

Minutes of the Founding Meeting for Diaconal Ministry in The United Church of Canada - June 15-17, 1984, held at Five Oaks Lay Training Centre, Paris, Ontario.

In checking the Agenda we agreed to take swim time on Saturday afternoon. We also agreed to use the consensus model of functioning with all members of the group sharing responsibility for raising questions and speaking out about feelings. We identified several areas of concern not identified on the agenda. These included, (1) who are we speaking for - ourselves or all diaconal ministers; referred to the membership sessional group, (2) how to get information to and from CTEM and other groups; referred to the educational sessional group, (3) how to respond to the petition from Belleville Presbytery; referred to the policy sessional group, (4) second position jobs which go to staff associates or ordained ministers; referred to policy sessional group.

Saturday morning began with the introduction and welcome of Sharon Smith representing APCW and Ginny Coleman representing MP&E.

MaryEllen and Kathy gave a summary of the activities of the founding committee. Susan gave a financial report and we did a brief overview of the working papers set out as a possible organizational model including a paper on possible relationships with APCW and MP&E. These items are appended.

The last portion of the morning was a Bible reflection on II Corinthians 5:14-6:1. We were asked to let the scripture speak to us and reflect on the phrase or image that was predominant for us. We shared in pairs and in total group.

The afternoon and the early part of the evening were spent in sessional groupings formulating recommendations to be presented to the total group for acceptance. These were 6 groups: 1) theological rationale and association principles, 2) Structure, 3) relationships to APCW and MP&E, 4) Membership, fees and name, 5) educational standards for preparation and continuing education, 6) policy issues for now and the future.

Following a brief overview of each sessional committee's recommendations, we introduced one recommendation for the evening. After some discussion as to exact wording it was unanimously agreed:

We, as Diaconal Ministers of the United Church of Canada agree to form a Diaconal Ministry Association. This organization shall have a clear link in the National Division of Ministry, Personnel and Education and the Association of Professional Churchworkers.

The evening concluded with celebration and song.

Sunday morning began with a time to reflect on our hopes and visions for the future of diaconal ministry in the United Church. The visions varied from optimistic about the place of diaconal ministry in the church to enjoyment of our predicament as diaconal ministers to the reality of the church as a whole having a less and less secure place. Some specific visions included:

- affirmation for seeing ourselves as a corporate group that will enable us to again move into new areas of work and concern.
- do people back home (diaconal or otherwise) really care about what we have done this weekend?
- we need to tell the story of diaconal ministry as often as we can - telling the story has a positive response.
- we need a follow-up to the slide-tape, "Waiting as fast as we can."
- some frustration and uncertainty with the history of our ministry. We need to learn how to talk about the variety of understandings and functions of our ministry.
- feel a real sense of loss over having no sense of history of diaconal ministry.
- there will gradually be more men in diaconal ministry.
- need always to work for understanding and growth. However, if we ever get to the place where we are comfortable, we are in trouble. Who we are keeps us on the edge of the structure.
- church in the year 2000 will be in a tough place, and therefore diaconal ministry will be in a rocky place.
- in the year 2000 it will be the ordained ministers who are trying to find a place in the church structures because the church was so fired up by the empowerment of the laity as a result of the work of diaconal ministry.
- to the tune of Ta,ra, ra, Boom de-a.
(Esse Johnson's verse - I am a deaconess
My sins I must confess
I am an awful mess
'Cause I'm a deaconess.

(new verses) We are all ministers
Of the Diaconate
We're living our history
With all its mystery
Oh, we have hopes galore, ^{soar}
And on our wings we'll ~~soar~~,
'Cause this association
Holds up our new vocation.

Sunday morning began the process of beginning to develop the operating principles for the association.

I Theological rationale - the rationale were presented and responded to in small groups. There was considerable strong

dialogue but no clear consensus. It was therefore recommended that a major portion of time be spent at the next national gathering developing a theological rationale. It was agreed that this was not a small group task but a task to be done by all present. The following was referred to the National Co-ordinating Group to bring to the next national gathering and also referred to Conference groups to discuss prior to the next meeting:

- 1) We believe in God who creates and lives in, around and through creation.
- 2) We believe that God is revealed most fully through the person and work of Jesus of Nazareth, (the Christ).
- 3) We believe that the creative energy/movement of the Holy Spirit is active in each of us and amongst us, urging us to respond.
- 4) We believe that each person is a gift and has gifts and is called to share those gifts with the world.
- 5) Our calling is to be in community with the people of God and to grow (from brokenness) toward wholeness within the community and in the world.
- 6) We follow the diaconal model of Jesus as teacher, prophet, healer and friend.
- 7) As part of the whole people of God (laos) we are called to minister and serve (diakonos) in the world, drawing on our heritage as diaconal ministers. (There was some feeling that this was redundant).
- 8) The task of the church to-day is to transform the lives people and the structures of society that prevent justice and mercy. Thus we participate more fully in God's community.

We believe that scripture is our primary source guiding us in our efforts to fulfill God's purpose for humanity.

The Ministry of Diakonia statement was recognized as a viable record of our ministry as presented and accepted by General Council. (See appendix)

Purpose of An Association

The following statements were presented and accepted by the group as the purpose for our association:

- 1) To provide a national identity and perspective for diaconal ministry
- 2) To affirm our identity within diaconal ministry
- 3) To formulate and recommend policy for diaconal ministry
- 4) To make recommendations to appropriate colleges and committees for diaconal ministry training and continuing education
- 5) To develop and maintain an awareness and understanding of diaconal ministry throughout the church, including theological colleges, centres and the Division of Ministry, Personnel and Education

- 6) To provide support, growth and understanding for one another in diaconal ministry through a) opportunities for effective consultation for those in diaconal ministry in the United Church, b) forums for diaconal ministers to discuss common concerns and issues, c) advocacy for individual diaconal ministers at all levels of United Church government.
- 7) To explore and develop a discipline for spiritual growth in personal and community life.
- 8) To develop and maintain a relationship with other diaconal associations (national and international).

Charter

The following was presented and accepted as a statement of our commitment. It was used as part of the Inaugural Service.

To strengthen the diaconal ministry within the United Church of Canada, we the undersigned covenant with each other in founding the Diakonia of The United Church of Canada on this the seventeenth 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 the vital dimension of Christian Ministry and support for those individuals and groups committed to diakonia. This association shall be guided by the principles and responsibilities which we have accepted on this same date, and by those on which we may agree in the future. With faith in God we renew our commitment to diaconal ministry.

Working Style of Diaconal Ministry

This statement was presented but was not dealt with at all by the total group.

- 1) Sees diaconal ministry within the ministry of the whole people of God.
- 2) Has the function of empowering others
- 3) Sees education, service (outreach), and pastoral care as primary foci
- 4) Offers diversity of resources to the growing edges of the church
- 5) Works inside or outside the church structure

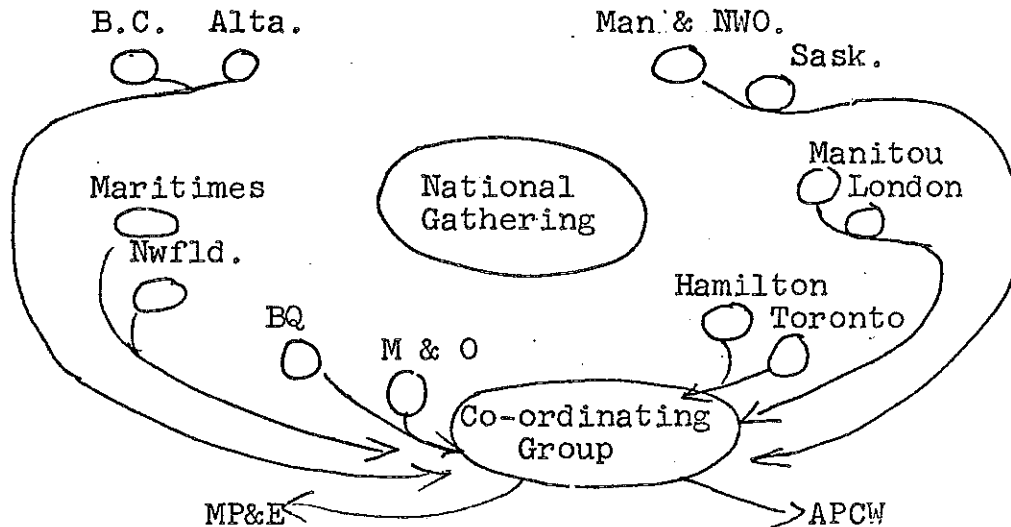
We are called with all God's people to be agents of

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

encouraging all to fulness and wholeness.

Structure and Function of National Meetings

The next meeting will be in 1986.



It was recommended that Diakonia of the United Church of Canada be as follows:

That there be one Co-ordinating Group named at the National Gathering (initially with sliding terms of 2 and 4 years, thereafter for 4 years), regional representation chosen by Conference Groups at the National Gathering (6 Conferences will be represented on the co-ordinating committee - Conferences paired as above), plus the National MP&E staff person for diaconal ministry as ex-officio, plus correspondence secretary and treasurer (4 year term). One of the representatives be responsible for additional communication work.

The co-ordinating group will meet in the fall of 1984 and thereafter as they deem necessary.

The National Gathering will meet bi-annually. In determining time of National Gathering we need to keep in mind when General Council meets and how we might want to impact General Council.

Responsibility of Co-ordinating Group

- 1) To see that decisions from the National meeting are carried out.
- 2) Liaison work with National MP&E through approved groups.
- 3) Monitor the implementation of policies/plans determined by the membership.
- 4) Carry out administrative work such as membership.
- 5) Keep the financial record and budget.

- 6) Communicate with regional groups and membership.
- 7) Maintain our relationship with other organizations.
- 8) Plan for the next national meeting.
- 9) Maintain and develop an overview of diaconal ministry.
- 10) Facilitate the information resources for counselling, support and spiritual growth.
- 11) To enable regional groups to function.
- 12) To communicate with membership and when necessary to take action on issues important to diaconal ministers.

The co-ordinating group for the next two years will be:

Marlyne Myles, May Anne MacFarlane, Kathy Toivanen,
Sharon Davis, Linda Ervin, Susan Palmer, Maureen Mayne.

Membership

It was agreed that:

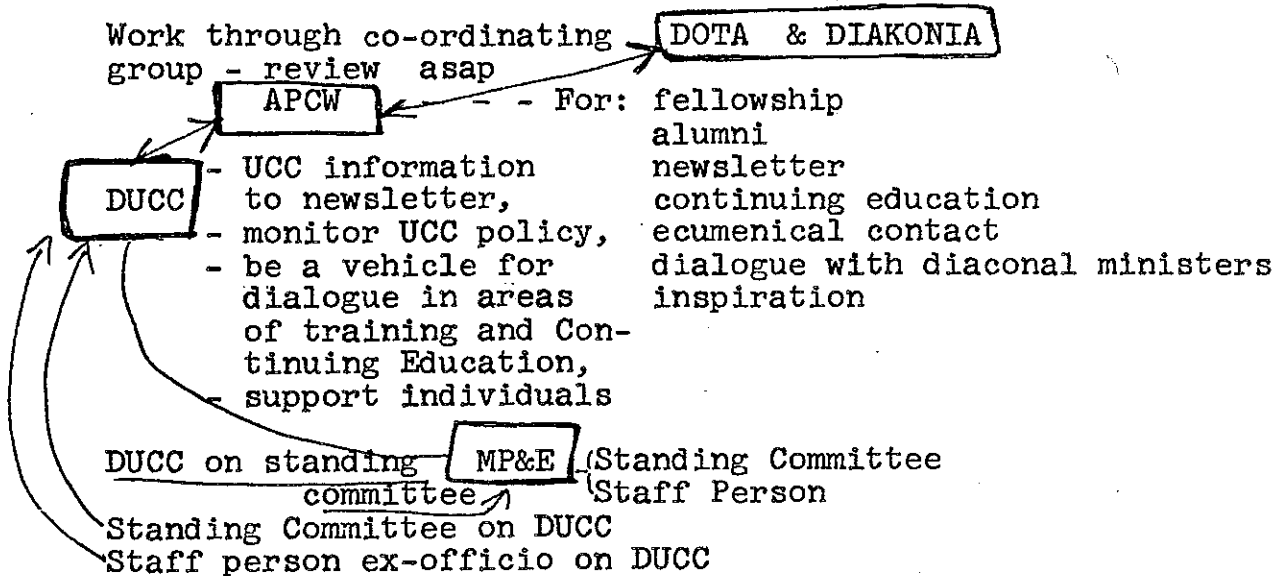
- 1) All diaconal ministers (employed, non-employed, candidates, retired and graduates of UCTS and Covenant College who were commissioned as missionaries) be eligible for membership.
It was felt that the role of diaconal ministers needs to be clarified and therefore membership includes those presently designated by the church (and on the roll of presbytery).
- 2) The association shares responsibility and care for all diaconal ministers.
- 3) The responsibilities of a member include: a) paying fees regularly on a church year basis (July- June), b) keeping in contact by mail and phone, particularly when unable to actually attend meetings, c) willingness to assume responsibility to regional and national positions or tasks, d) doing a consciousness raising item on diaconal ministry once a year, e) responding to other diaconal ministers in the region, to be supportive in time of need when critical situations arise.
- 4) Fees be \$100. a year for employed persons and a sliding scale for those employed 3/4, 1/2 or 1/4 time and \$10. or more for candidates, unemployed or retired diaconal ministers.
- 5) We call ourselves DIAKONIA of the United Church of Canada.
- 6) The setting of the actual budget be referred to the Co-ordinating Committee using Model II.

Some dialogue took place about the need for membership cards but no decisions were made.

It was agreed that 1984 fees be reduced by \$25. for those attending the founding meeting. (the registration fee)

APCW and MP&E Relationships

A proposal was presented but no decision was made. A suggestion that Diakonia have membership in the APCW as an organization was made. There was some resistance to automatic membership in APCW. It was agreed to ask the co-ordinating group to establish a small working group to work out details with APCW.



We recommend to the APCW that:

- 1) The UCDA be considered a special interest group of APCW with UCDA membership also being full members of APCW.
- 2) One member appointed by DUCC be a member of the APCW executive to be a liaison between the two organizations.
- 3) APCW continue to publish the Newsletter and that DUCC regularly use the medium to communicate amongst their membership.
- 4) APCW would support DAKONIA in relationship to UCC upon request of DIAKONIA
- 5) APCW appoint a group to represent them in meeting with a similarly appointed group for DUCC (Co-ordinating Committee to appoint) to articulate the relationship between these two groups and to seek endorsement of a statement from the respective associations asap.

In relation to MP&E we recommend:

- 1) that one of the existing members of the standing committee (Diaconal concerns) of MP&E be appointed as an official representative of the Association until such time as other arrangements have been made.
- 2) To the nominating committee of the Division of MP&E that a position be created on the Diaconal Standing Committee for a member of the Diakonia.
- 3) That the Diakonia officially invite the staff person (Diaconal concerns) from MP&E to Diakonia meetings and to be an ex-officio member of the co-ordinating group.

- 4) That there be a position created on the co-ordinating group of Diakonia for a member of the standing committee of MP&E.

Other Items of Business

1. It was agreed that the petition going to General Council from Belleville Presbytery be researched by Barb Elliott and Cheryl Kirk and begin a process of alerting people to the situation as seems appropriate (sessional committee members, related staff, chairperson of the sessional com.)
2. It was agreed that those present at the National Gathering at Five Oaks, June 15 to 17, 1984 be those to actually sign the charter; those persons who become members in 1984-85 have their names added (typed).
3. It was agreed that we support the diaconal ministry history proposal (see appendix) by (a) giving \$150. to the project, (b) asking Eric King to continue to represent us on the group, (c) encourage regions to promote the idea and research possible funding sources.
4. It was agreed that we ask the Division of Ministry, Personnel and Education to inform the General Council executive that we have constituted ourselves as the Diakonia of the United Church of Canada.

The Policy Group dealt with a couple of issues:

- 1) Regarding the Petition from Bay of Quinte about withdrawal of licensing for sacraments for diaconal ministers it was agreed that Barb Elliott will check about those in the sessional committee. She will contact Cheryl Kirk who will send background information regarding the rationale for the motion of last council and our concern regarding this regressive step. Between Barb and Cheryl, they will try to identify two or three persons on the sessional committee who could speak to the issue. If these members would be best approached by members of the co-ordinating group they will be in touch with them.
- 2) It was referred to the standing committee of MP&E and to the staff that the situation of Lynda King's commissioning to diaconal ministry be pursued. Lynda's presbytery is recommending commissioning and suggesting that the present position represents a suitable appointment. We need to support both Lynda and the presbytery.

Other items were introduced to the meeting as items to be dealt with at a future National Gathering.

1. Employment Opportunities - classification is needed on ruling of first appointment to parish ministry, if it applies, what are the implications for licensing, if it is not applicable what information is available to Conference settlement com.
2. We need sharing between regional groups as to successful education, lobbying, workshops, etc. and sharing of stories. This is more of an ongoing task than a policy question.

A subsequent consultation or national gathering could review statements on ministry and strategize on the development of ministry opportunities.

3. There is a need to identify and share present policies.
4. We need to develop skills in being political in influencing the system.
5. The question of ordination to diaconal ministry should be re-introduced at later National Gatherings with information circulated prior to the time of consultation or discussion.
6. Transfer and Settlement issues are now related to both diaconal and ordained persons. They are compounded by limited numbers of openings and lack of knowledge of what diaconal ministers can do.

Further items of business were simply referred to the Co-ordinating group for consideration and possible implementation.

1. The question of keeping the church informed about our decisions, actions and plans. It was agreed that we share this with the Division of MP&E with a request that it also be shared with the General Council executive for information.
2. It was agreed that Eric King continue to act on the diaconal history project with MP&E and that we pay a minimum of \$150. toward the project.
3. It was agreed that persons who become members this year would have their names added (typed) to the charter. Only those who were present would actually sign the charter.

A couple of items have been identified as tasks for the regional groups immediately:

- 1) To share the decisions and directions determined at the national gathering.
- 2) To explain and encourage members to join and pay membership fees immediately.
- 3) To inform people of the history project and encourage members to funding resources for the project. (look for)

A number of items have been referred to the co-ordinating group for action:

- 1) To make suggestions for the name of the co-ordinating group that will not get confused with the standing committee or the APCW executive. The suggested name could be tested with the constituency. Also, the detailed functions of the co-ordinating group need to be worked out.
- 2) To explore continuing education possibilities and make recommendations for diaconal ministers in the APCW newsletter.

- 3) To determine the date and place of the new meeting taking into consideration (a) How we can best influence action at General Council, (b) What other issues may be of concern, and (c) setting the time in appropriate relationship to the next General Council.
- 4) To determine a means to discover the persons who were commissioned as WMS missionaries and give these persons opportunity to join the association.
- 5) To determine and proceed around decisions about membership cards.
- 6) To set up a budget for the coming term.
- 7) To explore relationships with MP&E and APCW by considering further alternatives.
- 8) To set out a procedure for the next national gathering to explore and develop a theological rationale recognizing that this gathering has identified (a) the whole group needs to work through and develop the rationale, (b) there is a major theological divergence around the life and work of Jesus and the place of the Christ in history and life.
- 9) What will happen to the charter?

Concerns Raised by the Group

1. Recommended that we have a representative on DOTA AND DIAKONIA.
2. Re- retirees - that we look at alternative ways of holding pension funds.
3. How do we insure/encourage that there are diaconal commissioners to General Council each time?
4. How do we facilitate "back home" members to own the organization?
5. How do we be faithful to all members?
6. Are there diaconal ministers who will reject this organization? How do we work with them?
7. We need to take care not to create something that will take more time and energy than we have to give.
8. How do we encourage job opportunities for diaconal ministers?
9. We need somehow to ensure that there is appreciation for diaconal ministry history in diaconal ministry training.
10. Will we have a relationship to diaconal ministers who have been ordained? What will it be?
11. How do we have input into CTEM and/or whomever around educational requirements for diaconal ministry?

Education - developed by a sessional group but not dealt with in the total group.

Requirements for Entering Diaconal Ministry

We support:

- 1) a degree plus some work experience
- 2) 3-5 years work experience preceded by some professional or technical training
- 3) personal maturity arising out of life experience

Requirements for Training for Diaconal Ministry

Needs to include:

- 1) history of diakonia
- 2) ethos of diaconal ministry
- 3) caring for self
- 4) spiritual welfare

Recommend:

3 year training with third year being academic courses plus (a) a core style learning group or (b) an internship year with supervision by a diaconal minister.

Principles of education (suggested additions to page3)

- 1) Theological foundation, ask and you shall receive
- 2) Able to confront from a theological base (exploitation, discrimination)
- 3) ecumenism
- 4) relating to self, others as minister
- 5) time management and administrative skills
- 6) education on sacraments, preaching and worship

Continuing Education for Diaconal Ministry

Develop a list of recommended courses to put in monthly publications.

Recall - every 5 years invite people who have been commissioned for that time to gather for 3 weeks. Structure would come from participants.

Locale - to support, encourage, lobby CTEM committee and others who are presently considering (1) other locations for diaconal ministry training, (2) to encourage a second location. Seed money up to \$100,000. possibly needed to implement this idea of a second centre.

Time line for education implementation

- that the church system accept requirements for entering diaconal ministry by fall of 1985.
- that those entering training in 1987 be in a 3-year program.
- that there be a second location option available by 1987.
- continuing education plans begin immediately with a recall plan for 3 weeks.

These items were suggested but not presented.

Regional Groups

- co-reps to travel within respective conferences - their responsibility will be to begin a system of networking among diaconal ministers (one of these two on the national co-ordinating group).
- these reps to maintain contact with diaconal ministers and bring their concerns/needs to the co-ord'g. group.
- local responsibility is to develop their own group with support from the conference representative (spiritual nurture, educational growth, fellowship, networking and advocacy needs.)

- time line for regional groups - to meet by Feb. '85, with a budget of \$1,000. per region (cost sharing).

Structure and Function of National Gathering

Time line 1986

Budget \$10,000. per meeting

Meets the year of General Council (prior to and no later than March of that year).

Will contain a reflective/educational component

Will choose co-ordinating group

- make policy decisions
- name liaison people
- approve budget and fees
- respond to issues arising from
 - General Council
 - regional groupings
 - individual needs
 - related groups (MP&E, APCW)
- empower co-ordinating group to carry out policy decisions and make decisions between meetings.

National Co-ordinating group will be accountable to national gathering and local (regional Conference) groups.

NATIONAL FOUNDING MEETING OF DIACONAL MINISTERS.

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STRUGGLING FOR DECISIONS BY CONSENSUS

This article almost got the title "reaching decisions by consensus", but when I looked over our experience in working toward consensus, I remembered the strong feeling of struggle that was present throughout our discussions. I now realize that I am very much a product of our age that says we should be working towards more cooperative models, respect the rights of minority voices and with just a little work the consensus is not hard to achieve. I still am firmly committed to the first of those two points and now realize that I was hoping for "an easily purchased consumer product" rather than a radical change in my attitude and work style.

The scene was the second consultation that the Diaconal Ministers from across Canada had held in two years. We were a divided group, with anger and impatience, all ready to explode if we could not reach agreement and if we could not be sensitive to the feelings of all that were involved. At the first consultation we were asked to make major decisions about the future training, style and very existence of our ministry in just a few short days. We hadn't even talked to each other as a group for the last fifteen or more years. At that meeting we had a lot of expressed anger and tears in the few decisions that moved us forward. At this meeting we knew we had the same important decisions before us that would effect us as a group. And each one of us as individuals needed to make our own mind up and we would like to express a clear voice to the General Council and Church about what we saw in the future for Diaconal Ministry. We also knew that we did not want to isolate a small group or individuals, if at all possible, in the decisions we would make because it will effect their place in the order of ministry and the church. In order to steer that very uncertain risky course, we chose to try to work toward decision by consensus.

We knew that, as the leadership team responsible for this consultation, we could not just bring in a consensus model and expect it to be acceptable; it would have to be a product of the group. After a few group-building exercises we moved onto our first major agenda item "Creating Our Decision-Making Process". We started that process by recounting our history from the first consultation- about why we felt a consensus model would be more appropriate for our situation than a straight majority vote.

We started with the proposal for a very simplified consensus model that can be summarized in the following steps:

- 1) engage in discussion, as long as possible and practical, with an effort to move towards consensus;
- 2) take a vote;
- 3) make an effort to move towards consensus again in an open debate and attempt to hear the value of others' positions;
- 4) vote again.

We finally concluded our discussion about this decision-making process and agreed on the following process:

- 1) some discussion with an early introduction of a fully articulated motion;
- 2) the co-chairpersons would ask for clarifying questions

- 3) engage in open discussion in plenary;
- 4) we would check for consensus--
 - a) Are there any who disagree?
If "no"--the motion is passed
If "yes"--those who disagree are given the opportunity to speak;
 - b) Take a "straw vote" (not a deciding vote) using the following categories:
 - Yes
 - No
 - Undecided, not strong feelings or unclear;
 - c) Those who are undecided, etc. were allowed to ask questions which might help them decide--

If there are no votes against nor undecided a formal vote could be taken immediately for decision;
- 5) if no consensus is reached then we would go to a two-thirds positive vote (that is two-thirds of the total group not just those who vote yes or no);
- 6) whether the motion is carried or defeated then it would be time to work in small groups to discuss the implications this vote has caused us as individuals and as a group.

We tried to keep the following considerations before the group during this process:

- a respect for the work that the committee or individuals preparing the resolution did (therefore, don't rehash everything that went on in the small group);
- make our points short and express our own feelings, but leave time for others;
- if tension or controversy is irreconcilable in the large group or plenary, the use of small groups or silence could be sought by individuals or the group as a whole.

Strengths and Weaknesses

As can be seen by the detail that went into articulating "our own model of decision-making by consensus", it was certainly a struggle for us to maintain integrity to the process we had agreed upon and to continue to forge ahead, making decisions we knew must be made at that meeting.

This process was successful for this group because it was created by the group and therefore everyone knew the rules and felt a responsibility to uphold them; it was not a system that needed to be imposed by the co-chairpersons.

It was also an enabling process, because it gave time for those who were a minority to speak or ask questions. They felt that everyone respected their right to express those views.

It was a caring process because in the small groups we could respond to individuals struggling with or hurt by the decisions we were making.

It was also an empowering process because as a group we reached decisions that could be "owned" by the majority if not the unanimity of the participants, and therefore, gave us a sense of strength as we took our decisions back into the courts of the church.

The weaknesses of the process was that it was extremely time consuming, at least in the short run, because we could have made the decisions a lot quicker if we used standard parliamentary procedures. It is up for debate whether or not we would have had to end up spending more time after the debate to achieve some of the results realized in the process.

It was also a very complicated process and we constantly needed to be reminding ourselves about what the next step would be in the process. We posted the steps on the wall so that we could constantly refer to them throughout the discussion.

Conclusion

The feeling of the group after the event was that this was a very appropriate process for our group at this meeting, but may not be easily transferred to other groups and opportunities in which we might find ourselves. Sometimes there isn't the time for thorough and open debate; sometimes we are called to stand up and act and be willing to risk that we've made the right choice.

I still remain committed to working towards consensus if possible and urge groups to experiment and create their own model of decision-making given their own needs, concerns and context.

This is the draft of an article written by Eric King for a youth leader's publication.

Other business
D.C.
Memorials

DUCC 1990 NATIONAL GATHERING

BUSINESS AGENDA

WEDNESDAY A.M.

1. MINUTE TAKERS
CONSENSUS METHOD
MINUTES OF 1988 NATIONAL GATHERING
--BUSINESS FROM
CO-ORDINATING COMMITTEE ACCOUNTABILITY
NUMBERING OF NATIONAL GATHERING - 4
LOGO
APCW
2. REGIONAL REPORTS ($1\frac{1}{2}$ hours)
3. REPORTS: ($1\frac{1}{2}$ hours)
CDM
DOTAC
INT. DIAKONIA
STAFF

THURSDAY A.M.

1. ED. FOR DIACONAL MINISTRY: CCS
($1\frac{1}{2}$ hours) WESTERN FIELD BASED PROGRAMME
EMMANUEL COLLEGE
CTEM
2. CRITERIA FOR ED. FOR DIACONAL MINISTRY - CDM ($\frac{1}{2}$ hour)
3. FINANCIAL STATEMENT/PROPOSED BUDGET ($\frac{3}{4}$ hour)
4. MEMBERSHIP REPORT

FRIDAY A.M.

1. ALTA CO-ORDINATING COMMITTEE (1 hour)
2. SETTLEMENT & TRANSFER PROCESS FOR DIACONAL MINISTERS
($\frac{3}{4}$ hour)
3. DUCC MEMBERSHIP: DIACONAL MINISTERS, OR ALL IN
DIACONAL MINISTRY: ($\frac{1}{2}$ hour)
4. APCW
PLACE OF 1992 GATHERING
CO-ORDINATING COMMITTEE 1994 - 1999 (20 mins.)

6. Policy Issues for the Future

What are the issues?

What will our policy be toward:

- transfer and settlement,
- ordination to Diaconal Ministry,
- employment opportunities,
- salary parity,
- part time work (opportunities and benefits)

Do we want to develop policy around social-theological issues?&

GENERAL QUESTIONS.

1. Do we want an Association?
2. Are we a charitable association?
3. How often will a national meeting gather?
4. Is it realistic to expect a regional group to keep the national image alive?
5. What will be our relationship to the staff person for Diaconal Ministry (MP&E)?
6. Is it realistic to change treasurers every 2 or 3 years?
- ✓ 7. Do we want membership cards?
8. Do we want a newsletter?
- ✓ 9. How vague or open can we afford to be about membership?
- ✓ 10. How can we encourage membership?
- ✓ 11. What responsibility do we have for non-members, ie, diaconal ministers outside the association?
12. What will be our relationship to other organizations?
- ✓ 13. How will we keep a mailing list up to date?
14. How will we develop discipline standards?
15. How will we have liaison with theological colleges and The Centre for Christian Studies?

Costs in implementation

Time-line for implementation

What resources (people, material) needed

for implementation?

How much time needed for reporting back?

International
 struggle in church
 decision makers of
 struggle to exist
 change vs maintenance
 problem getting together
 support for diaconal
 identity

ministry awakening solidarity
 corporate sin diaconal movement
 justice naming ourselves
 creativity sense of partnership
 faithfulness shared leadership

advocacy to change
 protection of the uniform
 ability to respond to
 changing needs

social and political
 consciousness
 educational needs of
 lay women
 task growth not
 maintenance

place is in the home variety of expressions
 and status protest
 advocacy for changing
 identity of oppressed
 being oppressed

changing identity
 resistance to woman
 mild rebellion
 interdenominational
 young people
 important

CGIT
 WMS
 Servia through
 education
 MRE
 question social
 work identity
 church
 extension
 heard by
 church courts
 more choice
 less challenge

Prophetic
 Strong sense
 mentors
 quiet revolution
 equal rights for
 diaconess and other
 women

commitment to
 church institution
 role models
 persistence

men have non traditional
 role
 flexibility
 freedom
 choice
 education
 persistence
 nurture
 partners
 we are not alone
 freedom to be single

60
 60
 20
 80

solidarity among women
 hurt by systems
 lost sisters

new Centre program push for liberation
 threat to end dm celebration of gifts
 counter culture experiment with new models
 diaconal folk older
 consciousness rising
 marriage possible

link personal and
 political
 justice
 with people
 social
 political
 feminism
 new liberation
 gay positive
 fluid
 history valued
 solidarity
 struggle
 with structure
 bridge
 building
 Form DUCC
 creative
 chaos
 be with the
 marginalized
 dismantle
 patriarchy

Requires Christian Scripture
 times open. ingenuity
 opportunity in
 adversity

unconventional
 making choices + decisions
 deep sense of call
 commitment through - task
 - vision
 - giving up
 identities

Willing to critique + politic voice
 economic + political challenge
 experience choice for women's role
 collective action and planning
 cross class

freedom to be single
 we are not alone
 partnerships
 Colleagueship
 cross class

statements on leaves

- learn the fine art of compromise on the road toward unexpected new goals
- recognize diaconal social community ministries for settlement or no settlement
- DUCC could encourage church structures to call the other two streams of ministry (lay and ordained) into awareness of the gifts and skills of diaconal ministers and to the utilization of those gifts and skills
- a unified diaconal voice in the courts of the church.
- to bring "the edge" into the centre of structures. D.U.C.C. work to find and support a candidate for Moderator.
- stay on the edge, keep a feminist perspective
- Diakonia - clarify identity as a group outside the structure critique and the educational institutions. (support the Centre) and its work.
- include all doing diaconal ministry in DUCC commissioned or not staff associates, social ministry - training for world mission.
- support is absolutely critical to "staying on the edge" - to target support - needy DM's.
- DUCC - create a non-physical "mother house" to support + heal the stresses of living on the edge and to further sisterhood / brotherhood isolated on many edges.
- Keeping sense of balance while living on the edge. (openness - vision)
- to emphasize an enabling ministry (not status-seeking) where professional people enable the people to be the church.
- focus for ministry: christian spirituality as a radical way of being in the world
- Actively encourage openings for possibilities in secular settings.
- to have an identifiable symbol / logo.
- Push to have all grads of CCS (diaconal training) as members of Diakonia of Canada of UCC?
- No interdenom. body in Can. Do anglicans join us?
- find ways to use the diversity of gifts of diaconal ministers in suitable work situations
- Take more time (built in to job) for spiritual nurture & growth of self.
- continue to pursue and challenge church structures into diaconal/new models of ministry.

- be a gad fly - in a loving caring way
- diakonia should push for diaconal ministers being able to administer the sacraments; having that as an integral part of their ministry
- to ask the unpopular questions - even if family, friends don't like it (if we feel God's will is being fogged over)
- the strengthening and development of Ducc is crucial for us to have a place autonomous of church structures to clarify what we see where we go from the edge
- regional group in Ontario seek and sustain inclusion of diaconal chaplains
- Ducc-on the edge - enable partner church diaconate to relate to world diakonia (and us)
- community inclusive of and acceptance of a variety of persons on a variety of edges
- important for DMs to gather together for challenge/support - locally and nationally
- staying on the edge in solidarity for justice with each other and the marginalized
- don't get too comfortable
- discernment - what holds the bridge strong and durable - the stress
- time for self nurture - to resharpen our focus
- keep on modelling an enabling empowering vision of ministry
- stay on the edge - in solidarity with oppressed - challenging sinful social structures - acknowledging the rich heritage given us by the women who went before, our need to support one another, our need to be centred spiritually
- work at local congregation on education of all ministry
- find ways to support diaconal ministries outside the congregation financially
- advocacy re: community ministry (outside congregation) in social ministry
- action with church transfer and settlement

(PROPOSED)

AGENDA

- OBJECTIVES: 1. to come together as a group
 2. to develop our own sense of history as diaconal ministry
 3. to develop our constitution as a Diaconal Ministry Association
 4. to look to the future and make plans for ourselves
 5. to identify items around which we want to make and or encourage policy

- PLAN: Friday 5:00 PM Registration and settling in
 6:00 PM Supper
 7:30 PM Gathering
 Building Community
 Checking agenda
 Reviewing the style of operation
 9:30 PM Music and closing
 10:00 PM Fruit and cheese and fellowship
- Saturday 8:00 AM Breakfast
 9:00 AM Opening
 - since the consultation in February of 1982
 - introduction of suggested association proposals
 10:55 AM - Biblical historical reflection
 - introduction of association principles
 12:30 PM - lunch
 3.00 2:00 PM - Sessional work groups on:
 - Principles
 - Structure
 - Relationship to APCW & MP&E
 - Membership and fees
 - Education
 - Future policy concerns
- 5.45
 #475 - 5:00 PM - Break
 6:00 PM - Supper
 7:00 PM - Report back and begin setting out association proposals
 9:30 PM - Closing
- Sunday 8:30 AM - Breakfast
 9:30 AM - Future visioning - w
 - Continued work on developing association proposals
 12:30 PM - Lunch
 2:00 PM - Continue
 4:00 PM - Other business - electing a National group
 6:00 PM - Supper
 8.00 ~~7:00~~ 7:00 PM - Inaugural Service
 7.00 8:00 PM - Regional Groups
 7.45 8:45 PM - Time and date of next meeting
 9:00 PM - Closing

April 1984

A THEOLOGICAL PERSPECTIVE

THEOLOGICAL RATIONALE

1. We believe in a God who lives in and around and through creation. As Christians we believe that God lived most fully through the person of Jesus of Nazareth.
2. In a like manner, we respond to the creative energy/movement within each of us and between us.
3. Each person is and has gifts to share with the world.
4. Our calling is to be in community with people of God and to grow to wholeness within that community and in the world.
5. We follow the diaconal model of Jesus ~~the Christ as server and foot-washer.~~ *as teacher, preacher, healer & friend*
6. We are called as people of God to minister and serve (diakonos) in the world, drawing on our heritage as diaconal ministers ~~in the image of foot washing.~~
7. The task of the church today is to transform the lives, and the structures of our society that oppresses. *prevail justice & mercy, & the people*
8. ~~Justice and mercy are our major goals.~~
9. ~~Each person has a right/responsibility to respond/participate.~~

MINISTRY OF DIAKONIA *- approved by mPCL 1982.*

1. The Centrality of Diakonia

It is apparent through words and actions that Christ's fundamental concern was in living on behalf of others. Many sayings clearly indicate this concern and the powerful image of Jesus washing his disciples' feet reinforces the message that loving service to the neighbor - diakonia - is the essence of abundant life. Diakonia is not a series of separate acts but rather a way of life, a total way of thinking and acting.

It is also clear that the early church realized the centrality of diakonia in its life and work. If Jesus came to serve, then the community that claims to experience and to point to Christ's continuing presence must need be a community of service, of self-giving love. Equipping the saints for the work of diakonia is the aim of all the gifts which God bestows on the people, according to Paul in his letter to the young church at Ephesus.

2. The Community of Diakonia

If diakonia is an essential element in life of the Christian community, then all Christians have a part in this ministry. In order to be whole, the whole people of God must understand themselves as servants and act upon that understanding. The context in which their diakonia - serving, caring, ministering - takes place is both the church itself where Christians work together to build up the body of Christ through worship, study and sharing and also the world God loves, where hurt, hate, poverty, loneliness, injustice and oppression cry out for words and deeds of healing and liberation.

3. The Risk of Diakonia

Those who attempt to be in the church and in the world risk rejection in both places. Those who seek to strike at the causes of hurt, poverty and loneliness will be misinterpreted and mistrusted by many. Those who don't fit into traditional patterns of ministry may be overlooked, misunderstood, avoided. Those who are sometimes called to be burden-bearers may grow weary, discouraged, resentful, cynical. Those who seek new ways of being the church and new forms of mission may feel cut-off from and unsupported by the rest of the Community. Those who go out to journey in the wilderness may not reach the Promised Land.

4. The Power of Diakonia

- To empower and enable others is to be enabled and empowered by others.
- To be on the edge can mean a clearer vision and more room for dancing.
- To experience brokenness can mean a greater potential for wholeness.
- To be vulnerable is to be open to God's presence and new understandings of God's will.
- To plant a seed is to be a partner in the work of Creation.
- To go out not knowing one's destination can mean joining hands with other pilgrims and with God.

5. The Diaconate: Paradox of Diakonia

All of God's people are called to serve. Yet early in its life, the Church recognized the need to employ this dimension of the life of the community in an office - the diaconate. Similarly and simultaneously, the dimensions of oversight, baptizing, preaching, teaching, and presiding at worship were embodied in the office of bishop and presbyter. The Church still recognizes the need for these offices. The diaconate is a specific group within the Church whose stated purpose is to serve the needs of the Church and the world through a ministry of education, service, and pastoral care.

The Purpose is two-fold. By its very existence the diaconate holds up, symbolized and focuses the ministry of diakonia for the Church. As well, it embodies the dual context of diakonia, i.e. in the church and in the World; love of God and love of neighbor; Christ present in the act of caring for the other. Secondly, the diaconate endeavors to build up the body of Christ by equipping and enabling the whole people of God to own their own ministry. The diaconate is not a substitute for the diaconal ministry of the whole community. Rather, it exists to intensify and to make that ministry to be more effective.

I. Ordering of ministry

Ordering of ministry has been part of our heritage; it is a necessary part of our present, the future is open. Diaconal ministers across the country have expressed the need to develop policies and support systems for diaconal ministry, that is presently not being provided.

We, as diaconal ministers, need to reclaim for the church our diaconal heritage and our identity, as we work toward becoming an integral part and responsibility of the National Division of Ministry, Personnel and Education and the church as a whole.

We strongly affirm the steps already taken by both the National Church and the National Division of M.P.& E. Some of those actions include:

- a) 1964: making deaconesses and certified churchmen members of the church courts- (Presbytery and Conference).
- b) 1968: deaconesses and certified churchmen began being commissioned.
- c) 1977: affirmed one order of ministry with equal salary and pension.
- d) 1980: affirmed that diaconal ministers be commissioned to the ministry of education service and pastoral care and able to accept a call to a pastoral charge where ordained functions were expected.
- e) 1982: affirmed that diaconal ministers receive authority ^{from Conf} to administer the Sacraments on request of the Presbytery. ~~(from Conference)~~ affirmed that we be called Diaconal Ministers.

Notwithstanding the past current actions we, as Diaconal Ministers, recommend that a Diaconal Association be formed and that organization have a clear link with the National Division of Ministry, Personnel and Education.

II. Reasons for Forming an Association

Purpose of a Diaconal Assoc

- S. To provide a discipline for growth in personal & com. life*
- 1. To have a national identity and perspective for diaconal ministry
 - 2. To ~~reclaim~~ ^{reclaim} our diaconal ministry
 - 3. To ~~reclaim~~ ^{reclaim} our identity in diaconal ministry
 - 4. To ~~make plans for~~ ^{reclaim} diaconal ministry continuing education.
 - 5. To formulate and recommend policy for diaconal ministry.
 - 6. To provide advocacy for individual diaconal ministers at all levels of United Church government.
 - 7. To provide clear channels for input to appropriate colleges and committees for diaconal ministry training.
 - 8. To maintain a relationship with other diaconal associations (Nationally and Internationally).
 - 9. To provide an opportunity for consultation for those within diaconal ministry and within the United Church.
 - 10. To develop and maintain an image of diaconal ministry within church, theological college centres, community, MP&E structure.
 - 11. To provide support, growth and understanding for one another in diaconal ministry.
 - 12. To provide forums for diaconal ministers to discuss common concerns and issues.

III. Diaconal Ministry Association

Working Style of Diaconal Ministry

- 1. Working Style of Diaconal Ministry
 - i. Takes seriously the ministry of all people.
 - ii. Offers variety and diversity to the church.
 - iii. Has the primary function of empowering others.
 - iv. Sees service as our primary focus. ^{style}
 - v. Work within and/or outside the church structure.

We are called with all God's people to be:
 agents of change
 agents of support and caring

agents of reconciliation and liberation
agents of justice and mercy encouraging all to fullness and wholeness.

2. Preparation for Diaconal Ministry

- i. The educational model is distinct and specific to meet the special needs of the ministry of education, service and pastoral care.
- ii. One major emphasis is the action/reflection model of experiential learning.
- iii. The education focuses upon the integration of academic and experiential learning and spiritual growth.
- iv. It encourages personal awareness and growth and the continuation of learning as a life-long process.
- v. It equips persons for a variety of functions that reflect the Biblical and historical heritage of the diaconate.
- vi. It enables persons to facilitate learning and growth in others and one's self.
- vii. The collegial model of working with other persons has high priority.
- viii. Biblical and theological reflection is a crucial part of preparation as are church history, worship and other academic programs.
- ix. Social political analysis and action needs to be a component of all studies with an option for further in-depth emphasis.

Responsibilities

I Purpose of the National Association

- i. Encourage a continued growing relationship with Ministry, Personnel & Education.
- ii. Policy recommending, monitoring, planning and evaluating for diaconal ministry and the national association.
- iii. Continued development of/for diaconal ministry (preparation and continuing education).
- iv. Accountability ~~to/from~~ ^{regional} working groups and other groups.
- v. Maintaining the ongoing vision of diaconal ministry for/with the whole church.
- vi. Monitor ^{ing} the implementation of General Council policies in relation to diaconal ministry.
- vii. Celebrating of Diaconal Ministry.

II Association Structure

- 1. Diaconal ministry will be organized nationally -
 - i. with national gatherings on a regular basis (1,2,3 year basis)
 - ii. with a national coordinating group to function between national gatherings.
 - iii. with regional grouping to be established and function as determined by each group.
- 2. National Co-ordinating group would assume responsibility for the time between national meetings. This responsibility would be rotated among the regional groups.
- 3. A process at the meeting would be designed to select the regional group to assume co-ordinating responsibilities.
- 4. Other responsibilities and plans would be determined by the National meeting and would be shared by the participating regional groups.

III Membership

- 1. Open to those commissioned to diaconal ministry.
- 2. An annual prescribed fee.
- 3. Membership application will include a question of degree of involvement and special interests.
- 4. Benefits of membership include:
 - participation in the national association and the regional groups.
 - *experimentally* fellowship on a national basis with other United Church diaconal ministers.
 - opportunity to participate in policy making and implementation.
 - access to advocacy, consultation and support.
 - a clear means of communication as a defined group with church courts.
 - liaison with international groups.

IV Responsibility of Co-Ordinating Group

- 1. To see that decisions from the national association meeting are carried out.
- 2. Monitor liaison work with National MP&E. (*then appropriate groups*)
- 3. Administrative work re: Membership, *mailing list & files.*
- 4. Finance/budget.
- 5. Communication with Regional groups. *and @ the membership*
- 6. *Maintain* Monitor relationships with other organizations.
- 7. Monitor the implementation of policies/plans determined by membership
- 8. Responsibility for the next national meeting (either actual planning or to delegate).

1a. To initiate contact with members & when nec. to take action on issues of importance to D.M.

V. Regional Groups - suggested areas of responsibility

1. Forum for consultation and support for those related to diaconal ministry.
2. Promotion and understanding for diaconal ministry within the region.
3. Membership on appropriate committees in the Conference in the Division of MP&E.
4. Accept a task as collegially decided by the national meeting, and be accountable to the next national meeting.
5. Encourage ecumenical liaisons with other groups within the region.
6. Formulate and recommend policy pertinent to Conference and Presbytery.
7. Facilitate established policy needing to be implemented in the region.
8. Particular continuing education.

I Model I - without support for National Meeting

Receipts (administration costs only)

a) Fully employed members at \$50. per year (75 members)	3,750.00
b) Members not employed at \$20. per year (20 members)	400.00
c) Candidates for DM at \$20. per year (5 members)	100.00
d) Retirees at \$20. per year (30 members)	600.00
e) Part-time employed at \$20. per year (10 members)	200.00
	<u>5,050.00</u>
Donations	186.00
	<u>5,236.00</u>

Expenditures

a) Communication - printing - per mailing	400.00
- regional contact	50.00
- co-ordinating group	36.00
	<u>486.00</u>
- telephone - consulting	150.00
- regional contact	150.00
- working group	100.00
	<u>400.00</u>
b) Co-ordinating group	
-meeting 3 times a yr. to implement + monitor policy	1,500.00
c) Administration	500.00
d) Publicity - booklets, brochures, posters	500.00
e) support for regional group meeting	<u>2,000.00</u>

II Model II - with support for National Meeting

RECEIPTS (with support for national consultation once every 3 years)

a) Fully employed members at \$100 per year (75 members to pay)		\$ 7,500
b) Members not employed at \$40 per year (20 members to pay)		800
c) Candidates for Diaconal Ministry at \$40 per year (5 members to pay)		200
d) Retirees at \$40 per year (30 members to pay)		1,200
e) Those working part time at \$40 per year (10 members to pay)		500
		<hr/>
		\$10,200
	donations	186
		<hr/>
		\$10,386

*If you feel free to make donations
 mention tax-deductible #.*

EXPENDITURES (with ^{some} support for national consultation)

a) Communication			
printing			
- per mailing with 200 (12-14 pages plus postage)	400		
- regional contact people	50		
- co-ordinating group mailings	<u>36</u>		486
Telephone			
- telephone consultation	150		
- regional contact	150		
- working group	<u>100</u>		400
b) Co-Ordinating group			
meeting (3 times a year) to implement and monitor			
policy			1,500
c) Administration			500
d) Publicity			500
- booklets, brochures, posters			
e) Support for regional group meetings			2,000
f) Support for National Consultation			
(if we meet every three years)	5,000		<u>5,000</u>
			<hr/>
			\$10,386

*(g) Start-up expenses
 Letterhead, cards.*

400.