda and Dorothy.

Announcements made, and we continued with the group 2 issue on transfer and settlement;

"Therefore be it resolved that being aware that the entire process of transfer and settlement is under review , we recommend (suggest) that we take a look at finding a wider variety of settlement postions that take into account the particular gifts for ministry offered by all candidates for ordered ministry."

After much discussion it was agreed that this proposed revision be forwarded with a covering letter to MP&E through CDM. Co-ordinating group (Hamilton) and Betty will care for this.

Group 3- sacraments and marriage licence- resolution #14 "Marriage Registration for Diaconal Ministers"- discussion noted that the difference lies in that it is a sacramental responsibility not a privilege; the direction which CDM is taking was affirmed; concerning the "marriage " part of the resolution, affirmed. Betty will prepare information for a letter to be sent out in preparation for General Council. (see atached resolution).

Group 4 - discernment committee- Kay, Kathy et al- some highlights from report back- re residential/field based programs- students chastized before beginning discernment process; would like to see theological education as part of discernment process; concern raised (that MP&E) says no employment as staff associates while in the candidacy process; inconsistency with committees following mutual approach; students often have had to train committees on diaconal ministry - invite a diaconal minister to inform committee on diaconal ministry; focus on congregational settings.

Newsletter- Teresa reported on four items-

1.there will be 2 issues a year- deadlines for news- March 15 and October 15; agreed between CDM and DUCC co-ordinating committees;

2.it has a continuing education function;

3.Teresa gave notice that in two years time a new editor will be required;

4.ownership by all was encouraged - essence and strength comes with participation.

A sheet was sent around seeking input/appreciation on past articles, what new items you might like, and seeking a short critique. An enthusiastic vote of thanks/applause was given to Teresa.

At 3:10pm Russell Walker reported on **DOTAC-Diakonia Of The Americas and Caribbean**-(see attached reports/resolutions) he was appointed representative for the Diakonia of the United Church of Canada, 1992 gathering; also present at the gathering in

Nashville was Betty Marlin, Mary Anne MacFarlane, Marlyne Myles (verbal reports given) and Marjorie Hannah (see attached reports, pages 37-42.)
Of particular interest was the resolution concerning "The Rights Of Children" - see attached, please note part 2 in particular ; see proposal from Koinonia/Diakonia recommendation #2 "to create a desk"; Brazil is now a member (we recalled that Brazil had sent observers to the 1992 World Gathering in Wolfville , N.S.)

At 3:35pm FINANCIAL matters were brought to the floor-greetings were extended from Mark Green by Lynda Gow who then presented the Auditor's Report (see attached) and then presented the proposed budget (see attached reports, pages 43-46.)
*Reminder was given that a round trip travelled >100km is to be paid at the rate of Conference for regional gatherings.
*$2000 was added to the budget for the Barbara Elliott Trust Fund ($1000 for each year).
*budget year was corrected to January-December rather than July-June.
Moved by Linda Ervin and seconded by Ross White that we accept the Auditor's Report and that the budget as amended above be approved. CARRIED.

(refreshment break)

Business resumed at 4:10pm (very humid,temp.about 32 degrees C.)

Oral history report-Nancy Saunders requested contact persons who will co-ordinate this project in each of the conferences; those named - Toronto-Wendy Hunt; London- Lori Stewart; Alberta/North West- Donna Krucik; British Columbia-L.Moon.; all other conferences to write Nancy with names of contact people.

Signing Officers- moved by Betty Marlin and seconded by Sue Taylor that Hamilton Diaconal Ministers' group take the role of signing officers at the rise of this gathering. CARRIED.

Moved by Sue Taylor and seconded by Marlyne Myles that the Hamilton Group be empowered to name an auditor for next report. **CARRIED.**

4:20pm-Membership- motion was brought to the floor from the minutes of the DUCC co-ordinating committee, Oct./93- as follows- "As part of the tenth anniversary celebration, DUCC declare itself to have an open membership with all those in paid accountable ministry who understand themselves to be involved in or using the style of diaconal ministry, being welcome to accept the responsibilities and opportunities of membership." seconded by Roland Legge.
Discussion resulted in the following flip-chart notes-----
*what about retired diaconal ministers and staff associates, those on disability pensions, unemployed, students, and on study leave;
*"perspective" not style;
*this is in addition to where we are;
*those not diaconal ministers/have recommendations from dm's;
*how will this affect/change our membership with DOTAC;
*will this limit/broaden responsibility;
*re: our status as diaconal ministers with regards to our society status;
*change "paid" to -who could be or who have been or who have been prepared for diaconal m'y;
*criteria for membership- eg.-ability to function in consensus style - can comply with the Statement of Belief;
*open membership with all those working with the perspective of diaconal ministry;
*use Statement of Belief. (see addenda, page 47)

It was agreed by consensus a) refer this issue to the incoming co-ordinating committee with the above flip-chart comments; b)come back early on the 1996 agenda with research as to our professional status; c)come back with a process attached to help us work this out. This agreement was initiated by Kay/Betty.

Committee for the Barbara Elliott Trust Fund - moved by Linda Ervin and seconded by Sue Taylor that a committee of Marilyn Anderson-Corkum, Betty Marlin and Eric King be appointed for two years ; renewal and/or new appointments be made at the next biennial. CARRIED.

Re the use of the term "reverend" - Russell Walker provided background with a motion from the minutes of a Toronto church (Eglinton) asking permission for diaconal ministers to use the term "reverend" ; this was defeated and a substitute motion referred this issue to us.
Bari Castle shared some fascinating history of this title- prior to the Reformation this was a title used for old (wise) women; the men were entitled to the term of "sir' or "lord", and following the Reformation, the term was applied for ordination purposes; Kay made reference to 1982 discussion and wondered if we could choose to not be called "reverend".

Notes from flip-chart follow re the use of the term "reverend"-
PROS- retired diaconal ministers have social status; do we blur the lines if some do and some don't; gives credibility to tax status; gives you/us status as ministers; simplifies our place in church with government; gives you/us status as ministers; tells me who I am; tells people I'm real, have taken vows; you can trust me; helps claim housing portion on income tax;
CONS- separation from lay people; choice- practical or status or ??; how do we help people look at ministry? break down hierarchy; keeps us rooted in an archaic past; don't want anyone to use it.
Notes from verbal feedback- **pros**- credibility; helps claim housing portion on inc.tax; tells people that I am real; that I have taken vows, you can trust me, tells me who I am; **cons**- confuses people;blurs the lines; separates us from the people; chosen for status or pragmatic convenience? no one should use it; rooted in archaic past; calling by the right/wrong name; how does it break down the hierarchy?

After much discussion, **it was proposed** (Ann Naylor) **and agreed that**----------
1)we will not encourage the use of the term "reverend";
2)we will not prevent the use of the term "reverend";
3)we may use the term "reverend" if appropriate, helpful or necessary.

ACTION RECOMMENDED-- 1) put this (discussion about "reverend") into the Newsletter;
2) forward this information to CDM/MP&E requesting that MP&E endorse it and, if endorsed, request that MP&E communicate it to Conference executives; 3)diaconal folk need to hear this history of how the term reverend came into use (publish in our newsletter).
It was further agreed that a letter be sent to all diaconal ministry folk by July 15 concerning-
a)Transfer and Settlement process;
b)Celebration of Ministry Service;
c)Covenating Service (for Presbytery use);
d)suggestions about Transfer and Settlement , re review of the process.
-to ask the dm's to be in contact with commissioners going to General Council(letter in addenda, pages 35-36)

Registrar's Report- Lynda Cunningham stated that the total staying or were in attendance Wed.,June 15-Sat.,June18 was 31.
It was recommended that retired folk be given better consideration re fees such as registration costs.

(supper and farewells to those leaving this evening)

Closure began with Evaluations- (22 members present) -
1. What was bread???
2. What was crumbs???
3. What would a future planning committee need to know about theme, location, dates, business????

1.Bread- drama; Cesar Ajanel and Chris Ferguson;visioning Thursday morning; music; lots of celebration time; spontaneous balloon toss; dancing; swimming pool!!!!!!!!!!! conversation around "reverend"; Dorothy's telling of the Diaconal Story; free time; re-connecting with each other; trust fund; high tea, white gloves and hats!!!!!!! getting to know sisters and brothers across the nation; airport welcome; the breadth of experience; the theological/Biblical reflection we returned to again and again; the translator (Chris); the organization; humour, patience, and perseverance of the ANW co-ordinating group; overall agenda helped our ability to focus on the theme; singing, laughter; setting up store- easy to find things for sale; people's willingness to engage.

2.Crumbs- the HEAT/HUMIDITY - "help me"!!!!!! would like more music; needed more information ahead of time - helpful to know business agenda ; hard to make arrangements due to lack of information; abscence of some people; presence of some people; feeling rushed on last day; would like to negotiate with the kitchen re dietary needs- more vegies needed, less cheese and meats needed; do "consensus" teaching earlier; people not being able to be here all of the time; no more advertising - ie- selling T-shirts, etc.,- please limit this; need organized "off-time" for time to connect; no place to go without disturbing people.

3.i)Future planning about - THEME -
all together in time period helpful in ONE BOX; time to review/time space; what does it mean to be in Tent Ministry? what doe it mean to be bi-vocational; vision/philosophy of diaconal ministry; what would a diaconal church be like? are we half-cooked or still dough? Diaconal Ministry - the United Church's best kept secret! history of diaconal minstry.

ii)Future planning about - LOCATION -
1)Manitoba&North Western ON.. - to be contacted first; or 2) Saskatchewan. wherever we are- please let there be some air conditioning; would you like to see the sights/sites and have 5 days rather than 4 days.

iii)Future planning about - TIME OF THE YEAR-
June is good, but not the last week-end; and not in February or March.

iv)Future planning about - BUSINESS -
prioritize ahead of time; all together helpful, ie. separate from theme; be flexible; policy (visioning) not pragamatic; regional reports- print up ahead with information for the gathering; tell "people stories"in between periods, eg-at high tea- let us hear these stories, let transitions between business and theme be storytelling; small groups in business helpful; give out information at beginning of conference for review; use conference calls to bring business all together; a miracle how everything came together; co-ordinating

committee feel free to invite regions to pick up business items; regional "delicacies" at 3pm high tea next time; thanks to co-ordinating group and thanks to Hamilton group for registrations and the celebrations/preparation and to the BC theme group and to all who came to make this celebration such a fine one.

Business closed at 7:15pm to be carried on by the Hamilton Co-ordinating Group; next biennial will be in two year's time or as announced by the co-ordinating committee.

Closure continued under Mary Ellen Nettle's guidance-
together, we read **THE CHARTER -**

"To strengthen the diaconal ministry within the United Church of Canada, we, the undersigned, covenant with each other in founding DIAKONIA OF THE UNITED CHURCH OF CANADA on this, the sixteenth day of June, in the year one thousand nine hundred and eighty-four. We commit ourselves to support this association as it participates in affirming our diaconal heritage, fostering a better understanding of this vital dimension of Christian ministry, and supporting those individuals and groups committed to diakonia. This association shall be guided by the principles and responsibilities which we have accepted on this date, and by those on which we may agree in the future. With faith in God, we renew our committment to diaconal ministry."

signed at Paris, Ont., June 6,1984.

Thirteen of thirty-eight signatories were present at this Tenth Anniversary.

"Song of the Soul" was sung and then Bread, which we had molded and baked Friday Eve., and symbols were brought to the centre of our circle. Three stories were told i) of Elijah and the Widow- the risk; ii) of Jesus and the yeast hidden in the measures of flour- requires care; iii) the loaves and the fishes- there is enough. Individual comments were invited; the bread was passed and shared. The CHAIN of 1984 was shared- remembering those unable to be with us, and we added to it . We danced Sarah's Circle, sang "I See a New Heaven" (McDade's "Songs for Congregations"). We discovered that of the years present, the largest group was represented by the graduates of the 70's. The ANW group handed over co-ordinating committee symbols and real items to the Hamilton group, and left this parting blessing of good humour and practical advice-

"May you have lots of possibilities; expanding agendas; (take care) not enough time; talkative dm's!!.; many choices; support, check-in; tough decisions; meticulous detail; continual connecting; group building; good food and high tea! room for revision; Pandora's Box; good stimulating conversation."

At about 8:15pm, after final blessings and good-byes, the Fifth National Gathering and the Tenth Anniversary Business and Celebrations adjourned.

---
co-chair

---
secretary

---
co-chair

Index to the Addenda

February 16, 1994
Fax to Diakonia of the United Church of Canada
to be given to the organizers of the Tenth Anniversary Celebration
Five Oaks Chistian Workers Centre
Box 216 Paris Ontario N3L 3E7
Fax (519)-442-3444
From: Lori Crocker

Hello Everyone! It is hard to be here when I know you are there. I have been part of every bi-annual gathering since DUCC began and even though its wonderful to be in Korea, I wish . could be magically transported to Five Oaks at least for the parties! Instead I'll send my " crumbs " from here. I trust you'll see that they make it into the loaf you are creating.

May your decision making go well and may your visioning fill you with hope and energy.

In the past few months I have noticed how much energy it takes to be different in a society that highly values conformity. Everyone always asks me how old I am and why I am not married. Every woman and man too, to some extent, is expected to be married by the time they reach their late twenties and I often feel that I am expected to justify my different choices. This push for conformity is especially present in the church, where the expectation is that we must be constantly building new churches and recruiting more members. If a church is not becoming bigger it is not considered successful. The members of the small churches that I visit are constantly apologizing for their size.

It occurs to me that transformational theology involves a conscious choice to be different and a willingness to engage in ongoing articulation about what that difference means. So the day we no longer feel the need to explore what it means to be diaconal, is the day we should start to worry.

At present I am able to meet on a regular basis with other overseas co-workers, many of whom struggle with the feeling of being an outsider in this culture. My experience as a diaconal minister dancing on the edge,helps me to understand that the goal is not to assimulate but to walk side by side in constant dialogue.

For those of you who are wondering about the political situation here, things are tense at the moment , but few of the old timers believe that there will be war and the Canadian Embassy sent a letter in April saying that there was no reason for panic. Yesterday I experienced my first security exercise which is like a "fire drill" for those on the street or in public places when the sirens begin to sound. You have never heard such noise! On top of the sirens, are officials blasing instructions on loud speakers and ambulance, fire truck and police sirens adding their two cents worth. How people can remain calm in such a racket is beyond me! I do say a daily prayer- "God preserve us from the war mongers."

It all boils down to the fact that the U.S. finds it hard to sell weapons in peace time, not to mention the fact that a fallen North Korea would provide a great source of cheap labour and raw materials. For its part, North Korea is backed into a corner and having an external enemy to focus people's attention on is helpful in a times of internal hardship and a teetering economy. One can also have a great discussion about how China and Japan figure into the mix. Sigh! It's too bad they don't teach diaconal style conflict resolution in the armed forces. I'd start with some trust building exercises and a fishbowl process to help us listen to one another. What do you think?

Have a great meeting! Try to manage wthout me!

Love Lori

PROPOSAL MAY 12, 1994
THE BARBARA ELLIOTT TRUST FUND FOR INNOVATIVE MINISTRIES

DIAKONIA has always had a strong interest in and commitment to ministry that engages the concerns of the world. The work of diakonia in the early church was the gathering and sharing of resources in the community. In these times of social and economic cutbacks, the church must once again, all be it in a new way, become more directly involved in support of those cut off by society.

To give pragmatic expression to this need and to claim once again our roots of community engagement we will begin a "gathering of the resources" of the community "that they might be shared more equally" with those who would benefit from this ministry, either within the church or within society. Not only our early diaconal church roots give expression to this social ministry, we also have our diaconal history in the United Church both in our early work as community workers and port workers, and in our strong relationship with the WMS. The Women's Missionary Society supported and funded ministries that were innovative and/or community service oriented.

BARBARA ELLIOTT was one of the strong and diligent people [i] who provided consistent and dedicated support to the many marginalized in the church [ii] who worked in a decidedly collegial and accountable way [iii] who saw to it that diaconal ministry continued to be an option for the United Church and [iv] who was an inaugural member of Diakonia. On this the tenth anniversary of Diakonia in the United Church and the Committee on Diaconal Ministry it is our intention to begin a TRUST FUND that would provide funds for people in special INNOVATIVE ministries.

OUR VISION for the Barbara Elliott Trust Fund for Innovative Ministries is that it will grow to a place where it will normally support a project for up to $25,000 to $30,000 annually for a three year period. And the Fund would not normally fund a project for less than $5,000.

TERMS OF REFERENCE

1. Possible Funding Sources

   - bequests and contributions from people in diaconal ministry
   - United Church women's groups to honour our history of working together
   - Kaufman monies not used each year
   - $1000 a year from the Diakonia budget

2. The Administration of the Trust Fund

   - a group of three people [possibly from Alberta and Northwest Conference and Saskatchewan Conference] will form an administration committee to administer the Trust Fund for Innovative Ministries

   - and a group of five to eight people will function as a publicity and promotion committee and a fund raising committee [initially the work will be around gathering dollars and laterally the work will be around encouraging people and projects to make use of the fund].

3. The fund will be used for innovative and/or non traditional ministries such as

   - Presbytery program work - particularly in rural Presbyteries
   - street workers
   - special projects [literacy work, aids network...]
   - farm workers program

(continued. . .)

- refugee work
- work related to family violence
- congregational work
- work difficult to fund through established United Church structures
-
-

4. General Terms of Reference

- this Trust Fund for Innovative Ministries will normally disperse monies as a grant
- the Trust Fund for Innovative Ministries will be reviewed by Diakonia and the Committee on Diaconal Ministry every five year and adapted as appropriate. Specifically this will mean year 2000, 2005, 2010...
- the Trust Fund for Innovative Ministries will remain in existence for as long as it is needed or until it is no longer possible to maintain the Fund
- the Trust Fund for Innovative Ministries will maintain a minimum balance of not less than $20,000, being free to spend both interest and capital as seems appropriate

CRITERIA to be used in funding a program/project:

- the program will be identified as a "diaconal ministry program"; that is the style and format of the program would be diaconal and would normally be open to diaconal ministers or those with a diaconal style of ministry
- the program will be related to church courts for both mutual accountability and monitoring of the program/project
- the program/project has grown out of a real identified need and there is a demonstrated need for the program/project

START UP FOR THE TRUST FUND

- the Trust Fund will begin by soliciting funds from Diakonia, Committee on Diaconal Ministry, diaconal ministers, The Centre for Christian Studies and St. Stephen's designated bursary monies.
- the Trust Fund would also, following appropriate negotiation, work with UCW groupings nationally and within Conferences.
- the Trust Fund would seek other appropriate organizations and individuals as seemed appropriate

IT IS THE RECOMMENDATION OF THE COMMITTEE ON DIACONAL MINISTRY AND THE EXECUTIVE OF DIAKONIA THAT WE ESTABLISH A TRUST FUND [called the Barbara Elliott Fund for Innovative Ministries] AT THIS OUR TENTH ANNIVERSARY CELEBRATION OF DIAKONIA AND THE COMMITTEE ON DIACONAL MINISTRY, JUNE 1994.

REGIONAL REPORTS-

(please note that very little editing has been done to your reports)

Maritime Conference Report: Marlyn Myles and David Hewitt

•diaconal ministers gathered in January 1994 with the Presbyterians and student from the regional program. We did invite S.A. but met separately on another weekend facilitated by diaconal minister.

•again diaconal ministers check in in May at Conference. It is our hope to gather again Jan.1995 this time with S.A.

•we intentionally wrote MP&E requesting time on their for 30 minute presentation, AND we lobbied for more representation of diaconal ministers on MP&E.

•placed books on Diaconal Ministry in AST Library in memory of Kay Hockin and Jean Parker.

•observed we have dm's working in- 2 conference staff, 1 presbytery staff, 2 lay training staff (ACT), 3 dm's as solo ministers, 2 dm's in multi staff.

•Jessie MacLeod, diaconal minister, received "DR." degree from AST.

•ISSUES- staff associates, what training should they have? concern new category- "contact worker".

Report from M&O Conference: Sue Taylor

Gathering-Mon.June 13th,1994.

Present-David Kai, Laurie McKnight Walker, Karen Wigston, Mary Lou Shorthill, Sue Taylor.

Regrets- Alyson Huntly.

The focus of our meeting was to articulate our response - and to disseminate that response to the appropriate bodies- to the shock and anger that we experienced at the service of "Celebration of Ministry" constantly and unfortunately , more correctly, referred to as the Ordination Service at M&O Conference.

The candidate was not able to obtain a placement and thus was not commissioned but the written form was included in the order of service.

The critique included: incorrect naming and lack of naming of the ministry; very apparent separation from those ordained , i.e.-lack of recognition as part of the Order of Ministry; apparent lack of the laying on of hands; a very hierarchical structure and acnowledgement of ministries - lay, diaconal and ordained. What was also apparent was that only those of us who were diaconal or had any connection to diaconal ministry, eg- spouse,etc., recognized that there was a problem. Though we were disappointed for the candidate that she was not commissioned there was general relief by all of us, including the candidate, that it did not happen in such a dreadful manner.

Our response also included recommendations that the Conference Executive and Planning group find appropriate orders of service for the Celebration of Ministry that the can then adapt; that education and awareness of diaconal ministry happen in that Conference. As diaconal mini;sters we find ourselves tired of continually having to advocate for ourselves and request of the Church appropriate national committees that they take on that advocacy role more fully and effectively. We hope that committees such as CDM & DUCC might make written response to the M&O executive. We also hope that perhaps there can be some very basic parts of that service that can be considered standard and mandatory. A copy of the letter will come to both CDM & DUCC.

In the June Observer on the theme of "Mission into the 21st Century" we were unable to find a comment from a diaconal minister. If this was an oversight we would like both CDM & DUCC to bring this to the attention of the Observer and perhaps even include a diaconal response on the theme.

CDM & DUCC to bring this to the attention of the Observer and perhaps even include a diaconal response on the theme.
Finally, there was tremendous pain and discouragement expressed by many there around the devaluing and invisibility given to diaconal ministers- most notably in congregational settings- particularly in team. For some there is a high level of pettiness and comments around "real" ministry in congregations. As one said, "I'm worn out by the older conservative." Some are questioning whether it is time to move to the ordained stream, but after Conference, that wasn't looking great to be part of.
Our gathering reminded us that it is essential for us to network and support one another in a barren land. It reminded us again that there is an important ministry to be raised up and we wish the church as a whole would do it - would advocate. The ministry of the whole people of God is surely what we are all about- lay, diaconal and ordained.

DUCC Report - Toronto Conf.- Norma Zuffanti;
Statistics-

- total diaconal ministers---------- 46
- retired women---------- 18
- women working in pastoral charge---------- 13
- men working in pastoral charge---------- 1
- women in wider church appointments---------- 7
- women "retained"---------- 6
- men "rettained"---------- 1

General:
Diaconal ministers are involved in a number of areas of Presbytery and Conference work; some investing significant energy in church committees and courts, others working more on the margins of the "institutional church".
Within the Conference there is a great diversity in understanding of diaconal ministry and no strong sense of connection amongst diaconal ministers. During the past years, as has periodically been the case during the past ten years, efforts were made to gather diaconal folk. Two meetings were held, one in September and one in November. At the Sept. meeting a number of concerns were raised including: lack of recognition and covenanting for many "specialized" (usually outreach) ministries; difficulties in multiple staff ministries, senior and associate language and attitudes, lack of appropriate consultation when an ordained colleague is being called; policy re administration of sacraments; lack of interest in diaconal networking.

Hamilton Report- Lynda Cunningham:
We have met about 5 times during the past year. While we have invited all diaconal ministers in the
conference to the meetings there have usually been 6 or 8 attending the meeting. We meet with the general purpose of networking and supporting one another but this past winter we have also done the planning for the June meeting at Five Oaks. As well several of our group were on the planning committee to host the 10th anniversary celebrations.
We feel the committment to be the next co-ordinating committee will draw us together and we have also set aside a 1/2 day on Sept 29 to have a "play day" and lunch at a historic mill. We believe in a mixture of work and play to sustain us on our journey.

A.P.C.W.(Association of Professional Church Workers) Fellowship in Hamilton- **Edna Meader** reported the group has continued to meet although the numbers are smaller. The area stretches from Albright Manor, Beamsville, through Grimsby, Winona, Hamilton to those of us in Brantford. The group has been unable to maintain the regular meeting months so have met whenever possible and for the past 2 years in homes or apt. rather than a church building. E.Meader was able to give a report on the DUCC Conference and show the findings on the International Diakonia in Wolfville, N.S., in 1992.

REPORT to: DIAKONIA OF THE UNITED CHURCH OF CANADA
FROM: **LONDON CONFERENCE CLUSTER**

Dear Fellow Diaconal Ministers,

Ten Years! Has it really been ten years since the birth of D.U.C.C.? How well I remember that founding meeting and the sense of joy and accomplishment that we felt after years of study, struggle, naming and strategizing about Diaconal Ministry. I see the faces that were gathered in that circle 10 years ago. With sadness and gratitude I remember those who are with us no more. Their legacy lives on!

And now another circle gathers. I had hoped to be able to be with you, but several things have happened that make it impossible to be away right now. Please know that I stand in the cirlcle with you in spirit, if not in body.

Within the London Conference Cluster we have 12 D.M.s listed, but all are not active in our group. Two live in the northern part of our conference (the Sault) and consequently have not been able to attend our gatherings. Others on the list seem to have little interest in meeting. We have been meeting about twice a year, with 4-6 people in attendance. Of the group, we know that 2 have membership in Diakonia, but we are uncertain about the rest.

Leadership roles in Presbytery: Chair of Presbytery (2), Chair of Education and Students, Chair of D.M.C. (2), Chair of C.D., Chair of M.P.E., Chair of Pastoral Relations.

Leadership roles in Conference: Conference Stewardship Minister, Chair of Life Long Learning, Chair of Local Arrangements, Membership on many committees [Settlement, M.P.E., Interview Board, C.T.M. (national)].

Issues/Concerns:

Sacraments: even though the guidlines approved by General Council allow for permission to be granted for D.M.s to preside at the Sacraments, access is severely limited here in London Conference. Permission is granted only to those in solo ministry positions. I received permission when I was solo here during an extended vacancy in the other position. I was granted permission because I was (quoting the motion) "doing the work of an ordained minister"!!! We need to continue to work away at this issue.

Lack of support and understanding from Conference M.P.E.: the above is just one example of the lack of support and understanding we experience, which (unfortunately and not surprisingly) extends to our Personnel Officer. Within this past year, we have been granted the right to have representation on the Conference Committee, and we hope that this will help. We are quietly expressing concerns about personnel, but find it difficult and potentially risky.

RE. D.U.C.C. - Some members expressed questions about the expense of the membership fee measured against benefits (which is why they are not members). All of us wished there had been more concrete information about the Gathering earlier. It is very hard for folks who have never attended to be enticed to come without more information, including an agenda. Most make their plans for "away times" well in advance and have to choose between many options.

We have enjoyed meeting together. We find that we spend a fair amount of time together in storytelling and supporting each other in the challenges of diaconal ministry in this area and in our particular situations. At our last meeting, one of our members had just

made a change in pastoral relations, one was in the midst of a change, and one was beginning maternity leave.We look forward to celebrating with Lori Stewart, as she is due to give birth any day now.
I send special greetings to those who remember me (in my past life, before children and Wallaceburg). I am alive and reasonably sane. I continue to try to find balance between 2/3's time work here at Trinity and the joys and demands of family life (Rob and children - 9, 6 & 3 yrs. old). I am so disappointed to miss the gathering. Hopefully I will be able to get back before another 10 years has passed!
I pray that the meeting will be fruitful and fun.
Sincerely, Cheryl Kirk.

Report from Manitoba-
Dear friends,
It is with considerable wistfulness that I write this letter. I remember the creative time we had together at Five Oaks when we began. On each occasion I have been able to share the story telling, struggles and joys. My blessings are with you on this our tenth Anniversary celebration.
Life goes on and this year I cannot come to the feast , "bread or crumbs". I am working full time as teacher-librarian and computer lab facilitator in an inner-city elementary school. There is no time off for good behavior. At this point in my life I am trying to build up a bit of a pension for those relaxing retirement years . I am thankful to have my job and I plan to stick with it as long as I am able and the job exists. Imagine the opportunity to be with children of every nationality, introducing them to story and technology!
I have been involved with the Western Field Based Diaconal program for 4 years and have really enjoyed the experience. Winnipeg's students are truly going to be an asset to the church. Aileen Urquhart will go to Fisher River, Karen Tjaden will remain in community ministry and Ken Delisle will be with the Church Of the Deaf. They were commissioned today at Conference and it was a great celebration.
Our diaconal group has not formally met this year.Jean Larston was very ill last year and miraculously is well and now teaming with her husband at Carman.She is also a learning facilitator for diaconal students. Vera McKay works at Project Opikihiwawin here in Winnipeg and with family challenges is hanging on as best she can. Elinor Johns is active at Fort Garry United Church. Milly Malavsky has had a good year at St.Andrews and is staying on. Sherri McConnell is working at Westminster Church and I hear the old "Senior" minister concept is giving way to "team". Debbie Schweyer is coming to Winnipeg and will breathe some new breath in our dry bones. (Theme from our conference.)
I send love to you from Manitoba. May you find healing and hope together and perhaps even new directions on this our tenth anniversary.
Love and blessings, Oriole Vane Veldhuis .670 Beaverbrook St.,Winnipeg,Man. R3C 1N6. 5/20/94.

Saskatchewan Diaconal Report - Marilyn Anderson-Corkum:
Our Saskatchewan Diaconal Community meets twice a year. The past two years have been filled with grief for us. Of our total diaconal community of 25 members five of these have died in the past 18 months; all strong active women whose lives we do celebrate and whose deaths we mourn deeply. Since 4 of these 5 women have been a key part of the weaving of Diakonia in our Conference, the task is before us to "rethread the loom" when we gather as Sask. Diakonia.
Work in development and promotion of a diaconl pilot project for rural ministry has been worked at in conjunction with Conference Pastoral Relations Committee.

Diaconal people continue to be strongly active within Presbytery and Conference Division.When we last gathered we heard that several diaconal ministry positions have been reduced in time (down-sized from full to half-time, etc.) This causes great concern for the ministry person - as well as for the ministry.
Lots of tasks for us to do together.....supporting and advocacy and being together.

Report From Diakonia of Alberta & North West Conference. June 1994.
Dear Friends,
Greetings to you from the Diaconal Ministers of Alberta & North West Conference. This has been a special year for us because we commissioned 11 people at this year's Conference in Irma, AB.
During 1993-1994 we had 29 Diaconal Ministers in our Conference and for this new working year we will have 40 Diaconal Ministers in our Conference. We also have many students at this time. One new person hopes to be going into the residential program at the Centre For Christian Studies. We already have one person in the residential program who began last year. There are four people in the first C.C.S. Regional Program and finally we have six people in the Western Based Program at St. Stephen's College. We celebrate the growing interest in Diaconal Ministry within the boundaries of Alberta & North West Conference.
At this 10th Anniversary Event of Diakonia of the United Church of Canada we have six delegates who are Dorothy Mundle, Lynda Gow, Audrey Kaldestad, Roland Legge, Donna Krucik and Betty Marlin.
Last fall Lori Crocker left us to work in South Korea on behalf of our church. A number of people continue to stay in regular contact with her.
At the moment we have one of our people coming off stress leave and another person has recently gone on to it.
The Diaconal Ministers of Alberta & North West Conference are involved in most of the church courts both at Presbytery and Conference this year. At the moment we are now involved in: Settlement, Sexual Abuse, Worship & Liturgy, Christian Development, Education & Students, Life Long Learning, Youth and Young Adults, Conference Interview Board.
There have been a number of issues that we have been working on over the past two years. We have been working to broaden our understanding of Diaconal Ministry on our Conference.
We borrowed an idea from the Diaconal folk of Saskatchewan Conference and formed our own proposal called "The Special Project for Rural Alberta and North West Conference". This proposal had been accepted the Settlement Committee of the Conference. The special project is to bring two or three rural pastoral charges together and hire a minister with a Diaconal style to act as a resource for the lay people of congregations.
We have also been working on developing a "Fund for Innovative Ministry" which will be known as the Barb Elliott Trust Fund which will be raised at this gathering.
There have been a number of special gatherings for the Diaconal Students. Finally, each year at Conference we have a special gathering to honor the changes that happen each year.
This coming year we hope to get back to having Conference wide gatherings for Diaconal Ministers and Staff Associates because we will no longer be the executive for Diakonia.
Peace, Roland Legge.

BRITISH COLUMBIA DIACONALS' AGM REPORT, JUNE 1994

There are four Diaconals in the Lower Mainland who have been meeting fairly regularly in the past two years. We do have a mailing list of about twenty people and periodiacally they are sent information about the work of the Diaconals in B.C. I had occasion to speak to several retired Diaconals in the last year after the deaths of Barb Elliott and Katherine Hockin.

In September of 1992 I was asked to attend the Professional Church Women's Association meeting where I gave a report on the International Diakonia event held in Wolfville. I was again invited to attend the September 1993 meeting of this association to be part of a memorial service for those Diaconals who had passed away the previous year. Margaret Fulton is one of the main organizers of this group and each year the numbers become smaller. At their most recent meeting they were in the process of making a decision of only meeting two or three times per year rather than monthly as has been their custom.They have now moved their meeting place from St.Andrews Wesley to Trinity United Church. They remain very interested in our work as a Diaconal Association and were very pleased to hear that so many Diaconals from Canada attended DOTAC in April 1994.

We have tried to enlarge our group of four but it's not been possible. Several people who are interested are involved in work that does not give them flexibility to attend day metings. Evenings are also out because of distance. It takes half a day to travel by ferry from Victoria, Vancouver and Nanaimo. In B.C. there are six people in paid accountable Diaconal work, Bari Castle, Dawn Wood, Ross White, Linda Ervin, Brian Jackson, Allison Woods. There are several students in the Diaconal Ministry programs and they attend the Centre for Christian Studies and St.Stephens.

This year at the recent B.C. Conference, Elaine Peacock had her name placed on the discontinued list. She has done this because she believes that she will not be employed by the church in the future. She has not served in the church in paid accountable work since 1980.She also describes herself as being post Christian and her beliefs therefore not being in accordance with the general theological ethos of the United Church. She still understands her work to be Diaconal but it is not recognized by the United Church.She is a Feminist Counsellor and does some contract work with VST students. She has served as a Diaconal representative on the Conference Interview Board, and currently sits on the Vancouver Burrard Presbytery Education and Students Committee. She served in paid accountable Diaconal work in West Vancouver, B.C. as program Staff with the Presbyterian Church of New Zealand, Program staff B.C. Conference and Naramata Centre, B.C. She did her studies at Covenant College and Emmanuel 1962-1964. She served on CDM and was the representative from CDM to DUCC in the beginnings of both of these organizations in 1983.

B.C. has been meeting primarily to prepare for the program part of the DUCC AGM 1994. We chose the theme after the 1993 BC Conference . Wehn In Ng Greer had used this theme as her presentation to the Conference and we were very impressed by the presentation . So we give thanks and credit to Wehn In Ng Greer for the inspiration and ideas. Also thanks to Gary Paterson and Allison Rennie who created various dramas that highlighted the theme at BC Conference and we are using some of their materials in our presentation of the theme for theAGM event. We have also included many of our own ideas so that we can pick up particularly the Diaconal perspective.

We have had brief meetings at BC Conference 93 and 94. This past year we were able to meet Arlene Simms who graduated from the St.Stephens' program and was commissioned by BC Conference.We gave her a gift and tried to make her welcome in the conference.She has been settled in Alberta Northwest Conference.

Bari has had discussions with Art Anderson the Personnel Minister of BC about Diaconals and especially the disapointment with the portrayal of Diaconals in the video. We supported Bari in these discussions. Bari participated in the video by being script writer. Thanks Bari! Ross also raised our concerns with CDM.

Bari is on the BC Conference Interview Board and on the National Pastoral Relations Committee; Dawn, Linda and Bari all participate in the Learning Facilitation of diaconals in the Western Field Based Diaconal Field Program. Linda does occasional Centre for Christian Studies interviews. Ross is a member of CDM. Dawn sits as a CDM representative on the St.Stephens Western Field Based Diaconal Program. Linda attended the DOTAC meeting in Nashville,Tenn. Linda acts as the contact for the Kaufman Fund.These are not the only things we do but just a synopsis of what we do in the greater church arena on behalf of Diaconal ministry.

Dawn is leaving West Point Grey and has been called to Garden City, Victoria. We were able to give Dawn support through this transition time.The situtation at West Point Grey was difficult and required a congregational meeting to sort out Dawn's leaving time.Under great pressure, Ross gave strong and compassionate leadership as the chair of the Congregational meeting and Dawn was able to leave at her original requested departure date. BC Diaconals were able to be supportive to each other during this difficult time. Nancy Sanders was in town during this time and and she was able to give counsel and support as well. Thanks Nancy .

BC has not been a conference with many Diaconal ministers. There still remains a great amount of misinformatin and there is a need for; more education about Diaconal Ministry. The Personnel Minister of the Conference is becoming more aware of Diaconal Ministers but there is still a need for more advocacy, support and education.

Report by Linda M. Ervin, given by Ross White at the Gathering.

HISTORY AND PURPOSE OF KAUFMAN RENEWAL AND EMERGENCY FUND
ASSOCIATION OF PROFESSIONAL CHURCH WORKERS
(Anglican and United Churches of Canada)

Combination of Two Funds

The Kaufman Renewal and Emergency Fund is the combination of the Kaufman Cottage Fund and the Bequest Fund of the Association of Professional Church Workers (APCW). In 1984 the national conference at Niagara Falls appointed a task force to work out a new vision of APCW which included the future of the two funds. Following this a ballot was sent to all members in 1985 recommending that the two funds and their purposes be combined, and this was endorsed by 90% of respondents.

History of Kaufman Cottage Fund

In 1951 the long-held hope of having a holiday and retreat house for professional women workers, whose salaries were very low at that time, was realized with the purchase of Kaufman House at Cheltenham, Ontario. Having such a holiday and retreat house was instigated and encouraged by Dr. Winnifred Thomas who, after her retirement, became the resident hostess of Kaufman House. The purchase was made possible with generous gifts from Miss Emma Kaufman, a YWCA national secretary who had worked for many years in Japan; from Dr. Margaret Addison, who formerly chaired the Committee on the Deaconess Order of the United Church; and from Mrs. Murray Brooks (Gertrude Rutherford), a former principal of The United Church Training School. With additional funds raised by subscription, the house was purchased and furnished, and was in operation for just over ten years. In 1961 it seemed no longer the best way of meeting the needs of women workers, and the house was sold. A study was begun to determine the best use of the funds.

The matter was kept before each biennial conference. In 1968 it was agreed to use the $15,000 on hand to prepay rent for ten years on a cottage to be built at Cedar Glen, Bolton, Ontario. This cottage was well-used for a time, but once again it could not meet the needs of workers across the country. In 1980 Cedar Glen terminated the lease in order to use the cottage for its own purposes. The Calgary conference in 1981 decided that the fund which had grown to $28,000 be used to make rest and renewal experiences possible for members in any part of the country.

History of Bequest Fund

The National Fellowship Bequest Fund was set up in 1967, combining the Isabel Haddock Davidson Bequest Fund and the Covenant College Memorial Fund. It has been augmented by gifts from members. The purpose was to give compassionate grants and loans to members of the Fellowship or Alumni for emergencies.

Purpose and Potential Users of the Kaufman Renewal and Emergency Fund

The purpose of the fund is to help with the cost of retreat, reflection, renewal and rest experiences, and to make possible a grant or loan to persons who find themselves in a financial emergency. The fund will continue to be for the use of persons who are graduates of the Centre for Christian Studies or its predecessors, for other former APCW members, and for United Church diaconal ministers and Anglican professional lay ministers.

Administration of the Fund

The funds are now held in trust and invested for APCW by the United Church. At the end of 1989 the balance was over $49,000 with $35,000 reserved as interest earning capital. The fund is made known through a Cross Canada Contact Network of over fifty persons. This Network is supported by two committees,each having both Anglican and United Church members. The Administration Committee receives and processes requests for grants and sends out reports and information. The Continuing A.P.C.W. Committee acts as trustees for the fund.

Mar. 1992

September 1990

KAUFMAN RENEWAL AND EMERGENCY FUND
OF ASSOCIATION OF PROFESSIONAL CHURCH WORKERS (ANGLICAN AND UNITED CHURCHES)

ADMINISTRATION COMMITTEE

Tasks:

1. To receive requests for grants or loans from individuals or Cross Canada Contact Network
2. To confer and decide about granting requests as far as funds allow
3. To keep in touch with Cross Canada Contact Network
4. To keep financial records and make reports
5. To name signing officers, convener, bookkeeper, secretary
6. To prepare and distribute publicity and interpretation information
7. To report to the total body of potential users once or twice a year through mailings of Diakonia of the United Church (DUCC), Anglican Registered Church Workers (ARCWA) and Centre for Christian Studies (CCS), to which former APCW members who are not alumnae(i) of CCS or the earlier colleges have been added.
8. To send information about the origin and use of the fund with each grant
9. To prepare an annual report for the Continuing A.P.C.W, Committee, the Cross Canada Contact Network, the General Secretaries of the two denominations and the president of the Centre for Christian Studies
10. Term of membership is about three years, but to assure some continuity, it is recommended that terms be of varying lengths, and that the appointing bodies be advised intime to make new nominations when required.
11. To plan for and conduct an evaluation ofthe use of the fund after three years. The total body of potential users can be reached by mail. If a change in the use of the fund is indicated, it must be confirmed by the members of the Cross Canada Contact Network, the Administration Committee, the Continuing A.P.C.W Committee, ratified by the Sub-Executive of the General Council of The United Church of Canada, then carried out by the Continuing A.P.C.W. Committee and reported to the total body of potential users.
12. To maintain the membership of the Cross Canada Contact Network.

KAUFMAN RENEWAL AND EMERGENCY FUND
OF ASSOCIATION OF PROFESSIONAL CHURCH WORKERS (ANGLICAN AND UNITED CHURCHES)
REPORT OF ADMINISTRATION COMMITTEE FOR THE YEAR ENDED DECEMBER 31, 1993

Financial Statement for the Year Ended December 31, 1993

Balance on hand January 1, 1993			$51,768.95
Receipts: Annual interest from invested funds			4,849.00
			56,617.95
Expenses: 8 Grants for Renewal and Emergency purposes		$2,540.00	
Administration fee to United Church of Canada		75.00	
Administration Committee Expenses for newsletters to Cross Canada Contact Network, postage, telephone, committee travel		332.73	2,872.73
Balance on hand Dec. 31, 1993			53,745.22

Administration Committee Activities

The Kaufman Renewal and Emergency Fund was advewrtised in "News for and About Diaconal Ministers" in the Fall 1993 issue and in "Tapestry", the newsletter of the Centre for Christian Studies. It was made known through the 59 members of the Cross Canada Contact Network which consists of both Anglican and United Church members in every province of Canada.

The committee met in November 1993 and a snowstorm prevented a scheduled meeting in February. The committee worked through the year by conferring by telephone when requests for grants were received. News and information letters were sent to the members of the Cross Canada Network in March and December.

Administration Committee Membership

Anglican members appointed in June 1992 by A.W.T.C. Alumnae:

Venice Guntley, ~~Apt. 20A, The Flamenco, 215 Dunlop St.E., Barrie, Ont. L4M 1B2~~ 3 Fourth St., CFB Borden, Ont., LOM 1CO
Marion Niven, #105 - 50 Main St., Toronto, Ont. M4E 2V4
Patricia Thompson, 8025 Islington Ave., Woodbridge, Ont., L4L 1W4

United Church members re-appointed to 1994 by Diakonia of United Church, 1992:

Betty McColgan (Convener), #208 - 80 Inverlochy Blvd., Thornhill, Ont. L3T 4P3
Vivian Yarwood (Receiver of Requests) 99 George Henry Blvd., North York, Ont. M2J 1G1
Nancy Edwards, #301, 49 Glen Elm Ave., Toronto, Ont., M4T 1V2
Margarete Emminghaus, #411, 49 Glen Elm Ave., Toronto, Ont., M4T 1V2
Lottie Franklin-Hearne, 19 Fenelon Drive, R.R.2, Cameron, Ont., KOM 1GO

PANEL ON SCHOOLS FOR EDUCATION -

June,1994 Report to the Diaconia Coordinating Committee prepared by Janet Silman for the **Dr.Jessie Saulteaux Resource Centre:**

Greetings to the Diakonia Coordinating Committee. I am enclosing a description of our ministry program I recently prepared for the University of Winnipeg. Please excerpt any parts of it which might be useful for your panel discussion. As you may know, both diaconal and ordination stream students take part in the same general program of studies at the Centre.Since our program is field-based, diaconal students' placements are primarily in diaconal areas of work, such as outreach ministries, counselling and community services. Our adult education, action-reflection model of learning draws more on what traditionally has been the diaconal than the acedemic ordination model. In the curriculum we yearly include courses with an explicit diaconal focus. For example, in September our first one week course will be "A Diaconal Approach to Christian Education" with Glenys Hewes providing leadership, and our second one week course, "An Aboriginal Approach to Diaconal Ministry, Outreach and Pastoral Care", with Don Goodwin, a Roman Catholic deacon and traditional pipe carrier. Both our diaconal and ordination stream students will be taking these courses, since we believe that it is important for all of our students to have these learning experiences. We are using the $500.00 grant given to us last fall by the Committee on Diaconal Ministry to help cover the additional resource costs for these two classes.

Presently we have seven United Church diaconal students in the program, plus one diaconal student from another denomination. We should have one diaconal student commissioned in 1995, which will be a "first" for the All Native Circle Conference.Within the A.N.C.C.diaconal ministry is not very well known, so we have a considerable amount of ongoing consciousness-raising to do! As I mentioned last year, an increasing number of our students are choosing diaconal ministry. With Outreach ministry money shrinking dramatically-- at least, on the Prairies-- we are having increasing difficulty in finding paid placements for students. A number are doing volunteer placements, and some have been working for their bands or tribal councils (which recognize the value of holistic spiritual/social type of ministry). This year a priority at the Centre is seeking out funding sources for diaconal ministry placements.

I am encouraged by the number and quality of Aboriginal students who are choosing diaconal ministry. Many do not know anything about it when they enter our program as inquirers. When they learn that it is an option, it makes sense to them as the way they want to help bring healing to their communities. The challenge, then, is to inform Aboriginal United Church sufficiently that people can see the value of this ministry and place commissionands in paid places of ministry in the church.

You asked the question of how Diakonia, the Committee on Diaconal Ministry and the learning centres can work together. Perhaps one area is in pressing the national church to re-evaluate the funding of interneship programs to take into account the needs of field-based programs. Now the weighting seems to be toward funding residential-based programs. Perhaps this area of advocacy could be explored.We are rather isolated by geography and by cultural differences here at the Centre in Beausejour. Consequently, ongoing information about diaconal education and ministry is always appreciated.

In closing, I am pleased to announce a new joint venture into which we recently have embarked with the University of Winnipeg. Our students are now able to enter a Bachelor of Theology program, in which completion of our five-year program plus one year of Arts at the University will give them a degree from the U.of W. This program is administered by a joint committee comprised of two representatives from the Faculty of Theology, U.of W., and John McFarlane and myself from the Centre. Four of our diaconal students are in the process entering this program. We are excited about the

added richness this combination of studies will provide those individuals and our learning circle as a whole.
Respectfully submitted, Janet Silman, Resource Staff, Dr. Jessie Saulteaux Resource Centre.

FRANCIS SANDY DIACONAL PROGRAM
-began from recogniton by members of the Training for Native Ministry committee that the most critical leadership needed in Native churches/communities was diaconal, that the elders could and were carrying out many of the ordained functions.
-different focus/skills for diaconal ministry accomplished by choice of ministry appointment, i.e.-doing workshops and leadership development fro Native churches in the region. Also choice of assignments and choice of supervisor important. Some extra time spent with diaconal students on ministry identity formation, in co-operation with (Dr.)Jessie Saultaux (Resource Centre)and CCS.
-program is five years long. 10 weeks of gathering for learning each year.
-general pattern is three weeks in ministry-work appointments and one week at the Centre for learning circle. Usually led by outside resource people; sometimes by FSC staff. Experience in ministry placement incorporated into each learning circle.
-future of program very much tied to future of the Native church in Ontario/Quebec region. One direction may be the encouragement of tent-making ministries. Ministry leaders would work part-time for the church and part-time at another job that is feasible and useful in a First Nations' community.Equipping students for tent-making would need to be woven into the FSCT program in co-operation with other learning centres, i.e.-community colleges.
-prepared and given by Glenys Hewes for Diakonia Panel on Preparation Programs.

Centre For Christian Studies Report
32 students in the Toronto program; 19 students in the Regional program stretching from Vancouver Island to Newfoundland.
Toronto program began 1894 and 1897 (Presbyterian and Methodist Training Schools); 1995-1996 is our centeniary celebration.
Regional programming began in 1993, now in Year 2; next intake is January 1995 applications are due.
Academic work is integrated throughout the regional program; learning in community events, regional clusters, field education, and specific academic courses taken through theological schools.
Next fall the learning in community event will focus on educational ministry which will include course work in Christian education. It will be held in Edmonton at St.Stephen's and Betty Marlin will co-facilitate with Kay Heuer.
AN HISTORICAL MOMENT: Betty presented to Kay a COVENANT between St.Stephen's College and Centre for Christian Studies for a co-operative program leading to a degree in diaconal ministry. Degrees (MTS & BTH) are possible for CCS grads to complete through St.Stephen's; they have two years to make this decision.
New initiatives at CCS- 1) Cultural Diversity Project (staff: Isaac Kawuki-Mukasa) is now in its third phase and will offer a course this winter in ethnic ministries. 2)Feminist Institute (staff: Wendy Hunt) is exploring the development of a program for women who are interested in spirituality and committed to justice but do not want to be part of a program with Christian emphasis.
-presented by Kay Heuer.

Western Field Based Program, St.Stephen's College -
The Western Field Based Diaconal Program has graduated its first class of 16 participants. Fifteen of these folk have been commissioned to diaconal ministry; 10 in Alberta Northwest Conference, 3 in Manitoba Northwestern Ontario Conference and 1 in British Columbia Conference.
Yvonne Stewart has worked with the program for the last three years. She leaves us this month (June) to return to her home in Toronto. We will miss her insight and energy.
There are 21 folk presently in the group just completing their third year in the program.
Our program has gone through an evaluation and we look forward to the results and recommendations which will be offered to the Church for their use in future programs.
-presented by Betty Marlin.

RESOLUTION NO. 17

Title: The Transfer and Settlement of Diaconal Ministry Candidates

From: The Division of Ministry Personnel and Education

Financial Implications:

Sources of Funding:

WHEREAS Candidates for Diaconal Ministry are trained and prepared for a ministry of Education, Service and Pastoral Care; and

WHEREAS almost all Diaconal positions are in multi-staff situations; and

WHEREAS during the last twelve years, in spite of constant and consistent efforts on the part of Settlement Committees across Canada, very few requests for Diaconal Settlements have been received by the Transfer Committee; and

WHEREAS almost all requests for Settlement are for ministers of Word, Sacrament and Pastoral Care;

THEREFORE BE IT RESOLVED that the General Council:

1. approve an exemption for Candidates for Commissioning from transfer and settlement if a Candidate so chooses,

2. prepare and submit a remit to authorize the necessary charges in the Basis of Union,

3. upon approval declare such exemption to become effective in 1997.

RESOLUTION NO. 14

Title: Marriage Registration for Diaconal Ministers

From: Division of Ministry Personnel and Education

Financial Implications:

Sources of Funding:

WHEREAS the 34th General Council referred to the Division of Ministry Personnel and Education a petition submitted by London Conference (Petition No.101) requesting the establishment of national policy ensuring that diaconal ministers will be subject to the same guidelines as ordained ministers with respect to eligibility to perform marriages within the United Church of Canada, and

WHEREAS at this point in time the Manual does not include specific reference to eligibility to perform marriages, and

WHEREAS marriage is not a sacrament within the tradition and theology of the United Church of Canada, and

WHEREAS there sometimes seems to be a lack of differentiation between the right to administer the sacraments and the right to perform marriages, and

WHEREAS the opportunity to perform marriages would be a significant element of ministry for anyone called to leadership within ministry in congregations and chaplaincies, whether that person was diaconal or ordained,

THEREFORE BE IT RESOLVED that with regard to the registration of Ministry Personnel for licenses to perform marriages, the 35th General Council request Conferences to recommend for registration for licenses to perform marriages all Order of Ministry personnel in pastoral charges, chaplaincies and other Presbytery Accountable Ministries for which the ability to perform marriages is one of the functions of that ministry.

MPE - 22

July 12, 1994.

TO: ALL DIACONAL MINISTERS,

FROM: DIAKONIA OF THE UNITED CHURCH OF CANADA. (DUCC)

At our recent 10th Anniversary gathering, June 14th to 19th, it was suggested that the new co-ordinating committee for DUCC, which is from Hamilton Conference, should communicate with all Diaconal Ministers in connection with several petitions going forward to General Council in August. These petitions were discussed at our meeting. It is hoped that when you receive this you will contact the General Council delegates in your Presbytery and Conference to communicate our concerns re these petitions.

Resolution #14 - Marriage Registration for Diaconal Ministers.

It was felt that this petition for marriage registration for licenses to perform marriages is acceptable at this time. Those in Diaconal Ministry do have something to offer in terms of the preparation of couples for marriage and in the preparation of the wedding service itself.

Resolution # 17 - Transfer and Settlement

The DUCC gathering group felt that this resolution does not address larger problems re transfer and settlement issues. Please communicate the concerns below to diaconal folk and those who are diaconal positive folk who will be on the sessional committee and/or at General Council.

1. This issue was not initiated by Diaconal Ministers.
2. We don't want to let Transfer and Settlement "off the hook". Transfer and Settlement needs to continue to be accountable to the needs of Diaconal Ministers for settlement and work harder at addressing these needs.
3. There is a problem with Whereas #2. "Almost all" is not true. There are 90 DM's in pastoral charges and 27 in special church appointments.
4. Transfer and Settlement process needs to be totally overhauled. e.g. There is inconsistency among the conferences in how diaconal settlement happens. We need to be sure that this on MP & E's agenda and we need input into it.

As well, with regard to Transfer and Settlement, we ask that when you meet in your regional diaconal groupings you talk about your vision of a new transfer and settlement process and communicate your thoughts with the DUCC co-ordinating committee.

We thank you, in advance, for communicating our concerns to General Council delegates in your area. I agreed to write this note as the new committee has not had a chance to meet to assign titles and tasks as yet. If you want to discuss these issues further I am at work (905) 273-9505 until July 24th. After that you could call Kathy Toivanen, (905) 820-9466,as she will be back from holidays.

Lynda Cunningham

P.S. See over for Sessional Ctee.
who will be dealing with these resolutions.

Sessional Committee 3
Ministry Personnel

Assignments:
Division of Ministry Personnel and Education Accountability Report BB 202 - 223
Resolutions 9, 10, 11, 12, 13, 14, 15, 16, 17, 18
Resolutions related to Requirements for Ministry Education MPE 28 -38
Resolutions 42 - 54
Board Appointments MPE 39 - 54
Resolution 72
Petitions 6 - 13

Committee Members
Facilitator: Taylor-Walsh, Lorne TOR
Recorder: Nicholls, Ruth TOR

Ast, Mary Lou SK
Balls, Jennifer Y
Barker, Thomas LON
Bryce, Barbara MAR
Carr, Jennifer Lynn BC
Chapman, Arthur MAR
Clark, Jessica HAM
Clarke, Nancy BQ
Cline, Philip HAM
Davies-Smith, Heather MTU
Engel, Barb MB
Ford, Amy Y
Ham, Adolpho EG
Kennedy, Phillip AB
Lambie-Bromby, Rosemary M&O
~~Gomez, Alfonso EG~~
Latimer, Robert MAR
Lyons, Keith MB
MacDonald, Erin Y
MacDougall, Heather SK
McComb, Kellie HAM
McDonald, Erin Y
Meredith, Anne LON
Mills, Robert MAR
Putman, Paul BQ
Roppel, Karen AB
Stewart, Susan Y
Van Gulick, John, MAR
Viel, Keri Y
Ward, Kent TOR
Watson, Tom CHD
Whiston, David BQ

Resource persons include:
Tom Watson
Gordon MacBeth
Ron Coughlin
Nancy Sanders
Catherine Fife

DIAKONIA OF THE AMERICAS AND THE CARIBBEAN

RESOLUTION: THE RIGHTS OF CHILDREN

Whereas: The 1992 World Assembly of Diakonia asked each region to monitor, identify, and act upon issues of social concern for that region, and;

Whereas: The DOTAC Central Committee has been working to identify common issues of concern which we can learn about, address, and support each other, through acts of solidarity, and;

Whereas: The economic, social exploitation and abuse of children within our region is appalling, and;

Whereas: Work with children is often an integral part of our diaconal ministries, and;

Whereas: The 1992 United Nations World Summit on the Rights of Children passed a Convention ~~Declaration~~ which outlined inherent rights of all children, including action to be taken by member countries to uphold these rights and eliminate child poverty by the year 2000, and;

Whereas: UN member countries committed to ~~this~~ implementing this Convention ~~Declaration~~, and;

Whereas: We the 8th Conference of the Diakonia of the Americas and the Caribbean, have the power and ability as a body together and within our own associations and ministries to make an impact for change;

Therefore be it resolved that this 8th Conference of the Diakonia of the Americas and the Caribbean, commit until the next conference to:

1. Work together as member associations to educate ourselves and each other regarding the plight of children in our regions through:
   a) At this conference, share stories, concerns, and analysis regarding the issues and needs of children within our regions during our Reflection Group time, and prepare a way to creatively and briefly present any learnings and insights at our Plenary Session #6.

   b) Creating a resource list of educational and study materials which are available within our Churches/ministries, including ministries with children we know to be in existence. (We can begin this at this Conference by posting newsprint for people add information).

2. Commit as member associations to:
   a) Circulate this resolution to our members.

b) Continue to learn about the issues, needs and realities of children, the UN Declaration, and the links with racism, sexism and economic exploitation (classism).

c) Support and learn from other organizations who are working to end poverty and oppression among children. (Support may include joint projects, using them as a resource, financial aid, etc.).

d) Advocate on behalf of children, including writing to the appropriate government and legislative bodies, urging them to live up to their commitment regarding the implementation of the recommendations from the UN ~~Declaration~~ Convention.

e) Report all actions, insights, and learnings to the DOTAC Central Committee.

3. Empower the Central Committee to:

a) Study the issues concerning children, including gathering information, and reports of actions from member associations.

b) Gather and compile the resource list from all member associations and circulate it to the membership.

c) Write on behalf of DOTAC, to the United Nations, informing them of our actions.

d) Draft a resolution for the 1996 World Assembly of Diakonia, concerning these issues, as a result of our learnings and outlining possible actions .

4. Establish a special project fund, to be administered by the DOTAC Central Committee, to provide financial assistance for diaconal projects, related to our social justice focus. That this fund be used to support diaconal projects related to children in this region, until the next Conference.

Proposal From KOINONIA/DIAKONIA To Its Member Associations

Meeting, December 10-12, 1993 in Bielefeld, Germany

Headquarters - European Deacons' Conference

Preamble

The life of the worshipping community of the people of God is expressed in "koinonia," the ~~fellowship~~ community of its members. The nature of the community is expressed in "diaconia," the service or servanthood of its people. Worship, fellowship, and service are integral elements of the church.

The leadership of the church is entrusted to those who have special gifts and are trained and recognized by the church. This ministry of leadership includes the diaconate.

The official diaconate is recognized in the form of Sisterhoods, Orders, and Associations of both men and women. The members can be found in every aspect of church life. They equip and enable others to live out their own Christian task in response to the Word of God. They are educators, nurturers, pastoral workers, administrators, and communicators of the faith. In their work they are part of the church's response to the social, economic, political, and justice issues of the world.

As the universal church struggles to rediscover and redefine the meaning of ministry, the diaconate seeks to deepen the awareness and uphold the diaconal or servant responsibility of the church, the Body of Christ. Their experience, education, and commitment is part of the ministry of the church.

As such, the diaconate needs to be an active partner in the dialogue that shapes the mission and outreach of the church. To do this, the lines of communication must be open among ourselves, our denomination, and the wider church.

Therefore, Koinonia-Diakonia proposes to its member organizations the following:

Recommendations

1. That we find and use channels of communication among ourselves to continue the theological study and discussion of a diaconal church and share this vision with others in the church.
2. That we formally request and make application to the World Council of Churches to create a desk for the diaconate and that we set guidelines for such a position.
3. That we initiate direct discussion with Konrad Raiser, the General Secretary of the World Council of Churches and other appropriate persons regarding the application by the fall of 1994.

Member organizations are asked to send their responses by July, 1994.

* The Central Committee recommends that the voting delegates support the recommendations of KOINONIA/DIAKONIA.

Members: European Conference of Deacons Association, DIAKONIA, European Deacons Conference

KOINONIA-DIAKONIA: A working group under the World Council of Churches

RESOLUTION

"God has called us to set at liberty those who are oppressed...."

Whereas the peoples of South Africa are moving to the possibility of a free vote for all people

Whereas the move will recognize black people as enfranchised persons

Whereas there is grave violence and resistance resulting in death for many

Whereas this free vote will hopefully happen April 26, 27, 28, 1994

And whereas we have diaconal colleagues in South Africa

Therefore be it recommended that this gathered community of diakonia offer by fax our prayers of support and encouragement to all people in South Africa, particularly black people who are moving to the status of enfranchised persons

and that we communicate this message of support through our diaconal colleagues in South Africa

Theological Rational:

: God calls us to righteousness and compassion

: God calls us to seek justice, act kindly and walk humbly with God

Whereas:

- The North America Free Trade Agreement with Canada, United States, Mexico seriously exploits the workers and citizens of all the participating nations and,

Whereas:

- Those who most benefit from this agreement already have power and wealth and,

Whereas:

- the success of this Trade Agreement is likely to set precedent for further trade agreements involving other countries in the southern hemisphere, increasing the exploitation of the south by the north and,

Whereas:

- This agreement perpetuates the inequities and grave disparity between the rich and poor already prevalent in God's world and,

Whereas:

- adherence to God's call requires us to work for justice and equity and to speak out against such exploitation.

Therefore Be it Resolved that:

- the Central Committee of DOTAC communicate to Prime Minister Chretien, President Clinton, and President Selinas this resolution and the concerns it raises.

Be it also Resolved that:

- DOTAC strongly encourage member organizations and associations of countries in the North to educate ourselves about the importance of this issue.

Be it further Resolved that

- The Central Committee of DOTAC develop a format for study and dialogue between its organizations and associations ~~about~~ about this issue, which would result in specific options for action which we could take.

DIAKONIA OF THE AMERICAS AND THE CARIBBEAN; continued

Report from Nashville, April 20-24/94,

Diakonia of the Americas and the Caribbean Joint Conference
Be A Paradigm Pioneer, by Marjorie Hannah -
Apart from the beauty of the Scaritt-Bennett Center, the greatest learning for me was the word "Paradigm".
The greatest Paradigm Shifter that ever lived was Jesus, recorded in many of the New Testament stories. One story dramatically portrayed this week when Jesus changed his mind and healed the Syrophenicians woman's daughter. The Gospel of Jesus Christ has power to change lives and transform society.
The Diaconal Minister can be a Paradigm pioneer. How? Get outside our own borders. Step outside the boundaries. Be on the leading edge. Break your own rules for past success. Develop new reading and learning habits. Read books that stretch your boundaries. Be ready for failure. Step out into the place where you would like to be. Listen to the people. Hear their deepest yearning for God.
We are called to faithfulness in the midst of change. Not a call to keep the old order. In Samaria Jesus crossed traditional barriers. He brought redemptive love to the woman at the well.She saw herself as a person. We need to deal with change as Jesus did.
The Gospel is our criteria. We must find new ways to live the message. The people of God should live so that others can see the face of God. The church that bears no wounds in this suffering world is not doing its job.
Our mission is in the world, not in the church. Jesus lived Diakonia.We need to examine the Paradigms of culture, race, creed, tradition, status, policy, procedure, environment, powerless and powerful, social ills, religion, etc. We need to ask a lot of question. The Diaconate needs to understand power control. There is an advantage to living on the edge.
Diaconal ministers are called to be outrageous! To exceed the limits of what is normal. We live between Easter and Pentecost. We are called to a life of servanthood, to make visible the reconciling power of God. When the spirit is blowing among us and the Spirit's power is unleashed, why are we afraid of another's power? We use our power not to threaten another's power.
We are encouraged to be a Paradigm pioneer; and encourage each other to do Diakonia, to live outrageously for the sake of the world; and for the sake of God where there is healing and wholeness. We are not to hide our light under a bushel. May the diversity of lights here help us to appreciate the lights back home.
-read by Marjorie at the Gathering.

LARRY A. CARR PROFESSIONAL CORPORATION
CHARTERED ACCOUNTANT

AUDITOR'S REPORT

TO THE MEMBERS
DIAKONIA OF THE UNITED CHURCH OF CANADA

I have examined the statement of receipts and disbursements of the Diakonia of the United Church of Canada for the twenty-eight month period ended April 30, 1994. This statement of receipts and disbursements is the responsibility of the organization's members. My responsibility is to express an opinion on this statement of receipts and disbursements based on my audit.

Except as explained in the following paragraph, I conducted my audit in accordance with generally accepted auditing standards. Those standards require that I plan and perform an audit to obtain reasonable assurance whether the statement of receipts and disbursements is free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the statement of receipts and disbursements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation.

In common with many charitable organizations, the organization derives revenue from memberships and donations, the completeness of which is not susceptible to satisfactory audit verification. Accordingly, my verification of these revenues was limited to the amounts recorded in the records of the organization and I was not able to determine whether any adjustments might be necessary to membership revenue.

In my opinion, except for the effect of adjustments, if any, which I might have determined to be necessary had I been able to satisfy myself concerning the completeness of the membership revenue, this statement of receipts and disbursements presents fairly, in all material respects, the results of the organization's operations for the twenty-eight month period ended April 30, 1994 in accordance with generally accepted accounting principles.

Larry A. Carr
Chartered Accountant

Red Deer, Alberta
June 9, 1994

THE DIAKONIA OF THE UNITED CHURCH OF CANADA
STATEMENT OF RECEIPTS AND DISBURSEMENTS
TWENTY-EIGHT MONTH PERIOD ENDED APRIL 30, 1994

Receipts	
Memberships	$12,840
Interest	612
National Gathering registrations	555
National Gathering net receipts	361
U.C.C. travel subsidy	1,000
D.O.T.A.C./ International fee subsidy	2,613
C.D.M. trust funds	1,800
	19,781
Disbursements	
Coordinating committee	1,450
Contact with Conference	404
D.O.T.A.C./ International	4,683
National Gathering	3,912
Newsletter expenses	1,582
Regional Gathering	901
Travel reimbursements	1,846
	14,778
Excess of Receipts Over Disbursements	5,003
Cash in Bank, Beginning of Period	11,914
Cash in Bank, End of Period	$16,917
Cash in Bank consists of:	
General funds	$15,117
Funds held in trust	1,800
	$16,917

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

PROPOSED BUDGET
JUNE 94 - JUNE 96

OPENING BALANCE		$16,917.07
REVENUE		
Memberships	$7,500	
Interest	240	
National MPE (1/2 DOTAC & International Diakonia)	2,700	
National Gathering Registrations	4,000	
	14,400	
EXPENSES		
Co-ordinating Committee	1,200	
National Gathering	10,000	
Conference	500	
Newsletter	1,000	
Regional Gathering	1,000	
DOTAC & International Diakonia	5,000	
	18,700	
CDM Trust Fund	1,800	
CLOSING BALANCE		$10,857.07

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

APPROVED BUDGET
JUNE 94 - JUNE 96

OPENING BALANCE		$16,917.07
REVENUE		
Memberships	$7,500	
Interest	240	
National MPE (1/2 DOTAC & International Diakonia)	2,700	
National Gathering Registrations	4,000	
	14,440	
EXPENSES		
Co-ordinating Committee	$ 1,200	
National Gathering	10,000	
Conference	500	
Newsletter	1,000	
Regional Gathering	1,000	
DOTAC & International Diakonia	5,000	
Barbara Elliott Trust Fund	2,000	
	$20,700	
CDM Trust Fund	1,800	
CLOSING BALANCE		$10,657.07

STATEMENT OF BELIEF

DIACONAL MINISTRY IN THE UNITED CHURCH OF CANADA

"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 and well-being,
and a ministry of accompaniment.
And we are called with all God's people
into a life of discernment and risk.
Our roots are within the church's earliest traditions,
and we exist today within a world-wide
expression of diaconal ministry.
Diaconal ministry exists within the ministry
of the whole community and is the
responsibility of that community.
The primary task of diaconal ministry
is mutual empowerment
through education, service and pastoral care.
This includes working together
to maintain relationships that are life-giving
and sustaining of community
to meet immediate needs
and to work to create a just and loving world.
We offer an intentional commitment
to stand and be with others on the periphery.
Seeking to be faithful to the gospel,
diaconal ministry remains flexible and
responsive to the needs of the Church and the world,
wherever that may lead."

Statement of Belief adopted in 1992
by *Diakonia* of The United Church of Canada

ACTIONS OF GENERAL COUNCIL AUGUST 1994

General Council in Fergus, Ontario was a time of gentle caring, cautious response and yet quite clear direct affirmation on issues of justice. The following are some of those issues of particular interest to diaconal folk.

1. The question of diaconal folk being exempt from transfer and settlement was referred back to the National Division of Ministry Personnel and Education ,seeing the need to relook once again at the whole process.

2. The concern for training in education for ordained folk and youth was also referred to the National Division. They have been invited to look at the curriculum of the theological schools. It was asked that it be noted that [i] there is training in place already at the Centre for Christian Studies and [ii] there are many in diaconal ministry who are prepared to and interested in participating in youth programming.

3. In situations where vacancies occur, Presbytery is being asked to be involved both in declaring the vacancy and in filling the vacancy. Presbytery is being asked to pay particular attention to the need of the ministry position.

4. Recognition of outreach ministries was affirmed. This means that following a remit outreach ministries will be recognized by the courts of the church and able to have representation in the courts of the church.

5. Support for rural ministry orientation was affirmed.

6. Funding for ministry personnel who are survivors of sexual abuse will be in place hopefully by the 1996 budget.

7. A recommendation for the Division of Ministry Personnel and Education to look again at the way in which we order ministry and the relationship of the varieties of ministries existing.

There are no doubt other actions in which diaconal folk would be interested and I may even have missed one or two that are quite important and relevant. None the less here is my offering of actions that may be of interest to diaconal folk.

Betty Marlin

Thematic Material
BREAD OR CRUMBS
conducted by the British Columbia Diaconal Group, June 15-16,1994

As our a Gathering opened, a **Remembrance Time** was held in which the names of those Diaconal Ministers and Women's Missionary Society Workers who have died since our last Gathering were presented. A Book of Remembrance was then given to the incoming co-ordinating committee who will hold this book in trust for additional information about those who have gone before and in the future.

Presented from Saskatchewan Conference, Mabel Brandow, Ferne Graham, Barbara Elliott, Grace Milne, Joyce Dicken, Mary Dodds (student);

Presented from Toronto Conference- Esther Highfield, Jean Parker, Katherine Hockin;

Presented from B.C. Conference- Wilna Thomas, Pearl Sheridan;

Presented from Manitoba & Northwest ON.- Marguerite Corner-Christie;

Presented from London Conference- Elizabeth Facey;

Presented from Hamlton Conference- Mary Haig, Jean Donaldson;

Presented from Bay of Quinte Confenence-Doreen Howlett, Kathryn Humphries, Ingeborg Roberts;

Presented from the Maritimes- Emily Feltham;

Others Presented- Ruth Churchill, May MacLaughlin, Ruth Lanigan, Mary Blair, Isabelle Miller.

An outline of the Theme Program, BREAD OR CRUMBS , follows.

One of the questions which we considered- "when was there a time when you found yourself holding the loaf and needing to make a decision and whether or not to share???"

A Song which Cesar taught us-
Cristo Cristo Jesus,
identificate con nosotros
senor, senor mi Dios,
identificate con nosotros
Cristo, Cristo Jesus
solidarizate
no con la gente
opresora que exprime
y devora a la comunidad;
sino con el oprimado,
con el pueblo mio
sediento de paz.

Another song which became so meaningful for us-
"How could anyone ever tell you you were anything less than beautiful
How could anyone ever tell you you were less than whole?
How could anyone fail to notice that your loving is a miracle -
How deeply you're connected to my soul."

BRITISH COLUMBIA DIACONAL THEME PROGRAM
DUCC AGM JUNE 15-19,1994
FIVE OAKS CENTRE
PARIS, ONTARIO

BREAD OR CRUMBS

PURPOSE: to experience transformational theology in a diaconal context

REFLECTING GOAL: to reflect on the Biblical story of the Syro-Phoenician woman as to how it impacts on the lives of those in diaconal ministry

NAMING GOAL: to name the realities of power: the power to which we have access and the ways we are denied power

ACTION GOAL: to recommit ourselves to faithful action in the footsteps of the Syro-Phoenician woman and in the gut wrenching, mind-bending turn around of Jesus

SYMBOLS: loaf of bread and tortilla

COMMUNITY BUILDING

4:00pm	Call To Worship and Invocation diaconal games	Ross/Bari
4:25pm	Confession - who we are Cesar introduced geographic	Bari/Ross
4:35pm	Affirmation- 'Credal Statement' Song- With Whom Do We Stand	Dawn
4:40pm	Remembering/Presente Song: Standing Before Us	Linda/Dawn
4:55pm	Silent Blessing/Grace	Dawn/Linda

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THEME 1
WEDNESDAY EVENING
7:00-9:00 PM

The Process:
Symbol: Bread
Drama 10 mins. 7:00-7:15 — Bari/Ross

Theological Reflection — Dawn/Linda

Pair - Jesus and Woman - (3-4) mins. 7:20pm
:gut/immediate reaction
:share feelings - curious, puzzled, disturbed, excited

Threes - Jesus (3) Woman (3) (6-8) mins 7:30pm
:in character, reaction - feelings

Sixs - Jesus and Woman :
:have you ever been in the position of the Syro-Phoenician woman, either as an individual or as a community,
:what crumbs did you get or were handed to you
:what bread did you feel entitled to

Report Back: 8:30pm — Dawn
:thought, insight, question

Reflection — Cesar

Song: With Whom Do You Stand — Bari

THEME 2
THURSDAY MORNING
9:00-12:00 PM

Symbol: Bread, Tortilia
Opening: With Whom Do You Stand 9:00am

Daughter's Story 9:15am
Story from the South 9:25am — **Linda**
Cesar

Biblical Reading Mt.15:20-28 or Mark 7: 24-30
Total Group Reflection — **Bari**
:insight, connection, comment — **Linda**

BREAK

Story Telling (5_7 mins each)
:devaluing — Dawn/Ross
Total Group Reflection — Bari

Power Flower Part 1
:global, who represents dominate power — Dawn
:consensus decision in group

==========
LUNCH
==========

THEME 3
THURSDAY AFTERNOON
2:00-4:30 PM

Symbol: Bread, Tortilia, Rice Cake
Story Telling (7-10 mins) 2:00pm
:power and privilege, — Ross/Linda
:white racism, NY story
:working with children
:working on the margins
:contribute to diaconal identity
:developing solidarity links

Power Flower Part 2 2:20pm
:finish dominant petals — Dawn
:individual work
:group work

Reflective Questions 3:00pm
:looking back on your response to the story last night, what — Bari
does this tell you about why things were so?
:as a group, compare notes
:how can we be in solidarity with each other, and with
countries of the south

BREAK 3:25pm

Story from the South 3:40 (30 mins, includes translation) Cesar
:solutions discovered
:ways people found power and gained hope

Total Group Response 4:10pm Ross

==========
SUPPER BREAK
==========

THEME 4
THURSDAY NIGHT
7:00 -9:00 PM

Drama Presentation 7:00-7:15pm Bari/Ross

Sharing the Power We Have (30 mins)

Concrete Plans (45 mins)
;urgent actions
:global traffic
:Lori Crocker, overseas worker

Sharing The Bread 8:30pm
:resource, Carter Heywood
:sharing actions in symbols
:acknowledging Cesar
:sharing the bread
:song, With Whom Do We Stand

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PLANNING COMMITTEE DEBRIEF FOR 10 MINUTES BECAUSE LINDA HAS TO LEAVE FOR TORONTO FOR A FRIDAY MEETING, THANKS

==========

JESUS' ENCOUNTER WITH THE SYRO-PHOENICIAN WOMAN

Exegetical Notes

Mark 7: 24-30	Matthew 15: 20-28
Context in gospel	
Set in cluster of accounts depicting Jesus' relationship with gentiles, including the controversy over the tradition of the elders and culminating in Peter's declaration in Caesarea Philippi, on pagan soil. — and the Feeding of the Five thousand.	Like Mark also immediately preceded by an account of healing the sick in Gennesaret and the confrontation over the tradition of the elders.
Physical setting	
Geographically, 'the region of Tyre' in Syrophoenicia	'district of Tyre and Sidon' (code name for paganland, according to some commentato
A house in the area	No house mentioned
Form	
A miracle story, introduced by a narrative report	Story introduced by an extended dialogue involving interaction among three sets of characters: Jesus, the woman, the disciples
Characters in direct encounter; Parallelisms in dialogue, e.g. " ...it is not right to take the children's bread and throw it to the dogs ..." ".. even the dogs under the table eat the children's crumbs"	Earlier commentators proposed seeing it as a 'pronouncement story' built around the sayings in vss. 27-28. Bultmann classifies it as a 'controversy dialogue'
Identity of protagonist	**"Echoes"**
(a) Greek speaking, a Hellenist in religion and culture;	The Centurion's servant (8:5-13) - healing at a distance or third-party healing;
(b) a Syro- as opposed to Liby-Phoenician, to identifyher with the Roman province of Syria in Palenstine which includes Tyre and Sidon, & to distinguish her from being of Carthage, in North Africa. (Common occupation)	Two blind men (20:29-34) as Matthew's versi of the Bartimaeus story (Mk 10:46-52), where petitioners also address Jesus as Kyrios (Christological Lord) and "Son of David"
In the later Pseudo-Clementine Homilies, she is given the name Justa, and her daughter, that of Berence	"Canaanite" used, a term common in Hebrew scripture to refer to those most clearly not part of the chosen people
Words	
Dogs: the word used is the dimunitive, kunarion/ia, 'little dogs or puppies, pets allowed in the household, not kuon, the kind that roam the streets, the unclean animals that came to lick Lazarius' wounds	Same
vs 28 Kyrios is in the general meaning of 'Sir'	
Daughter: in vs. 24 she is 'little daughter' in vs. 30, 'child'	More on "echoes": vs. 24 "I was sent only to the lost shee of the house of Israel" recalls Matt. 10:5-6 "Go nowhere among the Gentiles, and enter no town of the Samritans, but go rather to the lost sheep of the house of Israel"

Mark 7: 24-30 (NRSV)

From there he set out and went away
to the region of Tyre. He entered
a house and did not want anyone to know
he was there. Yet he could not escape
notice, but a woman whose little daughter
had an unclean spirit immediately heard
about him, and she came and bowed down
at his feet. Now the woman was a Gentile,
of Syro-phoenician origin.
She begged him to cast the demon out of
her daughter.
He said to her, "Let the children be fed
first, for it is not fair to take the
children's food and throw it to the dogs."
But she answered him, "Sir, even the dogs
under the table eat the children's crumbs."
Then he said to her, "For saying that, you
may go - the demon has left your daughter."
So she went home, found the child lying on
the bed, and the demon gone.

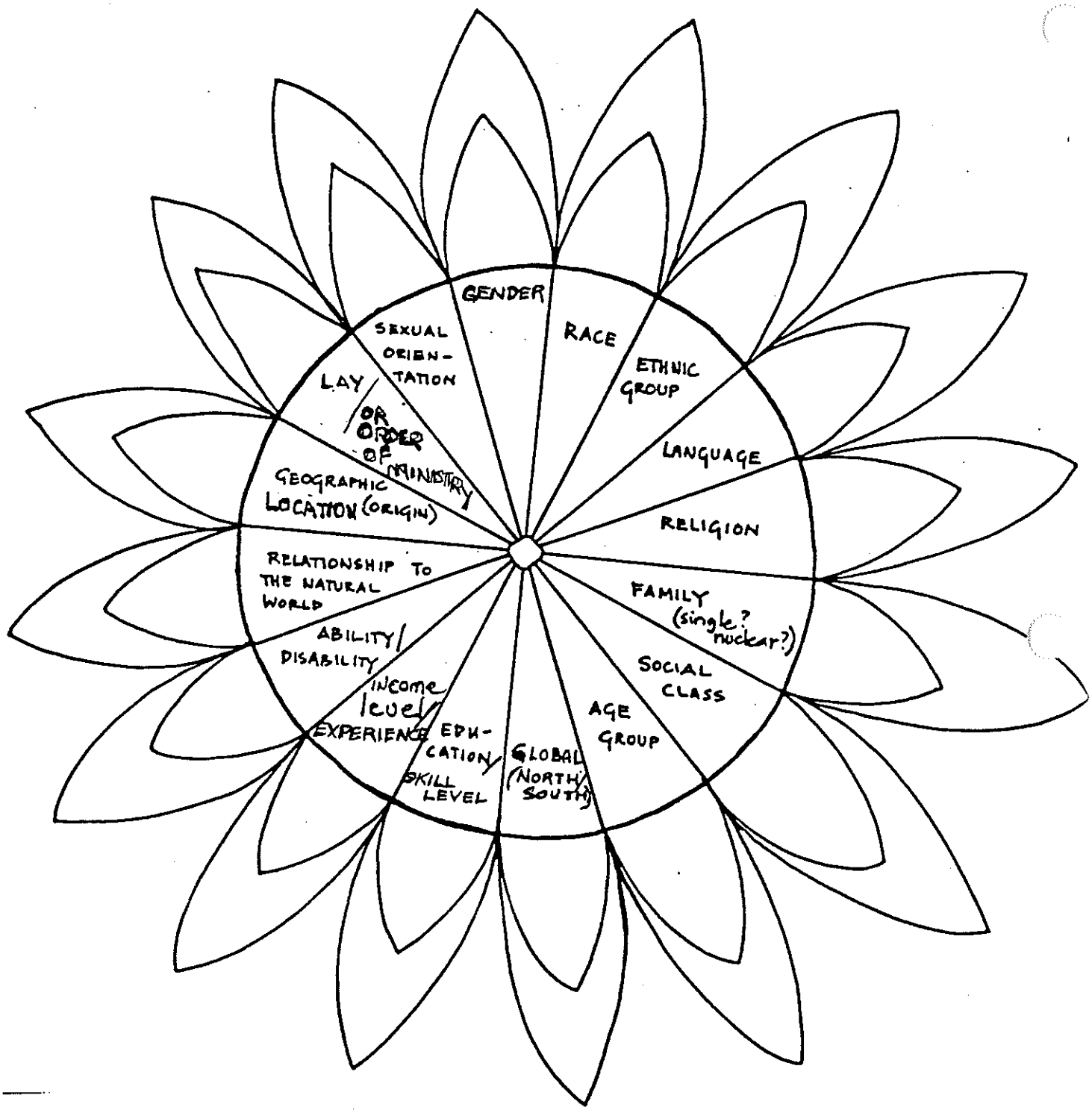
Question for reflection:

What insights does the story of
the encounter between Jesus and the
Syro-phoenician woman trigger for you
ia-a-vis your situation as (your particular
social identity) in church and society
today?

Matthew 15: 21-28 (NRSV)

Jesus left that place and went away
to the district of Tyre and Sidon.
Just then a Canaanite woman from that
region came out and started shouring,
"Have mercy on me, Lord, Son of David;
my daughter is tormented by a demon."
But he did not answer her at all.
And his disciples came and urged him,
saying, "Send her away, for she keeps
shouting after us."
He answered, "I was sent only to the
lost sheep of the house of Israel."
But she came and knelt before him, saying, "Lord, help me."
He answered, "It is not fair to take the
children's food and throw it to the dogs."
She said, "Yes, Lord, yet even the dogs
eat the crumbs that fall from their masters'
table."
Then Jesus answered her, "Woman, great
is your faith! Let it be done for you
as you wish." And her daughter was healed
instantly.

The power flower



Adapted from EDUCATING FOR A CHANGE, 1991

Doris Marshall Institute for Education and Action

Christian Task Force on Central America (B.C.)

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Vancouver, B.C. V5N 5L4
E. Mail: ctfca@web.apc.org
Phone: (604) 875-9218
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Cesar Ajanel will be visiting Canada from Guatemala the last two weeks of June. He will be attending and acting as a resource person to the Annual conference of the Diaconal Ministers of the United Church of Canada, in Paris, Ontario from June 15-18. He will arrive in Vancouver on June 18 and will be staying here until June 27. He will be available for small meetings with interested groups and individuals. He visited B.C. in the fall of 1992 and participated in the A.G.M. of the Christian Task Force on Central America. He also toured parts of the province and all those who worked with him and had the privilege of hearing him were impressed with his presentation on the Guatemalan reality, his faith and wisdom.

Cesar Ajanel is at present working with the Presbyterian Evangelical Seminary in Guatemala. He has just begun work at the seminary level following his work as coordinator of the development projects of DIACONIA, the social service arm of the Presbyterian church in Guatemala. He is a leader in the Hermandad de Presbiterios Mayas (the Mayan Presberians). The members of the presbyterian church of mayan descent have organized themselves and formed their own presbytery. In addition to their educational programs and efforts to increase their leadership capabilities, they have been examining their Mayan roots in light of their Christian beliefs. Cesar is a member of the the Emanuel Church of the Maya-Quiche Presbytery.

Cesar is also a member of the cordinating body of the Conferencia de Iglecias Evangelicas de Guatemala, CIEDEG, (the National Conference of Evangelical Churches). This is a national body of people from protestant churches who have taken an active role in addressing the current social and political crisis in Guatemala. They just recently helped to organize a national consultation of popular and church sectors with the purpose of giving input into the peace negotiations.

It is a privilege to receive Cesar as a visitor to B.C. Please contact Kathi King at the office (875-9218) or Ross White (984-6065) if you would like to arrange a meeting.

REGISTRATION LIST

•Marlyne Myles, 11 Lugar Court, Bedford,N.S., B4A 3K2
•David Hewitt, Box 457, Perth-Andover,N.B. E0J 1V0
•Thelma Arnott, Box 205, Clifford, Ont., N0G 1M0
•Wendy Hunt, 77 Charles St. W., Toronto, Ont., M5S 1K5
•Russell Walker,The Downtown Churchworkers' Assoc., 110 Church St.,#2,Toronto,ON.M5C 2M4 (Saturday only)
•Ross White, 3255 Edgemont Blvd.,North Vancouver,B.C. V7R 1G7
•Edna Meader, 30 Chatham, Apt.202, Brantford,ON.N3T 2N6
•Ann Naylor, 553,Site 15, Comp.7, Penetanguishene, ON. L0K 1P0
•Roland Legge, P.O.Box 418, Westlock, AB. T0G 2L0
•Marjorie Hannah, Merritt Place, #209, 152 Thorold Rd.W., Welland ON. L3C 6N3
•Sue Taylor, 49 Tiverton Dr., Nepean ON.K2E 6L8
•Linda Ervin, 1824 Larch St.,Vancouver, B.C. V6K 4K2
•Linda Clark, 27 Fiona Cres., Hamilton, ON., L9C 6Z1(student)
•Audrey M. Kaldestad, Box 2429, Westlock,AB. T0G 2L0
•Willa Kernan, 506 Queen Street, Saskatoon,Sask., S7K 0M5 (Wed. & Thurs. only)
•Teresa Jones, 39 Geneva Ave., Toronto, ON., M5A 2J9
•Donna Krucik, 3303-130 Ave., Edmonton, AB. T5A 3B4
•Betty Marlin, #337, 4404-122 St.,Edmonton, A.B. T6J 4A9
•Mary Leard,19 Debby Cres., Brantford, ON. N3R 7A4 (Wed.& Thurs. only)
•Enid M.Horning, Box 89, Scotland,ON. N0E 1R0 (Wed. & Thurs. only)
•Margaret A.Collard,121 Westmount Rd.E.,Kitchener,ON.,N2M 4Y6
•Kay Heuer, 39 Geneva Ave., Toronto, ON., M5A 2J9
•Norma Zuffanti, 15 London Green Crt.,Downsview,ON. M3N 1K4
•Lynda Gow, 214, 4404-122 St., Edmonton,AB T6J 4A9
•Mary Anne MacFarlane, Division of Mission in Canada,85 St.Clair Ave.E. Toronto,ON M4T 1M8
•Edna Miller, 22 Bowerbank Dr., Toronto, ON. M2M 1Z8
•Ellice Oliver, 15 Fergus St., Guelph,ON. N1H 5K7 (Wed. & Thurs. only)
•Caryn Douglas, Box 159, Fort Qu'Appelle, S0G 1S0 (Wed. & Thurs.only)
•Kathy Toivanen, 3010 The Collegeway, Mississauga ON., L5L 4X9
•Mary Ellen Nettle, RR5, Rockwood, ON. N0B 2K0
•Lynda Cunningham, 2155 South Millway #34, Mississauga, ON. L4W 1J5
•Dawn Wood, Garden City, 4054 Carey Road,Victoria, B.C. V8Z 4G2
•Pat Dyson, Box 928, Langenburg, Sask. S0A 2A0
•Dorothy Mundle, 15917 - 112 A St., Edmonton,AB. T5X 4N7
•Bari Castle, First UC, 932 Balmoral Road, Victoria, B.C. V8T 1A8
•Nancy Wetselaar, Trinity UC, 74 Frederick St., kitchener, ON. N2H 2L7
•Marilyn Anderson-Corkum, Grace UC, 210-3rd St.N.E., Weyburn, SK, S4H 0W6
Guests- Cesar Ajanel, Seminerio Presbiterianu, Apartada Postal #3, San Felipe Retalhuleu, Guatemale, C.A. : phones-5029 711273(w), 5029 636764 (h),
and interpreter- Chris Ferguson , DWO, 85 St. Clair Ave.E., ON. M4T 1M8

RESOLUTION NO. 14

Title: Marriage Registration for Diaconal Ministers

From: Division of Ministry Personnel and Education

Financial Implications:

Sources of Funding:

WHEREAS the 34th General Council referred to the Division of Ministry Personnel and Education a petition submitted by London Conference (Petition No.101) requesting the establishment of national policy ensuring that diaconal ministers will be subject to the same guidelines as ordained ministers with respect to eligibility to perform marriages within the United Church of Canada, and

WHEREAS at this point in time the Manual does not include specific reference to eligibility to perform marriages, and

WHEREAS marriage is not a sacrament within the tradition and theology of the United Church of Canada, and

WHEREAS there sometimes seems to be a lack of differentiation between the right to administer the sacraments and the right to perform marriages, and

WHEREAS the opportunity to perform marriages would be a significant element of ministry for anyone called to leadership within ministry in congregations and chaplaincies, whether that person was diaconal or ordained,

THEREFORE BE IT RESOLVED that with regard to the registration of Ministry Personnel for licenses to perform marriages, the 35th General Council request Conferences to recommend for registration for licenses to perform marriages all Order of Ministry personnel in pastoral charges, chaplaincies and other Presbytery Accountable Ministries for which the ability to perform marriages is one of the functions of that ministry.

MPE - 22

Panel

1. Where your program is, how long has it been going? How it came to be?

2. Community-based models

- How does the academic work get done?

- Give us a flavour - eg what courses will be held this fall?

- How is it finding field placements?

3. Problems - and trends

4. A combined + diocesan stream are taking same courses, how do you maintain distinctiveness of d. m?

5. How are where grads engaged in ministry?

BRITISH COLUMBIA DIACONALS
AGM REPORT, JUNE 1994

There are four Diaconals in the Lower Mainland who have been meeting fairly regularly in the last two years. We do have a mailing list of about twenty people and periodically they are sent information about the work of the Diaconals in BC. I had occasion to speak to several retired diaconals in the last year after the deaths of Barb Elliott and Katherine Hockin.

In September of 1992 I was asked to attend the Professional Church Women's Association meeting where I gave a report on the International Diakonia event held in Wolfville. I was again invited to attend the September 1993 meeting of this association to be part of a memorial service for those Diaconals who had passed away the previous year. Margaret Fulton is one of the main organizers of this group and each year the numbers become smaller. At their most recent meeting they were in the process of making a decision of only meeting two to three times per year rather than monthly as has been their custom. They have now moved there meeting space from St. Andrews Wesley to Trinity United Church. They remain very interested in our work as a Diaconal Association and were very pleased to hear that so many Diaconals from Canada attended DOTAC in April 1994.

We have tried to enlarge our group of four but its not been possible. Several people who are interested are involved in work that does not give them the flexibility to attend day meetings. Evenings are also out because of distance. It takes half a day to travel by ferry from Victoria, Vancouver and Nanaimo. In BC there are six people in paid accountable Diaconal work, Bari Castle, Dawn Wood, Ross White, Linda Ervin, Brian Jackson, Allison Woods. There are several students in the Diaconal Ministry programs and they attend the Centre For Christian Studies and St. Stephens.

This year at the recent BC Conference, Elaine Peacock had her name placed on the Discontinued Service List. She has done this because she believes that she will not be employed by the church in the future. She has not served in the church in paid accountable work since 1980. She also describes herself as being post Christian and her beliefs therefore not being in accordance with the general theological ethos of the United Church. She still understands her work to be Diaconal but it is not recognized by the United Church. She is a Feminist Counsellor and does some contract work with VST students. She has served as a Diaconal representative on the Conference Interview Board, and currently sits on the Vancouver Burrard Presbytery Education and Students Committee. She served in Paid Accountable Diaconal work in West Vancouver, BC, as Program Staff with the Presbyterian Church of New Zealand, Program Staff BC Conference and Naramata Centre, BC. She did her studies at Covenant College and Emanuel 1962-1964. She served on CDM and was the representative from CDM to DUCC in the beginnings of both of these organizations in 1983.

BC has been primarily meeting to prepare for the program part of the DUCC AGM 1994. We chose the theme after the 1993 BC conference. Wehn In Ng Greer had used this theme as her presentation to the Conference and we were very impressed by the presentation. So we give thanks and credit to Wehn In Ng Greer for the inspiration and ideas. Also thanks to Gary Paterson and Allison Rennie who created

various dramas that highlighted the theme at BC conference and we are using some of their materials in our presentation of the theme for the AGM event. We have also included many of our own ideas so that we can pick up particulary the Diaconal perspective.

We have had brief meetings at BC conference 93 and 94. This past year we were able to meet Arlene Simms who graduated from the St. Stephens program and was commissioned by BC conference. We gave her a gift and tried to make her welcome in the conference. She has been settled in Alberta Northwest conference.

Bari has had discussion with Art Anderson the Personnel Minister of BC about Diaconals and especially the disappointment with the portrayal of Dicaonals in the video. We supported Bari in these discussions. Bari participated in the video by being the script writer. Thanks Bari! Ross also raised our concerns with the CDM.

Bari is on the BC Conference Interview Board; Dawn, Linda and Bari all participate in the Learning Facilitation of diaconals in the Western Based Diaconal Field Program. Linda does occasional Centre For Christian Studies interviews. Ross is a member of CDM. Dawn sits as a CDM representative on the St. Stephens Western Field Based Diaconal Program. Linda attended the DOTAC meeting in Nashville, Tenn. Linda acts as the contact for the Kaufman Fund. These are not the only things we do but just a synopsis of what we do in the greater church arena on behalf of Diaconal ministry.

Dawn is leaving West Point Grey and has been called to Garden City, Victoria. We were able to give Dawn support through this transition time. The situation at West Pt. Grey was difficult and required a congregational meeting to sort out Dawn's leaving time. Under great pressure, Ross gave strong and compassionate leadership as the chair of the Congregational meeting and Dawn was able to leave at her original requested departure date. BC Diaconals were able to be supportive to each other during this difficult time. Nancy Sanders was in town during this time and she was able to give counsel and support as well. Thanks Nancy.

BC has not been a conference with many Diaconal ministers. There still remains a great amount of misinformation and there is a need for more education about Diaconal Ministry. The Personnel Minister of the Conference is becoming more aware of Diaconal Ministers but there is still a need for more advocacy, support and education.

Report by Linda M. Ervin

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

Executive meeting, Jan.14,1993, 9:30-3:00p.m.,
home of Lynda Gow, 3312-118 st., Edmonton, AB.

Present-Lynda Gow, Betty Marlin, Roland Legge, Lori Crocker, Dorothy Mundle, Mark Green, Donna Krucik.

Opening worship was lead by Betty.

Agenda- was reviewed and agreed to as adjusted.

Minutes- of Nov.10th/92 meeting; approved as mailed/read with the following clarification- page 4, third line,re understanding diaconal ministry--- refers back to National Meeting Minutes, Task Group II; helping the church at large in understanding what diaconal ministry is all about.

Correspondence-
Betty reported that Sister Teresa's request for updated information about DUCC has been sent to her. (copy with DUCC minutes.)

Letter to Lynn Maki- no reply received to date.

Phone call from Teresa Jones- DUCC will continue to pay the DOTAC fees; not to go through the national office, CDM. Note- CDM will continue to pay half of the fees, but it will be DUCC which will submit the whole fee.

Membership renewal Letter- suggestion has been received from Muriel Shephard that this letter could be sent out with the newsletter. Discussion followed. A letter was sent , but only to those members who registered since 1984, about 150; it was decided that the letter should be sent to all diaconal ministers i) on letterhead; ii) separate and clipped to the newsletter; iii) state in the newsletter that membership funds help to pay for the newsletter.

Letter from Div. of Ministry Personnel and Education (MPSE)- resource fair of standing committees to be held March 3&4/93, Calgary, at the Spring division meeting; a representative team will attend; to be availabe- the Vision Spirit Connection of Feb.8/93.

Proposal re Alternative Type of Diaconal Ministry- Special Project for Rural Alberta and Northwest Conference-
Betty and Roland reported on the progress of this proposal;those hearing about this, have been most encouraging; it was agreed that this not be rushed, that 1994 would be more appropriate. Members of the Settlement Ctte are hearing this proposal today (Jan.14); diaconal rep. is Deb Schweyer.

Other correspondence-
Lynda has sent greetings to the students with the bookmarks; some have replied and taken out memberships.
We have been in touch with Edna Meader, JoAnne Kobylka and Jacqueline Isenor.

2.....

Statement of Diaconal Ministry - was reviewed as sent out with the Nov./92 minutes; all were in agreement.

Diakonia of the Americas and Caribbean (DOTAC)- contact to be made with Russell Walker for an updated report.

Lori Crocker reported correspondence from Louise Williams,DOTAC, and from Chita Framo, president of the World Diakonia, re the International Monetary Fund whose president replied to her re the debt situation in the third world countries; it was agreed that Lori reply to Chita, encouraging her to share this letter widely.

In memory of Barbara Elliott - memorial service and information is attached to these minutes in DUCC file; members are considering putting together her story for the archives; see reference, page 67 in "The Newsletter-Historical Issue 1988".

After further discussion, it was proposed and agreed to by CONSENSUS that a special fund to support non-traditional diaconal ministries (a special tenth anniversary fund) be named the "Barbara Elliott Fund", and that it be a joint decision between Diakonia of the United Church of Canada and the Committee on Diaconal Ministry.

Note- Barb is known to have been supportive of a special fund and of the non-traditional ministries programs.
Lynda Gow will take this proposal to the next CDM meeting.

Tenth Anniversary Celebrations- 1994-
Linda Ervin of B.C.Conference sent a preliminary letter.
This committee recommends the dates -Tuesday,April 5- Sunday,noon April10/94.
Lynda will take this to CDM for further discussion.
DUCC agrees to be a "sounding board",if planning committee wishes.
Business part will be planned/clarified by DUCC exec.committee in co-operation with overall planning committee.
The following names were brought forward to consider for a celebration-planning committee: Eric King, Kathy Toivanen, Cheryl Kirk, Marg Quigley and Mary Ellen Nettle. Betty will contact them for their opinions.

Suggested Outline-April 5- tea,registration, resources,noon +;
- opening banquet and theme, community bldg;
April 6- a.m. and afternoon- theme; eve.- intro. to business;
April 7- a.m. and afternoon to 3 p.m.-theme then free time and local outings;
April 8 - a.m. and afternoon- business; eve.- theme;
April 9 - a.m. and afternoon- business; eve.- celebration;
April 10-celebration, closure, lunch,departure.
It was also suggested that there be late night programming such as videos, debates, home groups.
Lynda Gow will take these suggestions to CDM planning at al.

**********LUNCH BREAK ** GREAT POT-LUCK**********

Treasurer's Report - Mark Green reporting-

1) year end statement 1992 presented with a closing balance of $12,627.23. (copy attached).
2) a letter was received from the Saskatchewan diaconal ministers re need for monies for mailing expenses; following

3.....

treasurer's report cont'd.

discussion it was moved by Lori Crocker and seconded by Mark Green that the amount allocated to each region for expenses for travel, mailing, etc., be increased from two hundred dollars ($200.00) to two hundred and fifty dollars ($250.00) for each region for their gatherings throughout the year. The treasurer, Mark, will write the Saskatchewan folk concerning this motion. CARRIED.

3)the treasurer needs information re monies owed/shared with CDM for World/DOTAC fees; Lynda Gow will check with CDM and also with Russell Walker for details.

4)there is a need to clarify the rates for reimbursing mileage; ?conference rates??? DUCC rates???
It was recommended that each region requisition its financial share ($250.00) and then set its own rates.
It was agreed that regions be encouraged to meet,and if allocated monies are not used, could be returned to the treasurer. See "NETWORKING" below.

Non-Traditional Ministries and Social Ministries-
Betty Marlin said that she would gather some people together to work on a proposal in this area, which would be dealt with at the next meeting.

Membership, open or closed-
It was moved by Betty Marlin and seconded by Lori Crocker that a)as part of the 10th Anniversary Celebration, DUCC declare itself to have an open membership with all those in paid, accountable ministry, who understand themselves to be involved in or using the style of diaconal ministry, being welcome to accept the responsibilities and opportunities of membership.

and b)that this motion be placed in the March newsletter, inviting response from the membership. CARRIED.

Sacraments and "doing things differently"-
Mark Green agreed to get some people together to bring a proposal to the next meeting.

New Editor for the Newsletter-
names were suggested for this position; Lynda Gow will take them to the Committee on Diaconal Ministry so that a joint appointment can be made.

Networking-
Spirit Connection will be airing a program about the western-based diaconal preparation program, Feb.8/93. It was agreed that we should contact some people in the regions, inviting them to gather in groups to view the program. (It could be taped and seen at a time other than the regular viewing time.)

cont'd.....

networking cont'd.

Lynda Gow will write the letter, which will also include
- staff associates could be invited to the viewing parties as well as participants in preparation programs;
- informing members that there is up to $250.00 available for regional gatherings in any year;
- informing about the suggested broad definition of DUCC membership;
- asking for submissions for the newsletter.

Resource Fair-

Lynda Gow will call Deb Schweyer and ask her to coordinate our participation, suggesting that she also might involve Marilyn Evans and Rita Cattell.

Lori Crooker has an idea for gathering momentum and interest in the regions for the 10th anniversary celebrations; she will present her suggestions at the next meeting.

Next Meeting- Thursday, April 1/93
9:30 - 3:30 p.m.
Lynda Gow's home- 3312-118th street, Edmomton.

/dk & dm.

ALBERTA AND NORTHWEST DIAKONIA

Re: Networking

We agreed that:

(a) We would plan for three gatherings on February 8th to view the program about the western field-based program in diaconal ministry

Edmonton (at Betty Marlin's)
Red Deer area (Lori - or Mark? to plan)
Calgary (Dorothy will ask Linda Hunter to host)

Named person will be responsible for seeing that the word gets to diaconal ministers, Diaconal program participants, staff associates.

Roland will also write to Alberta and Northwest diaconal ministers and program participants about the airing of the program and the gatherings being held.

(b) There will be one person commissioned at Conference this year: Jaqueline Isenor. We agreed that we need to have a gathering at Conference. At the next meeting we will decide which evening the gathering will be held. Location: probably at Dorothy Mundles. Roland will also give notice of this gathering in his letter.

Secy. file.

DIAKONIA

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

Year End Statement 1992

Opening Balance		11,913.08
Revenue		
128 memberships/donations	6,895.00	
Interest	430.00	
National Gathering Registrations	361.15	
Div. MP&E - total 1/2	1,288.02	
Misc.	166.93	
Total	9,141.10	9,141.10
Expenses		
Newsletter Honorariums	400.00	
Co-ordinating Committee Expense	885.55	
Contact with Conferences	775.01	
Travel Pool (Nat. Gathering)	1,845.78	
National Gathering	2,661.94	
International fees	1,602.50	
Regional Gatherings	131.17	
Misc.	125.00	
Total	8,426.95	8,426.95
Closing Balance		12,627.23

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

Executive meeting, May 19,1994; 10-3p.m.,home of Dorothy Mundle.

Present-Dorothy Mundle, Betty Marlin,Roland Legge,Lynda Gow, Mark Green, Donna Krucik.

Our meeting opened with the hymn "In the Bulb There Is a Flower"; this was followed by a time of checking-in.

The agenda was set with round-robin participation.

1.National Gathering-- Wed.June 15-Sun.,June 19/94:
the place-Five Oaks has been confirmed by fax from Five Oaks;

registration to date-33 with five to seven more expected; letters of confirmation are being sent out;

high tea- c/o Hamilton group; games- c/o B.C.group;

supper at Five Oaks confirmed; theme- Wed.eve. and all of Thursday as scheduled;

BUSINESS - Friday and Saturday
beginning with accountability, history and reports from DUCC and COM; followed by report on the relationship between COM and DUCC; followed by a joint presentation by DUCC and COM, with two from each committee- DUCC reps will be Lynda Gow and Dorothy Mundle, subject- visioning.
Friday pm business will present the Barb Elliott Trust Fund; part one of regional group presentations- this will be co-ordinated by Roland Legge; Kaufman report- Lynda Gow will contact Lottie Franklin-Hearne for a written report and confirmation of membership on this committee (Kaufman cttee); Betty and Lynda will present a report on advocacy and support for diaconal ministry.
Saturday a.m. business- training schools c/o Dorothy will contact the Dr.Jessie Saultaux, Francis Sandi, Centre for Christian Studies, and Western Field Based Programs for written reports and representation re accountability; questions to be prepared and set up with a moderator by business committee; this to be followed by regional reports, part two c/o Roland; Newsletter report- Betty will contact Teresa Jones for a report; DOTAC report- need to confirm with Russell Walker his continued interest and membership representation- Lynda Gow will call him; Betty has four petitions of interest to bring to our attention from DOTAC. Final item for Sat.a.m. business- will be DUCC membership- a history; membership - open/closed; who is in diaconalministry? paid? who wants to be a part of this organization? "the choice is yours"?

Saturday p.m. business- treasurer's report and setting the budget for the next two years; followed by regional reports part three; followed by Visioning for the next ten years----

Saturday p.m. business cont'd-
this visioning will continue from Friday's thoughts and will work towards concrete ideas. Business will close with a ritual through which Alberta and North West group who have been the executive committee will hand over the duties, the books and the dreams to the Hamilton group who have agreed to continue the work of the executive.

2.A review of this present executive's accountability-

A) finances- more dollars generated; Share Dollar fees
- -increased personal contact;
- -increased paid membership;
- -increased student contact;
- -contributions to schools.

B) new initiatives-trust fund (Barb Elliott);
- -national gatherings underwritten. (last 2)
- -close joint-work with CDM - eg logo & newsletter
- -LOGO
- -rural ministry projects - Sask + AB
- -~~newsletter edition~~ ~~editor~~

C) "doing what you (the membership) told us to do"-
- -Statement of Belief reworked
- -kept the work going

D)What we did not do-
- -recognition of social ministry
- -transfer and settlement
- -monitoring Observer ads
- -promotion and encouragement of awareness of diaconal ministry
- -relationships with staff associates
- -open/closed group membership.

will pick up at Five Oaks

3.BUDGET-

Treasurer presented two statements,copies enclosed-
a)interim financial statement and
b)year end financial statement,1993.

Proposed Budget:
opening balance-$12,270

Expected Revenue		Expenses	
membership	7500	co-ordinating cte	1200
interest	240	national gathering	10000
national mpe (OOTAC member'p)	2700	conference contacts	500
		newsletter	1000
national gathering	4000	regional gatherings	1000
total	$14440	OOTAC & International memberships	5000
		total	$18700

discussion to continue at biennial.

YEAR END FINANCIAL STATEMENT, 1993

OPENING BALANCE JANUARY 1		$12,627.23
REVENUE		
68 Memberships	3,550.00	
Interest	163.10 (to Nov/93)	
National MPE (Total Travel)	1,000.00	
TOTAL REVENUE	4,713.10	17,340.93
EXPENSES		
Co-ordinating Committee Expenses	631.41	
National Gathering	550.00	
Contact with conferences	72.60	
Newsletter	244.00	
Regional Gatherings	696.60	
DOTAC/International	2,884.94	
TOTAL EXPENSES	5,079.55	12,261.38
CLOSING BALANCE DECEMBER 31		$12,261.38

4. Memorials at the biennial- names of friends deceased were reviewed and will be forwarded by Dorothy to Linda Ervin at Trinity United Church, Vancouver for remembrance at our gathering.

LUNCH WITH THANKSGIVING

5. Air Flights to Toronto were discussed for co-ordination.

6. Correspondence-
   letter from Ross White correcting theme to read "Crumbs or Bread"; described theme process; presented budget for guest coming to help do theme; note- DUCC has forwarded $600 towards budget.

   from Linda Ervin to Lynda Gow and Lynda Cunnigham re theme. Lynda Gow will reply re concerns.

   from Five Oaks- fax confirming registration of our group for June 15-19/94.

7. Barb Elliott Trust Fund- final proposal of May 12/94 received for information and update. Copy attached.

8. Alberta and North West conference gathering-plans and ideas for food and gifts underway for the diaconal celebration.

9. Symbols for Conference presentation - petition to come up at conference.

10. Nashville DOTAC conference- Betty will present more at our biennial; one of the petitions has to do with a request for an office for Diakonia with relationship to World Diakonia.

Meeting adjourned at 15:05h.

Next meeting- at national gathering, Five Oaks, June15-19/94.

co-chair _____ secretary _____

co-chair _____

/dk

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

Executive meeting Thursday January 13, 1994, 9:30 Am- 3:35 Pm, at the home of Lynda Gow.
Present: Betty Marlin, Lynda Gow, Dorothy Mundle, Mark Green.
Regrets due to the storm: Roland Legge and Donna Krucik.

Our meeting began around 9:45 with Betty and Lynda. We were joined by Mark and Dorothy within the hour.

The minutes were approved from the last meeting. Agenda was approved. The opening was postponed until lunch with some reflection on "equipping " as opposed to "empowering". This word was given new meaning by George Easom.

1. **10th Anniversary Gathering:**

Wed. 15 June - 3-5 Registration
Tea
3:30 - official welcome by our hosts
4 - 5 Community - Diaconal games (BC)
Supper (we are unsure of super time)
7-9 - theme with a recognition of those who have died since we last met.

Thurs. 16 June - Theme
Fri. 17 June - Business - AM &PM (6 Hours)

This is our proposed business schedule:

AM - visioning for next 10 years (dreams and possibilities) 1 hr
- accountability - Diakonia and CDM (include an explanation of both and a brief overview of 10 yrs.) 1hr
- relationships between CDM and DUCC and with the constituency 1 hr.

PM - Barb Elliott Trust Fund . - possible mandate - how
-determine and affirm a mandate - who 1 hr

R - Regional reports from 5 regions (1/2 hr)
R - Kaufman report and membership
- advocacy & support for DM 1 hr.

Sat. 18 June: Business - am and pm (6 hr)

R AM - Reports - schools - to be done with a panel and a moderator asking questions. 1 hr
R - regional reports from 4 regions (1/2 hr)
- newsletter 15 min
R+D - DOTAC - reports and membership + representative 15 min.
- membership of DUCC - open to all in some form of diaconal ministry or closed 1 hr.

R. report
D-decision
underline means joint rep and/or joint decision needed.

-setting

D PM - budget 1/2 hr + Treasurers' Report
- regional reports 4 (1/2 hr)
- other business 1/2 hr.
- visioning for next 10 years - adding and assigning tasks 1 hr
- handing on the vision to the next co-ordinating group (Hamilton) 1/2 hr

A letter is to be written to CDM with this proposed agenda and suggestions as to how we can facilitate the business together. It will be suggested that 2 each from both groups facilitate. As well a letter will go to those who will participate in some way in the business.

For regional reports a letter will be sent to the reps and will ask the following:
- what exciting things are happening in your regions?
- what ways have you involved and influenced the church structures?
- have you been able to meet? How often? What road blocks may be in your way if you are not meeting?

2. **Treasurers' Report**- see attached

-we have some questions of CDM re the newsletter costs and the honoraria to be paid to the editor. Has that cost been figured into the total given us by CDM? It seems to be higher that previous issues so is the cost of the newsletter increasing?

- Where is the $ for DOTAC membership? Mark has not received it yet.
- Sask. asked for another $400 last fall and Mark and Lynda agreed to send it. It is beyond the amount allotted to each conference but other conferences are not using any.

-Costs and Subsidies of 10 anniv. We affirm the decision made at our last meeting that 1/2 the cost of room and board by covered by DUCC. Thus $4000 be allocated to R&B and $2000 to a travel pool. Lynda needs to check with Lynda Cunningham to tell her that all expenses will go through Mark Green. We'll pay the bills. People are encouraged to apply through the Kaufman Fund for assistance as well as the Life Long Learning Fund.

10 th anniversary gathering continued:

Communication with Hamilton and BC to ensure that everyone is hearing the same thing. Lynda needs to call Lynda.

Encourage attendance. - 1 strip of bright coloured paper to correspond with the brochure colour will be sent out in mid-Feb along with the membership letter. We decided to send out another membership letter because the one which ended up on the back of the Nov. Diaconal News did not burn any fires or holes in anyone pockets. Lynda will ask Muriel to send a mailing list to Dorothy soon and she will create a new letter. Lynda will create the strip and get it to Dorothy. This mailing will go out late Feb.

RESOLUTION NO. 17

Title: The Transfer and Settlement of Diaconal Ministry Candidates

From: The Division of Ministry Personnel and Education

Financial Implications:

Sources of Funding:

WHEREAS Candidates for Diaconal Ministry are trained and prepared for a ministry of Education, Service and Pastoral Care; and

WHEREAS almost all Diaconal positions are in multi-staff situations; and

WHEREAS during the last twelve years, in spite of constant and consistent efforts on the part of Settlement Committees across Canada, very few requests for Diaconal Settlements have been received by the Transfer Committee; and

WHEREAS almost all requests for Settlement are for ministers of Word, Sacrament and Pastoral Care;

THEREFORE BE IT RESOLVED that the General Council:

1. approve an exemption for Candidates for Commissioning from transfer and settlement if a Candidate so chooses,

2. prepare and submit a remit to authorize the necessary charges in the Basis of Union,

3. upon approval declare such exemption to become effective in 1997.

DIAKONIA

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

PROPOSED BUDGET
JUNE 94 - JUNE 96

OPENING BALANCE		$16,917.07
REVENUE		
Memberships	$ 7,500	
Interest	240	
National MPE (1/2 DOTAC & International Diakonia)	2,700	
National Gathering Registrations	4,000	
	$14,440	
EXPENSES		
Co-ordinating Committee	$ 1,200	
National Gathering	10,000	
Conference	500	
Newsletter	1,000	
Regional Gathering	1,000	
DOTAC & International Diakonia	5,000	
	$18,700	
CDM Trust Fund	$ 1,800	
CLOSING BALANCE		$10,857.07