Entering Ministry

October 2016

The United Church of Canada
L'Église Unie du Canada

Entering Ministry (October 2016)

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L'Église Unie du Canada

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About This Resource

This resource expands on the policy found under H. Entering Ministry in *The Manual*. Please refer to the current edition.

There is one change from the August 2013 edition of this resource: a change in wording to Education for Candidates, point 5 (page 16).

Further resources that are referenced are available on the United Church website (www.united-church.ca).

Living Out God's Mission in the World

The policies and procedures of The United Church of Canada exist to support the church in living out God's mission in the world. The policies and procedures for entering into the ministry of the United Church aim to support people who are called to ministry through their spiritual, theological, and educational journeys, and to ensure the suitability and readiness of those who are authorized by the church to fill paid leadership roles.

The *Entering Ministry* Resource

What is in this resource?

This resource is divided into five main sections:

- Inquiry and Discernment
- Candidacy; Commissioning and Ordination
- Education
- Readmission
- Appendix A: Discerning a Call

The Inquiry and Discernment section provides all of the necessary policy requirements for inquiry and the discernment process; "Discerning a Call" provides inquirers and Discernment Committees with a structure for the discernment process.

Who is this resource for?

- The Inquiry and Discernment section is for all members[1] who feel a call to ministry.
- The Candidacy; Commissioning and Ordination section and the Education section apply to members who have been recognized as candidates in the United Church.
- The Readmission section is for ordered ministers who previously left paid accountable ministry within the United Church and now want to re-enter ministry.
- "Discerning a Call" is for inquirers and Discernment Committee members.
- All sections are for congregational, presbytery, and Conference leaders who are part of the discernment, candidacy, ordering, and readmission processes within the church.

Forms

Forms that are part of the entering ministry processes can be found on the United Church website (www.united-church.ca).

1 "Members" in this document means full members of The United Church of Canada. See *The Manual*, section B.3.3.

Designated Lay Ministry

Members who discern a call to designated lay ministry will need to move from the Inquiry and Discernment section to the *Designated Lay Ministers* resource, available on the United Church website (www.united-church.ca).

Admission

Ordained or diaconal ministers of other denominations who would like to enter ministry in The United Church of Canada need to use the *Admission to the Order of Ministry* resource, available on the United Church website (www.united-church.ca)

Presbytery and Conference Responsibilities

This resource uses the terms "presbytery" and "Conference" throughout the procedures, including in places where a standing committee, for example, Education and Students Committee, would traditionally have been used. This does not mean that the whole court of presbytery or Conference is now responsible for the details of the entering ministry procedures. Many presbyteries are functioning with new and different governance structures, in which the traditional standing committees do not exist. Each presbytery has the flexibility to delegate the responsibilities of the entering ministry process to a standing committee or commission, or to provide for the work to be done in another way.

Inquiry and Discernment

Policies and Procedures

The policies about inquiry and discernment are found in *The Manual* under Entering Ministry in section H.3. Discernment for Ministry. This resource gives additional policies and procedures that must be followed. It includes the policies from *The Manual*, in order to give a complete picture of the pathway to ministry.

Policies from *The Manual* are written in italics.

Recognition as an Inquirer

1. *Members of the United Church who believe that they have been called to ministry may ask to test that call through a process called discernment. A member in the discernment process is called an "inquirer."*

2. It is the governing body of the member's congregation or pastoral charge that is responsible for meeting with the member, determining if they are eligible to be recognized as an inquirer, and deciding if the congregation will support the member's discernment process.

3. *A member must be recognized as an inquirer before beginning the discernment process.*

4. *A member must meet the following requirements before the governing body of the congregation considers whether to recognize them as an inquirer:*
   a. *member of the United Church for at least 24 months;*
   b. *active in a congregation for at least 24 months* (the governing body decides whether the person meets this requirement);
   c. *currently in close association with a congregation;*
   d. completed secondary school, or has equivalent life experience;
   e. willing to meet with a Discernment Committee over the course of a year or more; and
   f. willing to have their call to ministry tested by the church.

5. *The governing body of the member's congregation or pastoral charge is responsible for deciding whether the person may become an inquirer.*

6. The governing body forwards the decision to the presbytery.

7. The presbytery reports about all inquirers to the Conference annually. This information is shared with the General Council Office.

If the governing body decides that it will not recognize the member as an inquirer, the process toward paid accountable ministry is ended for that member. But it is not the end of their ministry. We are all gifted and called to live out the ministry of Jesus Christ in the world, and the ways of doing so are many and varied. It is appropriate and necessary for the governing body to arrange for pastoral care for the member to reflect on their process, and help them to determine what their call as a layperson is.

The Discernment Process

8. If the governing body decides to recognize the member as an inquirer, the next step is to form a Discernment Committee.

9. The Discernment Committee is a joint committee of the congregation and the presbytery.

10. The governing body appoints two members of the congregation to the Discernment Committee; one of them must be a member of the governing body. The inquirer appoints a member of the congregation to the Discernment Committee.

11. The presbytery appoints one or two members to the Discernment Committee.

12. The presbytery-appointed members to the Discernment Committee are responsible for calling the first meeting, and for preparing the other committee members for the discernment process before meeting with the inquirer.

"Discerning a Call," a respource for Discernment Committees, may be found in Appendix A below.

13. The Discernment Committee meets with the inquirer for a period of 12 or more months.

14. *Through discernment, the inquirer and the United Church explore and determine the inquirer's suitability for ministry in the United Church. They consider the inquirer's call to ministry, personal character, motives, and faith.*

15. The presbytery is responsible for oversight of the discernment process.

16. The presbytery is responsible for reporting annually to the Conference regarding all of the inquirers under its care.

17. When the committee and inquirer have completed the discernment process, the committee reports to the governing body of the congregation, and makes one of the following recommendations:
    a. the inquirer proceeds toward candidacy for ordered ministry (diaconal ministry or ordained ministry);
    b. the inquirer proceeds toward an application for designated lay ministry; or
    c. the process is concluded and the inquirer's ministry as a lay member is affirmed.

18. *The governing body of the inquirer's congregation or pastoral charge is responsible for deciding whether to recommend to the presbytery that the inquirer be recognized as*
    a. a candidate for the order of ministry; or
    b. an applicant for designated lay ministry.

    This decision is made at the end of the discernment process.

> If the governing body recommends that the inquirer be recognized as an applicant for designated lay ministry, the inquirer and the supporting congregational and presbytery leaders will need to move from here to the *Designated Lay Ministers* resource, available on the United Church website (www.united-church.ca).

19. It is the responsibility of the governing body to forward the recommendation about the inquirer to the presbytery.

20. At the same time, it is the responsibility of the inquirer to make an application to the presbytery to be recognized as a candidate. The inquirer's application must include a current vulnerable sector (level two) police records check. The inquirer is responsible for the cost of the police records check. The presbytery must see the original police records check, and may keep a copy of the document in the inquirer's file.

21. Once the presbytery has received
    a. the Discernment Committee's report;
    b. the recommendation of the governing body; and
    c. the inquirer's application to be received as a candidate, including a vulnerable sector (level two) police records check

    the presbytery arranges for the inquirer to meet with the Conference Interview Board, or equivalent.

> **Conference Interview Board interviews:**
>
> Inquirers and candidates are invited to bring a member of the Discernment Committee or another support person to all Conference Interview Board interviews.

22. The Conference Interview Board interviews the inquirer, and makes a confidential report about the interview to the presbytery and the inquirer. The report is given at the same time to both parties. Whenever possible, the report is given in person to the inquirer. The report from the Conference Interview Board makes one of the following recommendations:
    a. recommended;
    b. recommended with suggestions;
    c. recommended with conditions; or
    d. not recommended.

23. The presbytery interviews the inquirer to determine suitability for ministry by considering the inquirer's genuine call to ministry, personal character, motives, faith, and general fitness for ministry in the United Church.

24. The presbytery uses all of the following information to decide if it recognizes the inquirer as a candidate:
    a. the Discernment Committee's report;
    b. the recommendation of the governing body;
    c. the inquirer's application to be received as a candidate, including a vulnerable sector (level two) police records check;
    d. the Conference Interview Board's report and recommendation; and
    e. the presbytery interview report.

Requirements for presbytery interviews:

Inquirers and candidates are invited to bring a member of the Discernment Committee or another support person to all presbytery interviews.

Interviews must be conducted by at least three people, and may be conducted by the whole committee or commission responsible for entering ministry.

When the person being interviewed is an inquirer or candidate for diaconal ministry, every effort must be made to include a diaconal minister on the interview team. The same effort must be made for designated lay ministry applicants.

25. If a presbytery considers an application for candidacy from a person whose previous candidacy process was terminated or resigned from, the presbytery must consult with the previous presbytery and the General Council Office, considering all of the reasons for the termination or resignation.

26. *Upon commissioning or ordination, a member of the order of ministry must become a member of the United Church pension plan and group insurance plan. The presbytery is responsible for informing inquirers of this requirement, and it must not recognize an inquirer as a candidate until the inquirer has agreed to it.*

27. The presbytery is responsible for informing inquirers that they must be commissioned or ordained to an appointment, call, settlement, or postgraduate studies with the permission of the presbytery and the Conference, in consultation with the General Council Office. The presbytery must not recognize an inquirer as a candidate until the inquirer has agreed to this requirement.

28. The presbytery is responsible for deciding whether to recognize an inquirer as a candidate.

29. The decision to recognize or not recognize the inquirer as a candidate must be shared in writing with the inquirer, the supporting congregation, the Conference, and the General Council Office, stating the reason(s) for the decision.

30. An inquirer must be recognized by the presbytery as a candidate before beginning the candidacy process.

31. The presbytery receives the candidate at a public service of covenanting, held in the candidate's sponsoring congregation. The Discernment Committee is thanked and its work is ended at this worship service.

Candidacy; Commissioning and Ordination

Policies and Procedures

The policies about candidacy are found in *The Manual* under Entering Ministry in sections H.4 to H.7. This resource gives additional policies and procedures that must be followed. It includes the policies from *The Manual*, in order to give a complete picture of the pathway to ministry.

Policies from *The Manual* are written in italics.

Recognition as a Candidate

1. The presbytery is responsible for the supervision and nurture of candidates. This specifically includes
   a. an annual written report from each candidate;
   b. an annual report from the candidate's theological school, including contact with the candidate's faculty adviser;
   c. certification of the candidate to the theological school before admission, and annual certification throughout the candidacy;
   d. receipt of and decision about a candidate's application to a supervised ministry education program;
   e. a report from the candidate's supervised ministry education program;
   f. an up-to-date vulnerable sector (level two) police records check (this is required every six years);
   g. an annual interview to test the candidate's genuine call to ministry, personal character, motives, academic record, doctrinal beliefs, and general fitness for ministry;
   h. an annual decision about whether the candidate will continue in the candidacy process;
   i. a report from the theological school that the candidate has completed the program of study;
   j. an annual report to the Conference, to be shared with the General Council Office;
   k. a final interview to test the candidate's genuine call to ministry; and
   l. a recommendation to the Conference that the candidate be ordered or not ordered.

2. If a candidate does not live in the presbytery that is responsible for their supervision, they may be interviewed annually by the presbytery that they live in. The request for the interview must come from the supervising presbytery. The supervising presbytery must decide what authority is being delegated:

a. authority to interview and report;

b. authority to interview and recommend; or

c. authority to interview and make a decision.

All communication must be in writing, and all required documents must be shared.

3. A candidate may request to transfer their candidacy to another presbytery. Both presbyteries must be in agreement before the transfer can take place. If the transfer also requires a change in Conference, the transfer must be communicated to both Conferences, and referred to the Transfer Committee of the General Council for action.

4. *A candidate is responsible for following and completing the program of study approved from time to time by the General Council or its executive.*

For more detailed information about the programs of study for candidates, please see the Education section of this resource (pp. 15–18 below).

5. A candidate may be commissioned or ordained when they

   a. have completed the required program of study;

   b. have been a member of the United Church and an active member of a congregation for at least 24 months;

   c. have completed at least one year as an inquirer;

   d. have completed at least one year as a candidate (the membership, inquirer, and candidate years total at minimum four years of church membership before commissioning or ordination);

   e. have completed the final examination and approval by presbytery;

   f. have completed the final examination and approval by Conference; and

   g. are assured of an appointment, call, or settlement; or have approval by the presbytery, Conference, and General Council Office to pursue postgraduate studies. An appointment for commissioning or ordination must begin by the date the next meeting of Conference ends. A settlement or call must begin by the start of the next pastoral year (July 1).

6. It is the responsibility of the candidate to make an application to the presbytery to be ordered as an ordained minister or a diaconal minister. *The application…must include*

   a. a personal statement of faith and theology;

   b. assurance from the theological school that the candidate is eligible to complete the required program of study before the anticipated date of commissioning or ordination; and

   c. a vulnerable sector (level two) police records check, if one has not been provided in the last 12 months.

7. *The theological school is responsible for reporting to the presbytery on whether the candidate*
   a. *has completed the program of study required for candidates; and*
   b. *is recommended by the school for commissioning or ordination to ministry in the United Church.*

8. If the theological school does not recommend the candidate for commissioning or ordination, the Conference must consult with the presbytery, the theological school, and the General Council Office before recommending the candidate for commissioning or ordination.

9. *The presbytery is responsible for examining the candidate…*
   a. *to determine the candidate's readiness for ministry by examining their call to ministry, personal character, motives, academic records, doctrinal beliefs, and general fitness for ministry;*
   b. *to satisfy itself that the candidate is in essential agreement with the statement of doctrine of the United Church; and*
   c. *to satisfy itself that the candidate will comply with the polity of the United Church.*

10. The presbytery is responsible for deciding whether to recommend the candidate to the Conference for
    a. commissioning to the diaconal ministry of education, service, and pastoral care; or
    b. ordination to the ministry of word, sacrament, and pastoral care.

11. *If the presbytery has recommended a candidate for commissioning or ordination, the Conference is responsible for examining the candidate*
    a. *to determine the candidate's readiness for ministry by examining their call to ministry, personal character, motives, academic records, doctrinal beliefs, and general fitness for ministry;*
    b. *to satisfy itself that the candidate is in essential agreement with the statement of doctrine of the United Church;*
    c. *to satisfy itself that the candidate, as a member of the order of ministry, will accept the statement of doctrine as being in substance agreeable to the teaching of the Holy Scriptures; and*
    d. *to satisfy itself that the candidate will comply with the polity of the United Church.*

12. *The Conference must make the final decision whether to commission or ordain a candidate.*

Appointment of Candidates

13. A presbytery may appoint a candidate to a vacancy.
    a. Before making the appointment, the presbytery must request a report from the candidate's home presbytery, including information about the candidate's academic standing and readiness for ministry.

b. The appointing presbytery must send an annual report to the candidate's home presbytery and theological college, including information about the conduct and service of the candidate.

Commissioning and Ordination of Candidates to the Order of Ministry

14. A candidate may be commissioned or ordained by another Conference

a. at the request of the candidate, if approved by the presidents or leading Elders of both Conferences; or

b. at the request of the candidate's Conference

If the request includes the final examination, all required documents must be shared.

The candidate's Conference must add the candidate's name to its own roll following the candidate's commissioning or ordination by another Conference.

15. The Conference that orders the candidate is responsible for the cost of the Bible and parchment certificate given to candidate at the time of commissioning or ordination.

Resigning from or Terminating the Candidacy Process

If a presbytery decides to accept the resignation of a candidate, or terminate a candidate's process, the presbytery must give written notice to

a. the former candidate;

b. the former candidate's sponsoring congregation;

c. the former candidate's theological school, if they are attending school; and

d. the General Council Office.

Candidacy of Members of the Order of Ministry

When an ordained member of the order of ministry seeks candidacy for diaconal ministry, the ordained minister must make an application that goes to the presbytery in which they are a member. The presbytery determines, in consultation with the General Council Office, if the ordained minister needs any further education or training to qualify for diaconal ministry.

When a diaconal member of the order of ministry seeks candidacy for ordained ministry, the diaconal minister must make an application that goes to the presbytery in which they are a member. The presbytery determines, in consultation with the General Council Office, if the diaconal minister needs any further education or training to qualify for ordained ministry.

Education

Policies and Procedures

The policies about education of candidates for the order of ministry are found in *The Manual* under Entering Ministry in section H.6.1. This resource gives additional policies and procedures that must be followed. It includes the policies from *The Manual*, in order to give a complete picture of the pathway to ministry.

Policies from *The Manual* are written in italics.

Education for Candidates

1. It is the mutual responsibility of the candidate, presbytery, and Conference to ensure that a person who becomes a candidate while they are completing their undergraduate education
   a. selects undergraduate courses in consultation with a theological school recognized by the United Church;
   b. selects courses that engage the world in which we live—the world of people and ideas, the world of nature, and the world of human affairs—for example:
      i. English literature;
      ii. philosophy;
      iii. history;
      iv. political science;
      v. psychology;
      vi. sociology;
      vii. a modern language;
      viii. a biblical language; and
      ix. a physical science;
   c. keeps active in a congregation of the United Church; and
   d. engages in biblical studies.

2. *A candidate for diaconal ministry must*
   a. obtain a diploma in diaconal ministries from the Centre for Christian Studies;
   b. obtain a diploma in diaconal ministries from a Native ministry theological centre; or
   c. obtain another degree in theology approved by the General Council Office.

3. The theology degree for diaconal ministry focuses on the integration of academics, field education, and learning in community. The degree must include learning in the following areas:
   a. Christian education, including educational theories and leadership development;
   b. pastoral care, including personal and social theories and contexts;
   c. social ministry, including social analysis and contextual theologies;
   d. biblical studies, theology, ethics, church history, and Christian worship, including sacraments and preaching;
   e. field education, with a minimum of two terms in each of a congregational setting and a social ministry setting;
   f. diaconal history and diaconal vocational identity;
   g. personal and pastoral identity; and
   h. church administration and United Church polity.

4. The prerequisite for admission to the theological education for diaconal ministry is
   a. an undergraduate degree from a university recognized by the General Council Office;
   b. personal maturity arising out of life and work experience, and confirmation of admission to a university recognized by the General Council Office; or
   c. personal maturity arising out of life and work experience, and admission to a United Church Native ministry theological centre.

5. *A candidate for ordained ministry must complete*
   a. a bachelor of divinity or master of divinity degree from a theological school recognized by the appropriate General Council working unit; or
   b. another degree in theology approved by the appropriate General Council working unit.

6. The theology degree for ordained ministry focuses on an encounter between Christian tradition and our current context. The degree must include learning in the following areas:
   a. biblical studies, including their critical interpretation;
   b. theology, both historical and current;
   c. Christian ethics and church in society;
   d. church history, including Canadian church history;
   e. mission, ecumenism, and culture;
   f. religious pluralism, including the social dimension of religion and world religions;
   g. theology and practice of ministry, including homiletics, pastoral care, Christian worship, Christian education, leadership, and personal and pastoral identity;

h. field education; and

i. church administration and United Church polity.

The study of the Greek and Hebrew languages is recommended.

The theological school is responsible for the method of teaching.

7. The prerequisite for admission to the theological education for ordained ministry is
   a. an undergraduate degree from a university recognized by the General Council Office; or
   b. approval for completion of the shorter course.

Shorter Course

8. The shorter course consists of
   a. five full credits of undergraduate studies in humanities at a Canadian university:
      i. one full credit (or the equivalent) must be completed within the two years prior to applying for shorter course; and
      ii. the candidate must consult about the undergraduate courses with either the staff of the theological school where they are registered, or the chairperson of the Conference Education and Students Committee (or equivalent);
   b. a bachelor of theology from a theological school recognized by the General Council Office; and
   c. satisfactory completion of the supervised ministry education program.

The shorter course is an educational option that replaces a full undergraduate degree with five full-credit undergraduate courses, past education, work, and life experience that are, together, the equivalent of an undergraduate degree. It is available to candidates who do not have an undergraduate degree, and whose financial and familial circumstances would prevent them from completing an undergraduate degree before their theology degree.

9. The candidate is responsible for making an application for the shorter course to the presbytery.

10. The presbytery is responsible for recommending the candidate to the General Council Office.

11. The General Council Office is responsible for assessing the candidate's application, and making a decision about admission of the candidate to shorter course, considering previous education, work and life experience, and family and financial responsibilities.

Supervised Ministry Education

12. *Each candidate for ordained ministry must satisfactorily complete a supervised ministry education program that involves learning goals, reflection on the practice of ministry, and regular supervision and evaluation. The presbytery…is responsible for deciding*
    a. *whether to approve a candidate's application for a supervised ministry education program; and*
    b. *whether a candidate has satisfactorily completed the supervised ministry education program.*

More information on supervised ministry education is available on the United Church website (www.united-church.ca).

Theology Degree from a School That Is Not Related to the United Church

13. In exceptional circumstances, a candidate may complete a theology degree at a theological school that is not related to The United Church of Canada.
    a. A candidate must request permission from the presbytery to study at a school not related to the United Church. The candidate is responsible for providing evidence that the alternative degree will prepare them for ministry in the United Church.
    b. If the presbytery approves the request, the presbytery is responsible for making a recommendation to the Conference and the General Council Office. The Conference and the General Council Office must concur.
    c. A candidate who has completed a degree at a theological school not related to the United Church is required to take an additional five full credits at a United Church recognized theological school prior to being recommended for commissioning or ordination.
    d. In exceptional circumstances, the presbytery can recommend to the Conference and General Council Office that the requirement for five additional credits be waived. It is the responsibility of the candidate to provide evidence that the alternate degree has met the needs of the United Church.
    e. If a candidate is given permission to study at a theological school not related to the United Church, it is the responsibility of the presbytery to outline the full requirements for commissioning or ordination for the candidate.

14. If a candidate requests theological education in French, a United Church related theological school is designated to design a program that meets the United Church's educational requirements.
    a. The presbytery is responsible for making a recommendation about which theological school should design and offer the program.
    b. The General Council Office is responsible for making a decision based on the recommendation of the presbytery, in consultation with the Conference.

Readmission

Policies and Procedures

The policies about readmission for members of the order of ministry are found in *The Manual* under Entering Ministry in section H.9. Readmission to the Order of Ministry. This resource gives additional policies and procedures that must be followed. It includes the policies from *The Manual*, in order to give a complete picture of the process for readmission.

Policies from *The Manual* are written in italics.

Readmission of Members of the Order of Ministry

1. *A person whose name has been placed on the Discontinued Service List (Disciplinary) or the Discontinued Service List (Voluntary) may apply for readmission to the order of ministry.*

2. The person applying for readmission must submit an application to the presbytery where they were a member at the time their name was placed on the Discontinued Service List (Disciplinary) or (Voluntary). The application must include
   a. a statement about why the person wants to be readmitted;
   b. a statement reaffirming that the person is in essential agreement with the doctrine of the United Church;
   c. a statement reaffirming that the person will comply with the polity of the United Church; and
   d. a vulnerable sector (level two) police records check.

3. The presbytery is responsible for
   a. informing the Conference and the General Council Office of the application;
   b. consulting with the Conference and General Council Office concerning the reasons why the person was placed on the Discontinued Service List (Disciplinary) or (Voluntary);
   c. receiving a report from the Conference regarding the personal, social, and psychological suitability of the person for ministry;
   d. examining the faith and theological stance of the person who is applying to be removed from the Discontinued Service List (Disciplinary); the presbytery must decide if this step is necessary for a person who is applying to be removed from the Discontinued Service List (Voluntary);
   e. deciding whether to recommend or not recommend the person for readmission to the order of ministry; and

f. forwarding the application, with documentation, and a recommendation to the Conference.

   i. If the presbytery decides to not recommend the person for readmission, the person must be informed in writing by registered mail and in person.

   ii. The purpose of sharing the information in person is to ensure that the person understands the reasons that the application for readmission was denied.

4. The Conference, through its interview board or equivalent, is responsible for interviewing the person, considering the applicant's personal, social, and psychological suitability for ministry. The Conference is responsible for requesting a medical and/or psychological examination of the applicant, if it is necessary for assessing their fitness for ministry.

5. The presbytery or the Conference may require the person requesting readmission to serve in a presbytery appointment on a probationary basis. The person requesting readmission is not a diaconal supply or an ordained supply during this time, and the presbytery is responsible for appointing a member of the presbytery to closely supervise the applicant while they are in the probationary appointment. In order to complete the probationary appointment, the requirements in *The Manual* under Pastoral Relations, section I.3.3.5 Consequences of Name Being Placed on the Discontinued Service List (Disciplinary) or (Voluntary), are suspended.

6. It is the responsibility of the General Council Office to circulate the name of the person requesting to be readmitted.

   a. A person requesting to be readmitted whose name is on the Discontinued Service List (Disciplinary) must have their name circulated together with the name of the presbytery where they have made their application.

   b. A person requesting to be readmitted whose name is on the Discontinued Service List (Voluntary) may have their name circulated. It is the responsibility of the General Council Office to decide if the name needs to be circulated with the name of the presbytery where the person has made their application for readmission.

   c. Circulating a name means sending it to each presbytery in the United Church, reading the name at a presbytery meeting, and including it in the presbytery minutes.

7. If a presbytery hears the name and has an objection it is responsible to send the objection, in writing with all supporting documentation, to the presbytery where the person requesting readmission has made their application.

8. If the presbytery where the person has made their application for readmission receives an objection, the presbytery must

   a. acknowledge, in writing, that it has received the objection;

   b. establish a commission to consider the objection;

   c. meet with the applicant to discuss the objection;

d. decide how to deal with the objection; and

e. send a report to the presbytery raising the objection and the General Council Office.

9. *The Conference is responsible for deciding whether to readmit a person to the order of ministry. The Conference considers the presbytery's recommendation when making this decision.*

   a. The Conference is responsible for informing the applicant and the presbytery of the decision by registered mail.

   b. The Conference must also inform the applicant and the presbytery of the right of appeal.

   c. The Conference is responsible for informing the General Council Office of the decision.

> The Conference is responsible for informing the applicant and the presbytery about both the decision and the right of appeal. While only the decision has to delivered by registered mail, sending all of the information at once is helpful and efficient.

10. *If the Conference does not approve the application for readmission, the applicant may not apply again for at least three years from the date of the Conference decision.*

11. The Conference is responsible for deciding how the costs of readmission applications will be shared between the readmission applicant, the presbytery, the Conference, and the General Council Office.

    a. An initial application is shared equally, unless the Conference decides to divide the costs differently.

    b. A second or subsequent application is the responsibility of the applicant, unless the Conference decides to divide the costs differently.

    c. A second or subsequent application must be paid for in advance of the process.

12. The General Council Office is responsible for making an annual report to the Executive of the General Council about the people who have been readmitted to the order of ministry of The United Church of Canada.

Appendix A: Discerning a Call

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Introduction

"Discerning a Call" provides information and guidance to help people to understand, clarify, and respond to a call to ministry leadership in The United Church of Canada. This includes a call to leadership in congregations; theological institutions and education centres; with youth; and in outreach ministries, camps, community ministries, and other local ministries. You are encouraged but not required to follow the best practices described here.

> We are each given particular gifts of the Spirit.
> For the sake of the world,
> God calls all followers of Jesus to Christian ministry.
> In the church,
> some are called to specific ministry of leadership,
> both lay and ordered;
> some witness to the good news;
> some uphold the art of worship;
> some comfort the grieving and guide the wandering;
> some build up the community of wisdom;
> some stand with the oppressed and work for justice.
> To embody God's love in the world,
> the work of the church requires the ministry and discipleship
> of all believers.
> —A Song of Faith: A Statement of Faith of The United Church of Canada (2006)

As our Song of Faith clearly identifies, all are gifted and called to live out the ministry of Jesus Christ in the world; the ways of doing so are many and varied.

The English word "ministry" has its origin in the Greek word *diakonia* (in Latin, *ministerium*), which means "service among others." All Christians are called to ministry, or service, as the people of God. It is the laying on of hands at baptism that initiates a life of Christian service modelled after Jesus.

As individual gifts are identified, one's call to particular areas of ministry becomes more clearly defined. Through the process of discernment—testing of call and confirmation of call—the church seeks to nurture and encourage each person's call to service and discipleship. There are specific processes for those who experience God calling them to particular roles as ministry personnel in the church. These processes determine suitability and readiness for such leadership roles. It is the faith community that tests and confirms those who sense themselves called to paid accountable ministry positions in the church.

Considering Call and Vocation

For Christians, call and vocation have a much deeper meaning than simply noting where one works, what one does, and how much one is paid. For the people of God, call and vocation are focused on the call from God for us to live faithfully in who we are and what we do. Vocation for Christians includes both our being and our doing as we respond to God's call. Our response is expressed in our relationships, our community, our stewardship of God-given gifts, and our daily work.

The United Church of Canada recognizes that God's call is to the whole church and its participation in God's mission. Every member is called to participate in and extend the ministry of Jesus Christ by witnessing to the gospel in church and society.

Four Elements of Call

In considering call and vocation, we are guided by theologian H. Richard Niebuhr, who describes four elements of call.[2]

1. **The Call to Be a Christian.** The call to be a Christian is the common calling we all share, the call to discipleship of Jesus Christ—to hearing and doing the Word of God. The letter to the Ephesians (4:1) includes the reminder "to lead a life worthy of the calling [vocation] to which you have been called." All Christian believers have a vocation to be "co-creators" and stewards of community and all creation, in order to fulfill God's purposes for humanity. This is the call of *all*.

2. **The Call from God to a Specific Leadership Role.** The call from God to a specific leadership role may come to some in the church. This is the call of *some* from within the call of all.

   The inner call to a specific leadership role may persist for a long time. For some, it is felt as a discomfort within current life plans; a struggle to find meaning in life; a nudging, yearning feeling; or a growing awareness of God's purpose for one's life. For some, the call may come in a highly dramatic fashion—one or more mountaintop experiences or a bolt out of the blue. One thing inward calls have in common is that each is different. Each of us is unique and special in God's sight, so God approaches us in unique ways.

   However, many different voices call to us, so it is necessary to listen for and separate out the voice of God from the voice of society or our own self-interest. A personal spiritual experience that is the call to be a Christian may not be a call to ministry leadership.

3. **The Outward or Providential Call.** Hence, the third call that comes to some is the outward or providential call. This call, which comes from the wisdom, care, and guidance provided by God, recognizes God-given gifts and talents necessary to exercise the office of leadership as affirmed by the faith community. The purpose of the outward call is to examine and confirm the preliminary intuition of the call to a specific leadership role. The people of the faith community who nurture and support those who feel called in their struggle to find meaning, and the committees that interview those who feel called, are all part of this outward call.

2 Adapted from H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harper & Row, 1956).

4. **The Call of Gifts.** The call of gifts is the confirmation and invitation of the church to engage in ministry leadership in the church. In The United Church of Canada, presbyteries and Conferences determine suitability and readiness through processes of discernment, education, formation, accompaniment, and examination. The role and function of ministry personnel requires a great deal from a person. As the church is discerning the outward call and the call of gifts, it might consider the evidence of or potential for the following gifts:

   - *Deep spiritual life:* Ministry requires a profound sense and experience of the Spirit of God within the individual, ongoing discernment of the Holy, and passion for being part of God's mission in the world.
   - *Integrity of self:* Authentic ministry is grounded in the integration of the emotional and spiritual self with acquired knowledge and abilities.
   - *Understanding of human behaviour:* Pastoral ministry requires a well-developed capacity for active listening. It also requires a psychological and sociological understanding of human dynamics in individuals and groups.
   - *Scholarship:* The ministry of leadership requires an ability to comprehend and teach theological concepts, the traditions of the church, and biblical scholarship, as well as to nurture the faith in others.
   - *Commitment to and longing for justice:* The commitment to work prophetically for all is the direct result of a robust faith.
   - *Capacity for critical reflection:* The ability to be self-critical, to assess situations appropriately, and to reflect on one's actions and their effects on others is important.
   - *Capacity to be a lifelong learner:* The openness to admit there is much to be learned and a growing demonstration of the willingness to integrate new ideas, patterns of behaviours, and skills are essential for ministry.
   - *Appreciation of administration:* Ministry requires respect for, and knowledge of, church polity and the ability to oversee the institutional health and well-being of a congregation or community ministry. Does the individual understand administration to be part of the call?

   In addition to the above gifts, the potential to develop certain skills is important. Leadership in ministry requires the ability to develop skills in preaching, counselling, outreach, education, leadership, administration, and group dynamics. This list in not meant to identify the "perfect" person or to provide a shopping list of qualities and skills. Clearly, no one person will ever embody all of these qualities perfectly. Nevertheless, it is a helpful guide in thinking about responding to a call to ministry.

Ministry in The United Church of Canada

People may be called to paid accountable ministry at various times in their lives. In the United Church, ministry is open to women and men of all races, ages, sexual orientations, gender identities, and ethnic origins.

The 41st General Council, 2012, approved a Statement on Ministry in The United Church of Canada, which is quoted from in this section. This is a statement about the United Church's current understanding of ministry; it is available on the United Church website (www.united-church.ca).

> Ordered ministers and those designated lay ministries recognized by the presbytery are called to a distinct role of leadership within the church. Their leadership is authorized and exercised through their membership in a presbytery…. Through this membership, they are called to exercise governance and leadership, shared with elected leaders, in the ministry of the church. Ordered ministers and designated lay ministers while in paid accountable ministry positions are office holders within The United Church of Canada. While there may be elements similar to employment, the essential nature of the relationship is a covenant with the presbytery, the pastoral charge or presbytery-recognized ministry, and God. (p. 3)

The Order of Ministry

> The United Church recognizes one order of ministry in two expressions, ordained and diaconal…. Ordained and diaconal ministers are ordered by the denomination and serve the mission and ministry of the United Church as a whole….
>
> Ordered ministers maintain the historical connection of the United Church to the church catholic through the faithful witness to the apostolic tradition and the interpretation of a living faith. Ordered ministers carry responsibility as communicators of the tradition enacted in word and sacrament, education and service. They serve as resident theologians, called to bring the church's theological heritage into the context of God's mission in the world. (p. 3)

Diaconal Ministers

> Diaconal ministers serve in all aspects of ministry and are formally called to education, service, social justice, and pastoral care. Diaconal ministry, rooted in the tradition and history of diakonia, "encourages a growing faith, speaks truth to power, seeks mutual empowerment, proclaims prophetic hope, nurtures life-giving community, fosters peaceful, right relationship within the church and the whole of creation…" (pp. 3–4, quoting Diakonia of The United Church Statement of Vision)

For information about the educational requirements for diaconal ministry, please see the Education section of this *Entering Ministry* resource (pp. 15–18).

Diaconal ministers serve in various capacities, such as in congregational ministry, in community development, as chaplains, in inner-city ministry, as overseas personnel, at lay education centres and theological schools, or in staff positions at presbytery, Conference, or General Council. Sometimes these ministries include worship and the sacraments. One significant aspect of this ministry is the co-operative team relationship that is central to the diaconal minister's style and identity.

Ordained Ministers

> Ordained ministers serve in all aspects of ministry and are formally called to word, sacrament, and pastoral care. This involves presiding in worship and sacrament, nurturing and strengthening the beloved community of God, making the wisdom of the ages relevant for today, and being representatives of Christ in the world in seeking justice and wholeness for all of creation. (p. 3)

For information about the educational requirements for ordained ministry, please see the Education section of this *Entering Ministry* resource (pp. 15–18).

The education program for ordained ministry may be a residential campus-based model or a ministry-based program that is completed while serving an appointment as student supply. For information about theological schools offering degree programs for ordained ministry, see Appendix B: United Church Theological Schools. A ministry-based program is offered at the Atlantic School of Theology, Halifax.

Designated Lay Ministry

Designated lay ministry is the ministry of lay members who are called to exercise paid accountable ministry in local contexts. Designated lay ministry is recognized at the presbytery and may be carried out in solo or team ministry contexts. Designated lay ministry requires the completion of an education program while under appointment. Designated lay ministry is appointment-based ministry and is not eligible for call or settlement. At the end of an appointment, the presbytery and designated lay minister discern together questions of ongoing ministry and presbytery membership.

For information about the educational requirements for designated lay ministry, please see the *Designated Lay Ministers* resource, available on the United Church website (www.united-church.ca).

The Discernment Committee

The Purpose of the Discernment Committee

The United Church of Canada has consistently affirmed that nurturing and calling forth individuals to specific ministry occurs within the community of faith. The Discernment Committee acts on behalf of the congregation or faith community and the whole church in fulfilling this mandate. The role of the committee is very important and has implications for the ongoing life and witness of the United Church. To fulfill this responsibility takes courage, faith, love, wisdom, insight, energy, and time. The committee members need to know, to nurture, to pray for, and to talk with the person who requests this opportunity for discernment.

This inquiry or discernment time honours the Christian tradition of raising up leaders who have been called by God and by the community of faith. A call to a specific leadership role in the church and a person's suitability for a particular ministry is discerned in the context of the congregation or faith community setting and the gifts and life situation of the individual.

A call as initiated by God is a combination of choosing and being chosen. To discuss a call to ministry with a faith community is a gift for everyone who participates—the inquirer and the members of a Discernment Committee. We trust that the Spirit moves in the discernment and that the conclusions are the right ones.

The responsibilities of the Discernment Committee are twofold:

- It is responsible to the church for identifying and nurturing those who, by their gifts and call, show promise to be ministry personnel in the United Church. On behalf of the church, the committee is also responsible for redirecting individuals whose call is best fulfilled in other ways.
- It is responsible to the individual who is inquiring into a call. As the individual's gifts and call are revealed, the Discernment Committee provides encouragement and guidance in determining the best way to respond to God's call.

A decision to pursue a call to be ministry personnel is as valid as one not to. Too often, a decision not to pursue paid accountable ministry can be interpreted as a failure or a sign of inadequacy. The decision can, however, be a mature and responsible decision to exercise one's gift in an appropriate and meaningful way that will strengthen the body of Christ for participating in God's mission.

When the United Church makes a wrong decision and ordains, commissions, or recognizes a person who does not have the calling and gifts for ministry, the committees of the church do a disservice to the individual and to the whole church. The result may be future pain and conflict in a congregation, a large financial burden, and frustration and anger on the part of the individual. To "speak the truth in love" and be honest about perceptions and concerns early in the discernment process will help an individual to make a decision that, hopefully, will be the right one for both the church and the person.

Discernment Committee Meetings

Initial Training Session

It is the responsibility of the presbytery representatives to contact the members of the Discernment Committee and arrange an initial training session about the discernment process before meeting with the inquirer. The training sessions should include the following:

- the United Church's understanding of a call to be a ministry personnel
- a review of "Discerning a Call"
- the role and style of meetings for the Discernment Committee
- the candidacy process for the order of ministry, found in this *Entering Ministry* resource
- the applicant and recognition process for designated lay ministry, found in the *Designated Lay Ministers* resource
- the differences and similarities between ordained and diaconal ministry in the United Church
- church requirements, including forms to be completed, available on the United Church website (www.united-church.ca)
- discussion of appropriate and inappropriate questions
- final report and recommendation to the governing body
- deciding who will convene and chair the meeting, and who will take notes
- making a date for the first meeting with the inquirer
- reminder of confidentiality of personal information shared at meetings

Subsequent Meetings

Purpose

The meetings of the Discernment Committee are intended to be a time of mutual sharing for the inquirer and other members of the committee. Presbytery representatives are full members and bring with them knowledge of the process and a willingness to enter into discernment with others.

While meetings are not intended to be simply question-and-answer periods for the inquirer, the inquirer is expected to take the initiative to research, gather information, and take time for personal reflection to prepare for discussion on the topics of each meeting. It is hoped that the experience of being on a Discernment Committee will be an opportunity for all to learn and grown in faith while keeping in mind that the focus is on the inquirer and their discernment.

It is important for all members, including the inquirer, to leave behind preconceptions of the outcome. The process of discernment requires a willingness to be open to the guidance of the Holy Spirit, to be silent, to speak, and to listen to others and to God's wisdom.

Involving a Spouse, Family Members, and Others

God calls each person in unique and sometimes surprising ways. Still, each of us has relationships with family and others who are affected by our response to God's call. While the discernment process focuses on the inquirer, that person's significant relationships need to be taken into consideration.

While there is no requirement that a spouse, family members, or other significant people be involved in a meeting of the Discernment Committee, it is strongly encouraged, in consultation with the inquirer. Alternatively, a social time could be arranged that includes these significant people. This type of gathering gives all members a chance to get to know the inquirer in a more casual way, and it gives the people in the inquirer's life an opportunity to share their support or apprehensions and ask questions about the discernment process.

Note, however, that family members or friends of the inquirer should not attend all meetings of the committee or meet with the committee when the inquirer is not present.

Outline of Meetings

Generally, the meetings begin with a time to check in with one another and share worship—a prayer, a song, or silence. Check-in is not meant to be a discussion time but rather a time for each member to name and perhaps let go of those things in life that might inhibit participating in the meeting, and it is a time for others to listen.

The main part of the meeting is a discussion about particular topics, issues, or questions that will help the inquirer uncover or perhaps discover how they will respond to God's call. It is expected that all will learn and grow in faith.

Each meeting might end with a time of reflecting either individually or as a group on how the meeting went and on any insights or learning that has happened. The committee may decide to end each meeting with a particular ritual or prayer. Affirmations and concerns should be shared during regular meetings, not kept until the final meeting. Every member should be aware of the topic for the next meeting in case any preparation or information gathering is needed.

After the meeting, after the inquirer has left, the other committee members might take a few minutes to discuss or summarize how the process is going and what gifts or challenges the inquirer may face in responding to a call.

Meeting 1: Getting Started

This meeting is an opportunity to get to know one another and decide how to proceed.

- Provide an opportunity for people to briefly share information about their daily life, why they agreed to serve on the committee, or their involvement in the congregation.
- Review and discuss the purpose and requirements of the Discernment Committee, including, but not limited to meaning and process of discernment; role of presbytery representatives; role of the inquirer; and involvement of spouse, family members, or others.
- Discuss how the information for the governing body and the presbytery will be compiled, the dates for submission, and how copies of the final report will be made available for reading before it is given to the governing body.
- Discuss and record group norms—practices and expectations about how the meetings will be conducted, included but not limited to location of the meetings, time commitment for each meeting, responsibility for refreshments, worship, and confidentiality.

- Schedule dates for future meetings.
- Discuss the members' understanding of mutual sharing. Remember that all members should have an opportunity to contribute.
- Discuss appropriate and inappropriate questions. Be mindful of questions that reflect a particular bias related to age, gender, sexual orientation, or ethnicity.
- Decide how notes will be kept for the final report and what information should be included in the report.

Meeting 2: Faith and Spirituality

This meeting focuses on sharing experiences, beliefs, and questions about faith and Christian spirituality. Using the meeting outline that was decided on when you first met, you might consider these ideas and questions to start your conversation:

- Take a moment of silence and think about those moments in your life when you have felt very close to God and when you felt the absence of God. Share your reflections with the group.
- How are your faith and your relationship with God affected by these moments?
- What do you do to nurture your spiritual life?
- What helps you have a sense of God's presence in your life?
- Is there a particular place or time that draws you nearer to God?
- Reflect on the practice of prayer, reading the Bible, or meditation in your life.
- How have your views or belief in God, Jesus Christ, and the Holy Spirit changed during your faith journey?
- Agree to try some different spiritual practices in the time until the next meeting. Keep a journal or some notes about your reflections that you might share with others.

Resources:

- "Affirmations of Faith, Creeds…" *Voices United*, pp. 918–930
- Doctrine (Twenty Articles of Doctrine; A Statement of Faith, 1940; A New Creed; A Song of Faith) in the Basis of Union, pp. 11–28 of *The Manual*
- Abigail Johnson, *Reflecting with God: Connecting Faith and Daily Life in Small Groups*, (Herndon, VA: The Alban Institute, 2004).
- Anne Martin, *Exploring Faith Questions: Journeys of Spirituality and Discovery* (Toronto: United Church Publishing House, 2004)

Meeting 3: Ministry and Call

The focus of this meeting is understanding what ministry means to each person and how each person is called to use their God-given gifts to fulfill God's mission for the world. Refer to Considering Call and Vocation, on pages 24–25 above. Some topics and questions to guide the meeting are the following:

- Discuss your understanding of the call to ministry for the whole people of God.
- Discuss what you understand God is calling you to be and do.
- Discuss how you know and discern God's call.

- What is the difference between each person's call to discipleship and service and a call to be ministry personnel in the church?
- What are the challenges of fulfilling God's call to a specific leadership role in the church?

Resource:

- Mark R. Schwehn and Dorothy C. Bass, eds., *Leading Lives That Matter: What We Should Do and Who We Should Be* (Grand Rapids, MI: William B. Eerdmans, 2006).

Meeting 4: Leadership and Lifestyle

The focus of this meeting is to consider the lifestyle and role of a minister. Some areas to discuss are the following:

- Leadership styles: what are the pros and cons of different styles?
- How is leadership shared in congregations?
- What are the inquirer's leadership strengths and challenges?
- What written and unwritten leadership expectations do congregational members have of ministry personnel?
- Discuss how the inquirer thinks their current lifestyle would need to be changed or adapted to suit ministry personnel leadership.
- Discuss whether the inquirer's financial situation supports the costs related to education. Has the inquirer reviewed the United Church salary and allowances schedule?
- What energizes the inquirer, and what drains them?
- How easy or difficult is it for the inquirer to say no?
- If, as Christians, we are called to serve others, how does the inquirer balance serving others with self-care?
- Talk about times the inquirer asked others for help. Why and when did they ask for help?
- Discuss expectations about lifestyle standards that affect all Christians regarding finances, stewardship, relationships, honesty, and so on.
- Review the United Church's Ethical Standards and Standards of Practice for Ministry Personnel, available on the United Church website (www.united-church.ca).
- Discuss how family or personal health conditions may affect one's ability to prepare for and serve as ministry personnel.
- The United Church does not tolerate, and seeks to eradicate, any behaviour by its members, lay and order of ministry, adherents, volunteers, or employees, that constitutes sexual abuse or child abuse. Because of the nature of their work, ministry personnel often face situations of intimacy with others. Discuss healthy boundaries and the responsibility to identify sexual and child abuse situations. For more information, refer to the United Church's Sexual Abuse Prevention and Response Policy and Procedures, available on the United Church website (www.united-church.ca).

Resource:

- Sharon Daloz Parks, *Leadership Can Be Taught: A Bold Approach for a Complex World* (Boston, MA: Harvard Business School Press, 2005).

Meeting 5: Identifying the Future Path

This meeting is an opportunity to focus on what has been discerned to this point in the process and to discuss future options. Possible questions and topics for discussion are the following:

- What gifts for ministry have been identified?
- How has God call the inquirer to fulfill a call to ministry? Discuss all forms of paid accountable ministry—diaconal, ordained, designated lay ministry—as well as opportunities to use one's gifts as a lay member of the United Church.
- Is the call to a vocation of paid accountable ministry leadership in the church, or is it a call to use personal gifts in local ministry settings while pursuing another vocation or job? Be clear that discerning a call to lay leadership in the church is a successful discernment process.
- The Discernment Committee affirms the third element of call (The Outward or Providential Call, see p. 24 above). If the committee has discerned with the inquirer a call to ministry personnel leadership in the church, the committee will want to have further discussion about evidence of the call of gifts (see p. 25 above). These gifts will be the focus of the presbytery's work with the inquirer.
- Discuss the educational and church requirements for diaconal, ordained, and designated lay ministers.

Resources:

- This *Entering Ministry* resource
- *The Manual*

Note: A preliminary draft of the final report needs to be prepared in advance of the final meeting so that it can be discussed with the inquirer at that meeting. It is suggested that the Discernment Committee meet before the final meeting without the inquirer to prepare the report.

Meeting 6: Concluding the Process

This meeting is a time to review the discernment process and prepare for the next steps.

- Take some time to discuss what this journey together has meant for each person.
- Share the final report with the inquirer. The report should be a summary of the conversations at the meetings, so there should be no surprises at this point. Should the inquirer not agree with the report, take care and time to consider the concerns by meeting further with the inquirer or separately as a committee. The presbytery representatives on the committee can provide guidance, or the presbytery can be asked to resolve the dispute.
- Discuss the report, clarifying what is written and what is intended. Note any editing or other changes to be made. Remember that the final report requires the signatures of all members of the Discernment Committee.
- While it is hoped the committee will be in agreement about the recommendation, if there is no consensus the committee may need to meet again or report the difference of opinion in the report.
- Plan a time of worship and ritual to give thanks for the time together and to mark the end of your gatherings.

- Make arrangements for the report to be presented to the governing body. If the report recommends the order of ministry or designated lay ministry, the appropriate application form needs to accompany the report.
- Name a member of the committee to accompany the inquirer at future presbytery and Conference interviews

Celebration with Faith Community

When the Discernment Committee process is completed, regardless of the outcome, acknowledging and celebrating the process during a service of worship is appropriate.

The Discernment Committee should consult with the congregation's ministry personnel about such a service.

Appendix B: United Church Theological Schools

Atlantic School of Theology
660 Francklyn St.
Halifax NS B3H 3B5
Tel: 902-423-6939
www.astheology.ns.ca

The Centre for Christian Studies
Education for Diaconal Ministry
60 Maryland St.
Winnipeg MB R3G 1K7
Tel: 204-783-4490 or 1-866-780-8887
www.ccsonline.ca

Emmanuel College
75 Queen's Park Cres., Suite 102
Toronto ON M5S 1K7
Tel: 416-585-4539
www.emmanuel.utoronto.ca

Queen's School of Religion
Theological Hall
Queen's University
Kingston ON K7L 3N6
Tel: 613-533-2110
www.queensu.ca/religion

St. Andrew's College
1121 College Dr.
Saskatoon SK S7N 0W3
Tel: 306-966-8970 or 1-877-644-8970
www.usask.ca/stu/standrews

Sandy-Saulteaux Spiritual Centre
A First Nations Theological Centre
Box 210
Beausejour MB R0E 0C0
Tel: 204-268-3913
http://sandysaulteaux.ca

The United Theological College/
Le Séminaire Uni
3521 University St.
Montreal QC H3A 2A9
Tel: 514-849-2042 or 1-888-849-2042
www.utc.ca

Vancouver School of Theology
The University of British Columbia
6015 Walter Gage Road
Vancouver BC V6T 1Z1
Tel: 604-822-9031 or 1-866-822-9031
www.vst.edu

www.united-church.ca/handbooks