



General Council News

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Gary Paterson Elected Moderator

by Kevin Cox

A Vancouver-based minister who describes himself as a passionate preacher and poet, the Rev. Dr. Gary Paterson was elected Moderator of The United Church of Canada by the 41st General Council on August 16, 2012.

Paterson becomes the first openly gay leader of a major Christian denomination. At a news conference following his election, he rejoiced that his sexual orientation has been a non-issue.

"One of the most wonderful things for is me that in the time of discerning and in the time of writing responses to people, it's actually been a non-issue, and I would suspect *that* is the primary news story," said Paterson, who was joined at the news conference by his partner, Tim Stevenson.



The United Church of Canada

Moderator-elect Rev. Dr. Gary Paterson

"What some denominations or some parts of the world see as a huge dilemma and a problem has not within our immediate community been seen in that way at all," said the Moderator-elect.

"We recognize that it was 20 years since Tim was the only openly gay person to be ordained within the United Church, and we look at the kind of distance that has been achieved, at least within this community of church and this part of the world," Paterson said. He will formally become Moderator at a worship service on Saturday, August 18, 2012.

He added that young people who may be struggling with their sexual orientation should be able to see gay role models.

He was elected Moderator in an election that lasted more than eight hours and included a record number of 15 nominees. His election was greeted with a loud and enthusiastic ovation that lasted several minutes after what current Moderator Mardi Tindal described as an emotional day.

Paterson was chosen on the sixth ballot. The Rev. Dr. John H. Young, an Assistant Professor and the Chair of the Theology Program at Queen's School of Religion in Kingston, Ontario, was the other nominee on the final ballot.

The Moderator-elect, who has been in ministry more than 35 years, insisted he will not make his sexual orientation the centrepiece of his term as Moderator. Instead he said he will be focusing on establishing partnerships to bring hope and inspiration to people who worry that the church is dying.

"I don't have power. I root that in God and in the community," Paterson said during the news conference. "I would see trying to enable the church to look realistically at what is happening and not be

frightened. We will find our way through. We will be changed and we will be faithful, and God will be with us."

One of the first issues that Paterson may confront in his three-year term is the proposed boycott of products from the illegal Israeli settlements on the West Bank.

He acknowledged that a boycott will not be well received by some Jewish leaders, but he's anxious to talk with them about the plight of the Palestinian people in the settlements and also to recognize the legitimacy of the state of Israel.

"I think if you read the report rather than the headlines you will see that there is a deep commitment we have always had to Israel and the Jewish people, and we recognize the existence of antisemitism and legitimate fears," he said.

He has recently returned from a two-month sabbatical in Israel and Palestine. "I have seen first-hand for myself what was happening with the occupation, and I believe that it is wrong," he said. "International law would say that it is wrong, and I would suspect there are many, many Jews who say that it is wrong."

Paterson has a long history in the United Church. He was ordained in 1977 and served several churches before joining the staff of British Columbia Conference. He worked in one of Canada's poorest neighbourhoods with First United in Vancouver, and then moved to Ryerson United Church in Vancouver for 11 years. He now serves the congregation of what he calls a "cathedral-like" church, St. Andrew's-Wesley United Church in Vancouver.

In his nominee's speech to General Council earlier this week, Paterson proposed a national every-congregation consultation about the state of the church. He said there is a need to strengthen our prophetic ministries with vulnerable people. "Times past we were really worried that no one bothered to listen to us when we spoke up. Nowadays, they're telling us to shut up."



Operation Pilgrimage

by Agent 100111

The Agents: The very talented and seasoned delegates of General Council Youth Forum 2012, as well as a few special co-conspirators.

The Mission: To spread the Holy Spirit at carefully selected locations throughout Ottawa and to take in new ideas of their own.

The Results: At 1230 hours on August 15, 2012, the youth delegates met up with some youth commissioners and other willing pilgrims. They took over the train and the bus system to travel to Parliament Hill. That's where all the magic happens after all! The others on the bus were mildly alarmed but managed to maintain some semblance of calm.

By 1400 hours, it was clear that the Parliament grounds were dance-deprived. Drastic measures had to be taken. It was then that the Youth Forum agents commenced Project Flash Mob, a skilled manoeuvre involving music, deft arm swoops, and intense above-the-head hand holding. All who observed were flabbergasted and were filled with the Holy Spirit.

All agents then gathered to greet their superior, the amazing Moderator Mardi Tindal, who led them through a pilgrimage. They intently waited for the go-ahead to use their more specialized equipment for this mission, such as grappling hooks and smoke bombs, but none was given. This made the writer of this report very disappointed.

The disappointment did not last long. Besides the Moderator, three guests had carefully prepared speeches about their work in the government, the church, and worldwide. A Member of Parliament from the local area discussed the need for youth to go into government. A minister from El Salvador discussed his work. Even the head of the Canadian Council of Churches took time out of his day.

After the goals at the Parliament building were completed, the group of about 100 agents made its way towards the next meeting point. They worked overtime to avoid stray vehicles, negativity, and heat stroke. And they succeeded, of course! Our agents are quite well trained. Eventually, the group reached the home of KAIROS and several other important programs. They heard speeches on the importance of justice and even got to experience using the people's microphone.

The next stop was the Assembly of First Nations, where a lot of good work is done. There were no official duties to complete there, but the agents did their best to bring joy into the world by waving at the people passing in buses.

The penultimate point in the pilgrimage was Victoria Island, the beautiful home of the Algonquin First Nation. The group listened to Chief White Duck of the Algonquins speak about his culture, as well as representatives from organizations working with Aboriginal people. It was amazing to hear people so passionate about what they do.

Finally, the agents went to St. Andrew's United Church to investigate 20 cardboard boxes that appeared to have pizza in them. This was not necessarily the most important part of the mission, but it was still high on the priority list.

At each of these clandestine locations around Ottawa, prayer for both the delegates and the world at large was offered by the Moderator and willing youth from all over the country. As a proud Prairie person, the author of this report would like to add that 20 percent of the youth leading prayer were from Saskatchewan. Take that as you will.

Returning from the operation, the Youth Forum delegates and Council commissioners felt a renewed sense of hope. The agents this week looked very closely at the ideas of seeking justice, loving kindness, and walking humbly. Whether it was on the stairs in front of the Parliament building, or on an island in the middle of a city, those values were reflected passionately in the words of the speakers, the work of the building, and in the hearts of the operatives.

It is apparent to this agent that this pilgrimage was a complete success. Not only did the Youth Forum delegates have amazing spiritual experiences, but they gave back to the city in the form of holy enthusiasm and curiosity. However, with this project completed, another will soon begin. The mission of the agents now is to take the knowledge they now have of justice, kindness, and humility and use it in their own life. Oh, by the way, did I mention? The mission belongs to you the reader as well.

—Agent 100111 (Also known as McKenzie Warriner, a member of Saskatchewan Conference)

Church Takes a Stand Against Gossip

by Christine Johnson

A lively debate about gossip and its destructive force in The United Church of Canada led the church's General Council to approve a proposal from the Conference of Manitoba and Northwestern Ontario. However, the vote was so close it had to be counted.

The proposal calls for the General Council to take a stand against spreading gossip, in the same manner that it has taken a stand against other evils of society. It directs the General Secretary, Nora Sanders, to encourage congregations to raise awareness of the harmful aspects of gossip and to open discussion regarding how to differentiate between gossip and caring pastoral conversation.

The decision was made by Council delegates meeting in one of three decision-making bodies called commissions on August 14, 2012.

Paul Browning of London Conference spoke strongly in favour of the motion. "I have to say in my experience in the church that malicious gossip is probably the main difficulty of the dysfunction of our presbyteries and congregations. I haven't experienced any other single thing that has caused more difficulty in ministry."

Dissenting commissioners spoke against the motion saying the term "gossip" was too vague and the proposal was not grounded in any biblical imperative such as "not bearing false witness." Chris Ferguson, overseas personnel, wanted to refer the proposal to the Executive of the General Council for further study, but that motion was defeated. Mariko Bown-Kai of Bay of Quinte Conference said she did not understand how the proposal would be carried forward in the life of the church.

Browning responded by explaining how in his congregation they have behavioural covenants that every leader in the church must sign "so there are ways of actually managing and addressing this in helpful, useful ways."

For Michelle Owens of London Conference, the term "gossip" is an "extremely gendered word" and she was troubled by the fact it was not explained more clearly. "In particular, I think of the ladies who sit around the quilting table across from my office every



Wednesday morning and yes, they gossip but they're also the ones who know who I should be visiting in the hospital. To me, this seems very condemnatory."

"Gossip can mean many things, from me telling a story about my drunken actions last night or me spreading a rumour—which would have been a much better word—about someone's fall from grace," said Ian Schweitzer of Saskatchewan Conference. He spoke against approving the motion.

Fears about "regulating and policing human interaction" concerned Piotr Strzelecki of Alberta and Northwest Conference.

Rose Ann Vita of Hamilton Conference said she felt this motion was about the identity of the United Church. "I would like the United Church to be considered a safe place, and taking a stand against gossip is one of the ways of solidifying that, putting it into black and white."

Colin MacDonald of Toronto Conference said it was "utterly impossible for General Council to legislate morality." He said that by passing this proposal we would be taking away the responsibility of the local congregation by telling them how they must live.

Early in the discussion, a moment of levity arose when Linda McLaren of British Columbia asked for clarification "on the evils of society." Chair Ivan Greagan retorted, "You could check through the sum of our histories and make a long list."



Decisions of Green Commission

by Christine Johnson

Environmental concerns, poverty, social and political action, and changes to *The Manual* were among the 26 proposals considered by the Council on August 14, 2012, in the Green Commission, one of three decision-making bodies.

A proposal from British Columbia Conference called "Justice in Environmental Assessment Hearings" directed the General Secretary, Nora Sanders, to issue a statement of concern that assessment hear-

ings under both the National Energy Board and the Canadian Environmental Assessment Agency include Aboriginal concerns.

Jim White of British Columbia Conference spoke to the commissioners about hearings in which mining companies refused to hear from concerned Aboriginal people. Keith Simmonds, also from British Columbia, spoke of hearings regarding Prosperity Mine, north of Williams Lake, British Columbia, which is owned by Taseko Mines. Simmonds said that although the first hearing went against the project, a representative from Taseko Mines wrote a letter to the federal Minister of the Environment complaining about the presence of First Nations members at the hearing. In the letter, a request was made that in future hearings there be no praying or expressions of Native spirituality and no children or elders present.

In this proposal, the General Secretary was also asked to seek assurances that the terms of reference for environmental assessment hearings encompass understanding of Aboriginal cultures, including their spirituality and relation to the land, and that protection of the environment be given far more consideration than financial gain.

The commission approved a number of social justice proposals calling on the General Council to:

- request participation from all levels of government for increased funding to provide adequate mental health services and educational programs about mental health for students
- produce study materials that address the issue of poverty, homelessness, and economic disparity in Canada and equip congregations to actively engage in creating changes that will address these needs
- recognize the emergence of new social movements such as the recent student protests in Quebec and mobilize the people of the United Church to embody prophetic and liberating values
- declare support for the reinstatement of \$14 million federal funding for the Katimavik program

On issues related to ministry personnel, the commission directed the Executive of the General Council to:

- review the centralized pastoral charge payroll program

- study systemic inequality in clergy compensation
- examine options for addressing the issues of high student debt for ministry personnel

Twelve proposals from the Simplification Project were also approved. These proposals, which deal with simplifying procedures or clarifying portions of *The Manual*, include:

- redistributing the rules of quorum throughout *The Manual* rather than keeping them solely in the Definitions section
- removing strict procedures about how police record checks are conducted to reflect changing procedures in police departments
- allowing the Executive of the General Council to appoint a General Secretary
- providing more flexibility for membership on Joint Search Committees
- deleting part of the grounds upon which a 363 review can be conducted



Des fondements théologiques pour l'avenir

Stéphane Gaudet

Le rapport sur le ministère émanant du comité Théologie et relations interconfessionnelles et interreligieuses a été adopté par le Conseil général réuni en plénière.

C'est Angelika Piché, membre de ce comité, qui avait présenté le rapport lundi.

Le comité avait été mandaté par l'Exécutif du Conseil général pour formuler un texte qui puisse servir de fondement théologique aux choix difficiles qui seront à faire dans une Église en transition, où l'on sait déjà que les formes de ministère devront être plus flexibles et plus variées.

« Un de nos buts est de nous assurer que nos communautés, dont plusieurs sont petites, pourront

continuer à bénéficier d'un leadership local », a-t-elle déclaré aux délégués. « Une variété de ministères sera nécessaire, et nous devons dès maintenant nous préparer à cela. »

Le rapport pose donc une fondation théologique pour la compréhension de tous les ministères, laïques et ordonnés, et même des ministères non rémunérés (les bénévoles qui mettent leurs talents au service de leur paroisse). « Le rapport reconnaît la vocation et les dons de tout le monde dans l'Église », de dire Piché.

Elle n'a pas hésité à identifier clairement le nœud du problème : « les agents pastoraux laïques (identifiés en anglais par l'acronyme DLM pour designated lay ministers) aspirent à ce que leur travail soit reconnu. Cela cause des inquiétudes, des souffrances et de l'incompréhension. Mais les pasteurs sentent aussi que leurs études et les sacrifices qu'ils ont faits ne sont pas reconnus ».

Ainsi, la discussion a surtout porté sur la dernière partie du rapport, décrivant les différents types de ministère (pasteurs ordonnés, diacres et agents pastoraux laïques). Angelika Piché avoue que « les difficultés à définir nettement ces différentes formes de ministère contribuent à susciter d'intenses débats au sein de l'Église. »

Toutefois, aucune modification n'a été recommandée quant aux structures ministérielles actuelles ni aux politiques les concernant. « Avant de changer quoi que ce soit, le comité croit qu'il importe de réfléchir encore sur ces questions qui se révèlent très complexes. »

C'est pour cette raison qu'en plus du rapport sur le ministère, le comité a présenté une courte proposition sur les ordinations locales. Une ordination locale est une ordination valide sur un territoire donné, par exemple un synode, mais qui ne serait pas reconnue dans toute l'Église. La proposition ne va pas jusqu'à recommander pour le moment l'instauration des ordinations locales. Elle demande à l'Église de s'engager à étudier les implications théologiques et pratiques d'éventuelles ordinations locales pour les agents pastoraux laïques qui sont seuls à exercer un ministère pastoral dans une paroisse. Le comité suggère que soit étudiée la possibilité que la formation continue des agents pastoraux laïques s'étende sur plusieurs années et soit encadrée de telle manière que celle-ci, à terme, équivaille à la formation requise pour les pasteurs ordonnés. L'ordination locale pourrait alors être

transformée en ordination sans restriction de territoire.

L'archidiacre Bruce Myers, coordonnateur des relations œcuméniques pour le Synode général de l'Église anglicane du Canada et présent à titre d'observateur invité, a salué cette proposition qui selon lui pave la voie à de nouvelles possibilités de collaboration entre les Églises Unie et anglicane (les ordinations locales existent déjà chez les anglicans).

Un autre rapport offrant une réflexion sur l'ecclésiologie et les valeurs fondamentales de l'Église Unie à l'aube du XXI^e siècle a été proposé par le comité et adopté par le Conseil général. Ce rapport identifie des principes théologiques servant de guides pour décider des orientations de l'Église alors que celle-ci regarde vers l'avenir



Pension Board Will Not Divest From Goldcorp Shares

by Kevin Cox

The United Church Pension Board will hold onto its \$3 million stake in the controversial gold mining company Goldcorp.

The Church in Action Committee of Maritime Conference had brought a proposal to the church's General Council asking that the board divest itself of the shares, citing a list of alleged human rights abuses, environmental degradation, and cultural destruction caused by Vancouver-based Goldcorp's mine in San Marcos, Guatemala.

Instead, the church will issue a statement expressing its "deep concern" that Goldcorp failed to meet the church's social and environmental criteria. The decision was made by Council delegates meeting in one of three decision-making bodies called commissions on August 14.

Kathryn Anderson, the Church in Action member who presented the proposal, brought impassioned pleas from Guatemalan community leaders living near

the mine who wanted the church to sell the shares it has held for nearly a decade.

Anderson said that on her last visit to Guatemala, Roman Catholic Bishop Alvaro Ramazzini of San Marcos asked her to tell the United Church Pension Board that investors shouldn't put their money in a mining company that puts the quality of the life of people in the area at risk.

"Is it really worth it to run all this risk for the sake of simply having money?" Ramazzini said in the message relayed by Anderson.

The proposal to divest noted that the consulting firm Sustainalytics has recommended that Goldcorp not be eligible for socially responsible investment portfolios because of its environmental fines and its failure to deal with community health concerns.

But Charles Black, Chair of the United Church Pension Board, said he couldn't reconcile Sustainalytics' views and asked three investment advisors to rank Goldcorp.

"All three investment advisors rate Goldcorp as a well-run, well-managed company that has won awards for social responsibility and is acting very well," Black said, noting that it was unusual for all three advisors to agree on an assessment of a company.

He added that the Pension Board acts in the interests of plan members in relying on the advice of investment professionals about individual investments. Black added that the board has a fiduciary responsibility to provide the best return for the clergy and staff people who rely on the pension fund.

Black also noted that the board has had several meetings with Goldcorp management and is convinced the company is improving in the social responsibility area.

"Divestment is an admission of failure, and we feel this is a success," Black added, noting that Goldcorp representatives were not invited to the meeting to defend their actions.

However, several commissioners said they did not want to profit from Pension Board investments in companies that aren't socially responsible.

Anne Beattie-Stokes of London Conference said she found it hard to believe that the board couldn't divest itself of the Goldcorp stock.

She said that recently she asked her investment advisor to sell her shares in a company involved in the tar sands in Alberta.

"He was able to buy shares of similar value and with a similar prospectus that did not have the environmental effect the tar sands are having," Beattie-Stokes said.

"I do not understand why the investment board and the pension board can't divest in the same way and buy something else that would not have the same consequences for the people of Guatemala."



Pension Plan Contribution Increases Remain for January 1

by Kevin Cox

General Council voted to take no action on a proposal that would have phased in substantial increases to the United Church Pension Plan over several years rather than the full increase scheduled for January 1 of next year.

Substantial pension plan increases are needed to keep the plan solvent, according to Charles Black, Chair of the United Church Pension Board.

The increases will push up contribution rates from 4 to 6 percent of earnings for employees and 7 to 9 percent for employers effective January 1, 2013.

The proposal to phase in the increases came originally from Hamilton Conference and was considered at Council in one of three decision-making bodies known as commissions on August 14, 2012.

The increases will also reduce the amount a member will receive from the plan on retirement. According to the proposal, a person with 35 years' membership in the plan who retires before 2013 will get about 60 percent of annual pre-retirement earnings, while someone who joins the plan after 2012 will get 49 percent of pre-retirement earnings.

Black said low interest rates have cut the income of the plan in recent years. He acknowledged that it is difficult to determine if the plan is solvent or not, "but we are close to the line." A pension plan is insolvent when it does not have enough assets to meet its obligations.

"We try to convey that the church's plan has weathered the difficulties in much better shape than many others, but change is urgent," he added.

Tom Holmes, a commissioner from Bay of Quinte Conference, said the increases could force some pastoral charges to give up full-time ministry.

Commissioner Brian Cornelius of Montreal and Ottawa Conference said the changes will cost him about \$1,200 a year and his pastoral charge will have to pay about \$2,400 a year more.

Bay of Quinte commissioner Bill Sheaves said other pension plans are increasing contribution rates to keep the plans solvent.

"It's 'pay me now or pay me later,' but you've still got to pay," he said. "If your pension plan goes into deficit, you do have a major problem."



Council Approves Theological Principles

by Derek Carlisle

A report approved by the 41st General Council on August 15, 2012, provides theological principles to guide The United Church of Canada throughout this century.

The report's beginnings date back to 2009, when the church's Task Group on Intercultural Ministries requested that work be done on the United Church's "core values." The Executive of the General Council requested that the Theology and Inter-Church Inter-Faith Committee undertake this work. The committee, in turn, recognized that it was closely related to its ongoing study of ecclesiology.

The resulting theological principles, contained in the report "A Church with Purpose: Towards an Ecclesiology for The United Church of Canada in the 21st Century," are intended to help determine future directions for the church. The principles state that among other core values, the United Church

- holds scripture as foundational

- is called into being by the Holy Spirit as the Body of Christ and recognizes that those who come to the church do so through the invitation of Christ, and must be welcomed with the radical hospitality of the reign of God
- lives with respect in creation and asks how all of its decisions will affect the flourishing of creation
- is part of God's mission in the world and asks how each of its decisions will promote or obstruct God's mission
- seeks equity and justice
- is a church that values partnership and whole world ecumenism, seeking out collaboration with people beyond the church in areas of common concern

"This is expressing what we are already doing," said Barry Pridham from Hamilton Conference. "I am excited by this. This is who we are, and I find it very helpful."

During discussion time on accepting the committee's report, several commissioners suggested sending the proposal back to the committee for refinement, but a motion to this effect was defeated.

Richard Hollingsworth from Bay of Quinte Conference was one of several commissioners who said they did not understand the need for adopting the report at this time. "I don't think we need to do any more; we're working it out right now," he said.

Going forward, the Theology and Inter-Church Inter-Faith Committee is encouraged to continue to reflect on ecclesiology as the United Church moves through the 21st century.



L'Église Unie en français, c'est aussi en Acadie !

Stéphane Gaudet

Le 15 août, pour le culte d'ouverture du jour 5, la fête nationale de l'Acadie a été soulignée. Ivan Gregan, Acadien, protestant et pasteur, a fait réfléchir mais aussi déridé l'assemblée avec son personnage de l'exilé acadien.

L'Église Unie en français, ce n'est pas seulement au Québec. « C'est un peu normal de le penser puisque la grande majorité des francophones au Canada vivent au Québec, et que les Québécois sont plus ouverts au protestantisme que les Acadiens. »

Le pasteur Gregan évoque les raisons historiques qui expliquent selon lui cette situation : « L'Acadie est encore très attachée à l'Église catholique. Au Québec, vous avez eu la Révolution tranquille, il y a une génération qui a complètement rejeté le catholicisme. On n'a pas connu ça en Acadie. »

Il ajoute que l'Église catholique acadienne est perçue comme moins hiérarchique qu'au Québec. « Elle a accompagné le peuple acadien tout au long de son histoire. Les rapports entre les prêtres et les gens sont plus égalitaires, ils sont comme des pasteurs protestants. »

Malgré tout, l'Église Unie a un potentiel de développement en Acadie. Plusieurs personnes délaissent le catholicisme, en désaccord avec les positions de Rome sur l'avortement, le divorce, l'accession des femmes à la prêtrise ou le mariage des prêtres, explique Gregan.

Ceux qui quittent l'Église catholique se retrouvent-ils dans les bancs de l'Église Unie ? « La plupart de ceux qui quittent le catholicisme quittent en même temps le christianisme. Les Acadiens qui fréquentent l'Église Unie l'ont souvent connue par leur mariage avec un-e membre de nos paroisses. Et il arrive encore que ceux qui veulent adhérer à l'Église Unie se fassent dire qu'ils ne pourront plus être enterrés au cimetière (catholique) de leur localité, ça n'aide pas. »

Quand même, beaucoup d'Acadiens sont à la recherche d'une Église plus ouverte, qui parle pour les gens et célèbre pour les gens, mais avec une liturgie et un culte structurés. « Pas comme dans les Églises évangéliques », précise Gregan. Une Église, continue-t-il, qui parle le langage d'aujourd'hui. Et encore faut-il

que ce soit un langage proche de celui que parlent les Acadiens. « Presque toujours, la liturgie et les chants viennent d'ailleurs. Le français acadien est différent du français québécois. On n'est pas capables de chanter les cantiques du recueil "Nos Voix Unies", les syllabes sont coupées différemment, ce n'est pas notre français. Mais il n'existe pas de liturgies ou de cantiques acadiens, des ressources faites en Acadie par et pour les Acadiens. »

À Moncton, Bouctouche, Shippagan, Miscou, Tracadie, des gens sont en recherche spirituelle. Déjà, il existe ici et là des noyaux francophones à partir desquels il serait possible de bâtir quelque chose. « Juste à l'église unie de Miscou, la moitié des paroissiens parlent français, certains sont unilingues. » Mais il faudra pour cela vaincre des résistances dans certaines paroisses où l'Église est davantage vue comme une institution ethnique et culturelle plutôt que comme une communauté vivante. « À certaines endroits, les communautés sont ouvertes à ce qu'il y ait un culte en français à des heures différentes du culte en anglais. Et beaucoup de pasteurs ont suivi des cours d'immersion, comme Parlons français par cœur, et sont capables de célébrer en français. »

Le pasteur Gregan est né protestant et acadien, mais avec un nom écossais hérité de ses ancêtres. « C'est pas nécessaire d'être de sang acadien pour être acadien. La chanteuse Édith Butler a aussi un nom écossais, et tout le monde sait qu'elle est acadienne. » Et il n'est pas le seul Acadien protestant, plusieurs Bastarache, Barteaux et Demarchant, pour ne nommer que ceux-là, le sont aussi. Originaire de Hardwicke, dans la baie Ste-Anne au Nouveau-Brunswick, il est pasteur à Dartmouth en Nouvelle-Écosse et utilise souvent le français dans ses célébrations. « Il faut trouver un espace où se présenter et se faire connaître. Le temps est venu pour un ministère en français de l'Église Unie en Acadie. »



Welcome To *General Council News*

General Council News is being posted daily on The United Church of Canada's 41st General Council website, www.gc41.ca. Individual news stories are being posted throughout the day. Each day a single printed copy will also be delivered to all table groups for commissioners to share. The final edition of *General Council News* will be available online within 24 hours of the closing of General Council on Saturday, August 18.

General Council News reporters will be covering the highlights and significant happenings of the 41st General Council, rather than recording everything that happens each day. All *General Council News* stories may be reproduced freely.

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