
ANNUAL GENERAL MEETING**Session 1**
FRIDAY MAY 7th 2021 (1:30 PM)

The Eastern Ontario Outaouais Regional Council of The United Church of Canada held its Annual General Meeting in two sessions, the first taking place on Friday, May 7th beginning at 1:30 PM., and the second on Saturday, May 8th beginning at 9:30 AM The theme for this meeting was “Rooted in Love”.

THE FOLLOWING REGISTERED THEIR ATTENDANCE AT THE BUSINESS MEETING**Both Sessions 1 & 2****Ministry (52)**

Demanya Kofi Akoussah, Donald Anderson, Anthony Bailey, Peter Bartlett, Elaine Beattie, Nancy Best, Elizabeth Bryce, Diane Cardin, Cindy Casey, Terrie Chedore, Stephen Clifton, Edward Colwell, Brian Cornelius, Barbara Creelman, Peter Dahlin, Takouhi Demirdjian-Petro, Paul Dillman, Boyd Drake, Matt Gallinger, Lynne Gardiner, Myra Garvin, Ed Gratton, Daniel Hayward, Kimberly Heath, Jessica Hetherington, Richard Hollingsworth, Carolyn Insley, Natalie Istead, James Kenney, Ryan Kim, Christine Lawson, Erin McIntyre, Laurie McKnight, Charles Paul McLenaghan, Sheryl McLeod, Hilary Merritt, Robert Merritt, Anne Montgomery, Kevin Moratz, James Murray, John Noordhof, Catherine Oxenford-Grant, Margie Patterson, Will Patterson, Kathleen Petrie, Deborah Poirier, Debbie Roi, Mary Royal Duczek, Christopher Ryan, David Sherwin, Laura Springate, Don Stiles and Kim Vidal.

Lay (58)

Jim Allen, Kurt Asmis, Kim Baird, Eileen Ball, Sandra Ballantyne, Helen Barkley, Charles Barrett, Cheryl Bird, Cam Bowes, Ted Brett, Ron Bulmer, Deborah Burch, Janice Burroughs, David Charles, Robert (Bob) Christy, Elizabeth Church, Sandra Copeland, John Douglas, Alyce Dunnewold, Margaret Eddy, Jane Enticknap, James Grant, Elizabeth (Beth) Gutsell, Andy Hamilton, Marilyn Hamilton, Bronwen Harman, Wayne Harris, Kirsty Hayward, Nancy Hazen, Alan Herbert, Charlotte Hoy, Bruce Jackson, Marilyn Joseph, Jacalyn Kearns, Jean Libbey, Allan Lockwood, Sharon MacDonald, Gail McCooeye, Norma McCord, Gary McKay, Sheila Meggs, Darlene Nicol, David Patterson, Evelyn Perkins, Janice Peron, Alan Quirt, Geraldine Reid, Barbara Reynolds, Carolyn Ruda, Catherine Ryan, Joe Smarkala, Barbara Smith, Wendy Snelgrove, Linda Stronsk, Linda Suddaby, Lee Torvi, Richard Valin, Jack Wilson and Everard Zytveld.

Regional Council Staff (10)

Anita Jansman, Jane Dawson, Dana Ducette, Rev. Rosemary Lambie (voting rights), Joel Miller, Rev. Whitman Strong (voting rights), Karen Valley, Larry Richardson and Rev Roger Jaynes.

Regional Council Candidate (3)

Michelle Robichaud, Catherine Stewart and Susan Toller.

Guests of the Regional Council (19)

Kimberley Allen-McGill, Ann Babin, Carol Byce, Graham Campbell, Barbara DeJeet, Edith Dietlind Gardell, Janet Gaylord, Catherine Grant, Joanne Kosmack, Ray Lebeau, Karen McLean, Nancy McPherson, Ellen Muise, Paul Sales, Sandra Sales, Sue Smarkala, Junior Smith, Sally Tuffin, and Joshua Zentner-Barrett.

Only Session 1**Ministry (7)**

Edward Barbezat, Phyllis Dietrich, Éric Hébert-Daly, Lorraine Lowes, Steve Moore, Michael Perrault and Shelley Roberts.

Lay (11)

Diane Arbuckle, Nicole Beaudry, Wendy Bergeron, Jane Burgess, Eunice Getz, Elizabeth Kent, Lois Leroux, Phyllis MacRae, Russell Pastuch, Kathleen Porteous and Norma Wrightly.

Guests of the Regional Council (7)

Howard Cain, Rev. Marie-Claude Manga, Adele Halliday (General Council Staff), Helen Joseph, Alydia Smith (General Council staff), Hazel Ward-Moreau and Paul Whiteley.

Only Session 2**Ministry (8)**

Brenda Bailey, Stephanie Bates, Elizabeth Bryce, Susan Butler-Jones, Susan DeHaan, Lois Gaudet, Lynda Harrison and Henry Patsy.

Lay (5)

Lorne Bender, John Benson, Brenda Dorland, Lorna Grant, Karen Hunt and Kimberly Lavoie

Regional Council Candidate (1)

Susan Hutton

Guests of the Regional Council (10)

Allison Adamovits, Lynda Blanchard, Harriette Davies, Luane Doyle, Catherine Kelso, Barbara LeGrow, John LeGrow, Merle Marjerrison, Sandra Smith and Jeannie Taylor-Page.

Quorum

This meeting had quorum.

Technical and Procedural Instructions (1:30 PM)

Gary McKay, member of the technical team, presented instructions on how to vote and interact during this virtual meeting.

Time of Fellowship (1:45 PM)

Attendees were invited to connect with friends during a short time of fellowship before the meeting was called to order.

Land Acknowledgement

Prepared by Rev. Teresa Burnett-Cole, this was presented by Rev. Rosemary Lambie, Executive Minister:

The United Church of Canada knows that land acknowledgement is an essential act of reconciliation and relationship building with Indigenous peoples. The recognition of territory shows respect for Indigenous peoples. It testifies to their presence, both historical and current, and ensures a sharing of knowledge between current and future generations. Land acknowledgements are a first step in cultivating strong relations with First Nations, Inuit and Métis peoples. As settlers, we're grateful for the opportunity to meet here and we thank all the generations of people who have taken care of this land for thousands of years.

The Eastern Ontario Outaouais Regional Council is located on the lands of many different groupings of Indigenous Peoples. Cornwall and its surrounding communities are located on the traditional unceded land of the Mohawk, of the Haudenosaunee Confederacy. The area near Kingston is located on the traditional unceded lands of the Ojibwe, part of the Anishinaabeg Confederacy, and the Huron-Wendat. Ottawa and the Ottawa Valley is located on the traditional unceded lands of the Algonquin, also part of the Anishinaabeg Confederacy. Ottawa, in particular, the island now called Victoria Island, was a well-established meeting place between communities. This regional council is also home to the Métis of the East and many members of other First Nations. It is also home to the largest community of Inuit outside of their homelands.

Wherever our churches are found throughout this regional council, we are built upon Indigenous Land. Let us be thankful for their stewardship over thousands of years and emulate their concern for the lands, waters, plants and animals of this place we all call home.

Welcome/President's Remarks

Rev. Takouhi Demirdjian-Petro, Chair and President of the Regional council welcomed attendees to session 1 of this Annual General Meeting. The theme "Rooted in Love" was explained by Takouhi using the following reflection:

Winter is gone, and Spring is here. Moreover, no matter how things change in the world, in the church, and in our lives, when we are rooted in the Source of all Life and Love, we are strong together. Apostle Paul reminded the Ephesians (3:17b NIV), "And I pray that you, being rooted and established in love ... Beloved, at the end of the day, we need one another to be fed. God, the Gardener, shapes us, but when tree roots are in the same area, they share nutrients with each other. Our connections feed us, even virtually.

Takouhi found affirmation in using this theme, as she learned that The United Church of Christ, with a representative joining this meeting as a guest, had also used the same theme for their general meeting.

Takouhi explained that the format for this meeting - Two sessions over two days – was designed so that members did not feel rushed, and could also attend to the demands of their personal day, not having to be in front of a computer for long hours.

Call to Order

The meeting is called to order: "In the name of the Lord Jesus Christ, the only Sovereign head of the Church, and by the authority of the 1st Inaugural Meeting of the Eastern Ontario Outaouais Regional Council of the United Church of Canada, I hereby declare this annual general meeting duly constituted and to be in session for conducting the business which will properly come before it."

2021-05-7-8_42 OMNIBUS MOTION (R. Lambie/B. Harman) that the Eastern Ontario Outaouais Regional Council move the following:

1. That the enabling motions as circulated in the Report Book (May 7-8 2021) be adopted;
2. That the agenda as circulated be adopted;
3. That the minutes of the Eastern Ontario Outaouais Regional Council Annual General Meeting of October 16-17, 2020 be accepted as circulated;
4. That the Equity Monitor for this meeting be: Rev. Teresa Burnett-Cole and Rev. Rosemary Lambie;
5. That members of the Tech Team serve as Scrutineers: Karen McLean, David Patterson, and Gary McKay;
6. That the parliamentarians for this meeting be: Rev. Kimberly Heath, Rev. Don Stiles and Rev. Elaine Beattie
7. That the Chaplain for this meeting be: Rev. Lynne Gardiner

Carried

Chaplain Contact info:

Rev. Lynne Gardiner
613-267-3855

Announcing that Nominations close at 4:30 PM

Nominations for President-Elect, 44th General Council (LAY) Commissioners and Executive (LAY) member closes on this day at 4:30 PM. The Regional Council is also looking for alternates (LAY and Ministry Personnel)

Expression of Interest forms were asked to be submitted to Karen McLean by 4:30 PM today. Movers and seconders can be written into the application form but confirmations need to be submitted by email.

Role of Equity Monitor

Rev. Teresa Burnett-Cole provided some background information for the Role of Equity Monitor and highlights some criteria of things to consider during the meeting to make it more equitable:

1. Am I responding with my bias(es)?
2. Just because we've always done it this way, should we continue?
3. Who is missing around our table in this discussion? (Do we need to consult wider?)
4. Whose voices haven't been heard? Have I spoken too much?

Musicians – Introduction and Appreciation

Kimberley Allen-McGill, on behalf of the Executive of the Eastern Ontario Outaouais Regional Council thanked the following musicians for their contributions to the May 7-8 Meeting – Bios and photos were made available on the EOORC website.

- Joshua Zentner-Barrett, Director of Music, Kanata United Church
- Pat Mayberry, Composer/Hymn Writer
- Kimberley Allen-McGill, Director of Music, Trinity United Church
- Music United

Opening Worship (2:15 PM)

Led by Rev. Dr. Alydia Smith Program Coordinator, Worship, Music and Spirituality, United Church of Canada (for bio, see **Appendix A**, p 14), and by Rev. Marie-Claude Manga.

Call To Worship (psalm 95:2)

Alydia: O Come, let us sing to God,
Let us shout with joy to the rock of our salvation.

Marie-Claude: **Approchons-nous de lui pour le remercier,
chantons pour lui avec nos instruments de musique.**

Hymn of Praise:

When in our Music God is Glorified
(Pre-Recorded)

Opening Prayer:

Alydia: We thank-you,
God our Creator,
for all the blessings of our living.
For the blessings of our traditions, the gospel, the community, our faith.
For the blessings of technology, zoom rooms, computer and the internet.
For the blessings of spring, resurrected life, rebirth, rooted love and budding hope,
For all the blessings we share in the midst of our suffering
We give you thanks and praise forever. Amen.

Scripture Reading Part 1: Matthew 13:1-9 (NFC)

Marie-Claude:

La parabole des grains semés

1Ce jour-là, Jésus sortit de la maison et alla s'asseoir au bord du lac pour enseigner. 2Un grand nombre de personnes se rassembla autour de lui, si bien qu'il monta dans une barque et s'y assit. Les gens se tenaient au bord de l'eau. 3Il leur parlait de beaucoup de choses en utilisant des paraboles et il leur disait : « Un jour, le semeur sortit pour semer. 4Comme il semait, une partie des

grains tomba au bord du chemin : les oiseaux vinrent et les mangèrent. 5Une autre partie tomba sur un sol pierreux où il y avait peu de terre. Les grains poussèrent aussitôt parce que la couche de terre n'était pas profonde. 6Quand le soleil se leva, il brûla les jeunes pousses et, faute de racines, elles se desséchèrent. 7Une autre partie des grains tomba dans les ronces. Celles-ci grandirent et étouffèrent les bonnes pousses. 8Mais d'autres grains tombèrent dans la bonne terre et produisirent des épis : les uns portaient cent grains, d'autres soixante et d'autres trente. » 9Et Jésus ajouta : « Celui qui a des oreilles, qu'il entende ! »

MUSIC: In the Bulb (instrumental)

Scripture Reading Part 2: Matthew 13: 18-23

Marie-Claude:

Jésus explique la parabole des grains semés

18Écoutez donc ce que signifie la parabole du semeur. 19Ceux qui entendent parler du royaume et ne comprennent pas sont au bord du chemin où la semence est semée : le Mauvais arrive et s'empare de ce qui a été semé dans leur cœur. 20D'autres sont comme le terrain pierreux où tombe la semence : ils entendent la parole et la reçoivent aussitôt avec joie. 21Mais ils ne laissent pas s'enraciner en eux, ils ne s'y attachent qu'un moment. Alors, quand survient la détresse ou la persécution à cause de la parole de Dieu, ils se détournent de la foi. 22D'autres encore reçoivent la semence dans des ronces : ils ont entendu la parole, mais les préoccupations de ce monde et l'attrait trompeur de la richesse étouffent la parole, et elle ne produit pas de fruit. 23D'autres, enfin, reçoivent la semence dans de la bonne terre : ils entendent la parole et la comprennent ; ils portent des fruits, l'un cent, un autre soixante et un autre trente. »

Reflection:

Good Seeds (Alydia Smith) –

Good Afternoon Church

I am grateful to be with you today. I am grateful for the opportunity to be the church in this way.

Please join me in prayer ...

Until a couple of weeks ago, I loved this parable, which I often called 'the good seed', I am not sure where I picked that up. But it was a story that clearly lived deep within me. Be the good seed Alydia, take care to nurture your garden, make diverse friends, feed good things so that you can grow and be fruitful. As a church, it is a story that we love, we train ministers in seminaries, which means nurseries, seeding pots or planting grounds. It is a living story these good seeds in good soil that feeds many of us in our ministry and in our desire to be the church.

Stories themselves, are sacred seeding pots for kernels of truth, that grow in power over centuries and millennia – some grow good fruit, some grow strange and poisonous fruits.

Stories live within us; spark our imagination; free us from binary *this or that, right or wrong, thinking*; encourage us to gather different perspectives; and invite us interact with them often, going deeper and deeper each time, *as we change and grow, the way we understand a story changes and grows as well.*

Our Jesus, was a master at planting these seeds of stories, these parables, that are too rich to summarise and explain in a few sentences because they are meant to be experienced and shared. The truth in a story blooms out of our collective living of it.

I realise that Marie-Claude just read Jesus' explanation of this parable, and I would compare that explanation to be something like someone describing the Lord of the Rings as a book about friends returning jewelry. *It's not wrong*, but there is so much more to the story than that.

I relived this parable a couple of weeks ago when I was reflecting on this text with the people of College Street United in Toronto, and Knox United in Durham Ontario for Earth Sunday. It was a simple message: seeds are sacred, that was changed when the video of Adam Toledo was released, news from India was pouring in, and the discrepancy with the vaccine roll out around the world and within our country was becoming more and more apparent. We were all, and continue to be surrounded by so much worry. What about all of these people that we love, many of whom we don't know yet... Will they be protected? Will they be safe? Cared for?

Seeds are sacred was the message.

Each living seed holds promise that only God alone can see before it's time.

So if seeds are so sacred, why are some seeds more nurtured than others?

If seeds are so sacred, why would the sower not pick-up the ones that fell?

How could the sower be so reckless with these sacred gifts?

It seems so haphazard, *although we all know that it is not*, some will get a chance to thrive and others will not. Your postal code will determine the quality and length of your life. Where you are born, what you were born with, who you are will determine the strength of your roots... Your access to nurturing life saving resources... The care and support that you will receive from your society...

Suddenly being a good seed meant very little to me, maybe ***lucky seed*** would be a better description, because seeds don't control where they are sown. Instead they are forced to bloom where ever they are planted despite the circumstances they find themselves in.

Circumstances that attempt to choke, stifle, and kill the life within.

Circumstances that can look at one child and see potential - good, and look at another and see threat - bad.

Circumstances like classism, racism, sexism, and all systems that are meant to oppress.

We are all good seeds, when given the chance. Why then, leave it up the sower, who clearly favors some seeds over others?

It's infuriating...

I have felt this feeling more times than I would like. The first that I can clearly remember was when I worked as a youth worker in after school program in a nasty motel that was converted to a family shelter. A youth that I was working with told me his secret, that he wanted to be a lawyer. Why is that a secret I asked? Because he had told other adults about this dream before and they laughed at him. One of his teachers even told him that he probably wouldn't graduate from high school.

He was 9.

I was 17.

When I got home, I cried hot tears, mad at this reckless sower. How dare anyone choke a 9 year old's dream.

Another time I distinctly remember feeling this feeling was at the National Memorial for Peace and Justice in Montgomery Alabama, formerly known as the National Lynching Memorial.

Under a disrespectfully hot Alabama sun I paid my respects to thousands of my ancestors, derided, mocked, and killed by violent acts of racial terrorism. I was mad. At this sacred place, there are pots of earth from where these acts of racial terror took place, enclosed in glass. As we were waiting to leave, one of my colleagues noticed the smallest, thinnest, brightest green sprout, with two leaves, shooting out.

I was in awe.

It almost unhinged whatever was holding me together. How could a plant grow in this dirt? In this excrement of hate? What was it feeding on? What chance could it possibly have of surviving?

“They tried to burry us not knowing that we were seeds.”

My colleague whispered the old Mexican proverb. And there in the glass case was proof of the living gospel. If we are the seeds, we can't always control the circumstances, where we live, how others will treat us; we don't always get to choose our soil - but despite what any one says we know that we are sacred, and that sacred spark of life is within us.

No matter what any reckless sower tells you, ***God is not finished with you yet,***

God is not finished with any of us yet.

God is not finished with this church yet.

New life can break forth even in the depths of shul, even 70 years later. New life can break forth at any moment.

This new life may be fragile, green and rootless, so take care of it, transplant it, nurture it, love it, help it grow, fight with it.

That has gotta be a part of our job as the church; not just to be a good seed, but to care for each sacred seed. To truly learn, share, teach and live the lesson that every seed, every single seed is sacred, full of God's promise and in need of nurturing places to grow.

May this be what we are about.

Amen.

Pastoral Prayer (based on Ephesians 3:16-19 in French) led by Marie-Claude Manga

Closing Hymn: May this Church be Like a Tree (pre-recorded video)

Commissioning and Benediction:

Alydia: Go, appreciating the beauty and promise of all things sacred.
Go, knowing that although we cannot hold on to the glimpses of beauty that we experience,
We are called to celebrate, care for, nurture and fight for glimpses of God's promise wherever we find it.
Go, thankful for the gifts such beauty brings.

Marie-Claude: And may the deep nourishing soil of God's grace,
the radiant warmth of Christ's love, and
the restoring power of the Spirit be with us all,
as we spread God's glory, wherever we are planted.
Amen.

Musical Blessing: (prerecorded instrumental closed this time of worship)

Black River-St. Lawrence Association – United Church of Christ (2:35 PM)

Greetings from Rev. Howard Cain; ecumenical officer of the Black River-St. Lawrence Association of our full communion partner the United Church of Christ. Howard's association covers the North Country of New York State and has United Church of Christ congregations in places like Massena, Watertown, Louisville, Malone and Ogdensburg NY. Howard gave thanks for the various technological platforms that enabled Church to continue throughout the pandemic, also explained how he looks forward to meeting in person again. The Association is considering collaboration with the Essex Association and also will extend collaborations to Nakonha:ka Regional Council. It was announced that Rev. Dan Hayward, member of this body, attended their recent annual meeting.

Anti-Racism Workshop (2:45 PM)

Adele Halliday, Anti-racism and Equity Officer, presented on 'Becoming Anti-Racist Church'. Adele's bio is located on page 14 of the English and French Report books (see **appendix A**). The key discussion topics were as follows:

1. Exploring some of the principles for becoming an anti-racist denomination
2. Explore some of the characteristics of White supremacist culture within our churches, and by looking at some of the markers and the antidotes

Breakout Rooms

Questions:

- 1) What initial reflections would you offer about the principles for becoming an anti-racist denomination?
- 2) How might some of these principles—and the work of becoming anti-racist—be lived out in your community of faith?
- 3) How might markers of White supremacist culture be manifested in your community of faith or other areas of church life? How might some of the antidotes become part of community life?
- 4) Are there any additional reflections?

Recording secretaries for each discussion group were asked to take note of the key points from their small group. Eventually they would be shared in the chat or sent to a member of the planning team to be shared with Adele.

Break (3:45 PM)

A 10 mins break was had during the meeting.

Gathering Music (3:55 PM)

"Peace for the Children" (prerecorded video)

Moderator's Greeting (4:00 PM)

A message to Regional Councils from the Right Rev. Richard Bott, Moderated was shared as a video presentation: Here below is the script to that presentation:

"Grace and peace to all of you who, gathering in the Region, in Christ's name!

I'm glad that I have the chance to stop and be with you, even if it's just for a moment. It's been quite a year, hasn't it? The COVID-19 pandemic has pushed us into places and practices that were new to many of us, just a year and a bit ago.

Snail mail. E-mail. Sunday School in a Box. Camp in a Crate! On and on and on, you have found ways to live out the ministry which Christ has given. You have found ways to make God's love tangible. You have found ways to follow the Holy Spirit, even in those times when we've been told we must stay close to home. to make sure that people have what they need. To survive. To live. And, hopefully, to thrive.

So. Thank you. You amazing, wonderful, awesome disciples of Jesus Christ! THANK YOU! You have done so very much. It is impossible for me to express how deeply honoured I am to be part of this United Church of Canada – to be part of you. Thank you!

As we move out of this time, into whatever comes next, I trust not only that God is with us, but that we are with each other.

This coming year will bring a lot. The General Council Executive's Strategic Planning process is well underway, with the view to bring a plan what will help the General Council, the General Secretary and General Council staff, as well as the wider United Church, a direction based on our shared mission, vision, and values. While a great deal of input has been and is being sought, so this plan will be collectively ours, one of the ways that you can help is to hold all of this work in intentional prayer – that our discernment might be clear, compassionate, and guided by God's love.

We're also coming up to General Council 44 – a meeting that is going to be different from any other, if only because we're going to be hosting this gathering in virtual space, there are possibilities and opportunities that we're just beginning to imagine. The meeting will open in February 2022 and close in August 2022 (dates to be announced). Between the opening and the closing, there will be opportunities for General Council commissioners to participate in Learning Sessions, in Discussion Sessions, in informal and formal small group conversations, and in decision-making sessions, including the election of a new Moderator. All of these experiences will be in front of the computer (or phone or tablet) – so it is helpful that many of us have built experience with these tools over the past year.

The GC44 Planning Committee is hoping, too, that meeting this way will allow us ways to bring the entire church – not just the General Council Commissioners – together – in learning, in worship, and in connection. Our theme, “Who do you say I am? / Et vous... qui dites-vous que je suis?/ Mâduwech echâmâgî “ is an invitation for us to explore who Jesus Christ is for us – his disciples known as The United Church of Canada, in this part of the 21st century.

I'm hoping that those people who choose to offer their gifts, their talents, and their time, as General Council Commissioners, will dive into the deep waters of this question, invite others in to the conversation, and see where it leads us. It's going to take time and energy and, no matter how hard we work to make all of the technology work together, it's probably going to have some times of frustration.

I know that, along with me and the Planning Committee, the General Council staff is committed to making this the best experience we can.

I hope that your Regional gathering is fruitful, and that you continue to support and celebrate one another in these changing times. Please know that you and your communities of faith are constantly in my prayers, and that I hold you in my love.

Christ's peace is with you!”

Closing Blessing (4:25 PM)

Rev. Takouhi Demirdjian-Petro thanked all for joining this first session of the Annual General Meeting and looked forward to see all for session 2 the following day. This part of the meeting was closed with a prayer.

Session 2 SATURDAY, MAY 8TH 2021 (9:30 AM)

Meeting space opens (9 AM)

Attendees were invited to join the meeting ahead of schedule to connect with friends for time of fellowship.

Practice Poll

Joel Miller, Recording Secretary and member of the tech-team created a practice-poll for members to participate in, in preparation for the voting that would take place later in the day.

Welcome/President's Remarks (9:30 AM)

Rev. Takouhi Demirdjian-Petro, Chair and President of the Regional Council welcomed attendees to session 2 of this annual general meeting, and opened the meeting with a prayer and reflections. Takouhi highlighted the words that stuck with her from the Anti-Racism presentation the previous day: "Pray, Preach and Protest" ... with love and perseverance, just like Jesus.

Nominations Closed

2021-05-7-8_43 MOTION (R. Lambie/B. Harman) that the Eastern Ontario Outaouais Regional Council close nominations for President-Elect, 44th General Council Commissioner and Executive (lay) member on Friday, May 7th at 4:30 PM. **Carried**

Governance**Report Book** (see **appendix A**)

2021-05-7-8_44 MOTION (R. Lambie/B. Harman) that the Eastern Ontario Outaouais Regional Council General receive the Annual General Meeting Report Book (May 7-8, 2021). **Carried**

* *Additions to report book made after it was circulated (available on Regional Council website)*

1. Atlantic School of Theology
2. Spiritual Care Hospital Ministry
3. Anniversary and Milestones

Last Name	First Name	Years Served
Bailey (OM)	Brenda	5
Creelman (DLM)	Barbara	5
Moratz (OM)	Kevin	5
Burns (OM)	Erin	10
Demirdjian-Petro (OM)	Takouhi	10
McLeod (OM)	Sheryl	10
Bennett (OM-R)	Rodney	15
Gaudet (OM)	Lois	15
Melanson (OM-R)	Margaret	15
Strickland (OM-R)	Drew	15
Edwards (OM)	Alan	20
Froats (OM)	Heather	20
Gallinger (OM)	Matthew	20
Jensen (OM)	Andrew	20
McLurg-Murphy (OM)	Heather	20
Tucker (OM-R)	Elizabeth	20
Bromell (OM-R)	Catherine	25
Johnson (OM)	Christine	25
Lougheed (DM-R)	Janice	25
Cardin (OM-R)	Dianne	30
Fitzgerald (OM-R)	Georgina	30
Hughes (OM-R)	Joan	30
Wilson (OM-R)	Lois	30
Bailey (OM)	Anthony	35
Baldwin (OM)	James	35
Bamford (OM)	Darlene	35

Dillman (OM)	Paul	35
Dwyer (OM-R)	Dennis	40
Lee (OM-R)	James	40
McDonald (OM)	Alexa	40
McKee (OM-R)	Anderson	40
Min (OM-R)	James	40
Schwab (OM-R)	Betty-Lynn	40
Schwab (OM-R)	Robert	40
Vavasour (OM-R)	Paul	40
Scott (OM-R)	James	45
Sherwood (OM-R)	Tom	45
Thompson (OM-R)	Beverly	45
Anderson (OM-R)	Donald	50
Leland (OM-R)	James	50
McLenaghan (OM-R)	Paul	50
Hobbs (OM-R)	John	55
Von Boetticher (OM-R)	Walter	55
Wilson (OM-R)	Douglas	55
Estey (OM-R)	David	60
Hewlett (OM-R)	Stewart	60
Marr (OM-R)	George	60
McLaughlin (OM-R)	Kenneth	65
Mossman (OM-R)	George	65
Robinson (OM-R)	Kenneth	65
Parkhouse (OM-R)	Stanley	70

Scrivens/Baillie Leadership Team Terms of Reference

Presenter Rev. Rosemary Lambie

2021-05-7-8_45 MOTION (R. Lambie/B. Harman) that the Eastern Ontario Outaouais Regional Council provisionally adopt the Terms of Reference of the Scrivens/Baillie Leadership Team as written in the Governance Handbook, with the understanding that the completed Terms of Reference will be presented at the next general meeting. **Carried**

Pastoral Relations

Presenter Rev. Whit Strong, Pastoral Relations Minister made an announcement regarding the Celebration of Ministry:

Admitted to the Order of Ministry of the United Church of Canada

- Rev. Demanya (Kofi) Akoussah (see page 12 of **appendix A** for bio)
- Rev. Dr. Zacharia Mandara (see page 13 of **appendix A** for bio)

*Formal Recognition: Location and date to be determined (hopefully Fall of 2021)

License to Administer the Sacraments Policy

Presenter Rev. Whit Strong, Pastoral Relations Minister (see **Appendix B**)

Discussion: As members were being asked to vote on this policy, Barbara Reynolds highlighted some equity concerns she had, and explained that there is a need to qualify the definition 'remote' under 'exceptional circumstance', asked members to ponder the question: Do we continue to do something 'because we have always done it this way', and asked all to consider if the voices of those who would be affected by this policy were consulted.

2021-05-7-8_46 MOTION (B. Reynolds/E. Lukacs) that the Eastern Ontario Outaouais Regional Council adopt the License to Administer the Sacraments Policy as circulated from preamble policy and remove the section 'The Regional Council part, 1, 2, 3, 4 and 5, for further discussion and consultation with all communities of faith, in particular those that are especially affected. **Carried**

2021-05-7-8_47 MOTION (R. Lambie/B. Harman) that the Eastern Ontario Outaouais Regional Council adopt the License to Administer the Sacraments Policy as amended. **Carried**

Continuing Education and Travel Reimbursement

2021-05-7-8_48 MOTION (R. Lambie/B. Harman) that the Eastern Ontario Outaouais Regional Council adopt the policy that Continuing Education and Travel be reimbursed based on the submission of receipts rather than a set amount being paid on a monthly basis. **Carried**

Minimum amount for phone /Internet expenses of \$1000/yr.

2021-05-7-8_49 MOTION (R. Lambie/B. Harman) that the Eastern Ontario Outaouais Regional Council refer the policy establishing a minimum amount for phone /Internet expenses of \$1000/yr, back to the Pastoral Relations Commission for further work, and to report back the next general meeting. **Carried**

Nominations

New Members on the Executive Members – Presenter Susan Hutton

2021-05-7-8_50 MOTION (R. Lambie/B. Harman), that the Eastern Ontario Outaouais Regional Council name the following new members to serve on the Executive: Liz Church; Rev. Cindy Casey. **Carried**

President-Elect nominees

Bronwen Harman, member of the Nominations Team presented the nominee for President-Elect, Susan Hutton, Designated Lay Minister Candidate.

President-Elect

2021-05-7-8_51 MOTION (R. Lambie/B. Harman), that the Eastern Ontario Outaouais Regional Council name the following person to serve as President-Elect: Susan Hutton (DLM Candidate). **Carried**

Present the automatics for GC 44

Rev. Kimberly Heath, member of the Nominations Team presented General Council 44 nominees who are considered automatic nominations:

1. Rev. Takouhi Demirdjian-Petro (President and Presiding Officer)
2. Oakley Hart (Under 30)
3. Youth Pilgrim
4. President-Elect

Present nominees GC 44 – Presenter Rev. Kimberly Heath

Rev. Kimberly Heath, member of the Nominations Team presented General Council 44 nominees who are Ministry Personnel:

- Rev. Demanya Kofi Akoussah
- Rev. Don Anderson

-
- Rev. Erin Burns
 - Rev. Lynne Gardiner
 - Rev. Ed Gratton
 - Rev. Mary Royal-Duczek

*A poll was conducted where members were asked to choose their top 4

Rev. Kimberly Heath, member of the Nominations Team presented General Council 44 nominees who are Lay:

- Nicole Beaudry
- Judy Harms-Potter
- David Patterson
- Paul Sales
- Hazel Ward-Moreau

*A poll was conducted where members were asked to choose their top 4

Following the voting the Nomination Team went into a breakout room to view the results and prepare motions to be presented to the court later in the agenda.

Break

A 5 mins break was had by all.

Motion to Extend the Meeting

2021-05-7-8_52 MOTION (P. Sales/B. Drake) That the Eastern Ontario Outaouais Regional Council extend this meeting by 30 minutes. **Carried**

Finance – Presenter Rev. Brian Cornelius

2020 Financial Statements (see **appendix A**)

2021-05-7-8_53 MOTION (B. Cornelius/R. Lambie) That the 2020 Financial Statement for Eastern Ontario Outaouais Regional Council be received for information and formally adopted at the next meeting once the Review of the Financial Statements has been completed. **Carried**

2021-05-7-8_54 MOTION (B. Cornelius/R. Lambie) That the Eastern Ontario Outaouais Regional Council appoint an Internal Independent Review Committee to review and produce the 2020 Financial Statements. **Carried**

Updated 2021 Budget (see **appendix A**)

2021-05-7-8_55 MOTION (B. Cornelius/R. Lambie) That the updated 2021 budget for Eastern Ontario Outaouais Regional Council be adopted. **Carried**

Guidance for the Distribution of Assets for Communities of Faith at the Time of Closure (see **appendix C**)

2021-05-7-8_56 MOTION (B. Cornelius/R. Lambie) that the Eastern Ontario Outaouais Regional Council receives the document entitled “Guidance for the Distribution of Assets” as an addition to the current Policy Regarding Proceeds from the Sale of Property, and include it in the Governance Handbook. **Carried**

Disbanding: Steps for Closing Well Toolkit (see **appendix D**) - Rev. Rosemary Lambie
To be presented for information

Nomination Report

Sue Hutton, Chair of the Nominations Leadership Team, presented the Nomination Report:

Nominations ListEOORC Executive

(L) – Lay member; (OM) Ordered Ministry

1. Past-President – Bronwen Harman (L) (2022)
2. President – Rev. Takouhi Demirdjian-Petro (OM) (2022)
3. President-Elect – Susan Hutton (DLM Candidate) (2024)
4. Indigenous Community – Rev. Teresa Burnett-Cole (OM) (2022)
Members at large:
5. Jim Allen (L) (2022)
6. Linda Stronski (L) (2022)
7. Rev. John Noordhof (OM) (2022)
8. Cathy Ryan (L) (2022)
9. Carolyn Ruda (L) (2022)
10. Rev. Ryan Kim (OM) (2022)
11. Rev. Lynne Gardiner (OM) (2023)
12. Rev. Cindy Casey (OM) (2024)
13. Liz Church (Lay) – Executive (2024)

Full member: Rev. Rosemary Lambie (Regional Executive Minister)

Corresponding Members: Joel Miller (Assistant to REM and Secretary of Region), Anita Jansman (Communications and Administrative Assistant), Dana Ducette (Youth), Jane Dawson (Clusters and Networks), Rev. Whit Strong (Pastoral Relations), Karen Valley (Office of Vocation), Rev. Brian Cornelius (Treasurer) and Larry Richardson (Archivist).

Leadership Teams

1. *Church Extension:* Directors: Bert Cosman, Graham Campbell, David Debenham, Alan Gale, Daniel King, Charles Knight, Mike Nyenhuis, Don Reynolds; Members: Catherine Grant, Judy Harms-Potter, Linda Suddaby, Ted Brett; EOORC Appointments: Brian Cornelius (Resource: Rosemary Lambie)
2. *Communications:* JoAnne Fletcher, Lois Leroux, Lynne Gardiner and David Patterson (Resource: Anita Jansman)
3. *Finance:* Brian Cornelius (Treasurer), Bruce Jackson, Margaret Scott, Joe Smarkala, Evered (Ev) Zytveld, Rev. Cindy Casey, Jane de Snaijer and Rev. Jessica Hetherington (Resource: Rev. Rosemary Lambie)
4. *Licensed Lay worship Leaders (LLWL):* Georgina Fitzgerald, Rev. Eric Lukacs, Sharon MacDonald, Cathy Ryan, Norma Wrightly, Rev. Elaine Beattie, Lynda Blanchard and Terrie Chedore (DM) (Resource: Rev. Whit Strong)
5. *Nominations:* Sue Hutton, DLM (Chair), Rev. Kimberly Heath, Susan DeHaan, Karen McLean, Bronwen Harman and Rev. Takouhi Demirdjian-Petro – as President (Resource: Rev. Rosemary Lambie, Joel Miller)
6. *Pastoral Relations:* Ina Bromley, Wayne Harris, Charlotte Hoy, Sharon MacDonald, Erin McIntyre, Linda Suddaby, Jim Allen, Patsy Henry and Karen McLean (recording secretary) (Resource: Whit Strong)
7. *Property and Finance:* Don Reynolds (Chair) Ted Brett, Judy Harms-Potter, Linda Suddaby (Resource: Rev. Rosemary Lambie)
8. *Scrivens-Baillie:* Michael Harris (Chair) Ryan Babcock, Ken Brownness, Malcolm Collins, Rev. Brian Cornelius, James Murray, Larry Richardson, and Ev Zytveld (Resource: Rev. Rosemary Lambie)

-
9. *Vision & Transformation*: Rev. Cindy Casey (Chair), Jim Allen, Charles Barrett, Lynn Boothroyd, JoAnne Fletcher, Bronwen Harman, Phyllis MacRae, Janice Peron, Deb Poirier, DLM, Eleanor Smith, Bob Williams and Patsy Henry (Resource: Jane Dawson)
 10. *YAYA*: Rev. David Sherwin (Chair), Rev. Steve Clifton, Heather McLurg-Murphy, Cathy Ryan, Hazel Ward-Moreau, Janet Nield, DM, Margaret Eddy, Kevin Moratz, and Tiina Cote (Resource: Dana Ducette)
 11. *Social Justice Network of Ontario Regional Councils*: Charles Barrett (Chair) (Resource: Jane Dawson)
 12. *Stewardship*: Carolyn Ruda, Charlotte Hoy, Ray Lebeau, Nancy Hazen, Paul Sales and Carolle Dallas-Arbuckle (Resource Roger Janes)
 13. *Representative to The Ottawa School of Theology and Spirituality*: Rev. Richard Hollingsworth
 14. *Affirming Leadership Team*: Linda Stronski, Cathy Ryan, Bronwen Harman, Kim Baird and Rev. Richard Hollingsworth
 15. *Representatives to Multi-Faith Housing*: Sue Smarkala and Rev. Dianne Cardin
 16. *Spiritual Care Hospital Ministry Leadership Team*: Sandra Copeland (Chair) Rev. Brian Copeland, Jane Burgess, Margaret Joyce, Doug Robinson, and Nancy Hazen

2021-05-7-8_57 MOTION (B. Harman/K. McLean) that the Eastern Ontario Outaouais Regional Council receive the Nominations List. **Carried**

Affirm Presentation, Discussion, Motion (9:50 AM)

Members of the Affirm team present a video presentation which was follow by table group discussion:

Table Group discussion questions:

1. May I sit with you?
2. Why do we want to become affirm?

2021-05-7-8_58 MOTION (L. Stronski/B. Harman) that the Eastern Ontario Outaouais Regional Council enter the process of discernment to become an Affirming Ministry that celebrates diversity and works to affirm the value and full inclusion of all people. **Carried** (*Don Anderson opposed*)

2021-05-7-8_59 MOTION (J. Noordhof/P. Dahlin) that the Eastern Ontario Outaouais Regional Council extend this meeting to 12:50 PM. **Carried**

Music Presentation (10:55 AM)

“The Blessing” by Pat Mayberry, arr. Marg Stubington, Director of Music, First United Church, Ottawa.

Results of GC Commissioner

2021-05-7-8_60 MOTION (R. Lambie/B. Harman), that the Eastern Ontario Outaouais Regional Council nominate the following persons serve as Commissioners to the 44th General Council:

- | <i>Lay 44th General Council Commissioners</i> | <i>Ordered 44th General Council Commissioners</i> |
|--|---|
| 1. Oakley Hart (Under 30) | 7. Rev. Takouhi Demirdjian-Petro (President, Presiding Officer) |
| 2. Youth Pilgrim | 8. Susan Hutton (DLM Candidate) (President-Elect) |
| 3. Nicole Beaudry | 9. Rev. Demanya Kofi Akoussah |
| 4. David Patterson | 10. Rev. Erin Burns |
| 5. Paul Sales | 11. Rev. Lynne Gardiner |
| 6. Hazel Ward-Moreau | 12. Rev. Ed Gratton |

13. Rev. Mary Royal-Duczek

- I. that the following person serve as Lay alternate: Judy Harms-Potter;
- II. and that the following person serve as Ministry Personnel alternate: Rev. Don Anderson.

Carried**President's Closing Remarks**

Takouhi thanked all for their participation and patience. Due to lack of time, the Planning Team would send out an announcement later in the week indicating the time that that the Celebration of Ministries service would take place. Also, presentations from the Philanthropy Unit (prepared by Rev. Roger Janes, Stewardship & Gifts Officer) and Sing 2025 (prepared by Paul Sales) would be posted on the Regional Council website.

2021-05-7-8_61 MOTION (R. Lambie/B. Harman) that following the rise of the General Meeting of the Eastern Ontario Outaouais Regional Council, all powers of the Regional Council be granted to the Executive until the next General Meeting. **Carried**

2021-05-7-8_62 MOTION (R. Lambie/B. Harman) that the meeting be closed, and that the President declares this general meeting of the Eastern Ontario Outaouais Regional Council duly concluded. **Carried**

Celebration of Ministries

The Celebration of Ministries service was prepared by Rev. Teresa Burnett-Cole (see **appendix E**). The service was held on May 28th 2021 at 7 PM.

Rev. Takouhi Demirdjian-Petro
Chair

Rev. Rosemary Lambie
Executive Minister

Joel Miller
Recording Secretary

Appendices:

Appendix A	Annual General Meeting Report Book (May 7-8, 2021)
Appendix B	Policy regarding Licenses to Administer the Sacraments
Appendix C	Guidance for the Distribution of Assets for Communities of Faith at the Time of Closure
Appendix D	Disbanding: Steps for Closing Well (toolkit)
Appendix E	Celebration of Ministries Service Bulletin
To be added to Appendix A	<ol style="list-style-type: none"> 1. Report from the Atlantic School of Theology 2. Spiritual Care Hospital Ministry (SCHM) 3. Bios of Musicians

Appendix A

Annual General Meeting Report Book (May 7-8, 2021)

*Circulated ahead of meeting and available on Regional Council website

Appendix B

Policy Regarding licences to administer the Sacraments

POLICY NAME: Policy regarding Licences to Administer the Sacraments	Date Approved:
	Review date:
Purpose: The purpose of this policy is to clarify expectations regarding licences to administer the Sacraments. The Manual 2021 Sections I.2.4 and I.2.5.2 b	

Preamble

This document outlines the Eastern Ontario Outaouais Regional Council's policy regarding licences to administer the Sacraments.

Policy

1. General Policy

The regional council may grant a licence to administer the sacraments to

- a) a designated lay minister, candidate supply, diaconal supply, ordained supply, or retired diaconal minister;
- b) lay people who were serving as a designated lay minister at the time of their retirement and who had been recognized by the regional council as a designated lay minister; and
- c) members of communities of faith without a called or appointed member of the order of ministry or designated lay minister. A member holding a licence to administer the sacraments is called a "sacraments elder." There are policies for the qualifications, assessment, and education of lay people to be sacraments elders

Diaconal Ministers

The regional council must grant a diaconal minister a licence to administer the sacraments when the diaconal minister is serving in a call or appointment, or are employed in another ministry position. The licence will be for the duration of the call, appointment, or other ministry position.

Process

The regional council is responsible for making a decision on whether to grant a person a licence under section I.2.4.1 above. The community of faith may initiate the process by making a request to the regional council that a licence be granted. In the case of a candidate supply, a letter from the training institution/professor/instructor/mentor noting the completion of a course of study on the sacraments is required and a full year of experience with the requesting community of faith. The rationale is that based upon the Candidacy Pathway: Policy Handbook (January 2019), there are three different training paths for ministry. The focus for each is initially on the theoretical and theological. Page 18 "*Acceptance into the Designated Lay Ministry Diploma Program is contingent on approval of an appointment.... Each candidate for ordained and designated lay ministry must satisfactorily complete a Supervised Ministry Education program that involves learning goals based on the Learning Outcomes for Ministry Leadership, reflection on the practice of ministry, and regular supervision and evaluation.*"

Practical experience only happens once appointed to a community of faith, and based on learning goals. There are many concrete lessons to be learned, and relationships to be developed. Therefore, the Regional Council requires the first year to focus on the administrative and pastoral responsibilities of leadership to a community of faith.

Terms of Licence

- a) A designated lay minister who has been recognized by the regional council may administer the sacraments within the bounds of the regional council where they are a member for the duration of the appointment.
- b) A candidate, once having fulfilled the academic and year-of-experience requirements (as explained in Process above), or a diaconal supply who has been appointed to a community of faith may administer the sacraments in that community of faith for the duration of the appointment.
- c) A member who was serving as a designated lay minister at the time of their retirement, and who had been recognized by the regional council as a designated lay minister may administer the sacraments within the bounds of the regional council who is granting the licence. They must act in co-operation with the governing body of the community of faith where they are administering the sacraments.
- d) A Sacraments Elder may administer the sacraments in their community of faith for a 12-month term that may be renewed. The licence automatically ends if a member of the order of ministry or designated lay minister is called or appointed to the community of faith.

The requirements to name and licence a lay person as a sacraments elder can be found in the Sacraments Elder Handbook 2021: https://united-church.ca/sites/default/files/handbook_sacraments-elders.pdf

The Regional Council

1. Recognizes that the office of Sacraments Elder was intended for exceptional circumstances, such as the community of faith being considered remote, in that there are no other ministry personnel available with a reasonable distance of the community of faith who are able and willing to administer the Sacraments. (*From Minimum Salaries & Reimbursements for Ministry Personnel (2021) A location is considered remote if at least one of the following apply: • No all-weather road access, and no/very limited scheduled air or rail passenger services; • All-weather road access, however, over 250 km (or 2.5 hours' drive via Mapquest) from a population centre more than 5,000.*)

The absence of a settled, called or appointed minister on a community of faith does not, in itself, trigger the licensing of a Sacraments Elder.

2. The Pastoral Relations Commission confirm the need for a Sacraments Elder and the suitability of the proposed person before the training takes place. The Regional Council Executive may not concur with the recommendations.
3. The Sacraments Elders Workbook will be the principal guide for instruction on the administration of the sacraments. The Pastoral Relations Minister shall be responsible to provide the training. The training is approximately 16 to 20 hours, timing to be divided between two to four modules with sufficient time between them for reflection.
4. The Pastoral Relations Commission will recommend appointing an ongoing mentor, potentially the pastoral charge supervisor.
5. Upon completion of this process, the Pastoral Relations Commission will bring a motion to the Regional Council Executive for action.

Appendix C**Guidance for the Distribution of Assets for Communities of Faith at the Time of Closure**
Eastern Ontario Outaouais Regional CouncilGeneral Principle Endorsed by Eastern Ontario Outaouais Regional Council

When a congregation/community of faith has prayerfully examined all of its options and has discerned that its only viable option is to disband, it has the responsibility to dispose of its assets as a final gift to the body of Christ.

The assets, in most circumstances, exist because of the faithfulness of generations that created the congregation/community of faith. As the congregation/community of faith comes to a time of closure, consideration of creating a lasting legacy is vitally important.

If the assets are greater than \$250,000 (two hundred and fifty thousand dollars), recognizing that this is not always the case, Eastern Ontario Outaouais Regional Council recommends, that consideration be given for long-term investment of the assets so that future generations can benefit. This is named as a preferred strategy over having the assets fully expended at the time of disbandment.

When assets are greater than \$250,000 (two hundred and fifty thousand dollars), it is noted that legacy investments have a greater impact if the assets are distributed in substantial amount to one or two beneficiaries rather than divided into smaller amounts with multiple beneficiaries.

Since these assets have been the work of United Church people, the plan for the distribution of the assets should be consistent with both the historic mission of the congregation/community of faith and its place as part of the wider United Church.

United Church of Canada Manual Guidance

G.1.5.4 Property: The congregation makes a proposal to the regional council for dealing with the congregation's property, which must be used for the mission of the congregation or the wider United Church. The regional council makes a decision on the proposal. Both must follow the requirements for dealing with congregational property.

Please note that

- a) the Manual indicates that G.1.5.4 applies before the disbanding comes into effect. The section applies if the Regional Council has not yet made the decision to approve the disbanding or if the Regional Council has made the decision and specified a future effective date for the disbanding of the congregation/community of faith.
- b) The Regional Council may decide to approve the congregation/community of faith's proposal as presented, it may approve the proposal with changes, or it may decide to deal with the congregation's property in some other way than as set out in the proposal.
- c) If the congregation/community of faith disbands without a dispersal plan for the distribution of its assets, the regional council will create a plan.

This clause recognizes that the mission of a congregation/community of faith does not have to be a United Church mission. The Regional Council requires that all donations from the remaining resources are given to registered charities. For charities outside of the United Church of Canada, the charities must have a long-standing relationship with the congregation. This can be demonstrated using the annual reports over the past five years and beyond.

Eastern Ontario Outaouais Regional Council Policies.

The Eastern Ontario Outaouais Regional Council Policy for the sale of a church building at the time a congregation/community of faith is closing is:

- 10% Designated for on-going support of Indigenous Ministries at the General Council
- 10% Designated to the EOORC Mission Strategy Fund
- 10% Designated to the United Church of Canada Mission and Service Fund for on-going support of the ministry of the wider church
- 70% Distribution with consideration of the plan determined by the congregation/community of faith.

This policy impacts the sale of the building. Cash assets of the congregation/community of faith are not guided by the sale of church building policy; however, the disposition of cash assets do require the approval of the Regional Council within the guidelines outlined in this document.

Further Specified Guidance on the 70% of proceeds from the sale of building and distribution of cash assets

Given the principles outlined in the introductory paragraph, Eastern Ontario Outaouais Regional Council suggests the following considerations

- a) United Church supported ministries within the Regional Council
 - a. outreach ministries,
 - b. other United Church congregations/communities of faith,
 - c. the Regional Council ministry itself or one of its already established funds.
- b) United Church Funds
 - a. General Council Funds,
 - b. Mission & Service Fund Investments,
 - c. United Church Foundation Funds.
- c) Creating a Legacy Fund for a specific purpose within the Regional Council or the United Church, and the Legacy Fund may continue the name of the congregation/community of faith.
- d) Local community missions and institutions that have been historically supported by the congregation/community of faith. This support may have been financial support from congregational/community of faith funds or, particularly if the congregation/community of faith has not had the funds to offer financial support, the volunteer investments of members in the work of that mission or institution.

All beneficiaries must be recognized by the Canada Revenue Agency as a charity or a charitable foundation.

EOORC / COF

Disbanding: Steps for Closing Well

Regional Council

Eastern Ontario Outaouais Regional Council

A **Community of Faith** may experience one or more of the following changes during its lifetime:

- Amalgamating with one or more other Communities of Faith;
- Becoming a single-point pastoral charge, part of a multi-point pastoral charge, or part of a different multi-point pastoral charge;
- Relocating; and
- Concluding or disbanding its ministry.

All of these changes require the approval of the Regional Council and a change to the covenant between the congregation and the Regional Council.
(The Manual G.1.3)

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When is it Time?

Like all living things, congregations experience a life cycle, with a birth, a middle and an end. These changes may happen slowly over centuries or much faster. Sometimes it can be difficult to identify the reasons why a congregation may no longer be viable, but often it is due to changes in the surrounding area, such as shifting demographics, social trends, escalating maintenance costs, fewer volunteers and dwindling finances. The decision to disband is often difficult and emotional. It is important to remember that the work of closing well, is a special type of ministry. Those who find themselves carrying out this work are called to oversee the faithful "scattering of seeds" which will be the ongoing legacy of their community of faith. This is a special and very important aspect of congregational ministry.

Although no one wants to close pre-maturely, leaving the decision too late can lead to rushed decisions and missed opportunities. Regularly reviewing a congregation's financial viability, volunteer strength, energy levels, and sense of purpose (living faith story) helps identify when it may be time to start preparing to disband, amalgamate with another congregation or exploring re-development options. Note that according to the Regional Council's property policy, in the case of amalgamation, a congregation will normally take all of its asset into the newly formed congregation. The formula for distribution of assets following disbanding is also detailed in the policy.

Deciding to Disband as a Congregation

1. The governing body makes a decision to call a congregational meeting to consider making a request to disband. Notice of the meeting, and its purpose, is read during public worship for two Sundays. The meeting may take place the next day (Monday) or any time after that.

Quorum for the meeting:

A meeting of the congregation or pastoral charge may take place only if a minimum number of full members is present, as follows:

- a) for congregations or pastoral charges with 100 or more full members, at least 20 full members must be present;
 - b) for congregations or pastoral charges with between 30 and 99 full members, at least 10 full members must be present; and
 - c) for congregations or pastoral charges with fewer than 30 full members, at least 1/3 of the full membership must be present. (Manual 2021, B.5.5)
2. If the congregation decides to disband, a request is sent to the Pastoral Relations Minister and the Executive Minister of the Regional Council. The congregation may propose a date for the disbanding. It is important to leave enough time to complete the

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work and to celebrate the ministry of the congregation. If possible, choose a date at the end of the calendar year rather than the beginning to avoid having to file a tax return for an extra year.

If the congregation does not select a date, the Executive may propose a future date for the disbanding to come into effect.

Consultation with the Regional Council through Pastoral Relations Commission and the Property Leadership Teams is encouraged throughout the disbanding process. The Pastoral Relations Minister and the Executive Minister are the staff who can assist you.

Pastoral Charge Name:

In a multipoint pastoral charge, where one or more points are remaining open, consideration should be given, in conversation with the remaining points, to the name of the pastoral charge.

If the name of the disbanding Community of Faith is also the name of the pastoral charge, they may decide to change it, but there is no necessity to change the name of the pastoral charge. If the name of the pastoral charge is to be changed, then there are a number of things to be done by the remaining points.

- a) Send a copy of the motion for the name change to the Regional Council;
- b) After the Regional Council approves the change, contact Canada Revenue Agency to have the name change recognized;
- c) Change letterhead, website, etc.

Things to do Before the Disbanding Date

Honour Your History:

- Set the date for the last worship service and decommissioning of the building. Consider who you might invite.
- Plan a celebration honouring the years of faithful ministry, or hold a series of special events in the time leading up to the final service.
- Arrange for Registers (baptism, wedding, burial, historic roll), Minutes and other documents to be sent to the Archives. (see EOORC website for more information)

Care for your Members:

- Arrange for each member to receive a certificate of membership for transferring to a new community of faith. Discuss where members will worship after disbanding. Will they go in a group or groups to nearby congregations? Will they each go their own way? Consider visiting other Community of Faith to explore options.
- Consult with members who are unable to make their own arrangements, or for those with diminished mental capacity, make arrangements with their decision makers (e.g.

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Power of Attorney), to ensure their transfer is to a new community of faith for ongoing pastoral care and other aspects of congregational life.

Care for your Staff:

- Arrange appropriate severance packages for all lay staff. Remember that 90 days notice is the standard used in The United Church.
- Have conversation with all ministry personnel, called or appointed, understanding that if the relationship is to end, they are entitled to proper notice (90 days).
In a multi-point Pastoral Charge, ministry personnel are called to a Pastoral Charge, not to a specific congregation. Therefore, the future ministry within a multi-point pastoral charge needs full discussion, including compensation and whether there will be any change to the Call (and therefore salary) of the minister.
- Give proper notice to ADP
- Fill out Record of Employment forms, final tax documents etc.

Care for your Finances:

- Ensure there are sufficient funds for all closing costs, for example payroll, celebration, building costs including possible demolition, transfer of records to the archives etc.
- Arrange for the final charitable tax return to be filed.
- Arrange to have Canada Post forward all mail to a designated Trustee for one year to ensure nothing is missed.
- If the property sale cannot be completed prior to the date of disbanding, the existing Community of Faith trustees may, upon written request to the Regional Council, become the trustees of the property on behalf of the Regional Council to finalize the sale. The payables that are listed above and the matter of paying residual bills would be part of the role of said trustees, named by the Regional Council.

Care for your Property:

- If the Community of Faith has a cemetery in Ontario, the trustees of a cemetery are ultimately accountable to the Bereavement Authority of Ontario and not the United Church. There are multiple options under Ontario law for any transfer of the management of a cemetery. The Community of Faith may have already ensured that there is a board of trustees of the cemetery that is independent of the Community of Faith that is managing the cemetery. Consult with the Bereavement Authority of Ontario about any changes that will be necessary in the management of the cemetery.
- Consult with the Regional Council about the future of the land and buildings. If the decision is to sell the building, follow the appropriate steps for this process which can be provided by the Property Team.
- Sort through all the furnishings and items belonging to the congregation. See if other United Churches have a need for anything, such as hymn books, laptops, chairs, banners etc. While remembering that trustees are responsible for ensuring fair market value is

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received, you may choose to have a silent auction for items that do not have a high resale value. You may not simply return items to donor families as this is not permitted by Canada Revenue (see [Consequences of returning donated property](#)).

- For any item with a higher retail value, such as a grand piano, solid silver or brass items etc. it is best to seek an appraisal and consult with the Property Leadership Team before selling.

Scatter Your Seeds:

- Prior to disbanding, a Community of Faith is encouraged to make a proposal for the dispersal of the total assets by directing them to specific ministries within The United Church of Canada. This includes, among other options: congregations, church camps, outreach ministries, and Mission and Service. Policy and Guidelines are attached below.
- Upon disbanding, the assets of the Community of Faith are disbursed according to the property Policy of the Regional Council (attached below). This policy ensures that the resources of the Community of Faith continue to benefit the ministries of The United Church of Canada.
- This can be a joyful experience, to see how the legacy of the Community of Faith will continue to live on in new ways. This can be part of the celebration as you give thanks to God for the years of faithful stewardship that make it possible for the congregation to strengthen a variety of ministries within the United Church.
- Once the Community of Faith has prepared its proposal regarding its assets, the request is sent to the Property Leadership Team for review, consideration and recommendation to the Regional Council Executive.
- (UCC Manual 2021, G.1.5.7) "If there is any remaining congregational property after the disbanding is effective, the Regional Council is responsible for this remaining property. It is up to the Regional Council to decide how to use that property for the benefit of the United Church. " If it is possible, working with the local Community of Faith trustees, named by the Regional Council to continue is said role following the date is disbanding, helps to facilitate a smooth and transparent transition.

May 2021

Policy Regarding Proceeds from the Sale of Property

POLICY NAME: Policy regarding Proceeds from the Sale of Property	Date Approved: March 26 2019
	Review date:
Purpose: The purpose of this policy is to clarify expectations of Communities of Faith regarding the sale of Church Property. The Manual C.2.6.	

Preamble

This document outlines the Eastern Ontario Outaouais Regional Council's policy and best practices regarding the disposition of proceeds from the sale of congregational property.

Policy

When Congregational property is being sold by a Community of Faith that is not disbanding, the following guidelines for the use of net proceeds from the sale

- a) 10% be remitted to the United Church of Canada for the on-going support of Indigenous Ministry.
- b) 90% be retained by the Community of Faith with an approved ministry plan for the use of the proceeds by the Regional Council that is financially sustainable. The Regional Council will normally require that the remaining capital from the sale be protected and invested and that the Community of Faith be limited to drawing up to 4% of the value of the invested capital in any given year to support its operating budget. If the Community of Faith puts before the Regional Council a ministry plan, the Regional Council may allow the Community of Faith to use some or all of the remaining capital from the sale to implement the ministry plan. This may include capital expenses.

When Congregational property is being sold by a Community of Faith that is disbanding, the following guidelines apply for the disposition of net proceeds from the sale

- c) 10% be remitted to the United Church of Canada for the on-going support of Indigenous Ministry.
- d) 10% be remitted to the Eastern Ontario Outaouais Regional Council to support the Mission Strategy of the Regional Council.
- e) 10% be remitted to the United Church of Canada Mission and Service for on-going support of the ministry of the wider church.
- f) 70% be directed for purposes within The United Church of Canada and which is approved by the Regional Council before the disbanding of the Community of Faith. If a Community of Faith disbands without such a plan, it becomes the responsibility of the Regional Council to determine the disposition of the remaining funds.

*Net proceeds means the amount left over after all expenses directly related to the sale of the property have been paid, e.g.: real estate fees, legal fees, cost of surveys and so on.

May 2021

Guidance for the Distribution of Assets for Communities of Faith at the Time of Closure
Eastern Ontario Outaouais Regional Council

General Principle Endorsed by Eastern Ontario Outaouais Regional Council

When a congregation/community of faith has prayerfully examined all of its options and has discerned that its only viable option is to disband, it has the responsibility to dispose of its assets as a final gift to the body of Christ.

The assets, in most circumstances, exist because of the faithfulness of generations that created the congregation/community of faith. As the congregation/community of faith comes to a time of closure, consideration of creating a lasting legacy is vitally important.

If the assets are greater than \$250,000 (two hundred and fifty thousand dollars), recognizing that this is not always the case, Eastern Ontario Outaouais Regional Council recommends, that consideration be given for long-term investment of the assets so that future generations can benefit. This is named as a preferred strategy over having the assets fully expended at the time of disbandment.

When assets are greater than \$250,000 (two hundred and fifty thousand dollars), it is noted that legacy investments have a greater impact if the assets are distributed in substantial amount to one or two beneficiaries rather than divided into smaller amounts with multiple beneficiaries.

Since these assets have been the work of United Church people, the plan for the distribution of the assets should be consistent with both the historic mission of the congregation/community of faith and its place as part of the wider United Church.

United Church of Canada Manual Guidance

G.1.5.4 Property: The congregation makes a proposal to the regional council for dealing with the congregation's property, which must be used for the mission of the congregation or the wider United Church. The regional council makes a decision on the proposal. Both must follow the requirements for dealing with congregational property.

Please note that

- a) the Manual indicates that G.1.5.4 applies before the disbanding comes into effect. The section applies if the Regional Council has not yet made the decision to approve the disbanding or if the Regional Council has made the decision and specified a future effective date for the disbanding of the congregation/community of faith.
- b) The Regional Council may decide to approve the congregation/community of faith's proposal as presented, it may approve the proposal with changes, or it may decide to deal with the congregation's property in some other way than as set out in the proposal.
- c) If the congregation/community of faith disbands without a dispersal plan for the distribution of its assets, the regional council will create a plan.

This clause recognizes that the mission of a congregation/community of faith does not have to be a United Church mission. The Regional Council requires that all donations from the remaining resources are given to registered charities. For charities outside of the United Church of Canada, the charities must have a long-standing relationship with the congregation. This can be demonstrated using the annual reports over the past five years and beyond.

May 2021

Eastern Ontario Outaouais Regional Council Policies.

The Eastern Ontario Outaouais Regional Council Policy for the sale of a church building at the time a congregation/community of faith is closing is:

- 10% Designated for on-going support of Indigenous Ministries at the General Council
- 10% Designated to the EOORC Mission Strategy Fund
- 10% Designated to the United Church of Canada Mission and Service Fund for on-going support of the ministry of the wider church
- 70% Distribution with consideration of the plan determined by the congregation/community of faith.

This policy impacts the sale of the building. Cash assets of the congregation/community of faith are not guided by the sale of church building policy; however, the disposition of cash assets do require the approval of the Regional Council within the guidelines outlined in this document.

Further Specified Guidance on the 70% of proceeds from the sale of building and distribution of cash assets

Given the principles outlined in the introductory paragraph, Eastern Ontario Outaouais Regional Council suggests the following considerations

- a) United Church supported ministries within the Regional Council
 - a. outreach ministries,
 - b. other United Church congregations/communities of faith,
 - c. the Regional Council ministry itself or one of its already established funds.
- b) United Church Funds
 - a. General Council Funds,
 - b. Mission & Service Fund Investments,
 - c. United Church Foundation Funds.
- c) Creating a Legacy Fund for a specific purpose within the Regional Council or the United Church, and the Legacy Fund may continue the name of the congregation/community of faith.
- d) Local community missions and institutions that have been historically supported by the congregation/community of faith. This support may have been financial support from congregational/community of faith funds or, particularly if the congregation/community of faith has not had the funds to offer financial support, the volunteer investments of members in the work of that mission or institution.

All beneficiaries must be recognized by the Canada Revenue Agency as a charity or a charitable foundation.

Additional Resources

The United Church Manual 2021 <https://united-church.ca/sites/default/files/2021-02/the-manual-2021.pdf>

Trustees Handbook 2021 <https://united-church.ca/sites/default/files/2021-04/trustees-handbook.pdf>

Archives – contact Larry Richardson

Service for Closing a Church

Appendix E



CELEBRATION OF MINISTRIES / CÉLÉBRATION DES MINISTÈRES

SILENCE

LIGHTING THE CHRIST CANDLE / ALLUMER LA BOUGIE DU CHRIST

As we light this candle, let the light remind us of the sacred fire that dwells within our hearts and that our hearts are connected with Creator God, with our families, with our communities, and with our universal family. May the flame of Christ's Eternal Light find and welcome every spirit.

Alors que nous allumons ce cierge ici, que la lumière des cierges soit un rappel du feu sacré qui brûle en nos cœurs, et nous unit à Dieu, le Créateur, à nos familles, à nos communautés et à la grande famille universelle. Que la flamme du Christ, lumière éternelle, trouve et accueille chaque esprit.

CALL TO WORSHIP / APPEL AU CULTE

People of God, this day is ours!

Peuple de Dieu, voici ton jour!

A day to acknowledge our hunger;

hunger for love, hunger for respect, hunger for justice!

People of God, this day is ours!

Peuple de Dieu, voici ton jour!

A day to proclaim that all of God's creation –

**Lesbian, Gay, Straight, Bisexual, Queer, Transgender, Two-Spirit –
must be affirmed and made to feel welcome in our communities.**

Ta faim est-elle dévorante? Combien de temps

peux-tu attendre encore ce pain qui te rassasiera et te revigorera?

Our hunger is deep!

Let us seize the day and make it count.

**Let us draw the circle wide and proclaim the good work
that is taking place here and now.**

HYMN / HYMNE Draw the Circle Wide / Traçons un grand cercle (MV 145)

Draw the circle wide. Draw it wider still.
Let this be our song, no one stands alone,
Standing side by side, draw the circle wide.

God the still-point of the circle,
'round whom all creation turns;
nothing lost, but held forever,
in God's gracious arms.

Draw the circle wide. Draw it wider still.
Let this be our song, no one stands alone,
Standing side by side, draw the circle wide.

Que nos coeurs touchent les ho-ri-zons,
en-ve-lop-pant cha-que lieu;
notre a-mour sans fin ré-pon-dra
à l'ap-pel de Dieu.

Tra-çons un grand cercle. Tra-çons le plus grand.
C'est no-tre seul chant, nul n'est so-li-taire,
de-bout so-li-dares, tra-çons un grand cercle.

Let the dreams we dream be larger,
than we've ever dreamed before;
Let the dream of Christ be in us,
open every door.

Draw the circle wide. Draw it wider still.
Let this be our song, no one stands alone,
Standing side by side, draw the circle wide.

PRAYER OF APPROACH / PRIÈRE D'APPROCHE

Holy, Sacred One, we celebrate your presence,
within us, among us, beyond us.
Open our hearts to you, to one another,
and to the inspiration of your living Word.
May this place be your sanctuary, filled with praise.
May this gathering be your church, filled with promise.
In the name of Jesus Christ, we pray. Amen

Dieu saint et sacré, nous te célébrons en nous,
parmi nous, au-delà de nous.
Ouvre nos cœurs à ta présence,
les uns les unes aux autres,
ainsi qu'à l'inspiration de ta Parole vivante.
Que ce lieu soit ton sanctuaire où retentit la louange.
Que ce rassemblement soit ton Église, comblée par ta promesse.
Nous prions au nom de Jésus Christ. Amen.

SCRIPTURE: 1 Corinthians 12:4-31

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for

one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts. And I will show you a still more excellent way.

ÉCRITURE : 1 Corinthiens 12:4-31

Il y a diversité de dons, mais le même Esprit; diversité de ministères, mais le même Seigneur; diversité d'opérations, mais le même Dieu qui opère tout en tous.

Or, à chacun la manifestation de l'Esprit est donnée pour l'utilité commune. En effet, à l'un est donnée par l'Esprit une parole de sagesse; à un autre, une parole de connaissance, selon le même Esprit; à un autre, la foi, par le même Esprit; à un autre, le don des guérisons, par le même Esprit; à un autre, le don d'opérer des miracles; à un autre, la prophétie; à un autre, le discernement des esprits; à un autre, la diversité des langues; à un autre, l'interprétation des langues. Un seul et même Esprit opère toutes ces choses, les distribuant à chacun en particulier comme il veut.

Car, comme le corps est un et a plusieurs membres, et comme tous les membres du corps, malgré leur nombre, ne forment qu'un seul corps, ainsi en est-il de Christ. Nous avons tous, en effet, été baptisés dans un seul Esprit, pour former un seul corps, soit Juifs, soit Grecs, soit esclaves, soit libres, et nous avons tous été abreuvés d'un seul Esprit.

Ainsi le corps n'est pas un seul membre, mais il est formé de plusieurs membres. Si le pied disait: Parce que je ne suis pas une main, je ne suis pas du corps, ne serait-il pas du corps pour cela? Et si l'oreille disait: Parce que je ne suis pas un œil, je ne suis pas du corps, ne serait-elle pas du corps pour cela? Si tout le corps était œil, où serait l'ouïe? S'il était tout ouïe, où serait l'odorat? Maintenant Dieu a placé chacun des membres dans le corps comme il a voulu. Si tous étaient un seul membre, où serait le corps? Maintenant donc il y a

plusieurs membres, et un seul corps. L'œil ne peut pas dire à la main: Je n'ai pas besoin de toi; ni la tête dire aux pieds: Je n'ai pas besoin de vous. Mais bien plutôt, les membres du corps qui paraissent être les plus faibles sont nécessaires; et ceux que nous estimons être les moins honorables du corps, nous les entourons d'un plus grand honneur. Ainsi nos membres les moins décents reçoivent le plus d'honneur, tandis que ceux qui sont décents n'en ont pas besoin. Dieu a disposé le corps de manière à donner plus d'honneur à ce qui en manquait, afin qu'il n'y ait pas de division dans le corps, mais que les membres aient également soin les uns des autres. Et si un membre souffre, tous les membres souffrent avec lui; si un membre est honoré, tous les membres se réjouissent avec lui.

Vous êtes le corps de Christ, et vous êtes ses membres, chacun pour sa part. Et Dieu a établi dans l'Église premièrement des apôtres, deuxièmement des prophètes, troisièmement des docteurs, ensuite ceux qui ont le don des miracles, puis ceux qui ont les dons de guérir, de secourir, de gouverner, de parler diverses langues. Tous sont-ils apôtres? Tous sont-ils prophètes? Tous sont-ils docteurs? Tous ont-ils le don des miracles? Tous ont-ils le don des guérisons? Tous parlent-ils en langues? Tous interprètent-ils? Aspirez aux dons les meilleurs. Et je vais encore vous montrer une voie par excellence.

LITANY OF DIVERSITY / LITANIE DE LA DIVERSITÉ

Jesus said: "I am the light of the world. Whoever follows me will never walk in shadows but will have the light of life."

Yellow, the color of Light, is a symbol of openness, opening ourselves to explore the darkness and light within us. Let us be open to Jesus' bringing the light of love and renewed hope this Easter season. Let us pray:

Spirit of Life, help us throw open the doors and windows! Let us welcome the light of Christ into our hearts and our world. Amen.

Jésus a dit : « Je suis la lumière du monde. Qui me suit ne marchera pas dans l'obscurité mais aura la lumière de la vie. »

Le jaune, couleur de la lumière, est symbole d'ouverture, d'une ouverture en soi-même pour explorer autant l'obscurité que la lumière qui nous habitent. Ouvrons-nous donc à Jésus qui nous offre la lumière de l'amour et le renouvellement de notre espérance en ce temps de Pâques. Prions :

Esprit de vie, aide-nous à ouvrir toutes grandes les portes et les fenêtres! Accueillons la lumière du Christ dans nos cœurs et notre monde. Amen.

Green is a symbol of new beginnings and growth. The green of the cedars reminds us of God's never-ending love implanted within us; empowering us with hope and trust so that we will become, more fully, the diverse and unique human beings God has created us to be. Let us pray:

Guide us to grow and learn in the coming days, to open ourselves to all the shared experiences that we might live life fully, as Jesus encourages us to do. Gather us as your children, brothers and sisters of the Light of the World, now and always. Amen.

Le vert est symbole de renouveau et de croissance. Le vert des cèdres est un rappel de cet amour divin indéfectible, implanté en nous, dynamisme d'espérance et de confiance afin que nous devenions les êtres humains, à la fois uniques et différents, ainsi créés par la volonté divine. Prions

:

Guide-nous dans ces jours à venir dans la croissance et l'apprentissage; dispose-nous à mettre en commun toutes nos expériences d'une vie d'abondance, comme Jésus nous invite à le faire. Rassemble-nous, car nous sommes tes enfants, frères et sœurs sous la lumière de ta Parole, en ce jour et pour toujours. Amen.

Blue symbolizes harmony and peace. In the making of this world, God created diversity, blessed it and desired us to live together in unity with all life and with God. Then, when we rebelled, God sent Jesus Christ so that we would be united as many members, into the One Body of Christ.

O God, as we gather this day, help us to experience our connectedness to you, each other and all creation. Help us to see beauty and great potential in diversity, just as Jesus did. Help us to stand courageously, side by side, in harmony and peace. Amen.

Le bleu est symbole d'harmonie et de paix. En façonnant notre monde, Dieu a créé la diversité et l'a bénie afin que, selon son dessein, nous vivions toutes et tous ensemble, en communion avec la totalité des vivants et avec Dieu. Or nous nous sommes rebellés; Dieu a alors envoyé Jésus Christ pour restaurer notre unité, tels les divers membres d'un même corps du Christ.

Ô Dieu, alors que nous sommes rassemblés en ce jour, accorde-nous de ressentir que nous sommes reliés à toi, les unes les uns aux autres de même qu'à toute la création. Aide-nous à voir la beauté et le riche potentiel de la diversité comme Jésus l'a fait. Aide-nous à nous tenir courageusement côte à côte, dans l'harmonie et la paix. Amen.

Orange is the colour of Healing. In order to move beyond the deep woundedness we have with each other and the earth, we continually need renewal to participate in the healing process. It is through healing that we will begin to experience peace and harmony. Let us pray:

Spirit of Life, bring healing in our relationships within ourselves, with others, and with our Mother Earth so that we may truly live as the whole Body of Christ. Amen.

L'orange est la couleur de la guérison. Pour que nous puissions aller au-delà des blessures profondes que nous nous sommes infligées mutuellement ainsi qu'à la terre, nous avons besoin d'une régénération continue durant notre démarche de guérison. Car c'est par la guérison que débute l'expérience de la paix et de l'harmonie. Prions :

Esprit de vie, apporte la guérison dans toutes nos relations, en nous-mêmes comme avec les autres et avec notre Mère la terre pour qu'ainsi nous vivions en vérité ce que nous sommes : la totalité du corps du Christ. Amen.

Violet symbolizes the Spirit. God's Spirit is in all of creation, moving, shifting, dancing, dreaming, propelling us to action, calling us into relationship with each other and with all of creation. There is great joy, when we choose to unite with the Spirit active within us and all around us. Let us pray:

Holy Spirit, always be present with us, in our church and in our world. What a joy it is knowing we are not alone! Spirit, dance and laugh in our worship this morning, as we open ourselves to the Spirit of youth, the Spirit of Christmas and the Spirit play. Spirit of Joy, gather us, welcome us, in Christ's name. Amen.

Le violet est symbole de l'Esprit. L'Esprit divin imprègne toute la création : il est mouvement, transformation, danse et rêve, il dynamise nos actes et nous convie à tisser des liens les uns les unes avec les autres comme avec toute la création. La joie abonde lorsque nous faisons corps avec les mouvements de l'Esprit en nous et autour de nous. Prions :

Saint-Esprit, présence permanente en nous, dans notre Église comme dans notre monde. Quelle joie de savoir que nous ne sommes pas seuls! Ô Esprit Saint, danse et égaie-toi durant notre culte de ce jour, alors que nous nous ouvrons à toi, l'Esprit de jeunesse, l'Esprit de Noël et l'Esprit du jeu. Esprit de joie, rassemble-nous, accueille-nous, au nom du Christ. Amen.

Red symbolizes life and love. Living fully connected to God's Love gives us the courage we need to stand for justice, to express compassion for those around us and to embrace the beauty of our rainbow-coloured world. Let us pray:

Holy Spirit, help us to live in Christ's greatest commandment. Open our hearts, our minds and our souls to love God and to love our neighbours. May we experience Christ in our worship and in everyone we meet today and everyday. Amen.

Le rouge est symbole de vie et d'amour. Vivre en plénitude, relié à l'amour de Dieu, est source de courage pour œuvrer en faveur de la justice, pour exprimer la compassion aux personnes qui nous entourent et pour enlacer toute la beauté de ce monde aux couleurs de l'arc-en-ciel. Prions :

Saint-Esprit, aide-nous à vivre selon le grand commandement du Christ. Ouvre nos cœurs, nos esprits et nos âmes à l'amour de Dieu et à l'amour du prochain. Puissions-nous rencontrer le Christ lors de notre culte comme dans toute personne que nous rencontrons en ce jour et chaque jour. Amen.

WE CELEBRATE WITH THANKSGIVING IN MEMORIAM /
NOUS CÉLÉBRONS AVEC REMERCIEMENT EN MÉMORIAM

We remember the members of the Order of Ministry of the Eastern Ontario Outaouais Regional Council who have died in the last year. They shared passion for the Gospel. They loved, with heart, soul and mind, their God and their neighbors. They are missed by dear hearts and held in the peace of Christ.

Nous nous souvenons des membres du personnel ministériel et ceux qui ont servi le Conseil régional de l'Outaouais et de l'Est de l'Ontario qui sont décédés depuis notre dernière assemblée générale. Ils ont partagé leur passion pour l'Évangile. Ils ont aimé de cœur, d'âme et d'esprit, Dieu et leur prochain. Ils nous manquent, et ils reposent dans la paix du Christ.

Rev. Cyril Cook
Rev. Dr. George Hermanson
Rev Thomas Kurdyla
Rev. Dr. Ken Micklethwaite
Susanne (Sue) Taylor DM

PRAYER / PRIÈRE

Loving God, you support us all the days of this life of challenge and grace, until we reach the evening of our lives when the pace of life slows, and our work is done. Then you welcome us to a safe lodging, a holy rest, and peace. Bless these your servants, through Jesus we pray.

Aimer Dieu, vous nous soutenez tous les jours de cette vie de défi et de grâce, jusqu'au soir de nos vies où le rythme de la vie ralentit et que notre travail est terminé. Ensuite, vous nous accueillez dans un logement sûr, un repos saint et la paix. Bénissez ces vos serviteurs, par Jésus nous prions.

**We place our hope in God. We sing of a life beyond life
and a future good beyond imagining:
a new heaven and a new earth, the end of sorrow, pain, and tears,
Christ's return and life with God, the making new of all things.
We yearn for the coming of that future,
even while participating in eternal life now. Amen**

**En Dieu est notre espérance.
Nous chantons une vie au-delà de la vie,
un avenir radieux qui défie toute imagination:
des cieux nouveaux et une terre nouvelle,
d'où disparaîtront la tristesse, la souffrance et les larmes;
le retour du Christ et de la vie avec Dieu,
le renouvellement de toutes choses.
Nos cœurs se languissent de l'avènement d'un tel avenir,
même si maintenant nous participons déjà à la vie éternelle. Amen.**

RESPONSIVE HYMN / HYMNE RÉACTIF Glory to God / Gloire à Dieu (MV 36)

Glory to God, glory to God, glory in the highest!
Glory to God, glory to God, glory in the highest!
To God be glory forever! To God be glory forever!

Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!

Gloire à Dieu. Gloire à Dieu. Gloire dans les hauts cieux!
Gloire à Dieu. Gloire à Dieu. Gloire dans les hauts cieux!
Qu'à Dieu soit la gloire à jamais! Qu'à Dieu soit la gloire à jamais!

Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!

Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!

CELEBRATING WITH THANKSGIVING
THE LICENSED LAY WORSHIP LEADERS /
CÉLÉBRER AVEC REMERCIEMENT
DU PERSONNEL CÉLÉBRANT LAÏQUE AGRÉÉ

PASTORAL RELATIONS MINISTER WHITMAN STRONG
/ RESPONSIBLE DES RELATIONS PASTORALES:

Lay ministry has been a priority of The United Church of Canada. Over the years, many people have participated in the training programs that the church has offered and have enriched the church's on-going ministry in their communities. Today, some of them will reaffirm their willingness to be in an accountable relationship under supervision, with the Eastern Ontario Outaouais Regional Council as they continue their ministries.

Le ministère laïque est une priorité de l'Église Unie du Canada. Au fil des ans, de nombreuses personnes ont suivi les programmes de formation offerts par l'Église et, par la suite, ont enrichi de leurs dons le ministère continu de leurs communautés ecclésiales. Aujourd'hui, quelques-unes d'entre elles vont renouveler leur engagement à vivre une relation de responsabilité sous la supervision du Conseil régional de l'Est de l'Ontario et de l'Outaouais et ainsi poursuivre leurs ministères.

- | | | |
|--------------------------|------------------------|-----------------------|
| 1. Adamovits, Allison | 17. Jacobs, Barbara | 33. Page, Jeannie |
| 2. Allen, Jim | 18. Jensen, Dori | 34. Patterson, David |
| 3. Anthony, Sheila | 19. Jinkinson, Deborah | 35. Reichert, Martin |
| 4. Blanchard, Lynda | 20. Kelso, Cathie | 36. Robertson, Mackie |
| 5. Braaksma, Joanne | 21. Kosmack, Joanne | 37. Ruda, Carolyn |
| 6. Burbridge, Christine | 22. Langill, Stephanie | 38. Sabadash, Hilda |
| 7. Clemis, David | 23. LeGrow, Barbara | 39. Sales, Alison |
| 8. Davies, Harriette | 24. LeGrow, John | 40. Sanderson, Sharon |
| 9. DeJeet, Barb | 25. Lloyd, Neil | 41. Smith, Sandra |
| 10. Doyle, Luane | 26. MacDonald, Sharon | 42. Stairs, Felicite |
| 11. Ducette, Dana | 27. Marjerrison, Merle | 43. Tanner, Joanne |
| 12. Gardell, Dietlind | 28. McCooeye, Gail | 44. Tuffin, Sally |
| 13. Grant, James | 29. McGrath, Heather | 45. Warnock, Bonnie |
| 14. Hoy, Charlotte | 30. McNamee, Lillian | 46. Whiteley, Paul |
| 15. Huggett, Nancy | 31. Miner, Carla | 47. Workman, Carol |
| 16. Hunt Stephens, Marni | 32. Nicholls, Andrew | 48. Wrightly, Norma |

QUESTIONS AND PROMISES / QUESTIONS ET ENGAGEMENTS

These church members come now to re-affirm their commitment to lay ministry within the Regional Council and Communities of Faith. In order that we may renew our covenant with them, we ask them the following questions:

Ces membres de l'Église sont ici pour réaffirmer leur engagement au ministère laïque au sein de notre conseil régional et de ses communautés de foi. Afin de renouveler notre alliance avec ces personnes, nous leur posons les questions suivantes :

Do you believe that in offering yourself as a licensed lay worship leader, you are responding to the will and call of God?

Croyez-vous qu'en vous rendant disponible en tant que personnel célébrant laïque agréé vous répondez à la volonté et à l'appel de Dieu?

Response / Réponse: Yes, I do. / Oui, je le crois.

Do you promise to keep your commitment of continuing your ministry, of continuing your study, and of supporting the work of lay ministry in your Community of Faith and the Regional Council?

Vous engagez-vous à poursuivre votre ministère, de même qu'à poursuivre vos études et à soutenir l'œuvre du ministère laïque au sein de votre communauté de foi et du conseil régional?

Response / Réponse: Yes, I do. / Oui, je m'y engage.

Do you accept the oversight of the Eastern Ontario Outaouais Regional Council and promise to share in the work of our Regional Council as it responds to the needs of others?

Acceptez-vous la supervision du Conseil régional de l'Est de l'Ontario et de l'Outaouais et vous engagez-vous à partager la tâche de notre conseil régional dans sa mission de répondre aux besoins d'autrui?

Response / Réponse: Yes, I do. / Oui, je l'accepte et je m'y engage.

To all: Do you, the members of the Eastern Ontario Outaouais Regional Council offer your continued support of the ministries of these members?

TOUTE L'ASSEMBLÉE : Et vous, membres du Conseil régional de l'Est de l'Ontario et de l'Outaouais, offrirez-vous votre appui constant aux ministères de ces personnes?

Response / Réponse: Yes, we do. / Oui, nous le ferons.

In the name of Jesus Christ our Lord and by the authority of the Eastern Ontario Outaouais Regional Council, I recognize your commitment as Licensed Lay Worship Leaders in this Regional Council.

Au nom de Jésus Christ notre Seigneur et par l'autorité du *Conseil régional de l'Est de l'Ontario et de l'Outaouais*, je reconnais votre engagement en tant que personnel célébrant laïque agréé de ce conseil régional.

PRAYER OF THANKSGIVING / PRIÈRE D'ACTION DE GRÂCE

Let us pray: Gracious God, you have called us
to share in Christ's ministry.
Pour out your Holy Spirit upon
us as we commit ourselves
to work together in Christ's name. Amen.

Prions : Dieu de toute grâce,
tu nous appelles à partager le ministère du Christ.
Répands sur nous ton Esprit Saint
alors que nous nous engageons
à œuvrer ensemble au nom du Christ. Amen.

RESPONSIVE HYMN / HYMNE RÉACTIF Glory to God / Gloire à Dieu (MV 36)

Glory to God, glory to God, glory in the highest!
Glory to God, glory to God, glory in the highest!
To God be glory forever! To God be glory forever!

Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!

Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!

Gloire à Dieu. Gloire à Dieu. Gloire dans les hauts cieux!
Gloire à Dieu. Gloire à Dieu. Gloire dans les hauts cieux!
Qu'à Dieu soit la gloire à jamais! Qu'à Dieu soit la gloire à jamais!

Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!

COVENANTING WITH THE REGIONAL COUNCIL EXECUTIVE
ALLIANCE AVEC L'EXÉCUTIF DU CONSEIL RÉGIONAL

*(address members of the Regional Council Executive
/ s'adresser aux membres du Conseil régional)*

President / Présidente Takouhi Demirdjian-Petro:

Friends, do you believe you are called to exercise your spiritual gifts, to serve this Regional Council, and The United Church of Canada, as a member of the Eastern Ontario Outaouais Regional Council Executive?

Chers amis, croyez-vous que vous êtes appelés à exercer vos dons spirituels, à servir ce conseil Régional et l'Église Unie du Canada comme membres de l'exécutif du Conseil régional de l'Outaouais et de l'Est ontarien?

Executive Members / Membres de l'exécutif: We do / Oui

President / Présidente:

Will you faithfully perform the duties of your office within the polity of The United Church of Canada?

Allez-vous assumer avec foi les responsabilités qui vous sont demandées par l'Église Unie du Canada?

Executive Members / Membres de l'exécutif: We will / Oui

**COVENANTING WITH LEADERSHIP TEAMS /
ALLIANCE AVEC LES MEMBRES DES ÉQUIPE DE DIRECTION**

President / Présidente:

Friends, Do you believe you are called to exercise your spiritual gifts, to serve this Regional Council, and The United Church of Canada, as Leadership Teams of the Eastern Ontario Outaouais Regional Council?

Chers amis, croyez-vous que vous êtes appelés à exercer vos dons spirituels, à servir ce Conseil régional et l'Église Unie du Canada comme membres des Équipes de direction?

Response / Réponse: We do / Oui

President / Présidente:

Will you faithfully perform the duties of your office within the polity of The United Church of Canada?

Allez-vous assumer avec foi les responsabilités qui vous demandées par l'Église Unie du Canada?

Response / Réponse: We will / Oui

Promises of the Regional Council / L'engagement du Conseil régional**President / Présidente:**

Will the members of the Eastern Ontario Outaouais Regional Council please turn on your cameras. Will you, the members of the Eastern Ontario Outaouais Regional Council, support and encourage the Chairs and members of the Executive, and of Leadership Teams?

Membres du Conseil régional de l'Outaouais et de l'Est de l'Ontario, veuillez-vous lever. Les membres du Conseil régional de l'Outaouais et de l'Est de l'Ontario, soutiendrez-vous et encouragerez-vous les Président-e et membres des Équipe de direction?

Members/Membres: We will / Oui

President / Présidente:

Let us pray - God of Love, we thank you for the many gifts offered in your service by these leaders among us. We ask for your blessings, that we will always seek your guidance and counsel, knowing that in serving others, they will find life and wholeness.

Prions - Dieu d'amour, nous te remercions pour les nombreux dons de nos dirigeants, ici parmi nous. Nous te demandons de nous bénir afin que nous recherchions toujours ta direction et tes conseils, sachant que le service des autres apporte la vie et la plénitude.

Members/Membres: Amen**RESPONSIVE HYMN / HYMNE RÉACTIF** Glory to God / Gloire à Dieu (MV 36)

Glory to God, glory to God, glory in the highest!
Glory to God, glory to God, glory in the highest!
To God be glory forever! To God be glory forever!

Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!

Gloire à Dieu. Gloire à Dieu. Gloire dans les hauts cieux!
Gloire à Dieu. Gloire à Dieu. Gloire dans les hauts cieux!
Qu'à Dieu soit la gloire à jamais! Qu'à Dieu soit la gloire à jamais!

Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!

COVENANTING WITH THE GENERAL COUNCIL COMMISSIONERS
ENVOI DES DÉLÉGUÉS AU CONSEIL GÉNÉRAL

One: Do you believe that God is calling you to this ministry, to be a Commissioner or staff support to the General Council of The United Church of Canada?

Une : Croyez-vous que Dieu vous appelle à servir dans ce ministère, à titre de délégué ou de personnel de soutien au Conseil général de l'Église unie du Canada?

Commissioner/Délégué: I do so believe, God being my helper. / Oui, je le crois, Dieu étant mon soutien.

One: Are you prepared to listen to the Spirit that you may hear God's direction for our church?

Êtes-vous prêts à être à l'écoute de l'Esprit Saint afin que vous puissiez entendre la direction de Dieu pour notre église?

Commissioner/Délégué: I do so believe, God being my helper. / Oui, je le crois, Dieu étant mon soutien.

One: Will you faithfully study the documents provided to you, in light of the scriptures and in light of Christ within you? Will you serve as Commissioner for the next three years?

Étudierez-vous, fidèlement, les documents qui vous seront remis, à la lumière des Saintes Écritures et à la lumière du Christ en vous? Servirez-vous en tant que délégué pour les trois prochaines années?

Commissioner/Délégué: I do so believe, God being my helper. / Oui, je le crois, Dieu étant mon soutien.

One: Will you prayerfully support these Commissioners in their work and call as Commissioners to General Council?

Allez-vous soutenir, par la prière, ces délégués dans leur travail et dans ce ministère à titre de délégués au Conseil général?

All/Tous: We will, God being our helper. / Nous le ferons, Dieu étant notre soutien.

RESPONSIVE HYMN / HYMNE RÉACTIF Glory to God / Gloire à Dieu (MV 36)

Glory to God, glory to God, glory in the highest!
Glory to God, glory to God, glory in the highest!
To God be glory forever! To God be glory forever!

Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!
Alleluia, amen! Alleluia, amen!

Gloire à Dieu. Gloire à Dieu. Gloire dans les hauts cieux!
Gloire à Dieu. Gloire à Dieu. Gloire dans les hauts cieux!
Qu'à Dieu soit la gloire à jamais! Qu'à Dieu soit la gloire à jamais!

Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!
Alléluia. Amen! Alléluia. Amen!

WE GO FORTH IN SERVICE / NOUS ALLONS AVANCER EN SERVICE

PRAYER / PRIÈRE :

President / Présidente :

Let us pray: God of Love, we thank you for the many gifts offered in your service by these leaders among us. We ask for your blessings, that we will always seek your guidance and counsel, knowing that in serving others, we will find life and wholeness.

My friends, remember we are never alone, even the midst of this pandemic,
So go with God, the Source of Love,
Jesus, the Love Incarnate,
and the Holy Spirit, Love's promise and comfort. Amen.

Prions :

Dieu d'amour, nous te remercions pour les nombreux talents qui sont offert à ton service par les dirigeants parmi nous. Nous te demandons de nous bénir afin que nous recherchions constamment ta direction et tes conseils, sachant qu'en servant notre entourage, nous nous sentirons vivants et intègres.

Sœurs et frères, amies et amis, souvenons-nous que nous ne sommes jamais seuls, même au cœur de cette pandémie.
Alors, allons de l'avant avec Dieu, la source de l'amour,
Avec Jésus, l'amour fait chair,
Et avec le Saint-Esprit, promesse et réconfort de l'amour. Amen.

HYMN / HYMNE Go, Make A Difference (MV 209)

Go make a difference. We can make a difference.
Go make a difference in the world.
Go make a difference. We can make a difference.
Go make a difference in the world.

We are the salt of the earth, called to let the people see
the love of God for you and me.
We are the light of the world,
not to be hidden but be seen.
Go make a difference in the world.

Go make a difference. We can make a difference.
Go make a difference in the world.
Go make a difference. We can make a difference.
Go make a difference in the world.

We are the hands of Christ reaching out to those in need,
the face of God for all to see.
We are the spirit of hope; we are the voice of peace.
Go make a difference in the world.

Go make a difference. We can make a difference.
Go make a difference in the world.
Go make a difference. We can make a difference.
Go make a difference in the world.

So let your love shine on, let it shine for all to see.
Go make a difference in the world.
And the spirit of Christ will be with us as we go.
Go make a difference in the world.

Go make a difference. We can make a difference.
Go make a difference in the world.
Go make a difference. We can make a difference.
Go make a difference in the world.

To be added to Appendix A

Atlantic School of Theology
Report to the Regions
Spring 2021

As it did for every other organization under the sun, 2020-21 brought many challenges for Atlantic School of Theology. The shift to online-only learning in our summer, fall, and winter terms required us to stretch and grow our technological and pedagogical muscles. Our students also worked with great faith and diligence to adapt. It was especially difficult for those with pastoral charge and family responsibilities, or with healthy challenge. We're very proud of them and grateful for them. We all did our best to support one another and to keep in touch. Nothing about "ALL THIS" has been easy! Yet we persevere, in the hope that our attention to and cooperation with God's leading will help us to make good decisions and to continue to serve faithfully.

AST's total enrolment was down slightly, to about 180 students, but the total number of courses taken by those students was up. We decided to wind down our Diploma in Youth Ministry program due to a lack of demand, but we are about to launch our new Diploma in Missional Leadership. The first cohort of this part-time program will begin in June and travel together as learners for two years. Warm thanks to the General Council Office and the United Church Foundation for their support and partnership in this new initiative.

After 12 years of exemplary teaching, research, and leadership, Rev. Dr. Susan Willhauck has decided to retire at the end of June. We shall miss her very much! She has been a very inspiring and encouraging professor and colleague. In July, we will welcome Drs. Susan MacAlpine-Gillis, Andrew O'Neill, and Evangeline Kozitza Dean into tenure-track faculty positions. We're excited about what each of them will bring (and continue to bring) to AST's mission of learning and faith.

With lockdowns and limited movement the norm in so many places, we offered several series of online Continuing Education programming, including "Field Notes" and "Decolonizing Theology." As the summer term approaches, we will once again have all our courses online. Several of them are available to lifelong learners, including "Transitional Ministry Skills," "Mysticism and Monasticism in Context," "Evangelism Rediscovered," "Dying, Death, and Bereavement," and more. We would be delighted to welcome you to these online programs in June and July of this year. Similarly, we invite you to discover our emerging Leadership Learning Initiative and its promising array of programming.

It is an honour to share the work of theological education with the many supervisors and lay support teams who work with our students across Canada and beyond. As one of the theological schools of The United Church of Canada, we remain committed to sharing in mission with all the congregations, regions, and the General Council. Thank you for your support and friendship.

Respectfully submitted,
Rev. Dr. Rob Fennell
Academic Dean

To be added to Appendix A

Spiritual Care Hospital Ministry (SCHM)

Spiritual Care Hospital Ministry is the continuation of the Chaplaincy Committee, which operated for 34 years for the Ottawa Presbytery. We provide a United Church Representative to the Spiritual Care Advisory Committees of both the Ottawa Hospitals and the Queensway Carleton Hospitals. We also maintain a United Church team coordinator in each of the main Ottawa hospitals, who mentor teams of trained volunteers to visit United Church patients from throughout the Region.

2020 was a difficult year for us as we grieved the loss of connections and support for hospitalized patients. All visiting ministries in city hospitals were shut down due to Pandemic restrictions. Security issues meant that we didn't even have access to patient name lists that would have allowed us to conduct visits virtually or through the mail.

Hospital Spiritual Care Advisory Committees did continue to meet virtually, and our representatives lobbied for patient rights to have a clergy visit if requested. Our visiting teams continued to participate in education seminars with Ottawa Pastoral Care Training Program, and we hosted a training event on providing Spiritual Care for patients participating in Medical Assistance in Dying (MAiD). Our Ministry has been part of the successful lobbying effort of the past 5 years to broaden access to MAiD, as this was a frequent request from our patients.

We look forward to the day when we can return to providing Spiritual Care to the thousands of United Church members across our region who receive care in Ottawa hospitals.

Respectfully submitted, Sandra Copeland, Spiritual Care Hospital Ministry

To be added to Appendix A

Joshua Zentner-Barrett, Director of Music, Kanata United Church

Josh oversees the music ministry at KUC. In addition to directing the choral and instrumental ensembles of the church, he enlivens congregational singing in worship, and leads annual intergenerational musical productions. Josh is an Associate of the Royal Canadian College of Organists and holds degrees in Sacred Music and Organ Performance from Southern Methodist University and Wilfrid Laurier University. Josh is studying theology at Saint Paul University and is the Director of Music at the same institution for the Anglican Studies Program. Josh is part of the Administrative Team for Music United where he serves as membership coordinator. (josh@kuc.ca; www.musicunited.ca)

Pat Mayberry, Composer/Hymn Writer

Pat Mayberry is a Canadian singer song and hymn writer with a passion for melody and harmony, and music which touches the listener deeply. Pat has released 6 CDs of original songs: Voice to Voice: Heartbeat, Songs of Love, Hope and Renewal: Labyrinth, Songs for the Journey: To The Shieling: Kids' Songs for Choirs and Congregations and We are Dreamers.

Pat is a member of First United Church in Ottawa Canada, an Affirming congregation of the United Church of Canada. She has written many hymns, anthems and worship pieces which are used regularly across Canada and beyond. She has four hymns in the More Voices hymnbook of the United Church of Canada and one in the Mennonite Hymnbook Voices Together. (www.patmayberry.com; patmayberry@aol.com)

Kimberley Allen-McGill, Director of Music, Trinity United Church

Kimberley Allen-McGill is the Director of Music at Trinity United Church Ottawa, and has just completed a 5-year term as the Music United convenor for the Eastern Ontario Outaouais Regional Council (it's time for others to shine at Music United!!!). She began working as a church musician at the age of 12 in a rural Eastern Ontario church, and has been a passionate and noisy church musician ever since! Kim has also had the privilege to work with, and for, Canada's leaders in national associations, government, a crown corporation and private industry, in a rewarding 35-year career as a senior corporate communications and publishing professional. She operates a family friendly music studio in Findlay Creek (Silver Cadence Music), is a member of Riverside United Church, and also serves on the Board of Directors of the Summer Institute of Church Music (www.sicm.ca). (silvercadencemusic@gmail.com; kallenmcgill@gmail.com)

Music United

Music United (www.musicunited.ca) is a diverse association of people passionate about music in The United Church of Canada, Canada's largest Protestant denomination. Musicians, clergy, laity, worship committee members – all are welcome to join us as we seek to further the cause of music within the church.

Music United members from across Canada submitted videos for "Peace for the Children", More Voices #149. What a beautiful result! Words and music by Doreen Lankshear-Smith, arrangement by Jason Locke, video and audio editing by Thom Varey.

Brought to you by Music United: The United Church of Canada Association of Musicians, www.musicunited.ca. Please share with your communities in worship and other church gatherings, with our blessing.

Peace for the Children Virtual Anthem <https://www.youtube.com/watch?v=dq1kDXPgO5c>