

SPECIAL DIPLOMATICS AND THE STUDY OF
AUTHORITY IN THE UNITED CHURCH OF CANADA

By

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ABSTRACT

This thesis conducts an experiment with special diplomatics, applying its techniques to the study of selected documents of the United Church of Canada. The results of the experiment are analysed to answer two questions. Does diplomatics make a unique contribution to the archival tasks of appraisal, arrangement, and description? Is the original purpose to which diplomatics was directed, that is, the identification of authentic documents, relevant for modern records?

Study of the juridical system of the Church, based on the United Church Manual, demonstrates that diplomatics requires an understanding of the sources and instruments of authority, because they determine how acts and documents can be recognized as authentic. Agendas, reports and minutes of B.C. Conference are then examined from the diplomatic perspective, to identify the juridical persons of the Conference, their competences, and the acts and documents typical of each. The result is a detailed description of the administration of Conference. These studies complement, but do not duplicate, the administrative history typical of archival science.

Diplomatic methods are used to identify the procedures and formal elements of the "Call to a Minister." Extrapolation from resulting data demonstrates that diplomatics rediscovers the Church in the single set of documents.

The thesis concludes that diplomatics does make a useful contribution to the methods of archival science, because it studies records and records creators from a distinct perspective. It also

concludes that since modern society continues to attach great importance to due process and proper form, as means of protecting the authenticity of acts, the understanding of authority and authenticity provided by diplomatics is relevant to the study of modern administration.

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INTRODUCTION

The Benedictine monk of St. Maur, Dom Jean Mabillon, published De Re Diplomatica in 1681. The work was his response to allegations made by a Jesuit, Daniel van Papenbroeck, that certain documents in the custody of Benedictine monasteries were forgeries; its publication marks the birth of diplomatics as the science, in the fullest sense of that word, for the study of documents. The Oxford English Dictionary defines a "science" as any "branch of study which is concerned either with a connected body of demonstrated truths, or with observed facts systematically classified, and ... colligated by being brought together under general laws, and which includes trustworthy methods for the discovery of new truths within its own domain." Mabillon observed the formal physical and intellectual elements of some two hundred documents, identified and classified all the possible elements discoverable in the documents before him, and on the basis of his observations proposed general laws which govern the generation, form and function of all documents. His method was proved trustworthy by its successful application by other practitioners to a wide variety of records, and its capacity to discover new truths is proved by subsequent development of diplomatic theory.¹

That the Jesuit accusations of forgery be refuted was essential to the Benedictines, for if they were not, then the validity of the claims embodied in the questioned documents, whether to land, powers or privileges, would be called into question. The impetus driving the development of general diplomatic theory then was the desire to establish beyond reasonable doubt the authenticity of documents, and inferentially, the authenticity of the acts represented by the documents.² Mabillon was resourceful in the way an archeologist is resourceful, making

maximum use of fragmentary evidence. The chanceries and administrations which had created the records no longer existed, and histories of them were not available. Mabillon had to base his theory on inferences drawn from evidence provided by the objects of study themselves — the archeological fragments, as it were, of the medieval offices which had created them. The documents Mabillon had in hand were not created in his own times, and would have been unfamiliar by virtue of their age and the obscurity of their origins. Thus for analysis of the physical, or extrinsic elements of medieval documents, Mabillon relied in part on the auxiliary science of paleography. Handwriting was a highly formalized activity in medieval offices, and the hand in which a document was written had great evidential value.

Diplomatics remained strongly associated with the study of medieval documents. The rising discipline of history was not satisfied with the assurance of formal authenticity, which could not guarantee the veracity of the information contained in questioned documents.³ The records of contemporary bureaucracies seemed familiar, the details of their generation and form too obvious to require the minute examination provided by diplomatics.⁴ Further, in an environment of documentary plenty, the intrinsic value of the unique document declined. With the advent of printing and copying technologies, handwriting became less formal, and lost much of its evidential value. Other means of establishing physical authenticity were offered by new discoveries in chemistry.

In the North American context, where all the archival records are the creations of modern administrations, diplomatics seemed to have little place; certainly it was not part of the training

and formation of North American archivists. But the publication of a series of six articles by Luciana Duranti in Archivaria 28–33⁵ introduced North American archivists not only to the traditional diplomatics of Mabillon, but to recent European developments in adapting diplomatics for the analysis of modern records. Diplomatics is no longer obscure in North America, and its possibilities for modern records have become a matter for critical discussion.

This thesis conducts an experiment in special diplomatics, applying the techniques and theoretical approach of diplomatics to the analysis of selected records of a modern Canadian institution, the United Church of Canada. The results of the experiment will be observed to answer two questions. First, can the means provided by diplomatics be successfully applied to further the archival ends of appraisal, arrangement, and description? Second, does the original purpose to which diplomatics was directed, that is the verification of authenticity, retain some utility in the examination of modern administrations and their records?

The United Church of Canada:

The United Church recommends itself as the object of this case study for several reasons. It is indisputably a modern institution, having begun its corporate existence in 1925. It is governed as a distinct juridical system, with a stable structure and its own body of laws and regulations. Since its beginnings, it has attempted to exercise formal and intellectual control over its records, prescribing formal elements for many document types, and requiring regular review of Church court records by higher courts. The obligation to provide for the permanent retention of records

of lasting value is enshrined in the constitution and by-laws of the Church. If fulfillment of these obligations often fell short of stated intentions in the early years, it must be remembered that in 1925, the United Church was still in many respects a frontier church, struggling to provide for a flock scattered in isolated and often remote communities. The Depression and World War II followed fast upon the Church's creation; that record-keeping was less than ideal is hardly surprising.⁶ Nonetheless, the Church creates and maintains documents of the kind which are of traditional interest to diplomatics; that is, documents which are the result of procedures prescribed by the creating agency, which embody acts undertaken by persons within the agency, and which exhibit identifiable formal elements. Such documents possess evidential values capable of illumination by the methods of diplomatics.

The above notwithstanding, the archival accumulation of B.C. Conference exhibits those characteristics of modern records which pose a challenge for traditional diplomatics. The document types are very familiar, and, as earlier stated, they seem too self-evident to require painstaking detailed analysis. There is a high proportion of narrative and supporting documents, as opposed to dispositive and probative documents.⁷ Standardized filing systems have been a late introduction to B.C. Conference office practice, and records management later yet. (Scheduled records have yet to arrive in the archives.) Thus, the structure of some sous-fonds is idiosyncratic, reflecting the personality of individuals occupying offices at the time the records were created; the content of such sous-fonds is difficult to predict. Although there are procedures and documents which must be formal, the general mindset of the organization is informal, and seemingly at odds with the mentality which produced diplomatics.⁸ Finally,

despite incompleteness of the archival record, scarcity of records and secondary resources for the study of United Church administration is not a problem. But it is precisely because of these characteristics that the United Church is a fitting candidate for this study, for it is the aim of the thesis to determine whether diplomatics retains some utility in the face of the problems presented by modern records.

On the practical level, the archives of the B.C. Conference is well-established, and generous access to its holdings has been provided.

Methodology:

Diplomatics was founded on the detailed systematic comparison of the formal characteristics of individual documents; its broader interests in procedures prior to the moment of documentation, and in the juridical context of record creation, developed later as a natural consequence of early observations. However, the necessary development of a science from a starting place does not prevent its fortunate inheritors receiving its discoveries as a whole fabric. This thesis uses diplomatic theory as the source of the questions it asks of the informational content of the archival record of the United Church, and diplomatic methodology as the means of analysing the formal elements of selected documents. It begins with the broad perspective offered by diplomatics, in an examination of the juridical system of the United Church, and the administrative context of the B.C. Conference. It ends where diplomatics as a science began, with an analysis of the formal characteristics of a small set of documents, and the identification of the procedural steps which led to their creation.

The early diplomatists developed their science in an environment of documentary scarcity, and proved its worth thereby. This thesis employs an artificial scarcity to determine whether diplomatics can reconstruct modern administrations from modern fragments, as it could medieval chanceries from medieval fragments. The approach is analogous to that of the "modern" archeologist, who brings the techniques of archeology to the modern rubbish heap, as though the rest of modern society were not available for study. By examining the midden which is not yet a midden, the practitioner hopes to acquire new insights about a society which is thought to be familiar. In the case of the United Church, and probably many other modern administrations, this approach is not mere gimmickry; as has been stated, the archival record of the Church is incomplete, and to that degree, truly fragmentary.

Therefore, relatively few documents have been consulted. But, as early diplomatists consulted supporting documentation such as chancery formularies, registers, cartularies and reports for information to shed light on their formal analyses, so this thesis uses manuals, guidelines, reports and minutes for their informational content, to support the study of the juridical system and administrative context of the Church, and to corroborate the discoveries of the diplomatic analysis proper. By this means, the capacity of diplomatics to make a unique contribution to the archivist's techniques is tested.

Sources:

In the absence of an extensive literature in English on diplomatics, the thesis relies heavily on the series of six articles by Luciana Duranti for definitions of diplomatic concepts, and

explanation of the aims and methods of diplomatics. (A glossary of diplomatic terms, based on Duranti's articles, is included as Appendix I of the thesis.) Discussions in Archivaria about the applicability of diplomatics to the North American scene, which have appeared with or since Duranti's articles have provided food for thought in proposing questions for the thesis to address, and in arriving at conclusions.

While there are numerous literary histories of the United Church, including some which focus on the Church in B.C. particularly, few concern themselves with the Church's structure, administration, or documentary record; rather their interest is in the story of union, and in the work of the Church in the world. For that reason, and because of the decision to limit the number and kinds of resources consulted, such sources were used principally for information about the constituent churches prior to 1925.

The sources which provide the basis for this inquiry are selected archival documents of the Church, from the B.C. Conference archives, including the United Church Manual, agendas, reports and minutes, and records of the Executive Secretary of the Conference, and the Conference Settlement Committee. Of these, only the records of the Settlement Committee could be considered operational, since they relate to the ministry. All the others are typical administrative records, which do however summarize operational aspects of the Church's work.

Organization:

Chapter One of the thesis describes the juridical system of the United Church of Canada as a

whole. It identifies two major components of the Church as a distinct juridical system existing within Canadian society. They are the sources of the authority by which the Church establishes itself as a collectivity, and the instruments through which the Church exerts its authority. The latter include the constitution, with its laws and by-laws, the structure established by the constitution, and the procedures and documentation prescribed by laws and regulations. However, the emphasis in the chapter is on the structure of the Church as revealed by the Constitution. The source which provides the basis for the analysis is the United Church Manual.

In Chapter Two the focus of inquiry is narrowed to the B.C. Conference of the United Church, to describe the operation of authority in a typical administrative context. Where chapter One examined Church structure as a construct of Church law, the second chapter identifies the juridical persons who inhabit that structure, the activities which together comprise the competence of each, and the relationship between their competences and the overall mission of the Church. Typical documents created and received by them are also identified. The chapter relies on the B.C. Conference agendas, reports and minutes for 1985 and 1986 as the sources for its information.

Chapter Three presents that analysis of the extrinsic and intrinsic elements of a selected set of documents which is the foundation of diplomatics. The set of documents, described according to the scheme provided by diplomatics, is that created in the course of the typical procedure called the "Call to a Minister." The "Call" involves four levels of the Church structure, and several persons, both juridical and individual. The Call is an ideal object for study, since it

exhibits all of the possible steps of a typical procedure identified by diplomatic theory; these are also itemized in the chapter, with reference to the resultant documents.

The Conclusion summarizes the findings of the three chapters, and in light of them, assesses the utility of special diplomatics as a tool for Canadian archivists.

ENDNOTES

1. For the history of diplomatics, the author has relied on Luciana Duranti, "Diplomatics: New Uses for an Old Science," *Archivaria* 28 (Summer 1989): 12–14, and on *Encyclopaedia Britannica*, 11th ed. and 15th ed., s.v. "Diplomatics." Both sources provide brief summaries of subsequent development of diplomatic theory and methods, by both French and German scholars of the 18th and 19th centuries.

2. Duranti, "Diplomatics," *Archivaria* 28 (Summer 1989): 12.

3. The view of some historians is reflected in the somewhat patronizing tones of Harry Elmer Barnes, *A History of Historical Writing* 2nd revised ed., (New York: Dover Publications Inc., 1962), p. 241. "The advances in scientific method which the Maurists brought into existence can hardly be overestimated.--- It is, however, easily possible to overestimate the modernity of the Maurists;---. Their critical methods were almost wholly limited to external or textual criticism — to an examination of the genuineness of a document. They were greatly inferior to the school of Voltaire in examining the credibility of contemporary authorities and generally regarded the contents of an authentic primary source as almost identical with absolute historical truth."

4. *Encyclopaedia Britannica*, 15th ed., s.v. "Diplomatics," states matter-of-factly: "Diplomatic studies have been applied mainly to Western documents, usually medieval ones, because it requires less specialist training to analyse more recent documents."

5. Luciana Duranti is a professor in the Master of Archival Studies program at the University of British Columbia. Her series, "Diplomatics: New Uses for an Old Science (Parts I–VI)," was published in *Archivaria* 28–33 (Summer 1989 to Winter 1991–92).

6. Gerald R. Hobbs, "The Archival Organization of the United Church of Canada," *The Committee on Archives Bulletin* (n.d.): 8, 15.

7. Luciana Duranti, "Diplomatics: New Uses for an Old Science (Part II)," *Archivaria* 29 (Winter 1989–90): 9. Duranti defines a dispositive document as one which constitutes a juridical act (that is, an act recognized as having legal consequences): a probative document provides written evidence of a juridical act (such as a birth) which was complete before being documented. These have been the traditional interest of diplomatics. Supporting and narrative documents either do not result in juridical acts, or are juridically irrelevant. They are a relatively modern development, and have not been traditional objects of interest for diplomatics.

8. In notes to this author, Nov. 1993, B.C. Conference Archivist, Bob Stewart, asks: "Exactly what is the ideological character of special diplomatics? Can a relevant special diplomatics function outside the authoritarian culture of medieval society?" Is "diplomatics an appropriate discipline when the whole cultural understanding of 'authority' has become precarious?"

CHAPTER ONE

SOURCES AND INSTRUMENTS OF AUTHORITY: THE JURIDICAL SYSTEM OF THE UNITED CHURCH OF CANADA

"Those whom Christ has called and commanded to watch over His Church and govern His spiritual Kingdom have sufficient power and authority from Him to do this both jointly and severally. ...(the Church) therefore had to demand of the State the right to live its own life and order its own house."¹

Diplomatics defines an act as any action where there is a determined will to bring about the effect resulting from the act. A juridical act is an act recognized by a juridical system as to its consequences.² Juridical acts, and the documents which embody them, are made manifest in a context which determines and governs the coming into being and significance of both. That context is the juridical system, a "collectivity organized on the basis of a system of compulsory rules."³ Diplomatics deals with those acts which take a written form, and result in documents.

The purpose of diplomatic inquiry is to establish the authenticity of documents,⁴ and by extension, of the acts they embody. The methodology of diplomatics leads its practitioner to the study of the minutiae of proper form and due process, but these are but the means to the end. Form and process duly executed, protect and reveal, but do not confer, authenticity. It is the juridical system which confers authenticity. Therefore, for the purposes of this study, the definition of a juridical system might be amplified as follows: a juridical system is a collectivity organized on the basis of a system of rules, which prescribes for itself the criteria by which

acts/documents are recognized as authentic. This definition serves the purpose of linking the concepts of authority and authenticity, for such a collectivity must take unto itself, or have conferred upon it, the right or authority to prescribe for itself. It will subsequently confer upon persons and procedures within the collectivity such authority as is necessary to initiate and execute authentic acts, to produce desired effects in the world. Clearly then, diplomatics requires an understanding of the juridical context in which particular documents being analysed were created.

The "collectivity" which is the object of this exploration of the methods of special diplomatics is the United Church of Canada. That description of the Church as a juridical system is a necessary element of the exploration is given; however, the methodology gives some latitude as to how the study may proceed. Single documents, or groups of documents may themselves yield information, directly or by inference, about the juridical system. Alternatively, enabling and policy documents such as legislation, constitutions and procedural manuals, as well as secondary historical sources, may be consulted preparatory to the analysis of specific documents. Simply, diplomatics allows analysis to move from the specific to the general, or vice versa. The former approach is extremely useful where secondary sources or other primary sources about the documents in question are lacking, as was frequently the case for the medieval documents under consideration by the early diplomatists. Scarcity of such sources will seldom be a problem for the kind of modern records to be examined by the light of diplomatics in this thesis. Indeed, the United Church was given legitimacy through both federal and provincial statute, and in its Manual sets forth those commonly held beliefs which form its "basis of union", the constitution

of the Church, and those rules and procedures deemed essential for the orderly conduct of Church affairs.

This thesis will approach the study of United Church documents by moving from the general to the specific, in part because such excellent sources exist to support that approach. However, mere availability of reference sources is not the only, or even the best argument for making a general study first. When the diplomatic investigation begins with specific documents, the study will certainly reveal specific facts and acts. But single acts/documents are frequently executed, under the pressures of every-day problems, distractions and in a slipshod manner, less than ideal, but still adequate to the purpose. Pragmatism frequently subverts perfection. So although study of the single document can reveal what persons initiated and were affected by an action, and what was the effect intended by the action, it may not be possible to infer whether the action/documentation conformed with proper form and due process in the eyes of the juridical system in which it was created. Such a judgement can only be made if there is some means of understanding the canon of form and procedure — the ideal contemplated by the collectivity — against which any specific act/document must be measured.⁵ The general approach allows the diplomatist to understand the juridical system ideally and all-of-a-piece first, uncluttered by messy documents and real acts.

The best understanding of the ideal will be one which encompasses both the letter and the spirit of the body of laws. To illustrate, the United Church has been described as having a "latitudinarian" spirit.⁶ It might be expected then, that the notions of proper form and due

process will be applied differently than in a more rigorous environment such as, say, the offices of Revenue Canada. The best understanding will also be that which gives primary importance to the "insiders' view" of the juridical system in question. To illustrate again, to the outsider familiar only with the American model of democracy, the Pope's action forbidding Hans Küng to teach at a Catholic university might seem invalid. The insider understands the action is valid; the Roman Catholic Church is not a democracy. For a more pertinent example in the context of this study, one can imagine the atheist will have difficulty crediting the idea of authority flowing from Christ. Such a person must be willing to suspend disbelief in order to fully understand a system based on the conviction of Christ's divinity.

It is the function of this chapter to provide such an understanding of the juridical system of the United Church of Canada, by identifying the sources of the authority by which the Church sets itself apart as a juridical system, by learning what mission the Church understands itself to have (i.e., why it requires a distinct juridical identity), and finally, by studying in some detail the means by which it carries out that mission. "Means" includes both the authoritative structure the Church puts in place to run its affairs, and the laws and regulations which govern the conduct of persons and offices within the authoritative structure.

This study will parallel, but not duplicate the "administrative history" which is the foundation of any archival inquiry. It is expected that by limiting the discussion to the juridical system, and by limiting the sources used to documents created by the Church itself to organize and regulate its own activities (rather than literary Church histories), it will be possible to isolate the

techniques and questions particular to diplomatics from those routinely used by archival science. The Manual of the United Church of Canada will provide the foundation on which the study is based. This is the document which, in describing the juridical system as a whole, had the real effect of bringing that system into being in 1925, and has the ongoing effect of carrying the essentials of that system intact into the future. The Manual is an impartial and authentic source by virtue of its being an archival document. At the same time, The Manual sets out the Church's expectations and highest aspirations for its own conduct in the world, and before God. In so doing it provides the aforementioned canon against which individual acts and documents may be measured.

The "Introduction" to The Manual describes its own function as follows:

"Ever since 1925, the "Manual" has been an important, and for the most part, an indispensable tool for members and organized bodies of The United Church of Canada. ...the purpose of law within the Church is to give guidance to the Church in its procedures and in resolving differences, and so prevent disorder and injustice which so easily arise, even with the fellowship of the Church, when there are no guidelines, and no accepted ways of deciding issues. The "Manual" therefore is to be employed not as a harsh, legalistic instrument but as a tool that ... requires not only a knowledge of its provisions, but also that they be applied with trust and good will.

As such, the "Manual" provides one of the means by which the Church may do its work, and also safeguards the members. It protects the minority, and provides the means by which any member may express convictions and seek justice, from the congregation through to the highest Court of the Church. The "Manual" likewise protects the majority in the making of necessary decisions and the carrying out of policies and plans.⁷

The Manual is divided into three major segments: the "History of the Formation of the Church" and the "Basis of Union" constitute the enduring core of the volume, setting out the broad

outlines of that history deemed essential to the corporate memory, as well as the doctrine, law and structure of the Church; the "Constitution and Government" section contains the by-laws and regulations which govern the functions of persons and offices; the "Appendices" provide model forms and procedures as a reference for actions which the Church requires to be carried out with a degree of uniformity. In turning to study the sources of authority within the United Church of Canada, this author will be guided by the advice of the Manual's "Introduction".

"The basic law of the United Church of Canada is the Basis of Union. This can only be changed by due action of the General Council and the Presbyteries. The numbered sections of the Manual (1-824) are by-laws which can be changed without notice, by any General Council. *In understanding the law and procedures of the United Church of Canada, greater weight must therefore be given to the Basis of Union than to the bylaws.*⁸ (emphasis of this author)

SOURCES OF AUTHORITY:

The sources of the authority by which the United Church sets itself apart are of three characters: theological, traditional, and political. They will be examined in that order.

The theological basis, while it can be explained in few words, is the foundation, the essential element. However, perhaps curiously, given the United Church's reputation for a marked willingness to change with the times, the traditional basis is the most important of the three sources for the purposes of this study, and will require the most detailed analysis. For it is tradition, as it will be shown, which informed the fledgling Church in the practical building of its authoritative structure. The political basis, and the perceived need for it, follow from both

the theology and the tradition (experience) of the institutional Church, so it is most logical to leave analysis of the political sources of authority to last.

After a brief General section, in which the new Church is named, the Basis of Union sets forth the "substance of the Christian faith, as commonly held among us", in a list of twenty Articles. "In so doing, we build upon the foundation laid by the apostles and prophets, Jesus Christ Himself being the chief cornerstone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life."⁹ The two components of the theological sources of authority are neatly summarized in the above statement; the Headship of Jesus Christ, and the authority of sacred Scripture. The twenty Articles then itemize the Doctrine of the United Church, as regards God, the Trinity, the Divine Purpose, Revelation, the Sacraments, and so on. Because doctrine per se is not the object of interest here, it is unnecessary to study all of the twenty articles in detail. However, four of them bear directly on this inquiry, and merit transcription in full.

ARTICLE XV. Of the Church. We acknowledge one holy Catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head, are one body in Him, and have communion with their Lord and with one another. Further, we receive it as the *will of Christ, that his Church on earth should exist as a visible and sacred brotherhood*, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and other baptized children, and *organized for the confession of His Name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel*; and we acknowledge as a part, more or less pure, of this universal brotherhood every particular Church throughout the world which professes this faith in Jesus Christ, and obedience to Him as Divine Lord and Saviour.¹⁰ (emphasis of this author)

The words of Article XV emphasized above make it clear that it is Christ's will that the Church should exist as a visible institution, and further that it should exist for ends also willed by Christ, as described in the second italicized excerpt. Christ's will is the sole and sufficient reason for the existence of the institutional Church universal, and His authority permeates every undertaking of the Church. This is reaffirmed in Article XVII, as follows.

ARTICLE XVII. Of the Ministry. We believe that Jesus Christ as the *Supreme Head* of the Church, has appointed therein a ministry of the word and sacraments, and calls men and women to this ministry; that the Church, under the guidance of the Holy Spirit, recognizes and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry.¹¹ (emphasis of this author)

It is Christ's will that one of the means by which the ends in Article XV are to be achieved is the ministry. Further, it is Christ who calls individuals to the ministry; the Church merely recognizes and ordains those individuals. Christ has also willed and authorized that the Church shall have a bureaucracy, or in other words, that it has a duty to maintain itself as an institution, for the furtherance of its mission in the world.

ARTICLE XVIII. Of Church Order and Fellowship. We believe that the Supreme and only Head of the Church is the Lord Jesus Christ; that its *worship, teaching, discipline and government* should be administered according to His will *by persons* chosen for their fitness, and *fully set apart to their office*, and that although the visible Church may contain unworthy members and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren, which fellowship is to be extended as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.¹² (emphasis of this author)

The Church then is to exist in an ordered way, and persons¹³ are to be "authorized" to conduct worship, teach, discipline and govern, so long as they do so according to Jesus Christ's will.

Finally, all adherents of the Church undertake certain obligations again contemplated by the will of Jesus Christ.

ARTICLE XX. Of Christian Service and Final Triumph. We believe that it is our duty as disciples and servants of Christ to further the extension of His Kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the state, and so live in all honesty, purity and charity, that our lives shall testify of Christ. We joyfully receive the word of Christ, *bidding His people go into all the world and make disciples of all nations*, declaring unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved, and come to the knowledge of the truth.¹⁴ (emphasis of this author)

What is very clear in the above passages is that Christ institutes the Church, and that this is to be governed according to His will. It is to provide for the sacramental, liturgical, and catechetical needs of the faithful and to evangelize "all the world." It is less clear how the Church, both as an institution and as a collection of members "liable to err", is to go about understanding the specifics of God's will. Certainly sacred Scripture has already been affirmed in the preamble as the "primary source and ultimate standard of Christian faith and life". But nearly 2,000 years of Christian discord attest to the fact that interpretation of Scripture can be problematic, and that it does not speak clearly or in prescriptive detail on matters of Church governance. Even this statement must be offered cautiously, as many believers of various denominations would disagree as vigorously with it as they would with each other. In practice, as Tevye shouts to the Heavens, "Tradition!" is the authority which guides even this very modern Canadian Church.

The very name United Church implies that the institution is comprised of constituents, which must have existed prior to the united body. The architects of the United Church of Canada could make bold to submerge their separate identities in a new one precisely because the traditions from which they came gave them authority to do so, with respect not only to Doctrine, but also to Church governance, the Ministry, and the relationship of the Church to the State.¹⁵ In merging the tributary streams of Presbyterianism, Methodism and Congregationalism, the United Church gave itself a long history, with depth through time, and breadth beyond the borders of its own youthful country.

It is not unlikely that "The Formation of the United Church of Canada", a brief summary of the events leading to the creation of the Church, is included in the Manual precisely to indicate how carefully the norms of the constituent churches were respected as the three moved towards union. Therefore, before examining specifically how tradition functions as a source of authority in the United Church, it is useful at this point to understand how the process of unification was initiated, and how it progressed successfully to the desired result. The first paragraph of the "Formation" is nothing else than an invocation to a tradition of union in Canada.

"The spirit of fellowship, which has always been distinctive of Canadian life, found expression in the political union of Canada in 1867, and in a succession of unions within various branches of the Christian Church from 1817 to the early years of the present century. The four sections of Presbyterianism then existing united in 1875, taking the name "The Presbyterian Church in Canada"; the four sections of Methodism united in 1884, forming "The Methodist Church"; and the various Congregational Churches organized "The Congregational Union of Canada" in 1906."¹⁶

The paragraph goes on to itemize other early initiatives undertaken between the Church of England, the Congregationalists, Methodists, and Presbyterians to explore the possibilities for cross-denominational unions, and concludes with this observation:

"These developments deepened the sense of Christian fellowship, revealed more clearly the hindrances to the Christian Church through unnecessary overlapping in the work of its different branches, and prepared the way for various forms of co-operation."¹⁷

The initiative which ultimately led to the formation of the United Church originated with the Presbyterian Church in 1899. The Presbyterian General Assembly appointed a "committee to confer with representatives from other evangelical Churches, having power to enter into any arrangement with them that will tend to bring about a more satisfactory state of things in our Home Mission fields, so that the overlapping now complained of may be prevented." This initiative received a favourable response from the Methodists and Congregationalists, and in April, 1904, the first meeting of a Joint Union Committee consisting of the three Churches took place in Toronto. The Church of England in Canada, and the Baptist Churches were approached by the Committee; however, "these Churches replied in courteous terms, but did not appoint committees to participate in the negotiations". After 1904, the "Joint Union Committee met year by year to consider reports of its special Committees on Doctrine, Polity, the Ministry, Administration and Law." The Basis of Union was agreed upon by 1908, approved by the Supreme Courts of each of the participating Churches in 1909, 1910, and 1911, and subsequently "referred to the lower Courts and to the membership, *according to the constitutional procedure of each Church.*" (emphasis of this author) On the basis of these plebiscites, the Congregationalists and the Methodists were each willing to proceed towards union. However,

the Presbyterian vote revealed a significant minority opposed to organic union. The Presbyterian General Assembly therefore advised that it was "unwise to immediately proceed to consummate the union", but that with "further conference and discussion, practically unanimous action can be secured within a reasonable time". A further plebiscite of Presbyterian presbyteries and membership, on a revised Basis of Union, was carried out in 1915, the results of which encouraged the General Assembly of 1916 to proceed towards union. It appointed a committee to implement that policy, but concrete movement was to be delayed until "the end of the first year after the close of the War". Draft bills for Parliament and the Legislatures were prepared and approved from 1921 to 1924. After passage of the United Church of Canada Act in 1924, the way was paved for solemn consummation of the union, on June 10th, 1925. "The Basis of Union was formally signed by the chief officers of the Supreme Courts of the uniting Churches. This historic act was followed by prayer constituting the First General Council of the United Church of Canada." The brief history concludes with another invocation of the spirit of unity:

"The concluding words of the final report of the Joint Union Committee are these: 'We draw attention to the fact that the spirit of unity has characterized the Churches of Canada from the dawn of her history. Each of the Churches now uniting is itself a United Church. The present Union, now consummated, is but another step toward the wider union of Evangelical Churches, not only in Canada, but throughout the world'."¹⁸

It must be remembered that this précis of the history of the movement towards union consists of those facts which have been selected as important for inclusion in the corporate memory — the written tradition, if you will — of the Church. The description of difficulties and other details in the development of the whole process, particularly as regards the Presbyterian opposition, are

absent from the account.¹⁹ What is clear, however, is that each of the Churches had ways of carrying out actions which were familiar to, and acceptable by, the other parties to the union.

The Church of England, with its episcopal polity, and the Baptists, at the opposite end of the spectrum with strong congregational autonomy, declined to participate in the process of negotiation, perhaps because the disparities were too wide and too many.

How then did tradition influence the doctrine of the United Church? The same preamble to the twenty Articles which established the Headship of Christ and the primacy of Scripture, reads:

"We acknowledge the teaching of the great creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement (the 20 Articles) as a brief summary of our common faith and commend it to the studious attention of the members and adherents of the negotiating Churches *as in substance agreeable to the teaching of the Holy Scriptures.*"²⁰ (emphasis of this author)

There are echoes of the Nicene Creed throughout the twenty Articles: "Article VII. Of the Lord Jesus Christ. ...who...for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary...;" "Article VIII. Of the Holy Spirit. We believe in the Holy Spirit, the Lord the Giver of Life, who proceeds from the Father and the Son..."; and, as we have already seen, "Article XV. Of the Church. We acknowledge one holy Catholic Church... ." Much else in the Articles is not at odds with Catholic tradition, though not quoting the Nicene Creed so directly. However, doctrine regarding the Sacraments (the United Church

recognizes only two — Baptism and the Lord's Supper), Ministry, and Justification by faith is clearly of Reformation origin.

The very drive to articulate doctrine, to enshrine it in an official creed or confession, represents a tradition; a tradition not shared by the Congregational Church. Both the Presbyterian and the Methodist Churches were accustomed to governing themselves with reference to guiding documents which included a doctrinal statement, clear antecedents of the United Church Manual. The non-confessional Congregationalists did exert some influence on the formulation of doctrine, and weakened its prescriptive force in the new Church,²¹ but the specific influence of each of the founding Churches is not discernible in the Manual itself.

Where broadly Catholic and Reformation tradition shaped the doctrine of the United Church, the polity was much more the product of specifically Methodist, Presbyterian, and to a lesser degree Congregational custom. It has already been observed that the three Churches operated in ways familiar to each other. Each had a Supreme Court, through which policy could be drafted, referred to lower Courts, and adopted. Each was democratically constituted, and the Supreme Courts were not free to legislate on the important matter of union without referring the Basis of Union not only to lower courts, but to congregations, and to individual members and adherents for approval. Moreover, the results of various votes on the Basis of Union are recorded in detail in the historical summary, as in the following example:

(the Presbyterian plebiscite of 1915) "of 76 *Presbyteries*, 53 approved, 13 disapproved...; of *pastoral charges*, 1,331 approved, 494 disapproved; of *elders*, 7,066 approved, 3,822 disapproved; of *communicants*, 106,534 approved, 69, 913

disapproved; of *adherents*, 36,942 approved, 20,004 disapproved."²² (emphasis of this author)

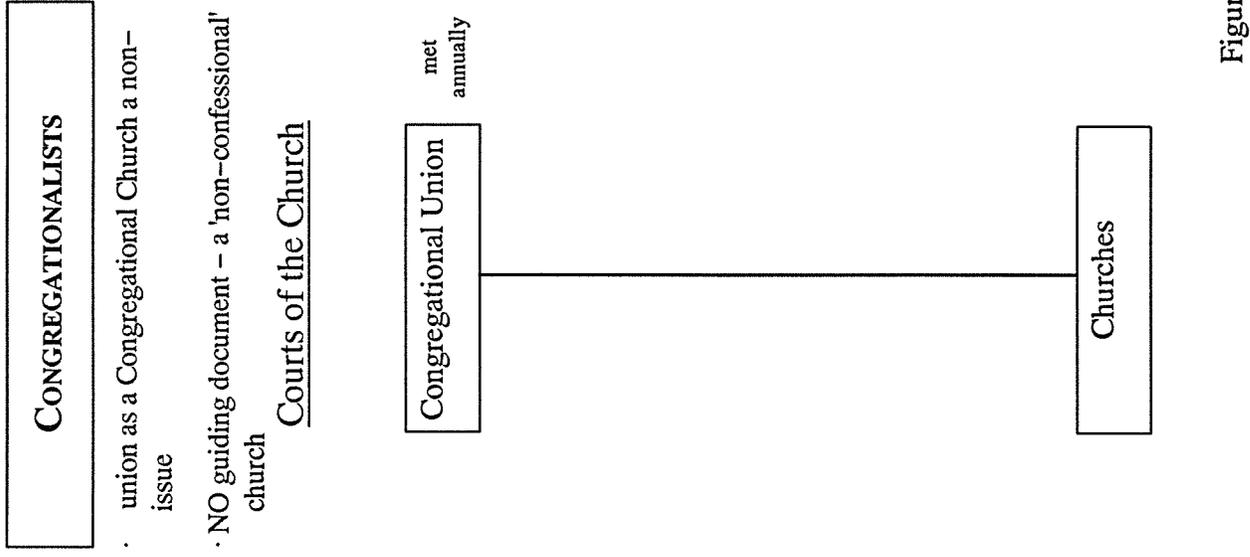
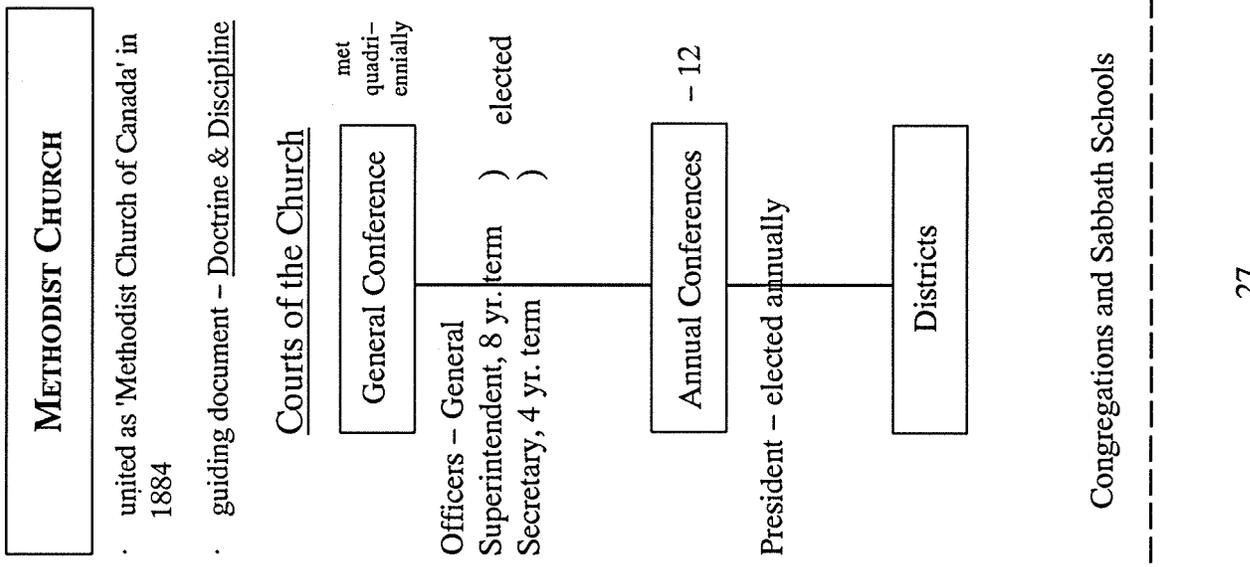
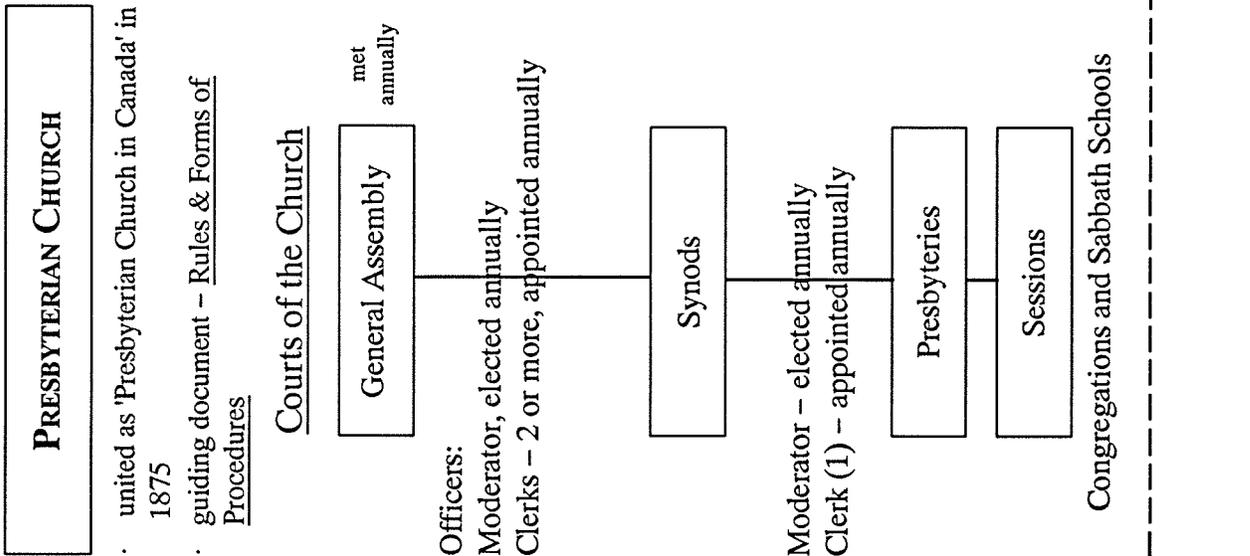
The Churches shared then, acceptance of the notion of democracy functioning within a hierarchical structure of Courts, and of a Church governed as much by the laity as by the clergy. The essential harmony between the parties is evident in the opening statement of the report on "Polity" in the Basis of Union:

"The Joint Committee, after an examination of the forms of Church government of the negotiating Churches and the practical working thereof, is greatly gratified to find:

1. That while the officers and courts of the negotiating Churches may bear different names, there is a substantial degree of similarity in the duties and functions of these officers and courts.
2. That, engaged in the same work, with the same object in view, and earnestly endeavouring to meet the conditions confronting the Churches in Canada, the negotiating Churches have been steadily approximating more nearly to each other, both in forms of church government and methods of administration.
3. That there are distinctive elements in each which would add to the efficiency of a United Church, and which can be preserved with great advantage in the form of polity to be adopted for the United Church.
4. That in this view, it is possible to provide for substantial local freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency."²³

Because it is the Manual's function to establish the identity of the United Church, and to record the results of, rather than the process of, long years of negotiation, it is uninformative about the history and structure of any of the negotiating Churches. However, the purpose herein is to discover the ways in which tradition exerted an authoritative influence on the institutional shape of the United Church. Therefore, some information about the similar yet different structures of

the Presbyterian, Methodist and Congregational will contribute to the understanding of the polity adopted by the United Church. Figure 1 (p. 27) illustrates in a comparative way the guiding documents, the courts, and principal officers of each of the negotiating Churches.²⁴ Clearly the Methodists and Presbyterians had more in common with each other than with the Congregationalists, the latter having a much simpler structure. All three Churches had a governing body at the national level. The Presbyterian Synod and the Methodist Conference corresponded to the provincial level, and the Presbytery and the District had jurisdiction at a sort of regional level. Administratively, particularly in matters touching the ministry, the Presbytery was the more important lower court for the Presbyterians, the Conference for the Methodists. The Presbyterians alone had a fourth level of court, the Session, which had jurisdiction at the local level of the single congregation. For all three, the essential building block of the Church was the variously labelled pastoral charge, circuit, church, or congregation. In the Congregationalist fold indeed, the local church enjoyed almost complete autonomy. The essential observation about the structures of the constituent churches is that the architects of the United Church's polity never questioned that continuity with the three traditions was desirable, and that they should retain what was best in each. The task for them was not to create a brand new way of doing things, but rather to be sure that no one of the negotiating Churches felt that it had to compromise too much. As will be shown, this need to harmonize differences was particularly acute where tradition and the ministry were concerned.



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Figure 1

The most striking feature of the Joint Committee's report on Ministry in the "Basis of Union" is that it is concerned entirely with routine matters of administration. Part I deals with the settlement of ministers in pastoral charges, Part II with the proper course of study recommended to candidates to the ministry, and Part III with the protocol for examining candidates at ordination. There is no discussion of matters of doctrine regarding the ministry, such as the meaning of the ministry or of a vocation to the ministry, the meaning of ordination in the United Church context, or the functions particular to the ordained state. It can be inferred (but only inferred, without reference to secondary sources), that the focus on mundane rather than sublime matters indicates that the negotiating Churches were so much in concert on the doctrine of ministry that no questions arose in regard to it which required discussion by the committee. However, harmonization of administrative traditions clearly dominated the committee's deliberations. The preamble to the report on Ministry supports this inference:

"Recognizing the desirability of preserving the essence of both the settled pastorate and the itineracy, the Joint Committee is of the opinion that a harmony of both principles is possible, and that the best features of both systems may be retained."²⁵

Of course the Manual is addressing an audience which understands what the terms "settled pastorate" and "itineracy" mean, and one is forced to look elsewhere than the Manual for illumination on the matter.

Briefly, the Presbyterian and Congregational Churches were accustomed to a system which authorized congregations to "call" a minister of their own choosing, who, if agreeable to the call, was subsequently installed in the pastoral charge or congregation for a "pastoral relation ...

without time limit" — hence, the "settled" pastorate. The Methodists had a stationing system which guaranteed that "every pastoral charge shall have ... a pastorate without interruption, and that every effective minister shall have a pastoral charge". This was effected by limiting the term of each pastorate to four years (thus "itineracy"), and by investing the Conference, through its Stationing Committee, with the authority to assign ministers to churches.²⁶

Thus, it is now possible to see clearly how the report on Ministry attempts to reconcile two quite different traditions by keeping both. Indeed, the words in quotations used in the above paragraph to describe each system are drawn from the report. The pastorate without time limit, and the right of the pastoral charge to call a minister, were retained. The Methodist's Stationing Committee at Conference level became the United Church Conferences' Settlement Committee. Paragraph 5 of the report describes in simplified form, and assuming no complicating factors, the process by which ministers are to be matched with pastoral charges in the United Church:

5. "Any Pastoral Charge, in view of a vacancy, may extend a call or invitation to any properly qualified Minister or Ministers, but the right of appointment shall rest with the Settlement Committee, which shall report to the Conference for information only."²⁷

The compromise was to prove an uneasy one, for it established two authorities — the pastoral charge and the Settlement Committee — empowered to initiate action to settle ministers, while leaving aspects of how the two authorities should relate to each other ambiguous. For example, Paragraph 7.c states:

"While the right of appointment shall rest with the Settlement Committee, it shall comply as far as possible with the expressed wishes of Ministers and Pastoral Charges."²⁸

The report does not, however, specify circumstances under which the Committee might refuse to comply with the Pastoral Charge. Chapter Three of this thesis will examine the procedures and formal documentation which result from this marriage of administrative traditions in considerable detail. To conclude the discussion of tradition's influence on the ministry here, it is useful to note only two more details.

The first is that paragraphs 11 and 12 of Part I ("Pastoral Office, Including Term of Office") are additions to the original Basis of Union. Paragraph 11 states simply, "The ministry shall be open to both men and women."²⁹ This change is echoed in Article XVII. Of the Ministry; the original Basis of Union reads, "calls men to this ministry", while the 1987 edition reads, "calls men and women to this ministry".³⁰ Paragraph 12 appears to address an administrative problem not anticipated in the original Basis, that of ensuring that ministers could be moved from one conference to another.

"12. ...the Transfer Committee (at General Council level) shall have authority to transfer candidates for the ministry ... to the Conference where, in the opinion of the Transfer Committee, their services are most needed for the adequate supply of all Pastoral Charges."³¹

The second detail worth noting is the Congregational influence (recalling that the Congregational Church was a non-confessional Church) on the wording of Part III, The Relations of a Minister

to the Doctrines of the Church. Part III establishes the degree to which candidates for the ministry are to be bound by the statement of doctrine in the Basis of Union.

"2. These candidates shall be examined in the Statement of Doctrine of United Church of Canada, and shall, before ordination, satisfy the examining body that they are in *essential* agreement therewith, and that as ministers of the Church they accept the statement as in *substance agreeable* to the teaching of the Holy Scriptures."³² (emphasis of this author)

This statement has the effect of weakening the conservative tone of the Twenty Articles, and gives ministers considerable discretion to interpret what is meant by "essential agreement". Some in the United Church of the 1980's might contend there is so much room for mental reservation in assenting to the Twenty Articles, that the Church cannot any longer be said to have an authoritative doctrine.³³

These two issues from the report on Ministry are raised here because they reveal something significant about tradition and the limits of its authority in the United Church. There is an aphorism which says that "tradition is the living faith of the dead; traditionalism is the dead faith of the living."³⁴ In the Christian Church taken as a whole, there is a tradition, identified by Cardinal Newman, of the "development of doctrine". The rate of doctrinal change is much accelerated in the rightly named Reformation tradition.³⁵ The United Church then was willingly shaped by tradition, but did in no wise mean to be bound by it. This is stated at the outset in the Introduction to the Manual: "The United Church ... believes also that God's will for the Church is continually being revealed and that the Church must therefore be "always reformed".³⁶ Not only can the Basis of Union be revised (so long as it is done in a constitutionally sanctioned

manner) in response to changing times, needs and situations, but its weight as an authority depends to some degree on the eye of the beholder. While the Manual itself is one of the instruments of authority in the Church, yet it is "to be employed not as a harsh, legalistic instrument". Accordingly, tradition in the United Church guides with a light touch.³⁷

The political sources of authority in the United Church need now to be examined. The statement was made earlier in this chapter that the perceived need for a political basis of authority follows from both the doctrine and the tradition of the United Church. The theological foundation for the separation of Church and State cannot be better expressed than in the following passage from an article entitled "The Polity of the Presbyterian Church" — the passage from which the quotation which heads this chapter was taken.

"The most sketchy account of Presbyterian polity would be defective that failed to refer to the emphasis that Scottish Presbyterianism laid on the inherent right of the Church to direct its own destiny and to legislate for itself in all matters that affected its own life. This principle was crystallized in the phrase, "The Headship of Christ". It breathed the conviction that the Church must be free to follow what it conceives to be the will of Christ. It was given picturesque and forcible expression to in the historic conversation between Andrew Melville and King James the Sixth. "Therefore Sire," said Melville, "as diverse times before I have told you, there are two Kings and two Kingdoms in Scotland: there is Christ Jesus, the King of the Church, whose subject King James the Sixth is, and of whose Kingdom he is not a lord, nor a head, but a member. Those whom Christ has called and commanded to watch over His Church and govern His Spiritual Kingdom have sufficient power and authority from Him to do this both jointly and severally." The State was indeed a divine institution; so was the family. The Church was in no less a degree a divine institution and it existed that it might obey the will of Christ. It therefore had to demand of the State the right to live its own life and order its own house."³⁸

Here we see theology and tradition closely, if not inextricably, bound. The Presbyterian experience with the State drove Andrew Melville to dare to instruct his King on his rightful place in the divine scheme of things. It was embedded in the memories of the negotiating Churches then, that the State was susceptible to the temptation to meddle in Church affairs. Therefore the United Church sought to "instruct" the Parliament and Legislatures of Canada, by means of legislation which it drafted itself, and which it requested the state to enact.

The Manual records only Paragraph 3 of Section 28 of the United Church of Canada Act, but as has been seen, the Manual functions as a corporate memory; it is certain the recorded paragraph was included because it constitutes the core intent of the legislation. Few members or even officers of the United Church will ever have occasion to read the United Church of Canada Act — but many will read this:

"3. Notwithstanding anything in this Act contained, it is hereby declared:

(a) That the said union of negotiating Churches ... has been formed by the free and independent action of the said Churches through their governing bodies and in accordance with their respective constitutions, and that *this Act has been passed at the request of the said Churches* in order to incorporate the United Church and to make necessary provision with respect to the property of the negotiating Churches and the other matters dealt with by this Act.

(b) That nothing in this Act contained shall be deemed to limit the *independent and exclusive right and power of the United Church to legislate in all matters concerning its doctrine, worship, discipline and government*, including therein the right and power from time to time to frame, adopt, alter, change, add to or modify its laws, subordinate standards and formulas, and to determine and declare the same or any of them, but subject to the conditions and safeguards in that behalf contained in the Basis of Union.

(c) That the United Church, by virtue of its independent and exclusive right and power to legislate in respect of the matters mentioned ... , has the right to unite

with any other Church or religious denomination without loss of its identity upon such terms as it may find to be consistent with the principles, doctrines, and religious standards set forth in the Basis of Union, or any amendment thereof made by the General Council under the provisions of the Basis of Union.

(The United Church of Canada Act, 14–15 George V, Chap. 100, Sec. 28.)³⁹
(emphasis of this author)

The legislation served several practical objectives of course; it incorporated the Church, gave it the right to acquire, hold and dispose of property, gave it the civil right to solemnize marriages, and put in place mechanisms to ease and regulate the process of union. It provided for the appointment of a Federal Commission to ensure the equitable division of property between concurring and non-concurring congregations. Where the theological and traditional bases of authority could be disputed, or even discounted by the secular world, the legislation provided a concrete and enforceable temporal source of legitimacy. The essential function of the legislation, however, is that it establishes the Church as equal to the State before God. In the Church's view, Parliament gave the Church nothing it did not already have, since its authority to exist came from God, and pre-existed any legislation. All that was required was for the State to recognize the facts in legal form.

The sources of authority in the United Church are therefore theological, traditional and political. It is now necessary to discover by what means that authority is made effective in the world, so that the Church can fulfill its God-given mission; to minister to the spiritual needs of the faithful through the sacraments, liturgy and instruction, and to evangelize the World.

THE INSTRUMENTS OF AUTHORITY

The United Church exerts her authority through laws and by-laws, a structure of courts and offices, and prescribed procedures and formal documentation. Since the law of the Church establishes the courts and offices and defines their powers and functions, and since the by-laws regulate procedures and documentation, it is difficult to discuss any one of the tools of authority discretely, without reference to the others. While it is important to recognize here that there are the three elements to the exercise of authority, the focus of the remainder of this chapter will be on the courts of the Church. This choice has been made for two reasons; first, that discussion cannot help but reveal key points about the body of law, and second, juridical persons, formal procedures, and documentation are the primary interest of diplomatics, and will be explored in depth in Chapters Two and Three.

Every governing unit of the Church, from the pastoral charge to the highest Court, has certain powers, functions, and duties which allow it to carry out its appropriate activities, and define its place in relation to other governing bodies in the Church. These powers, functions and duties are the essence that will be here distilled from the welter of rules and regulations which make up the "Constitution and Government" section of the Manual. It should be noted that the Basis of Union is extensively quoted in "Constitution and Government", and all such quotes are indicated in the Manual with bold-face type. Thus "law" is easily distinguished from mere "by-law".

The Pastoral Charge: According to the Manual, "the unit of organization for the United Church shall be the pastoral charge (which) may consist of more than one local church." Members of the Church (and therefore of the pastoral charge) entitled to all church privileges, including the right to vote at meetings, are those who, on profession of their faith in Jesus Christ and obedience to Him, have been received into full membership by the action of the Session. Adherents are those who contribute to the support of the Church although they are not full members; they are entitled to vote on temporal matters only. Members of the pastoral charge are required to meet annually in order to receive annual reports, hold elections, and transact other business regularly brought before them. The principal function of the annual meeting is the election of persons to the bodies responsible for governing the local Church – the Session to oversee the spiritual well-being of the congregation, the Committee of Stewards to oversee its temporal and financial affairs, and the Official Board to oversee all the activities of the charge including the work of special committees and men's and women's organizations.⁴⁰

It has been seen that the Session is one of the contributions of the Presbyterians to the structure of the new Church. It has oversight of spiritual matters, and some disciplinary powers; it is the office (together with the Official Board) through which the pastoral charge communicates with the higher Courts. The spiritual interests which the Session is competent to govern, itself, include: the admission of persons into full membership; the conduct of members, with power to discipline (i.e., to suspend membership); the administration of the sacraments; the religious training of the young; the order of public worship; the care of the poor and sick. All of the above items can be found in the Basis of Union. Late additions, in "Constitution and

Government", are the duty to appoint a Christian Education Committee for the purpose of Christian instruction, and the duty to oversee "the outreach of the congregation in Evangelism and Social Action". The Session's responsibilities to other levels of the Church structure are these: i) to receive and judge petitions ... from members; ii) to transmit petitions, appeals, etc., to Presbytery; iii) to recommend suitable lay members to Presbyteries for licence to preach; iv) to recommend suitable candidates for the order of Ministry. Session is not competent to decide on these matters, only to transmit and to recommend. The competence lies at a higher level. As regards obligations to the records of the Church, the by-laws charge Session to keep the roll of the Church membership, the records of children and adherents, and to keep the register of baptisms, marriages and burials. In some provinces, the Minister keeps these records, and makes an annual report to Session of the statistics therein.⁴¹

In keeping with United Church practice at all levels, the Session consists of both members of the ordained Ministry, and the laity. Section 220 states: "the Session shall consist of the members of the order of ministry settled in the pastoral charge, and a body of members in full membership specially chosen by the congregation, and admitted to their office to have oversight of the spiritual interests of the pastoral charge or congregation. Members of the Session are commonly called Elders." Lay members, as it has been said, are elected at the annual meeting, and their number is determined by the members of the pastoral charge.⁴²

The Official Board includes the members of the Session, and the Committee of Stewards where there is one (Note Section 252, which states, "the Pastoral Charge or congregation may establish

a form of organization different from the Session, Official Board, Committee of Stewards. ... The new structural form shall then be forwarded to the Presbytery to be approved.") The power of the Official Board which is of principal interest here is that of selecting representatives in full Church membership of the pastoral charge to the Presbytery, for this establishes the pattern for all the Courts of the Church, that any congregation member may ultimately serve the Church as a sitting member of one of its Courts. The number of representatives any charge may send is determined by the number of resident members.⁴³ Of the duties of the Official Board, this is of greatest interest: "It shall be the duty of the Secretary (of the Official Board) to keep the record of proceedings, conduct the correspondence, *preserve all documents*, and *transmit the records annually to the Presbytery for review*."⁴⁴ Here also a pattern is set, of attempting to maintain physical and intellectual control of the records of the Church, from the lowest level. Part of that intellectual control is the effort to ensure that documentation is being created according to regulations regarding form and procedure.

To summarize then, the pastoral charge, through its governing bodies, is competent to govern local affairs, both temporal and spiritual. It also has certain judicial powers, since the Session has authority to judge who is entitled to full membership, and who, by neglect of their duties, is no longer worthy of all the privileges of membership. However, the pastoral charge is always subject to review by the next higher court, the Presbytery. Although the pastoral charge may "call" the minister of its choice, it must do so through Presbytery to the Settlement Committee of Conference. The governing bodies of the pastoral charge have no legislative powers, but certainly have access to the legislative process, through their power to send members to

Presbytery, and their right to submit petitions, through Presbytery, which may ultimately find their way to the highest court.

Presbytery: As its name indicates, the lowest regional court of the Church, Presbytery, is an inheritance from the Presbyterian Church, although it is a somewhat less powerful body in its United Church manifestation.⁴⁵ The Presbytery consists of all members of the order of ministry resident within the bounds of the Presbytery, including ordained ministers, deaconesses, lay supplies, candidates for the ministry, and retired ministers. The lay component of Presbytery consists of those members selected from pastoral charges, and up to ten lay members—at-large may be appointed by Presbytery itself. The executive of Presbytery must also reflect this mix of lay and ministerial representation.⁴⁶

Presbytery determines for itself the frequency of meeting, but certainly meets more often than either of the higher courts. A Chairperson is elected to convene meetings. A Secretary is elected, and is responsible for all record-keeping, including the taking of minutes, and the maintenance of rolls of membership.⁴⁷

The first among the powers/duties of Presbytery is stated with deceptive simplicity in the Basis of Union: "It shall be the duty of Presbytery to have the oversight of the pastoral charges, and to adopt measures for promoting the religious life of the pastoral charges within its bounds." Elaboration of what is meant by "oversight" fills three pages in "Constitution and Government". The oversight is to be exercised through a standing committee for the Oversight of Pastoral

Charges, which arranges for the triennial visits to every pastoral charge by teams consisting of lay and ministerial members. The committee reports the results of its findings to Presbytery annually, and Presbytery conveys a report of its findings and actions to the Executive Secretary of Conference. Annual visits to congregations are also arranged for the purpose of canvassing for financial contributions to support various Church funds. In addition to these powers of general oversight, Presbytery is authorized to form new pastoral charges, and to amalgamate, realign, reconstitute, relocate or disband existing pastoral charges.⁴⁸

Presbytery's second area of major responsibility is the supervision of ministers within its bounds. Unlike its Presbyterian counterpart, the United Church's Presbytery is not empowered to ordain or to settle ministers; nonetheless, its influence over the order of ministry is considerable. It has oversight of the conduct of ministers, superintends the education of candidates and certifies them to theological colleges, makes annual inquiries into the personal character, doctrinal beliefs and general fitness of candidates recommended by pastoral charges, and recommends to the Conference for ordination or commissioning the candidates for ministry who have fulfilled the prescribed requirements and who have satisfied Presbytery that they are suited to exercise an effective ministry. Presbytery is the court designated to discipline members of the order of ministry, and in cases where a formal charge has been laid, leading to a hearing, may "admonish, rebuke, or suspend" the individual(s) concerned. However, where deposition or expulsion are recommended, Presbytery must refer the case to the higher court for final action. Where Presbytery is not empowered to act, it functions as the link between the competent courts. For example, the call to a minister, which the pastoral charge is competent to make, is not valid

unless submitted to the Settlement Committee *through* Presbytery. And Presbytery approval and recommendation of candidates for the ministry are necessary preconditions for their ordination by Conference.⁴⁹

Presbytery receives and disposes of petitions and appeals from the lower governing bodies or courts, transmits petitions and appeals to the higher governing bodies or courts, and deals with matters sent down by the higher courts. It is responsible for selecting lay members to the Conference, and elects representatives to the Conference Settlement Committee. Just as Presbytery reviews the records of the pastoral charge, so its own records are subject to annual review by the Conference; it is also required "to report to Conference the way in which it has responded to counsel or instructions resulting from the Conference's previous annual review of records."⁵⁰

The Manual recommends that Presbytery carry out its various functions by means of standing committees which correspond to the committees and divisions of the higher courts. The list of suggested committees is recorded here to indicate the range of work undertaken at the Presbytery level: 1) Archives Committee; 2) Communication Committee; 3) Ministry, Personnel and Education Committee; 4) Committee on Extra (financial) Appeals; 5) Committee on Finance; 6) Committee on Interchurch and Interfaith Relations; 7) Manse Committee; 8) Mission in Canada Committee; 9) Committee on Oversight of Pastoral Charges; 10) Pastoral Relations Committee; 11) Pension and Group Insurance Committee; 12) Property Committee; 13) Stewardship

Committee; 14) World Outreach Committee. These committees constitute the offices of Presbytery.⁵¹

Presbytery then, through its close links to the pastoral charges, its oversight of the ministry, and its authority to select members of Conference, occupies a central role in the life of the Church. This centrality is confirmed by its role in relation to the law of the Church, for it is the Presbyteries which must approve any proposed changes to the Basis of Union.

Conference: Thus far, two inheritances from the Presbyterian Church have been examined; the Conference, however, comes from the Methodists. There are twelve Conferences in Canada, roughly corresponding to provincial geographical divisions. The Conference meets annually or biennially, and elects a President from its membership for a one- or two-year term. The membership consists of all members of the order of ministry on the rolls of Presbytery within its bounds, and at least an equal number of non-ministerial representatives, the latter having been duly selected at Presbytery level. The duties of Conference are stated succinctly in the Basis of Union as follows:

- "22. It shall be the duty of the Conference:
- (1) (a) To meet annually or biennially.
 - (b) To appoint an Executive.
 - (2) To determine the number and boundaries of the Presbyteries within its bounds, have oversight of them, and review their records.
 - (3) To receive and dispose of appeals and petitions, subject to the usual right of appeal.
 - (4) To see that, as far as possible, every pastoral charge within its bounds shall have a pastorate without interruption, and that every effective minister shall have a pastoral charge, *and to effect this through a Settlement Committee.*

- (5) (a) To examine and ordain candidates for the ministry who have fulfilled the prescribed requirements and have been recommended by Presbyteries.
- (b) To examine and designate candidates for the Deaconess Order, who have fulfilled the prescribed requirements and have been recommended by Presbyteries.
- (6) To receive ministers and deaconesses from other Churches, subject to the regulations of the General Council.
- (7) To deal with matters referred to it by the General Council.
- (8) To select an equal number of ministerial and non-ministerial representatives to the General Council.
- (9) To have oversight of the religious life of the Church within its bounds, and to adopt such measures as may be judged necessary for its promotion."⁵²

It is clear that Conference has powers and obligations analogous to those of Presbytery, as it regards oversight of the lower courts, its intermediary role between Presbytery and General Council, its right to select members to General Council, and its submission to the oversight of its immediate superior court. Subsections 4, 5, and 6, however, grant unique powers to Conference; all are related to the ministry. It is Conference which ordains ministers, designates Deaconesses, and settles ministers in pastoral charges. The Settlement Committee is one of the standing committees of Conference. The chair and secretary of the committee are elected by Conference, and each Presbytery is represented on it. It is the duty of the Settlement Committee to consider all applications for settlement from ministers and pastoral charges within the district over which it has jurisdiction. It also has authority to initiate correspondence with ministers and pastoral charges with a view to completing arrangements to secure necessary and desirable settlements.⁵³

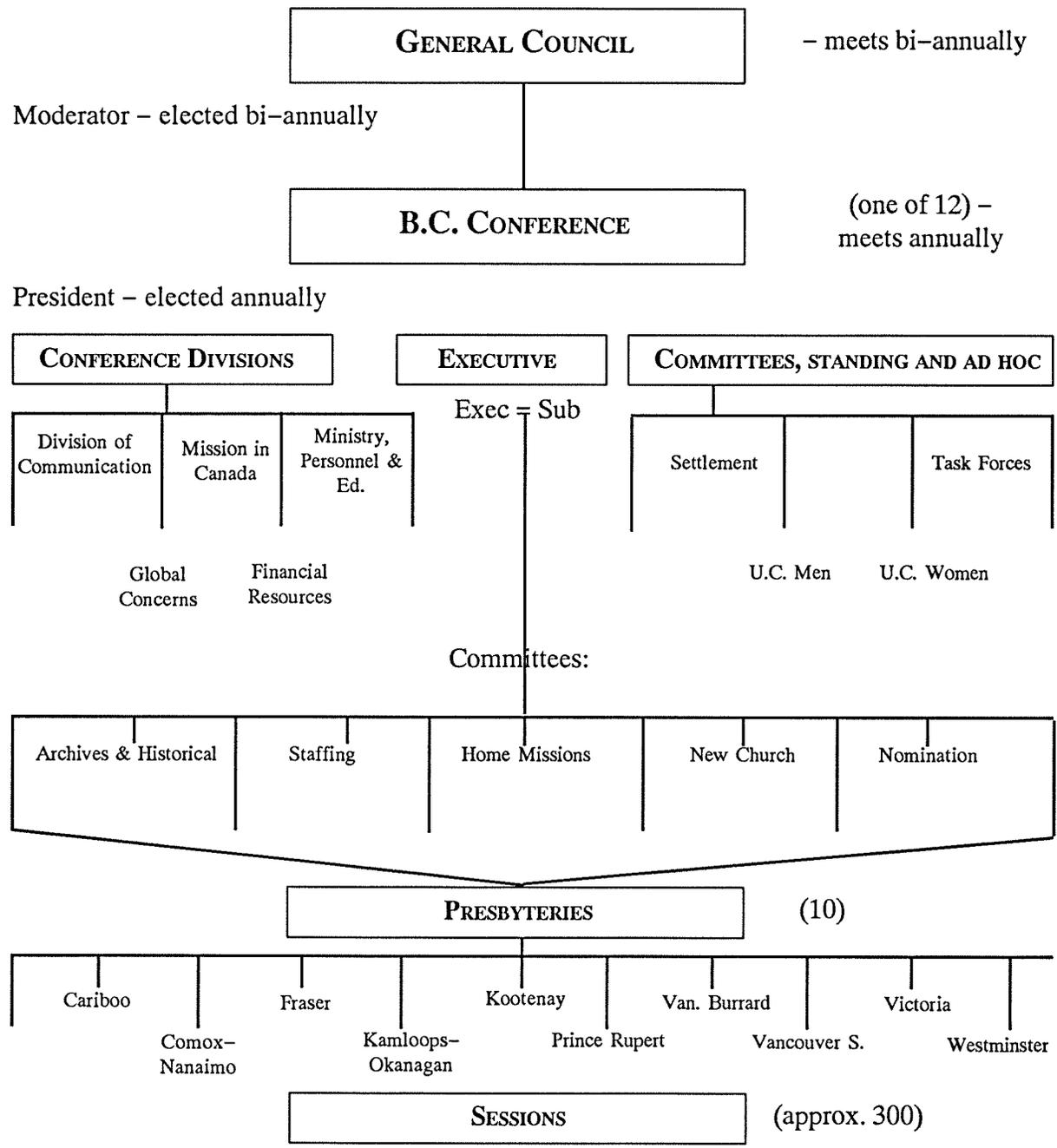
The Conference performs its work through a variety of offices; divisions corresponding to those at the General Council level, arm's-length standing and ad hoc committees, and committees which are accountable to the executive of Conference. Figure 2 (p. 45) illustrates the organization of B.C. Conference as it stood in 1987, and how it fits into the overall hierarchy of Church courts.

Since the 1960's, the Church as a whole has undergone a process of bureaucratization which is not strongly evident in the Manual, since the power structure of the Church has not been substantially changed by it. However, at Conference level one bureaucratic position has been legitimized by inclusion in the "Constitution and Government" section of the Manual. B.C. Conference was the first jurisdiction in Canada to experiment with the staff position of Executive Secretary, and that office has emerged as one central to the operations of all Conferences, providing as it does a continuity of permanent staff from one elected Executive to the next, and from one Conference meeting to the next. The Executive Secretary is charged with responsibility for all the records of Conference.⁵⁴ The offices and competences of Conference will be discussed at length in Chapter Two.

General Council: The Supreme Court of the United Church is the General Council. Its regular meeting is held every second year, at which time a new Moderator is elected as the presiding officer, as well as chief executive officer of the Church.⁵⁵ The Moderator exercises spiritual and moral leadership, presides at meetings of the General Council, and represents the Church publicly. Like Conference, the General Council is comprised of equal numbers of lay and

THE UNITED CHURCH OF CANADA

- united by Act of Parliament - 1925
- guiding documents - The United Church Manual, which contains the "Basis of Union" and Constitution of the Church.



- lowest court of the Church
- comprised of Minister, as convenor, and elders.

Figure 2

ministerial members. Again, it is difficult to express the powers and functions of the General Council more succinctly than does the Basis of Union:

"24. The General Council shall have full power:

(1) To determine the number and boundaries of the Conferences, have oversight of them, and review their records.

(2) (a) *To legislate* on matters respecting the doctrine, worship, membership and government of the Church, subject to these conditions: First, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a majority of the Presbyteries, and, if advisable, pastoral charges also; Second, that no terms of admission to full membership shall be prescribed other than those laid down in the New Testament; and, Third, that the freedom of worship at present enjoyed in the negotiating Churches shall not be interfered with in the United Church.

(b) To legislate on all matters respecting property, subject to the limitations elsewhere provided in the Basis of Union, and subject also to the approval of the Conference in which the property is situated.

(3) *To prescribe and regulate the course of study* of candidates for the ministry and to regulate the admission of ministers from other Churches.

(4) To receive and dispose of petitions, memorials, etc.

(5) To dispose of appeals.

(6) To determine the missionary policy of the Church, and to provide for the conduct of its missions.

(7) *To have charge of the colleges of the Church*, and to take what measures are deemed advisable for the promotion of Christian education.

(8) To appoint committees or Divisions and officers for the different departments of Church work, and to receive their reports and give them instruction and authority.

(9) To correspond with other Churches.

(10) And in general to enact such legislation and adopt such measures as may tend to promote true godliness, repress immorality, preserve the unity and well-being of the Church, and advance the kingdom of Christ throughout the world."⁵⁶ (emphasis of this author)

The unique powers of the General Council then, are the powers to legislate and make policy, and the authority to prescribe the course of study for candidates to the order of ministry. It is evident in the above passage, however, that the General Council's legislative power is circumscribed by

checks and balances; it is dependent on the lower courts for input to the legislative process, and is accountable to the lower courts on matters affecting the Basis of Union.

To an even greater extent than the Conference, General Council carries out its functions between its biennial meetings by means of offices staffed by a civil service. The Council's counterpart of the Conference's Executive Secretary is the General Secretary, who "continues in office until a successor is appointed"⁵⁷ — in other words, indefinitely. It is possible to surmise that in temporal political terms, the General Secretary, as chief administrative officer of the Church, could often wield more power than the frequently replaced Moderator.⁵⁸

The offices of the Church at the General Council level are the five Divisions here listed: the Division of Communication; the Division of Finance (comprising several departments); the Division of Ministry, Personnel and Education; the Division of Mission in Canada; the Division of World Outreach. Each of these divisions has its own General Secretary. In addition, there are a number of standing committees, notably, an Archives Committee, Transfer Committee (to deal with inter-Conference movement of ministers), and a Judicial Committee. The number, names and organization of these offices have changed often in the years since 1925. Yet the essential structure of the courts, and the decision-making process, have changed little, providing an enduring framework within which administrative change can take place.⁵⁹

Most of the "Constitution and Government" section of the Manual is devoted to the structure and operation of the various courts. However, before we leave the Manual, note should be taken of

two sections whose procedural rules apply equally to all the courts. The first is called "Resolution of Conflicts, Church Discipline, Hearings". Its preamble (sections 65 and 66) states the theological and pastoral philosophy which is to govern discipline and conflict within the Church. Section 67 identifies the primary courts of accountability and discipline, as follows:

- "(a) the Session in the case of a member or office bearer of the Congregation...;
- (b) The Presbytery, in the case of a Pastoral Charge, a member of the order of ministry, a candidate for the ministry, a lay supply minister, a staff associate or any other Presbytery appointee;
- (c) the Conference, in the case of a Presbytery or of a Conference appointee not included in (a) or (b) above;
- (d) the General Council, in the case of a Conference or of a General Council appointee not included in (a), (b) or (c) above."⁶⁰

Sections 68–72 describe a gradation of procedures, from preliminary investigations and informal hearings, to the laying of charges, formal hearings, and appeals, which are to be followed when conflicts arise or disciplinary measures are necessary. The section as a whole reflects what has already been observed in discussion of individual courts; that is, that authority and accountability in the United Church are broadly distributed.

The second portion of "Constitution and Government" which applies to all courts is entitled "Records of Church Courts". The section has the effect of enshrining the obligation to gain physical and intellectual control of records in the constitution, as a responsibility of the whole Church. It reiterates the duty of each level to submit its records to the next higher court for review, and the concomitant power of each level to review the records of the immediate lower court. Section 92 prescribes minutely the rules for the valid recording of minutes for all the

Courts. And sub-section 92 (u) establishes the long-term commitment of the Church to its own records.

"(u) The record books of congregations and other organizations, and of the Courts, Boards, Divisions, Departments, Sessions and Committees of the Church when no longer regularly needed, along with correspondence and other documents of historical value, should be deposited in the Central or the Conference Archives either directly, or through the Committee on Archives of the Presbytery or Conference."⁶¹

This study of the juridical system of the United Church has been based, largely, on the Manual. It should be pointed out that the Manual does not describe the entire juridical system, nor does it claim to do so.

"It should be remembered that there are some regulations (or by-laws) adopted by General Council that are not included in the Manual, but are nevertheless as binding as if they were. These are in the Record of Proceedings of the various General Councils, and are concerned very largely with administration."⁶²

Further, the effects on the real exercise of authority of increasing bureaucratization are not reflected in the Manual. Nor are the effects of the increasing modernism of the Church which has moved it far from the conservatism of the Basis of Union. Finally, the various ways, enshrined in unwritten custom, of bending or circumventing the written law, or responding to ambiguities and inadequacies in it, are of their nature not to be found in the Manual. But all these elements of the juridical system *are* discoverable in the archival documentation of the Church, which will be examined in the Chapters following.

Although it is not within the scope of this chapter to offer conclusions about the unique contribution of diplomatics to the techniques of the archivist, it is not out of place to offer an observation: that is, that where an administrative history, winding its way through a succession of committees, boards, divisions and officers, would leave an overall impression of constant change in the Church, this study of the juridical system offers a balancing view of a Church with a high degree of stability and continuity.

This Chapter has discussed the United Church of Canada as an entire juridical system. To re-iterate the words of the first page, the Church has been analysed as a collectivity, organized on the basis of a system of rules, which prescribes for itself the criteria by which acts are recognized as authentic. That analysis has been carried out by identifying the sources of the Church's authority, and the instruments — that is, the laws and structures — with which the Church exerts its authority. The next step is to identify the offices, or juridical persons, authorized to carry out the Church's mission, in the more limited context of the B.C. Conference.

ENDNOTES

1. Rev. A.F. Munroe, "The Polity of the Presbyterian Church and the Direction of Change," in *Commemorative Review of the Methodist, Presbyterian and Congregational Churches in B.C.*, ed. Rev. A.E. Davis (Vancouver: Joseph Lee, 1925), p. 30.
2. Luciana Duranti, "Diplomatics: New Uses for an Old Science (Part II)," *Archivaria* 29 (Winter 1989–90): 6.
3. *Ibid.*, p. 5.
4. *Idem*, "Diplomatics: New Uses for an Old Science," *Archivaria* 28 (Summer 1989): 17.
5. It should be noted however that the examination of a large sample of the documents created by a given agency can compensate for these difficulties. Indeed Dom Jean Mabillon, who first codified the principles of diplomatics, accomplished his task through the analysis of some 200 medieval documents. See Duranti, "Diplomatics", p. 13.
6. Gerald R. Hobbs, "The Nature and Exercise of Authority in the United Church of Canada," *The Committee on Archives Bulletin* (n.d.): 21.
7. United Church of Canada, *The Manual* (Toronto: The United Church Publishing House, 1928, 1987), p. 3.
8. *Ibid.*
9. *Ibid.*, p. 11.
10. *Ibid.*, p. 14.
11. *Ibid.*, p. 15.
12. *Ibid.*
13. A 'person', in diplomatic terms, is one who is subject to rights and duties, and is recognized by the juridical system as "capable of or having the potential for acting legally." In this sense a person may be an individual, or a collectivity; the collectivity is referred to as a "juridical person'. See Duranti, "Diplomatics... (Part III)," *Archivaria* 30 (Summer 1990): 5.
14. United Church, *Manual*, p. 15.
15. Bob Stewart, "The United Church of Canada in British Columbia," in *A circle of Voices: A History of Religious Communities of B.C.*, eds. Charles P. Anderson et al. (Lantzville, B.C.: Oolichan Books), p. 206.

16. United Church, *Manual*, p. 6.

17. Ibid.

18. The entire synopsis is drawn from *The Manual*. pp. 6–10; the concluding block quote is found on p. 9.

19. The Presbyterian opposition is interesting in the context of this discussion of the sources and instruments of authority in the Church. *Encyclopedia Canadiana*, 1977 ed., s.v. "United Church of Canada" by Gordon A. Sisco, offers the following: "Those opposed to the union sought to draw a sharp distinction between the constituted courts of the Church and the Church itself. The courts — so the argument ran — are called into existence by and receive their authority from the Church. They cannot vote the Church out of existence. ---. The General Assembly of 1923 voted to enter the union as a Church and to proceed forthwith, but the General Assembly is not the Church. ---.

The Unionists maintained that it is the 'members organized' that constitute the Church, that in Presbyterianism the Church acts through her courts and can act in no other way." This conflict illustrates clearly that the concepts of authority and authenticity are linked, and that unless the legitimacy of the authority exercised by any juridical person is acknowledged by most members of the related collectivity, acts undertaken by that person will not be regarded as authentic.

20. United Church, *Manual*, p. 11.

21. *Encyclopaedia Canadiana*, 1977 ed., s.v. "United Church of Canada," by Gordon A. Sisco.

22. United Church, *Manual*, p. 8.

23. Ibid., p. 16.

24. The author has relied on information from *The Commemorative Review of the Methodist, Presbyterian, and Congregational Churches in B.C.*, ed. Rev. A.E. Davis (Vancouver: Joseph Lee, 1925) to compile Figure 1.

25. Ibid., p. 25.

26. Stewart, "The United Church of Canada in B.C.," p. 195.

27. United Church, *Manual*, p. 25.

28. Ibid., p. 26.

29. Ibid.

30. See quote, endnote number 11, from p. 18.

31. United Church, *Manual*, p. 26.

32. *Ibid.*, p. 28.

33. Sisco, in *Encyclopedia Canadiana* notes: "The Congregationalist representatives stood out against making the twenty articles an absolute test and gained their point." Bob Stewart, in notes to this author, October 1993, comments: "'Essential agreement' provides an avenue for a rather large truck of 'interpretation' through any apparent roadblock, though to be fair, I know of several Roman Catholic priests who drive the same truck."

34. Jaroslav Pelikan, *The Vindication of Tradition*, The 1983 Jefferson Lecture in the Humanities, (New Haven and London: Yale University Press, 1984), p. 65.

35. *Idem*, *The Melody of Theology: A Philosophical Dictionary*, (Cambridge, Massachusetts: Harvard University Press, 1988), pp. 52–55. Pelikan notes, in his entry on "Development of Doctrine" that the Protestant Churches, in Newman's view, had severed their connection to the continuity of Catholic development and "remained stuck in the first century, like a fly in amber... ."

36. United Church, *Manual*, p. 3.

37. Bob Stewart, in notes to the author, October 1993, comments: "Tradition! But it is not seen as all that important. It is simply the convenience of wearing comfortable slippers. They fit and are a part of our ethos and persona. We are a compromise of a variety of secondary matters."

38. Munroe, "The Polity of the Presbyterian Church," p. 30.

39. United Church, *Manual*, p. 4.

40. United Church, *Manual*, pp. 71–72.

41. *Ibid.*, pp. 75–76.

42. *Ibid.*, p. 73.

43. The degree to which any person "represents" the pastoral charge at higher courts is limited; once elected to Presbytery, for example, the individual becomes a Presbyter, which is to say he or she joins a collectivity which is a different juridical person from the pastoral charge. From Stewart, notes to the author.

44. United Church, *Manual*, p. 78.

45. The relative importance of the courts is an evolving situation. See Rev. F.E. Runnalls, *It's God's Country; a Review of the United Church and its Founding Partners, the*

Congregational, Methodist and Presbyterian Churches in B.C. (Vancouver: B.C. Conference Archives and Historical Committee, 1974), p. 211: "In the Basis of Union an attempt was made to assign functions to both Conference and Presbytery so that both courts would be important. In the actual life of the United Church this purpose has largely succeeded. However, with the passing of the years it is clearly evident that the Presbytery is becoming the most vital court in the ongoing work of the Church."

46. This is to state the membership of Presbytery rather simply; the rules and regulations governing membership occupy pp. 93–96 of the *Manual*.

47. *Ibid.*, pp. 93, 110.

48. *Ibid.*, pp. 96–101.

49. *Ibid.*, pp. 101–107.

50. *Ibid.*, pp. 107–108.

51. *Ibid.*, pp. 111–119. The functions of these committees are described in detail. This thesis undertakes detailed analysis of committees only for the Conference, in Chapter Two's study of administration in the Church.

52. *Ibid.*, pp. 22–23.

53. *Ibid.*, pp. 25–26, 128–130.

54. *Ibid.*, pp. 126–127.

55. *Ibid.*, p. 145.

56. *Ibid.*, p. 24.

57. *Ibid.*, p. 146.

58. Bob Stewart, in notes to this author, Nov. 1993, comments as follows: "I tend to think of the General Secretary as the actual CEO. The Secretary has to have the actual knowledge that will let the Moderator chair the meetings. The Moderator presides, and the Secretary wields a great deal of power and influence in both the policy making and in the daily management."

59. United Church, *Manual*, pp. 158–176. It is not within the scope of this thesis to describe the Divisions of the General Council in detail.

60. *Ibid.*, p. 63.

61. *Ibid.*, p. 70.

62. *Ibid.*, p. 3.

CHAPTER TWO

THE OPERATION OF AUTHORITY: THE ADMINISTRATIVE CONTEXT OF THE UNITED CHURCH, B.C. CONFERENCE

"For forms of government let fools contest;
What e'er is best administered is best."¹

"Presbyterian polity...is a system where important decisions are never taken by individuals, but where the responsibility is shared by all who are appointed to bear it."²

Chapter One examined the sources and instruments of authority — that is the body of law, and the structure of the United Church of Canada, which taken together comprise the substance of the church's juridical system. It was said that diplomatics is concerned primarily with authenticity, and that it is the juridical system which confers authenticity on acts. It also confers authority to act on officers and offices — juridical persons. Only then can authority be made to operate in a practical way in the world. In the general-to-specific approach then, the next object of interest for diplomatic analysis is the officers and offices, their competences, and the documents they create and receive. This chapter will describe the practical operation of authority — the administration — of the United Church of Canada at the B.C. Conference level. Agendas, reports, and minutes of Conference for 1985 and 1986 will provide the informational foundation for this study, with some reference to the Manual and records of the Conference Executive Secretary.

First, however, it is necessary to reiterate the function, or mission, of the Church as a whole. Competence is distinguished from function as follows: "Competence" is that part of the overall function which is attached to a juridical person, while "function" refers to "the whole of the activities aimed to one purpose, considered abstractly."³ In order to understand that part of all the activities of the Church which attaches to the Conference, the mission of the whole must be recalled.

The one purpose of the United Church of Canada is the extension of the Kingdom of Christ in Canada, and the Church is called to it by God. The activities which support that purpose are the ministry of the Word and sacraments, the conduct of public worship (liturgy), the instruction of the faithful, the training and support of those called to the ministry, the governance of the Church, evangelism and doing "good unto all men", and finally, living in fellowship, "in all honesty, purity and charity, that our lives shall testify of Christ." While the last may seem highly abstract as an activity which can be realized in any practical way, the idea of providing witness to the unbelieving world by the example of a well-lived Christian life is no trivial thing, and has profound implications, among other things, for matters such as Church discipline. The sacramental and liturgical life of the Church, ministry of the Word, and Christian instruction of the faithful (the "hatching, matching, dispatching", the preaching and teaching), which are the heart and soul of Christian life, take place in the congregations, charges, missions, and chaplaincies of prisons and hospitals. Without this life, the Conference and General Council have no meaning. Despite increasing laicization of the ministry, the ordained minister remains as an individual, the *person*, in most charges, who is competent to act as preacher, teacher, pastor,

priest, and administrator. When he or she acts as teacher and administrator, the circle of responsibility quickly widens, to include various lay ministries, but remains local and as between individuals. Thus, if the function of the Church as a whole is essentially accomplished at the level of the pastoral charge, then the *function* of the regional courts, at whatever level, must be to sustain, promote, nurture, guide, and extend the Christian life in the pastoral charges. With this whole picture in mind, it is possible to make sense of the diverse work of the B.C. Conference.

THE CONFERENCE:

Some of the powers and responsibilities of the Conference in the United Church have already been outlined. In diplomatic terms, the attachment of those powers and responsibilities to the Conference qualifies it as a corporate juridical person: its powers and responsibilities are equal to its competence. Thus the B.C. Conference, and its members are to be examined in detail.

The Conference, from the early days of Methodism, was simply what its name suggests — a meeting. Stripped of its permanent staff, executive, and committees, that is what it remains today. The Conference is an annual or bi-annual gathering to deliberate on matters of common concern. As is evident from the following excerpt from the writings of John Wesley, the issue of the membership, size, and expense of the meeting is as old as Methodism itself.

"THOUGHTS UPON SOME LATE OCCURENCES"

"1. In June, 1774, I desired my brother and a few other Clergymen to meet me in London, to consider how we should proceed to save our own souls, and those that heard us. After some time, I invited the Lay Preachers that were in the house to meet with us. We conferred together for several days, and were much strengthened thereby. (THE FIRST CONFERENCE)

"2. The next year, I not only invited most of the Travelling Preachers, but several others, to confer with me in Bristol. And from that time for some years, though I invited only a part of the Travelling Preachers, yet I permitted any that desired it, to be present, not apprehending any ill consequences therefrom.

"3. But two ill consequences soon appeared: One, that the expense was too great to be borne; the other, that many of our people were scattered while they were left without a shepherd. I, therefore, determined (1.) That for the time to come, none should be present but those whom I invited; and (2.) that I would only invite a select number out of every circuit.

"4. This I did for many years, and all that time the term CONFERENCE meant not so much the conversation we had together, as the persons that conferred; namely, those whom I invited to confer with me from time to time. So that all this time it depended on me alone, not only what persons should constitute the Conference, ---but whether there should be any Conference at all: This lay wholly on my own breast; neither the Preachers nor the people having any part or lot in the matter."

John Wesley, Plymouth Dock, March 3, 1785⁴

One senses that Wesley found this responsibility lay not only wholly, but very heavily on his breast, and indeed he made provisions, before his death, that the Conference could proceed in an orderly fashion with the burden of it falling on a single individual.

The lessons Wesley and his successors learned, combined with the broadly democratic tradition of the Presbyterian Church, have been well absorbed by the United Church. To a large degree, the membership roll of the United Church Conference is determined by rolls of the Presbyteries within its bounds, which are in turn drawn from the pastoral charges. The Conference

membership roll includes all the members of the Order of Ministry who are on the rolls of Presbyteries (including lay supply and student supply ministers), and lay representatives at least equal in numbers to them. The Presbyteries select the lay members to Conference, but a majority of these must have been "previously chosen by the pastoral charges or other United Church ministries to represent them in Presbyteries." Therefore the connection of the members of Conference to the pastoral charges is very strong. Conference itself selects lay members as necessary to comply with the rules of parity between lay and ministerial members, and it selects representatives from lay organizations, such as the United Church Women, which are not part of Presbyteries. Thus, responsibility for the make-up of the Conference is widely distributed.⁵

It is the duty of the Conference to hold an annual meeting, and to appoint an Executive. Since the Executive is a discrete person within the Conference, its particular role will be discussed separately. The Conference must delegate many of its duties and powers to other agencies whose activities are carried on semi-autonomously, and on an on-going basis, between annual meetings. But it has been the unique obligation of the Conference per se, since 1925, to hold the annual meeting, and its operation as a distinct administrative unit is best understood by describing its activities preparatory to the meeting, and at the meeting. However, those activities all relate to the whole of the duties and powers of Conference, whether delegated or not. Therefore, it will be useful to revisit the duties of Conference briefly here, before proceeding with the details of the activities surrounding the annual meeting.

The Conference determines the number and boundaries of Presbyteries within its bounds, exercises oversight of them, and reviews their records. It also receives reports from and oversees the activities of lay organizations and committees which report to Conference. Petitions from lower courts, and resolutions from divisions and committees must be submitted to Conference for its concurrence. Conference deals with matters submitted to it by Presbytery, which affect the status, faith, and character of ministers, and with matters referred to it by General Council. Each Conference selects an equal number of the members of the Order of Ministry and lay representatives, to General Council, and every two years, one of its members for a four-year term as a member of the Executive of General Council. Names of Conference candidates for membership on the Divisions and Committees of General Council must be forwarded to the General Secretary of the United Church. Conference holds the duty and power to examine and ordain candidates for the order of ministry, to receive ministers and deaconesses from other churches, and through its Settlement Committee, to ensure that every pastoral charge has a pastorate without interruption, and every competent minister a pastoral charge.⁶

Clearly, though the annual meeting lasts but a few days, the planning for such a gathering takes many months, during which time it is not practical for Conference to function as a committee of the whole. So a number of committees, plus the Executive Secretary and Conference office staff, carry out the work of organizing the event. These committees are of a different order from the semiautonomous committees and divisions, however. They, and staff engaged in activities in support of the meeting, may be said to be acting in the person of the Conference as a whole; they are not separate record-creating agencies. This statement is supported by the fact that many

of the committees involved in planning the annual conference are not named on organizational charts of the Conference. (See Figure 3, p. 62)⁷

The Agenda Committee, which is chosen by the President, Executive Secretary, and Chair of the Nominations Committee, co-ordinates the preparations for the meeting, and compiles and produces the *Agenda Book* for distribution to the congregations. In addition to its business agenda, Conference tries each year to bring some wider vision of the church and the world to its delegates; to that end, the Agenda Committee is also responsible for selecting a theme for each conference, around which speakers, workshops, and displays can be planned. Selection of a location for the conference, and co-ordination of local arrangements, are also among the Agenda Committee's duties.

Preparations begin early in the year; previous Agenda Books are consulted for details of layout and content. *Letters*, with *directives* and *guidelines* on format are sent to Presbytery Secretaries, and the chairs of Divisions and Committees, requesting their *rolls of membership*, *obituaries* for deceased ministers, *lists* of nominations for elected positions, *lists* of candidates for ordination, *annual reports*, and any *petitions* or *resolutions* intended for Conference deliberation. Annual reports, petitions, and resolutions are all included in the Agenda Book, so that delegates to the Conference (who *are* the Conference, collectively), can by reading the Agenda Book prior to the meeting, exercise their oversight of Church life within the Conference, and take time to consider petitions and resolutions which will be placed before them. There are procedures by which late

Organizational Diagram of the British Columbia Conference

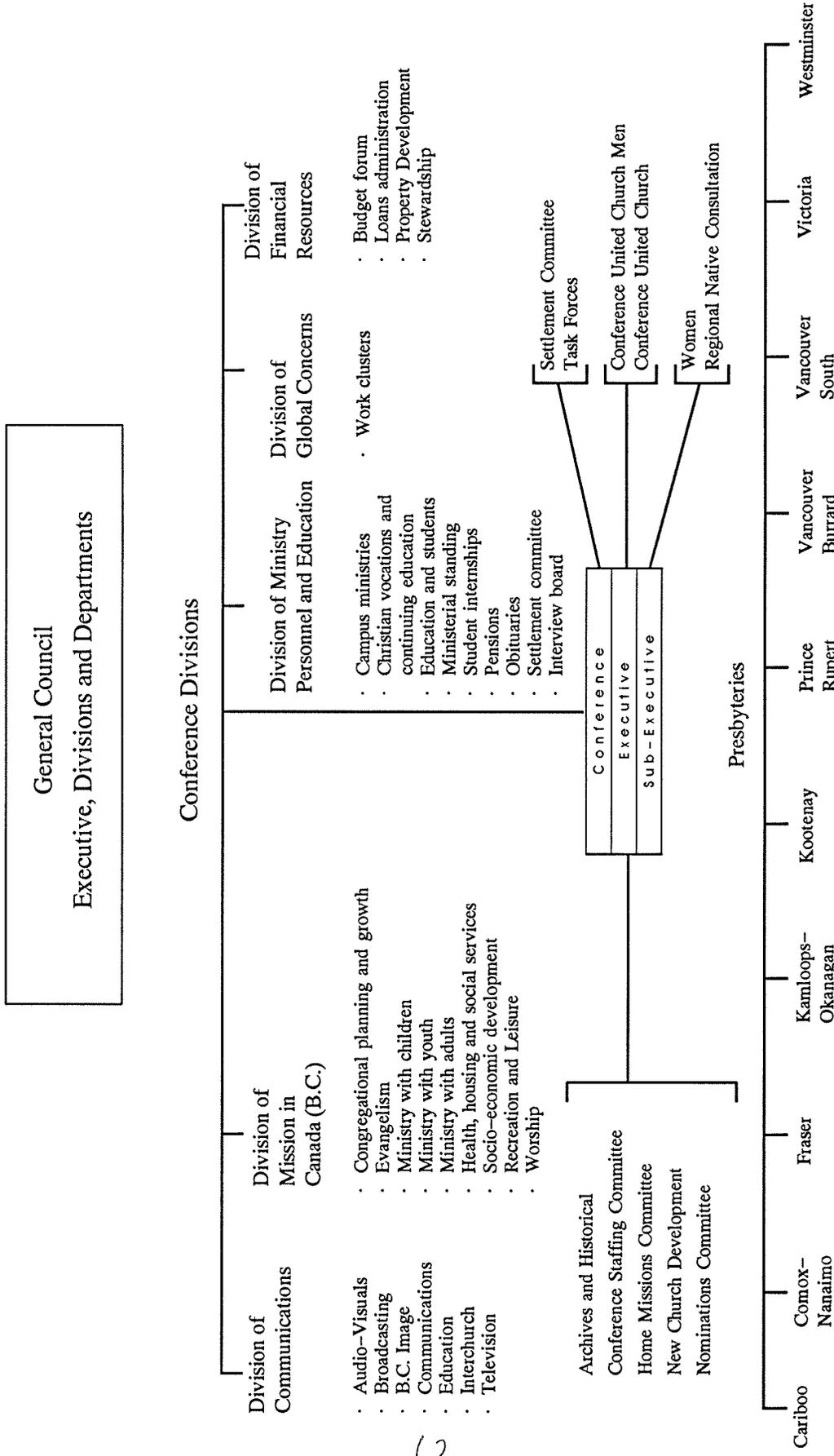


Figure 3

submissions can be included on the business agenda, but the preferred order is for petitions/resolutions to be set before the membership early, and in print in the Agenda Book. The completed volume also contains a statement on the theme of the Conference, the agenda, a directory of delegates, and the Agenda Committee's recommendations on procedures for orderly conduct of the meeting. When all the copy for the Agenda Book is received, it is proof-read, edited and sent to the printer. Finally, the Agenda Book, with covering letter, is distributed to the congregations.⁸

The Agenda Committee assembles registration packets, including registration cards, and requests for transportation and billets at the Conference location. A billeting committee may then be appointed locally to co-ordinate requests and assign billets.

Although the Agenda Committee bears primary responsibility for co-ordinating the annual meeting, other committees routinely handle specific aspects of the event. The Obituaries Committee receives the lists of ministers deceased within the year, and compiles obituaries for them if none have been supplied. These are read at a memorial service which is held in conjunction with the conference, and will be published subsequently in the Record of Proceedings. The Nominations Committee solicits nominations for elected positions on the Conference Executive, the Divisions and committees of Conference, and for B.C.'s Commissioners to General Council. Positions filled by acclamation will be named in the Nominations Committee annual report; positions for which more than one name is submitted will be settled by election during the business meeting of Conference. A committee may also be

appointed to handle the arrangements for the ordination of new ministers, and recognition of retiring ministers. Bibles, *parchments*, and *retirement certificates* are ordered for presentation at the ordination and retirement ceremonies; *covenant forms*, which ordinands are required to sign to ensure their participation in the United Church group pension plan, are made available at the Conference. Finally, the *order of service* for the ordination service is printed in advance.⁹

The Business Committee and the Roll and Registration Committee are responsible, respectively, for the orderly running of the meeting, and for co-ordinating registrations and maintaining an accurate, up-to-the-minute roll of all delegates attending. The Registrar of Conference will report to the meeting the final tally of delegates to Conference.¹⁰

The meeting is chaired by the President, but the day-to-day orchestration of events is governed by the Business Committee. Changes to the agenda as printed, such as the addition of late petitions/resolutions, must be made through Conference, on the recommendation of the Business Committee. Delegates wishing to leave the Conference early, or persons wishing to be admitted as corresponding members, make application to the Business Committee. Each sitting of the meeting begins with announcements from the Business Committee; permission to leave, or acceptance of corresponding members, is made public at this time. Motions regarding conduct of the day's business are also entertained.¹¹

The United Church runs its meetings according to Bourinot's rules of order, a summary of which is provided for reference in Appendix III of the United Church Manual. The essential elements

of the business meeting are: presentation of annual reports, including financial statements and the budget, for Conference approval; the election of officers; the disposition of petitions/resolutions; installation of the new president; and finally, authorization of agencies of the Conference to carry on its business until the next meeting. Much else goes on at a Conference; Presbyteries meet, Settlement Committee meets, interviews are carried on, memorial and ordination services are held, and there are banquets, theme presentations and sing-songs. But the *business* of the meeting is as listed. Oral summaries of reports already printed in the agenda (as well as any not submitted in time for inclusion in the Book) are given at the meeting. Although the reports appear in full in the Agenda Book, they cannot be said to be executed — that is, effective in diplomatic terms — until Conference has deliberated over them, and adopted them by means of motion duly seconded and carried at the meeting.¹² The resolutions, which the Conference is competent to decide, are carried, defeated, or referred to the Executive of Conference; petitions, which are destined for General Council deliberation, are sent on with the concurrence, or non-concurrence, of Conference. Either may be amended prior to voting, by motion from the floor. Voting on motions is generally carried out *viva voce*, or by show of hands, but election of officers is done by series ballot. The election for President-Designate takes place on the last evening, which is the next-to-last sitting, of Conference. Final reports of committees whose reports depend on outcomes not known until the end of the meeting are given on the last morning; these include reports of the Nominations Committee, Settlement Committee, Conference Registrar, and Conference Evaluation Committee. The penultimate act of Conference *per se* is the approval of the enabling motions which permit the business of

Conference to proceed for the ensuing year. A typical set of enabling motions follows, taken from the minutes of the 60th Annual Meeting of B.C. Conference in 1985.

MOTION (Rev.I.E. Cumming/E.S. Williams)

1. That the B.C. Conference Division and Committee personnel named in the Nominations Committee report, or elected by the Conference, take office as of the rise of Conference, except for the Home Missions Committee, which shall take office July 1st, 1985.
2. That the Secretaries be authorized to edit reports and minutes for the Record of Proceedings of this meeting.
3. That the time and place of the sixty-first Annual Meeting of B.C. Conference be determined by its Executive. (St. Andrew's-Wesley United Church, Vancouver, B.C., on the week end of May 1-4, 1986.)
4. That this B.C. Conference authorize its Executive and Sub-Executive to transact all business of Conference, until the next meeting of Conference, except those items prohibited by the Constitution and Government of the UCC.
5. That the Sub-Executive be authorized to name the Agenda Committee.
6. That, in situations where a duly elected Conference representative to a national Division cannot attend the meeting of that Division and an alternative is named by the Conference Executive, Sub-Executive or Division Executive, that alternate be authorized to vote at the meeting of the national Division.

Carried

With the passing on of the scarf, gavel, and the jade cross of office to the new President (who has just completed a year as President-Designate), and with the final benediction, the annual meeting is closed. It remains only for the Secretaries, authorized by Conference as above, to compile, edit, and print the *Minutes and Roll of Conference*, which will remain, with the *Agenda and Reports*, as the documentary record of the transactions of the Annual Meeting.¹³

It can be seen that through the vehicle of the Annual Meeting, the Conference as a juridical person succeeds in exercising its duty to oversee Presbyteries, to act as the link between Presbyteries and General Council, to receive and dispose of petitions/resolutions, and to elect Commissioners to serve in office at General Council. And although the competence to examine candidates to the Order of Ministry is delegated to one of the Divisions of Conference, and authority to settle ministers is vested in the Settlement Committee, the happy occasion of the ordination of new ministers is solemnized in the context of this gathering of the whole Church in B.C. It remains now to describe the operation of Conference authority as it is exerted through more specialized persons — Executive, Executive Committees, Divisions, and Divisional Committees — of the B.C. Conference.

THE CONFERENCE EXECUTIVE AND SUB-EXECUTIVE

The membership of the Conference Executive is as follows: President, Past President, President-Designate, the Conference Executive Secretary (staff position), Assistant Secretary (volunteer position), Treasurer (elected or volunteer), Presbytery Chairpersons or appointees, two of the Conference representatives to the General Council Executive, the Conference Staff, Chairs of the five Divisions, and of the Agenda, Settlement, and Stewardship Committees, and one representative from each of the Conference Staffing Committee, Education and Students Committee, Home Missions Committee, Nominations Committee, United Church Men and United Church Women, and Youth and Young Adults groups. The 1985 Nominations Committee report also lists eight positions for lay representatives on the Executive. The Sub-Executive is a smaller group, drawn from the Executive, and includes only the three Presidential positions,

Executive Secretary, Assistant Secretary, Division Chairpersons, and the two General Council Executive representatives. The 1985 report also shows three representatives from the Order of Ministry.¹⁴

The Enabling Motion #4 listed previously authorizes the Executive and Sub-Executive to make decisions for the Conference between meetings, except where forbidden by the Constitution. (Conference may not delegate its obligation to elect a President-Designate, or Commissioners to the General Council, a limitation which safeguards the democratic character of both the Conference and the General Council.) The activities and decisions of both bodies must be included among the reports included in the Agenda Book each year, so that the Conference as a whole is informed of their actions. Typical undertakings would include completion of actions necessary on resolutions left over from annual meetings, signing of contracts (for example, in 1985, the Executive signed a contract with the Provincial Government to provide prison chaplaincy services to Provincial Institutions), establishing committees in response to new situations, hearing reports and reviewing records, and making decisions about allocation of discretionary funds. Any difference in the competence of the two groups cannot be discerned either in the Manual, or in the annual reports. The groups meet alternately, and submit a single report for the Agenda Book, which may or may not distinguish between the transactions of the two groups.¹⁵ However, both bodies generate *minutes* of their meetings, so that details of their separate activities are discoverable.

There are two positions on the Executive, however, to which particular responsibilities pertain; the elected President, and the appointed Executive Secretary.

President: As has been seen, the President is elected by series ballot, at the Conference, a year previous to the one-year term of office as President. Therefore every President serves what might be seen as a year's apprenticeship on the Executive, as President-Designate, before taking office as President. The value of that experience is still available to the Executive for another year, as each President remains on the Executive as Past-President. The competence of the President is best expressed in the Manual, as follows:

"406 The duties of the President shall be to constitute the meetings of the Conference; to preside; to preserve order; to take the vote and announce decisions; to direct its business; to cause to be reported to the Conference immediately after calling the roll, the names of ministers transferred into and out of the Conference; to report in writing to the General Secretary of the General Council, within one month, all rulings made as President on questions of law or jurisdiction; and to perform such other duties as may be assigned by the Conference or the General Council. The President shall be, ex officio, a member of all Conference committees during the presidential term of office."¹⁶

The principal records created by the President are correspondence and reports.

Executive Secretary: As already mentioned the Executive Secretary's position is one of only two staff positions to be recognized and described in the Constitution of the United Church. The duties and powers of the Executive Secretary are described in the Manual as follows:

408. The Executive Secretary shall be appointed by the Conference and the Executive of General Council following procedures adopted by General Council or its Executive.

It shall be the duty of the Executive Secretary:

- (a) To keep a *record of the proceedings* of the Conference and to transmit the same to each General Council for review (90–92);
- (b) To conduct the necessary *correspondence* pursuant to the proceedings of the Conference;
- (c) To keep an accurate *roll* of the members;
- (d) To send to the Secretary of the Transfer Committee, by April 1st of each year, all *applications for transfer*, and the *names* of all candidates for the Order of ministry who are recommended by their Presbyteries for ordination or commissioning, in order that all such names shall be before the Transfer Committee (710(c)ii);
- (e) To supply the Settlement Committee with the *list* of the pastoral charges and mission fields, and with the *list* of the members of the order of ministry on the rolls of the Presbyteries within the Conference;
- (f) To prepare for the Settlement Committee a *list* of pastoral charges which are in arrears to the Pension Plan;
- (g) To compile, after the Settlement committee has presented its report, a complete *list*, by Presbyteries, of the pastoral charges and mission fields with the names of their ministers and Recording Stewards;
- (h) To compile a *list*, by Presbyteries, of the lay members of the Conference and their addresses;
- (i) To compile a *list*, by Presbyteries, of the candidates for the order of ministry;
- (j) To have printed and distributed the Conference Record of Proceedings, including the lists noted in (g)(h), and (i), and to send a copy to the General Secretary of the General Council;
- (k) *To have custody of all documents and papers belong to the Conference*, subject to its order (save such as have been forwarded to the Committee on Archives);
- (l) To give *certified extracts* from the minutes when instructed or when they are applied for by a person having a constitutional right to receive them;

(m) To *receive* from each new entrant the *covenant and medical certificate* required by the Department of Pensions;

(n) To perform such other secretarial duties as may be assigned by the Conference. (1983.240)¹⁷
(emphasis of this author)

Section 408 clearly indicates that the primary role of the Executive Secretary, in terms of overall Church function, is analogous to that of the City Clerk in a civic administration; the Executive Secretary has primary responsibility for all the records created and received by the Conference. However, paragraph (n) above gives each Conference free rein to determine the entire scope of the Executive Secretary's duties in terms of the individual Conference office, within which the Executive Secretary is the chief administrative officer. B.C. Conference, at the initiative of General Council, became the first Conference in Canada to appoint an Executive Secretary, as a sort of experimental pilot project. Reverend Robert W. Henderson was appointed in 1963, and served as Executive Secretary until 1966. Prior to 1963, the B.C. Conference Executive consisted of elected officers, representatives of some forty "miscellaneous" committees, and officers of General Council at work within the Conference bounds. One of B.C. Conference's early goals for the Executive Secretary was that he develop a structure to better co-ordinate the work of the committees. Within a year the committees had been grouped into six divisions; although the titles, and groupings within them have changed from time to time since 1964, the essential concept of a divisional structure has proved successful, and remains to this day. When, in 1966, B.C. Conference appointed Reverend E.M. Nichols to succeed Henderson, it was sufficiently satisfied with its new structure to recommend that the new Executive Secretary could now shift his focus to other areas, such as improved supervision of field staff. In 1969, the "experiment"

was deemed to have proved the value of the Executive Secretary, and the position became a permanent fixture of the Conference structure.¹⁸

While the "terms of reference", or job description, which Conference drafts for the Executive Secretary (with, it should be noted, the Executive Secretary's input) evolve as the job evolves, the following example indicates Conference's view, as distinguished from the Constitution's view, of the Executive Secretary's competence.

The duties of the office shall include the following:

- (1) To communicate and interpret to the Conference, its Presbyteries and the appropriate Conference Committees and Divisions, the policies and decisions of the General Council and its Divisions.
- (2) To keep the Executive and Sub-Executive of General Council fully informed concerning the work of The United Church of Canada in the British Columbia Conference.
- (3) To be a corresponding member of the Executive of General Council and to attend such meetings of the Executive and Sub-Executive and of the Divisions as may be authorized by the Executive or Sub-Executive of General Council.
- (4) To be Secretary of the British Columbia Conference; but to delegate routine and administrative procedures.
- (5) To have general responsibility for the supervision and co-ordination of the field services of the Conference.
- (6) To maintain a close relationship with the Conference Field Staff Committee and to assist it in fulfilling its terms of reference.
- (7) To call together at least twice a year the Field Secretaries, Presbytery and Regional Staff within the bounds, with a view to the co-ordination of the work within the Conference.

- (8) In consultation with the President and Executive of the Conference, to see that the United Church is adequately represented in its relationships with other communions, organizations and governments.
- (9) In matters of public relations, to work through the appropriate officers, Divisions and Committees of the Conference.
- (10) To be a corresponding member of all Conference Divisions and Committees.
- (11) To maintain liaison between the Conference and the Presbyteries and to help the Presbyteries be more effective in their work.
- (12) To work closely with the Executive Secretary's Consultation Committee (Staff Advisory Sub-Committee).

June, 1972¹⁹

As paragraph (n) of Article 408 of the Manual served as an umbrella statement for all "other duties" of the Executive Secretary, so item 4. above encompasses the entire list of record-keeping obligations; each view of the Executive Secretary's duties includes the other view. It is a fair summation to say that the Executive Secretary's competence, apart from the responsibility for records, is to be the single individual, other than the President, who is obliged to be aware of all the activities of every other juridical person in Conference. By virtue of that broad knowledge of the workings of Conference, the Executive Secretary is competent to co-ordinate the activities of all the Divisions, Committees and staff of Conference, and to act as liaison between them, and between Conference and the other courts of the Church. In this regard, the Executive Secretary has a distinct advantage over the President, that being the length of term in office. While the President is active on the Executive for a total of three years, and ex officio member of Conference Committees for one, the minimum term for an Executive Secretary since 1969 has been five years. Thus it is the Executive Secretary who knows "the big picture" most intimately,

and who has the best understanding of the development of Conference policy, structure and procedures over time.

Records created and received by the Executive Secretary include correspondence, reports, minutes, directives, guidelines, policy documents, and lists as detailed in the Manual.

With the exception of office support staff, the majority of the rest of Conference staff are attached to specific Divisions and Committees. Their competences will therefore be discussed in the context of their respective Divisions. It remains here to identify and briefly explain the function of those committees which report directly to the Executive, rather than through a Division.

The Executive Committees:

The Archives and Historical Committee is as old as the B.C. Conference, although in the early days it was known as the Historical Committee. The committee consists of the archives convenors of each Presbytery, and of the Conference United Church Women, and three other members. The Archivist and Executive Secretary are ex officio members. The Committee is required to meet at least annually. Its basic responsibility is the oversight of the Conference Archives, in co-operation with the Committee on Archives at the national level. The Committee is competent to appoint the Conference Archivist, who carries out the archival functions of acquisition and selection, accessioning, arrangement and description of records, the provision of reference service, and general administration of the archives. The committee supports the

objectives of the archives at the Presbytery and congregational level, by encouraging the orderly transfer of records to the Archives. The archivist reports annually to the committee; the chair of the committee reports in turn at the annual meeting of the Conference. The committee also prepares and presents an annual *budget*. Aside from *minutes, reports* and the *budget*, which are created by the committee, the bulk of the records generated by the Committee is created by the Archivist. The records are *accession registers, various finding aids and indices, grant applications, correspondence, reports*, and in the case of the B.C. Conference, material for putting together an occasional newsletter ("The Archives Conversation", ed. Bob Stewart)²⁰

The ex officio members of the Staffing Committee are the Executive Secretary, one representative of each of the Conference Divisions, and one from the Home Missions Committee. The Chair of the Division of Financial Resources serves as Chair of the Staffing Committee.²¹ The committee carries out regular staff evaluations, drafts job descriptions, evaluates and hires new or replacement staff as necessary, and plans and monitors the staff needs of Conference. The records associated with the committee are those one would expect of a small personnel department;²² *correspondence, job descriptions, staff evaluations, advertisements for available positions, applications, resumes and letters of reference*. After a brief experiment with a staff Personnel Officer in the early 1970's, the staff person with the greatest responsibility for Conference personnel has been the Executive Secretary.

Each Conference has a Home Missions Committee. Its membership is large, and includes ten Presbytery Home Mission Convenors, eight members-at-large, and one staff and one other

representative from the New Church Development Committee.²³ This committee oversees and allocates funding for the mission units in B.C. – that is, congregations not fully organized as pastoral charges, and which are not, therefore, self-supporting. The committee also establishes the criteria which govern the equitable distribution of funds. In 1985, mission fields included such widely disparate situations as the marine/coastal mission work of the "MV Thomas Crosby V", remote missions such as Skidegate, the inner city work of First United Church, and the development of a congregation in a new suburban sub-division (Eagle Ridge, Coquitlam).²⁴

In 1983, the New Church Development and Redevelopment Committee was formed to receive and make recommendations on applications to the "Ventures in Mission" (VIM) fund, which was established to support the purchase of property, and construction or renovation of church buildings. The 1985 reports indicate funds were also allocated for personnel costs associated with new initiatives in ministry. The committee establishes priorities on the basis of applications received, and recommends action on them to the National Office of the Church.²⁵ The Conference Ethnic Committee oversees the work of the Japanese, Korean and other ethnic congregations of the United Church in B.C., and reports annually to Conference.²⁶ Both the New Church Development Committee and the Ethnic Committee should be seen as subsidiary committees of the Home Missions Committee; their reports are received for information by a single motion at the Conference annual meeting. The competences of all three support the overall obligation of the Church to "further the extension of (Christ's) Kingdom" in Canada.

To this point, the operation of Church authority through Conference per se, and through its Executive in the broadest sense, has been discussed. Ever since 1925, at every level of its system of courts, the United Church has also delegated certain of its tasks to more efficient working groups; standing committees, special committees, task forces, and latterly, divisions. At the Conference level for example, semi-autonomous committees have always handled the business of monitoring and testing candidates for the ordained ministry, and the Settlement Committee has been responsible for the orderly settlement of ordained ministers in pastoral charges. Ongoing functions are supported by permanent structures. By contrast, specific projects may require the formation of temporary juridical persons; for example, in 1985, a task force was struck to explore the feasibility of setting up a Church-run religious bookstore in Vancouver. Once the bookstore became a reality, the task force could be disbanded, to be replaced by an appropriate permanent juridical person for the running of the bookstore.

The divisional structure already alluded to (see Executive Secretary) provides a small number of flexible "umbrellas" under which all types of specialized administrative units can be grouped. The remainder of this Chapter will be devoted to a brief description of the competences of the divisions, and the key divisional committees within each. Of necessity, the description will include primarily committees whose functions are central to the mission of the church; the transient task forces, ad hoc and special committees will not find a place in this analysis (though they assuredly would in a conventional administrative history).

DIVISIONS AND DIVISIONAL COMMITTEES:

Division of Communications: A 1982 general overview of the goals and purposes of the Conference Divisions provides the following as the general purpose of the Division of Communications: "To inform the Church, and the wider community, of the concerns, faith and work of the Church; to provide for distribution of resources – films, film strips, curriculum material etc. through AVEL (Audio–Visual Education Library) and resource centres; to educate the church about the impact of media and increase effective use of the media in the service of the Gospel."²⁷ The Division has an executive, and several committees. The Division per se is responsible to work with the Agenda Committee on arrangements for the annual meeting. Its input is primarily on the creative aspects of choosing and effectively presenting the Conference theme, and the technical arrangements. "The Division provides a crew for the conference meeting, and is responsible for the physical arrangements of the meeting space; i.e., sound, lighting, staging, visual environment, signs, news coverage, etc. A news room is set up on site where crew members tape record the proceedings of the meeting, extract news–worthy actualial (sic – should be actuality) clips, prepare them for feed to radio news services, and then send them out over the phone each evening for daily news coverage of the events of the meeting."²⁸ The Division, with its committees, is also responsible to promote the use of communications resources available from the Church, at the Presbytery and pastoral charge level.

The Broadcasting Committee of the Division is responsible for production of radio and television broadcast of Church services, and other productions which "keep the Church's point of view on the air." The Audio–Visual Committee acquires, and occasionally produces, audio–visual

materials for the Conference Audio-Visual Library. AVEL, under the direction of its librarian, provides all the technical, reference and lending services of a library, and distributes materials province-wide.²⁹

The "B.C. Image" Committee "meets regularly with the Editor to prepare the bi-monthly issues" of a B.C. Conference newsletter, which is circulated as an insert to the "United Church Observer", a national publication. Ultimate responsibility for the "B.C. Image" supplement rests with the editor. The Resource Centre Committee plans and co-ordinates the activities of the regional resource centres which distribute Church publications and audio-visual materials at the regional level. The United Church has explored co-operative use of the media, particularly cable television, with other churches through its Inter-Church Television Group. A current affairs program called "Pressure Point" has been the most notable record of the activities of that committee.³⁰

In summary, it is evident that the activities of the Division of Communication are directed towards support of the Church's mission to promote the Christian education of its members, and to evangelize the wider world. And if in the United Church the interpretation of the duty to evangelize is seen in "social justice" terms, the Church nonetheless assumes its "authority" to awaken the conscience of the World on social issues, from its convictions about God.

Division of Financial Resources: The Division of Financial Resources is responsible for the temporal affairs of the Church institutional. Since 1974, the staff position of Conference

Administrator has been attached to this Division.³¹ The Division compiles the *annual financial statements* of Conference, which are presented both in the "Reports and Agenda", and in the Minutes of the meeting. Its executive co-ordinates the work of the Division's constituent committees: The Budget Forum, which is an annual working group responsible for the creation of Conference's budget; The Van Dusen and Projects Grant Committee, which administers grant funds administered within B.C., receiving, deliberating on, and approving *applications* from Church and non-church groups; the Loans Administration Committee, which monitors loans taken on by Presbyteries and pastoral charges, and ensures they are repaid in an orderly fashion; the Property Development Committee, which administers both the purchase of new property, and the sale of unneeded property; and finally, the Stewardship Committee, which administers the Mission and Service Fund of Conference.³²

The Division of Ministry, Personnel, and Education (MPE)

The MPE Division is responsible for the oversight, training and evaluation of candidates to the ordained and diaconal ministry, from recruitment and education, through ordination to settlement and retirement. The MPE Executive includes: the Executive Secretary; the chairs of each of MPE's constituent committees; the United Church chaplain, the principal, and one student from the Vancouver School of Theology; and a number of other ministerial and lay representatives. Corresponding members are the Presbytery MPE convenors, the Conference pensions convenor, and the Conference representative to the National MPE.³³ The Division per se exercises oversight of its committees, and of related MPE committees at the Presbytery level. It runs training and orientation events for Presbytery committee members, students and supervisors, and

develops and implements personnel policy. (The MPE's personnel responsibilities relate solely to the order of ministry, and are distinct from those of the staffing committee, whose competence is limited to Conference office staff.) Specific competences are delegated to standing and other committees of the Division.

The Interview Board assists intended candidates to assess their "vocational goals and/or general suitability for membership in the Order of Ministry", and assists Presbyteries "in determining the suitability of those referred to them for exercise of professional ministry in the United Church." It accomplishes this task by establishing "standard procedures for assessment", by "gathering in advance of the interview the packet of information used including the *personal information form*, *Department of Pensions Medical Form*, *two reference letters* etc. (sic), and interviewing each candidate individually." The Board then reports in confidence both to the referring committee/court, and the candidate, with one of the following judgements: Recommended; Recommended with suggestions; Recommended with conditions; Not recommended. The Interview Board will be the intended candidate's first contact with Conference oversight; up to this point, the pastoral charge and Presbytery have been competent to guide the student's progress.³⁴

The student's next encounter with Conference comes when the Internship Committee places the student in a summer, one-year, or two-year internship with a mission field or pastoral charge. Throughout the student's years as an intended candidate and candidate for the Order of Ministry, he/she is monitored by the Education and Students Committee. The E. and S. Committee assists

Presbyteries with their supervisory role, and maintains *lists* of students within the Conference bounds, which it includes in its annual report. The committee reviews a series of medicals, and receives regular *reports* on students throughout the training period. The most visible task of the E. and S. Committee, and certainly the most daunting from the student's point of view, is the process of interviewing candidates ready for ordination after the completion of all academic and internship requirements. The following draft motion from the E. and S. Committee's 1986 Report summarizes its procedures well:

"Whereas the following students have been under the supervision of Comox–Nanaimo, Kootenay, Vancouver South, and Westminster Presbyteries variously, and under the active oversight of the Education and Students Committee for several years, and

Whereas the Conference Committee has intensively interviewed them, inquiring of their calling, their essential agreement with the Doctrine of the United Church, and their understanding of the Church and Christ's ministry, and

Whereas the Conference Committee has reviewed reports of their education and their field work, and satisfied themselves of their readiness as well as of their suitability for ministry,

We recommend --- to B.C. Conference for Ordination"

"Reports and Agenda", 1986³⁵

The Settlement Committee, as has been seen, is responsible for the matching of pastors with pastoral charges. It also places new ordinands in mission fields, since calls are seldom forthcoming for inexperienced ministers. In organizational charts of Conference, the Settlement Committee is shown both as an Executive Committee, and as a committee of the MPE. Certainly, its competence falls within the purview of the Division of MPE; however, it reports not through the Division Executive, but rather directly to the Conference Executive and to

Conference per se, for information only. Throughout the year, the committee maintains *lists* of pastoral charges in view of a vacancy, and of available ministers. At a committee meeting held shortly before the annual meeting, valid *calls* are confirmed, ordinands settled in mission fields, and transfers in or out of Conference confirmed. On the basis of this meeting, the committee's *annual report*, which is a *list* of all appointments, retirements, and other movements of members of the order of ministry in Conference, is compiled; it will be presented at the annual meeting, and appended to the minutes. Selected documents which reveal the complexity of the settlement process will be analysed in detail in Chapter Three.

The four committees just described are those which see the candidate into the order of ministry. The remainder of the committees of the Division of MPE are of two types; those which fulfill the personnel function as it applies to members of ministry, and those which are issue-oriented special committees. The Ministerial Standing Committee receives, through Presbytery, the *applications* of ministers wishing to be left without a pastoral charge or other appointments, for specified reasons and lengths of time. The committee is competent to establish criteria for adjudicating requests, and to make decisions on individual applications. The Pensions and Group Insurance Committee promotes the interests of the Pension Plan, and "makes recommendations to Conference concerning requests for retirement, disability allowances, or for restoration to active work. It also reviews and makes recommendations concerning any delinquencies in making payments to the Pension Fund." Finally, the function of the Obituary Committee has been discussed in connection with the annual meeting.

The list of special-interest and issue-oriented committees varies as needs arise and abate. The Campus Ministry Committee, as its name indicates, supervises the work of United Church chaplains in universities and colleges. Committees such as the Women in Ministry Committee, and the Conference Co-ordinating Committee (which submitted no report in 1986, but which is listed in the Nominations Committee report as being concerned with "Sexual Orientation, Lifestyles, and Ministry") provide a means of formulating policy; the most evident records of their activities are the *reports* and *discussion papers* they produce, and the *resolutions* and *petitions* they bring forward to the annual meeting.

The Division of MPE then, furthers the mission of the Church by training, and setting apart, through ordination, members of the Order of Ministry. Through its competent committees, the Division is responsible for the whole constellation of activities generated by the necessity of providing Christ's church with an ordained ministry, which must also be a well-trained, employed and paid ministry.

The Division of Mission in Canada (before 1981, the Division of Congregational Life and Work):

The second of the large divisions of Conference, the Division of Mission in Canada is "mandated to work on behalf of the Church in B.C., to speak for and to the Church on social issues, the economy and health; to support congregations and church camps; to help the Church's ministry with children, families, singles, seniors, youth, and adults; to connect with and support the native people in their ministry; to provide thinking, leadership and resources for worship and evangelism. It is also concerned with education and nurture and the life of the Church and its

mission in today's society. The work of the Division is carried out by a number of WORKING UNITS, each with a special emphasis."³⁶ The Division per se meets twice annually, and oversees its constituent working units. The working units provide forums for discussion and policy formulation, and make Conference support and resources of all kinds available, each group according to its area of emphasis. With that general statement, the names of the working groups clearly indicate their specific competences. In 1985, the working units were as follows: Worship; Evangelism; Ministry with Children; Socio-Economic Development; Adult/Family Ministry; Health, Housing and Social Service; Congregational Planning and Growth; Recreation and Leisure (including Conference Camping); B.C. Native Ministries Council; and Ministry with Youth and Young Adults. This brief annual report, submitted by the Worship Committee in 1985, gives a good indication of the modus operandi of a typical working unit in the Division of Mission in Canada.

- "Changes in Working Unit – became a full working unit (separated from Evangelism)
– holding bi-monthly meetings
– have twelve members

Accomplishments

1. Workshops – have planned and conducted 3 regional worship workshops covering the lower mainland and are open to invitations to organize workshops elsewhere in the Conference.
2. Hymn Book – have submitted proposal to the National Worship and Liturgy Working Unit to develop suitable music resources, and are in process of developing a supplementary hymn book.
3. B.C. Image – we are submitting regular articles with logo to encourage lay participation in worship.
4. B.C. Conference Presidential Scarf – studied and made recommendations to Conference Executive in March '85.
5. Ordination Symbols – studied and made recommendations to Conference Executive in March '85.
6. Prayer Cycle – working paper drawn up for discussion."³⁷

It is clear that the competence of a Division of Committees such as the above is highly circumscribed, being limited to support and advisory functions. Nonetheless, the support the Division of Mission in Canada provides to Presbyteries and congregations is of immeasurable value in answering the call to "live in fellowship with their brethren." And the resolutions and petitions brought forward by committees such as the Socio-Economic Development Committee, which are adopted as the policy of Conference, or ultimately, of the National Church, go a long way to ensuring the voice of the Church is heard in the wider world. The mission to bear witness to the world is shared by the last Division remaining to be described.

The Division of Global Concerns: This Division provides a co-ordinating and reporting structure for a number of working units. Its make-up is certainly the most fluid of the five divisions, as units are struck to deal with emerging issues. In the organizational diagrams, only the collective term "work cluster" appears, with no specific names listed. In the Nominations Committee Report, only the Division Executive is listed, with no sub-groups. Groups mentioned in the 1986 reports are "Refugees", "Peace Issues", "Deputations", "Philippines Solidarity", and "Interfaith Dialogue." A 1982 list shows groups on the Pacific Rim, Militarism, Peace and Nuclear Disarmament, Land Use and Labour, and Responding to Crises Around the World. In 1985 and 1986, working groups of the Division of Global Concerns, through its executive, tabled resolutions on a wide range of topics: Canadian Governmental Development Assistance (in response to African famine); Tourism (urging a code of ethics for tourists); Provincial Government Aid for Africa; Hardship Refugee Cases; Opposition to the Resumption of Bilateral Aid to Guatemala; and B.C. Agricultural Aid to Developing Countries and World Disaster Areas

Fund. Collectively, these working clusters, and issue oriented committees of other divisions, help the Church to determine its stance with regard to moral issues, so that it may effectively fulfill the "duty as disciples of Christ to further the extension of His Kingdom", and "to do good unto all men."

CONCLUSION

It is well to recall, at this juncture, the quotation at the head of this chapter: in the polity of the United Church, "important decisions are never made by individuals." The necessary pre-occupation in this chapter with collective and overlapping administrative units may obscure the reality, revealed by diplomatics, that decisions *are* made by individual juridical persons in the United Church. Diplomatics looks at administration in terms of juridical persons and the rights and obligations attached to them. At this phase of the diplomatic analysis, there is certainly considerable overlap between the information discovered by the typical archival administrative history, and by diplomatic analysis. The difference is one of emphasis; where archival science is primarily concerned with administrative change, and the shift of functions from one office to another over time, diplomatics is concerned with the persons competent to execute authentic documented actions with reference to specific documentary evidence. The evidence herein has been examined, not to discover what happened, but rather, who is competent to make what things happen.

In this chapter, a view of the persons and competences of the B.C. Conference as revealed by reports, agendas and minutes created in 1985 and 1986 has been offered. Chapters One and Two

have examined the Conference through a telescope as it were, using documents whose function is to summarize the activities of the Church as a whole, or Conference as a whole. Chapter Three will employ the "microscope" of diplomatic analysis, working backwards from a single set of documents representing a single procedure, to corroborate the discoveries of the first two chapters, and to complete the exploration of the techniques of diplomatics.

ENDNOTES

1. From Alexander Pope, "Essay on Man", quoted in Munroe, "Presbyterian Polity" in *The Commemorative Review*, p. 27.
2. *Ibid.*, p. 29.
3. Duranti, "Diplomatics---(Part III)," *Archivaria* 30 (Summer 1990): 19.
4. Leonard T.C. Harbour, p. 12, "Task Group on the Roll of Membership of the Conference", August 13, 1981, File 41, Conference Executive Correspondence and Documents, Box 2, Part III, Major Administrative Files 1982-1986, Records of the Executive Secretary of B.C. Conference, United Church of Canada — B.C. Conference Archives, Vancouver.
5. United Church, *Manual*, p. 121.
6. *Ibid.*, pp. 22-23.
7. Chart from p. 4, 60th Annual Meeting of B.C. Conference Reports and Agenda, 1985, General Records of Conference, United Church of Canada — B.C. Conference Archives, Vancouver.
8. "B.C. Conference Annual Meeting Preparation Calendar", 1977, File 3, Agenda Committee, Chairman Terry Finch, Box 1, Part I, Major Administrative Files 1930-1978, Records of the Executive Secretary of B.C. Conference, United Church of Canada — B. C. Conference Archives, Vancouver.
9. *Ibid.*
10. "Recommendations of the Business Committee", 60th Annual Meeting of B.C. Conference Reports and Agenda, 1985, p. 2, United Church of Canada — B.C. Conference Archives, Vancouver.
11. *Ibid.*, and 60th Annual Meeting of B.C. Conference Minutes and Conference Roll, 1985, General Records of Conference, United Church of Canada — B.C. Conference Archives, Vancouver.
12. The reports are complete and effective from the viewpoint of the committees that generated them. But they must be formally adopted by the Conference before they can be effective as records of Conference.
13. 60th Annual Meeting Minutes, 1985, pp. 45-46.

14. "Report of the Nominations Committee", 60th Annual Meeting Minutes, 1985, pp. 57–63.
15. The Executive and Sub-executive Report for 1985 does not distinguish between the two; the Report for 1986 does. However, the latter is still submitted as a single report.
16. United Church, *Manual*, pp. 125–126.
17. *Ibid.*, pp. 126–127.
18. "Re. Conference Executive Secretary: B.C. Conference Long Range Planning Committee", 1966, and "Report to the Committee on Executive Officers in the Conference", 1969, File 17, Executive Officer; Re Appointments of Conference Executive Officers, including Appointment of E.M. Nichols 1963–1972, Box 1, Part I, Major Administrative Files 1930–1978, Records of the Executive Secretary of B.C. Conference, United Church of Canada — B.C. Conference Archives, Vancouver.
19. "Terms of Reference", June 1972, File 17, Executive Officer, Re Appointments, Box 1, Part I, Major Administrative Files, Records of the Executive Secretary of B.C. Conference.
20. United Church, *Manual*, p. 131. The necessity of consulting the Manual, and indeed, the author's own understanding of archival functions, in order to describe this committee's activities, highlights a problem with many of the reports in "Reports and Agenda", 1985, 1986: that is that many are remarkably uninformative about the activities and overall function of the reporting unit.
21. "Report of the Nominations Committee", 61st Annual Meeting Minutes and Roll of Conference, 1986, p. 76.
22. "Staffing Committee Annual Report" 61st Annual Meeting Reports and Agenda, 1986, p. 13.
23. "Nominations Committee Report" Minutes and Roll of Conference, 1985, p. 62.
24. "Home Missions Committee Annual Report", Reports and Agenda, 1985, p. 10.
25. "New Church Development and Redevelopment Committee Annual Report", Reports and Agenda, 1985, p. 11.
26. "Ethnic Committee Annual Report", Reports and Agenda, 1985, p. 11.
27. "A General Overview of the Goals and Purposes of the Divisions and Key Committees of Conference, 1982", File 35, Agenda Committee Correspondence and Documents 1978–1984, Box 2, Part III, Major Administrative Files 1982–1986, Records of the Executive Secretary of B.C. Conference.

28. "Division of Communication Annual Reports", Reports and Agenda, 1985, p. 20.
29. Ibid., p. 21.
30. Ibid., pp. 21–22.
31. United Church of Canada – B.C. Conference, "A Guide to the B.C. Conference Archives of the United Church of Canada," working draft, comp. Rick Stapleton (unpublished, July 1986), p. III.3.
32. "Division of Financial Resources Reports", Reports and Agenda, 1985, pp. 23–30.
33. "Nominations Committee Report", Minutes and Conference Roll, 1985, p. 58.
34. United Church, *Manual*, pp. 133–134.
35. Reports and Agenda, 1986, pp. 33–34.
36. "A General Overview of the Goals and Purposes of the Divisions and Key Committees of Conference, 1982", File 35, Agenda Committee Correspondence and Documents 1982–1986, Box 2, Part III, Records of the Executive Secretary, B.C. Conference.
37. Reports and Agenda, 1985, p. 42.

CHAPTER THREE
DIPLOMATIC ANALYSIS OF
A TYPICAL PROCEDURE AND ITS DOCUMENTATION

"...it is clear that the Victorian definers of the word 'grammar' in the OED recognized that an ascertainable set of rules accounts for all, or at any rate most, of the constructions of a given language at a given time."¹

Robert W. Burchfield

Burchfield's observation about the Victorian view of grammar might, with a few revisions, provide a capsule history and definition of special diplomatics, as follows: ... it is clear that the Benedictine originators of the science of diplomatics recognized that an ascertainable set of rules accounts for all, or at any rate most, of the constructions of given documents in a given context. The "given context" of this diplomatic study — the juridical system of the United Church of Canada and the administrative context of B.C. Conference — have been presented. This Chapter will "account for the constructions — that is, the generation, form and function — of a given set of documents", using the ascertainable set of rules provided by diplomatics.

The chosen set of documents is that resulting from the single procedure of a "Call" to a minister, extended to Rev. F.E. Runnalls by Armstrong Pastoral Charge in 1946. The documentation of the Call which will be described is one archival item from the records of the B.C. Conference of the United Church. It is located among many similar documents received by the Conference's Settlement Committee. It should be pointed out that a very narrow beam of light indeed is shined upon the United Church in examining only one document or group of documents; conversely, the capabilities of special diplomatics (which could be applied to the entire

documentation of the Church) are explored in an equally narrow way. Nevertheless, medieval diplomatists inferred much about whole bygone administrations from equally skimpy evidence, and it will be instructive, and one hopes, entertaining, to replicate their analytical process².

It is the particular task of the special diplomatist to identify from real, concrete, existent documentary residues the typical procedures, and typical documents of a given administration, and to shed light thereby on the operations of that administration.³ There can be no doubt that the Call to a Minister is a typical transaction of the United Church, since the ministry is central to the Church's mission, and since procedures surrounding the administration of the ministry are so thoroughly prescribed in the Manual. The procedures necessary to extending a valid Call are described for each level of the Church in Sections 40 to 64, under the heading "The Pastoral Relationship."⁴ Sections 415 to 429, "The Settlement Committee", offer further detail on the particular procedural responsibilities of the office competent to settle ministers in pastoral charges.⁵ Section 710 outlines the role of the General Council's Transfer Committee⁶ where Calls cross Conference boundaries. Finally, Appendix VII, "Forms",⁷ prescribes the form of documents to be used in order to issue a valid call.

However, the objective herein is not to learn about such a transaction from the Manual this time, but rather to discover what light diplomatic analysis can shed on the procedural and authoritative structures underlying the Call, through the analysis of the concrete documentary evidence of a single real procedure according to an "ascertainable set of rules." The early diplomatists observed that acts are the result of a determined sequence of preliminary steps, and that similarly,

the documentation of those acts results from a finite series of determinable steps. Further, they observed that documents contain formal functional elements, both physical and intellectual. Like the grammarian naming the parts of a sentence, the diplomatist employs a specialized vocabulary to name the formal elements of the document, and the procedural steps which led to its compilation. Thus what is observed is also precisely described. What follows here, then, is a sort of copy-book exercise in the grammar of diplomatics.⁸

Perhaps naturally, the diplomatic analysis of the formal elements of the document is done according to a prescribed form.⁹ Despite the cut-and-dried appearance of that form, however, there is much to be interpreted, discussed and debated in the practical application of deceptively tidy and obvious theory. The analysis begins by identifying the physical — or EXTRINSIC — elements of the document; the medium on which it is recorded, the preparation of that medium to receive information (in the case of textual documents, borders, ruled lines, and the like), the configuration of the information (text, image), scripts employed, special signs of the originating and/or receiving offices, the presence of seals or other authenticating marks and annotations. The second step in the analysis is the examination of the formal intellectual — or INTRINSIC — elements of the document. Every textual document is divided into three major "areas", or in modern terms, "fields." (However, in any particular example, one or more fields may be "empty.") The three areas are the PROTOCOL or opening section, the TEXT or body of the document, and the ESCHATOCOL or closing section. Each of these is further subdivided into named elements, as will be observed in the body of the analysis. As well, the "form" of the diplomatic analysis requires the identification of the PERSONS participating in the action and

its documentation, the TYPE OF JURIDICAL ACTION, and the TYPE OF DOCUMENT. Finally, a brief DIPLOMATIC DESCRIPTION concludes the analysis. The "form", as applied to the Call to Rev. Runnalls, is presented below.¹⁰ (Document appears as Figure 4.) Discussion of the results of the exercise follows after.

OK

UNITED CHURCH OF CANADA

Call to a Minister
(3 copies required)

PRELIMINARY PROCEDURE BY Armstrong PASTORAL CHARGE
Charges desiring to call or invite a Minister must proceed by formal action, according to the terms of the 1938 Manual (Secs. 29, 58, 60).

PROPER NOTICE (AS SET OUT IN SEC. 26) MUST BE GIVEN BEFORE HOLDING A CONGREGATIONAL MEETING

CONGREGATIONAL MEETING of which notice was read at Church service on Apr 14 and 21st Place Zion United Church Date April 21/46
Chairman Rev. H. J. G. J. No. present 250

Resolution:—

That this congregation concurs in the recommendation of the Official Board that Rev. F. E. Furnals be called to his pastoral charge as at July 1st 1946.

VOTE:—For unanimous Against

If the congregation has delegated specific powers to the Official Board or to a special committee, the resolution to this effect must be set out above, and the words "Official Board" or "Special Committee" as the case may be should be inserted here.*

* MEETING:— Date Chairman No. present

Resolution:—

VOTE:—For Against

Figure 4/2

The Call

We, the undersigned, office bearers and members in full membership of the United Church of Canada in the Armstrong Pastoral Charge, being desirous of promoting the work of God and the good of His Church, and having satisfied ourselves that Rev. F. E. Runnells B.A., B.D. is possessed of qualities and ministerial gifts suitable for the advancement of the Kingdom of God among us, do hereby invite him to undertake the office of Minister in the Armstrong Pastoral Charge, and hereby promise him on his acceptance of this call that we shall render him due respect, encouragement and loyalty. We further undertake to pay him the annual salary of \$ 1800.00 in monthly instalments, together with a furnished parsonage or manse and a vacation of four weeks each year. We agree also to pay his moving expenses (in accordance with Sec. 58 (d) of the Manual). ^{Assessment.} Pension

Dated this Twentieth day of April 19 46

In witness whereof we have subscribed our names.

(Officials will state their offices—as Elder, Steward, Treasurer, Clerk—opposite their signatures).

Arthur Marshall	Elder
W. F. Youngblood	"
J. E. Anderson	"
J. P. Jamison	Steward
A. Beunenaukh	"
W. M. Mcbennell	"
J. J. Parks	Elder
James Phillips	Steward
E. P. Shepherd	Steward
Harvey Brown	"
Earl Steensen	Steward
G. C. Smith	"
H. A. Fraiser	Elder
Mat Klassen	Steward
Gas R. Pringle	Elder
D. Morkonald	Elder
D. G. Cay	Elder
D. Noble	Steward
W. J. Bradley	Steward

Mrs S. G. Gay
 Mrs Mary Miller
 R. Thomson
 Mrs M. D. Wilson
 Mrs Barbara Jamieson
 Mrs W. D. Youngblood
 Hazel Lockhart
 Mrs L. Carscallan
 F. W. North
 Mrs F. W. North
 Mrs G. Patten
 Mrs Jas. Jamieson
 Mrs S. S. Blumenauer
 G. K. London
 E. J. Miles
 Mrs W. E. London
 Mrs H. Brown
 Mrs J. Macdonald
 Mrs J. W. Phillips

Norman Macdonald
 Ursula Prouse
 Mrs E. Webber
 Mrs Myles Macdonald
 J. K. Seal
 Mrs E. Norman
 Mrs W. E. Seal
 Mrs J. D. Shepherd
 John Shepherd
 Mrs Stella Fisher
 Franklin Norman
 Mrs. Stoble
 Mrs J. G. Brings
 Copied from other list
 J. Jamieson
 Clerk
 Hilda Leguier
 Marie Koest
 Mrs F. Koest
 Ruby Zickler
 Mrs A. Kimmels
 Ruth Prouse

(Attach such additional sheets for signatures as may be required).

It is desirable that Adherents also subscribe to this Call, and for this purpose a sheet may be attached setting out that—"The undersigned adherents of.....Pastoral Charge concur in the call to Rev.....and pledge him their loyalty.
 Dated the.....day of.....19.....".

Rawliffe Boss
 Raible Kridelant

Figure 4/4

State here the date..... two copies of this document are mailed to the Secretary of the Presbytery in which the Charge calling is located, and the dateone copy is mailed to the Minister called.

(The signatures to the Call on the two copies sent to Presbytery, except those of the officials of the Charge, may be copied or summarised if attested by an official).

REMARKS:—

Signature of the official of the Charge forwarding this document.

Name R. J. Love
Address Kamloops, B.C.
Office Secy of Secs

PRESBYTERY ACTION
(Manual, Sec. 73 (p))

Date April 22nd of receipt by R. J. Love Secretary of Kamloops Okanagan Presbytery

Date April 22nd of notification (by mailing one copy of this document+) to Cariboo Presbytery to which the called Minister belongs.

Date April 30th of transmitting this document to the Settlement Committee by the a committee of the Cariboo Presbytery, which recommends to the Settlement Committee that:

Rev. F. E. Rennells, B.A. B.D. of Knox United Church Prince George be appointed to the pastoral charge of Zion United Church, Cariboo as from July 1, 1946

Signature of Presbytery official transmitting this document to the Settlement Committee:

Name F. W. Henderson Office Secretary

DIPLOMATIC ANALYSIS – EXTRINSIC ELEMENTS ^a

MEDIUM: paper, 17"x11", folded to form two 8 1/2"x11" leaves; text, portrait format, all four sides.

INFORMATION CONFIGURATION: textual document

SCRIPT: typeset form, titles in Gothic style, headings in bold caps; form blanks completed in typing, or handwriting. signatures – 55 original, 9 transcribed by hand and certified by recording clerk. pages 2 and 3 partially divided into two columns by heavy vertical line. ^b

ANNOTATIONS: Instructions to users of the form, references to sections of the Manual, and sections of the form not filled out, must also be seen as extrinsic elements, since they are not part of the documentation of the juridical actions in question.

INTRINSIC ELEMENTS – I

**PROTOCOL
ENTITLING:**

(usually the person — corporate or physical — generating the document) "The United Church of Canada"

TITLE: (of the document) "Call to a Minister"

^a This document presents itself as a single physical item, although, as will be seen, it contains three separate documents, or "actions". However, it is not inappropriate to accept the single item as such, for purposes of diplomatic analysis of its extrinsic elements; the presentation of three acts in one inseparable physical unit is not accidental, and reveals much about the Church's view of the due procedure which surrounds the Call to a Minister. Therefore, one analysis of extrinsic elements is presented, followed by three analyses of intrinsic elements.

^b A typical analysis of the extrinsic elements of many documents would also include elements such as Special Signs, and Seals. But where certain elements are lacking, no reference is made to them in the analysis.

SUBJECT "Preliminary procedure"
SUPERSCRPTION: (the author of the action) "by Armstrong Pastoral Charge"

TEXT

DATATION: Topical – "Zion United Church"
Chronological – "April 21, 1946"

ATTESTATION: "Rev. R.J. Love"

NARRATION: "Congregational Meeting... 21st" "No. present 250"

DISPOSITION: "Resolution: That... July 1st, 1946... Unanimous"

ESCHATOCOL: (empty in this document)

PERSONS

AUTHOR: the Congregation of Armstrong Pastoral Charge

ADDRESSEES: Kamloops–Okanagan Presbytery and Cariboo Pres. °

WRITER: not clear – possibly Chairman, Rev. R.J. Love.

° If this document is examined in isolation, it is not evident from internal evidence who the addressee might be. Instructions about disposition of copies of the document on the last page reveal the necessary information, as does Section 73 of the United Church Manual, 1938. "These calls or invitations, which must be in writing, should be examined by Presbytery as to their validity and the circumstances under which they were given." Indeed, it is tempting to view this document (which precedes the actual Call physically, but follows the Call chronologically) as nothing but an extended corroboration of the Call proper. It is interesting to note that after a period of experimentation with this document, or group of documents, through the 1970's, the present day version of the Call eliminates this page altogether, merely including, as Narration, that a duly constituted meeting was held on such and such a date.

TYPE OF JURIDICAL ACT

- compound act on procedure
- concurrence in decision of designated constitutional representative (which is the Official Board)
- proof of valid procedure

TYPE OF DOCUMENT

- private, but in the context of the Church, having many characteristics of a public document (parties acting in official, rather than personal capacities).
- probative – the act is oral, but requires written form as evidence that the act was carried out in a valid way.
- original

DIPLOMATIC DESCRIPTION

1946, April 21st. Armstrong, B.C.

The congregation of Armstrong Pastoral Charge concurs in the decision of its Official Board to call Rev. F.E. Runnalls to the ministry of the Charge.

1 Call to a Minister — preliminary procedure, private, probative, original.

INTRINSIC ELEMENTS – II

PROTOCOL

TITLE: "The Call"

TEXT

SUPERSCRPTION: "We, the undersigned,... Armstrong Pastoral Charge"

PREAMBLE: "being desirous... Church"

NARRATION: "and having... God among us"

INSCRIPTION: "Rev. F.E. Runnalls B.A., B.D." ^d
DISPOSITION: "do hereby... Pension Assessment" ^e
ESCHATOCOL
DATATION: "Dated this... April 1946"
CORROBORATION: "In witness... our names."
SUBSCRIPTIONS: "Arthur Marshall, Elder... J.E. Jamieson" ^f
DATATION: (topical) – Armstrong B.C.
SUBSCRIBER TITLES: Officers of Session, and Clerk of Session

PERSONS

AUTHOR: Armstrong Pastoral Charge
ADDRESSEE: Rev. F.E. Runnalls
WRITER: J.E. Jamieson, Clerk of Session
SUBSCRIBERS: office bearers and members of Armstrong Pastoral Charge, and J. E. Jamieson, Clerk of Session. The officers and members sign as witnesses, but also as representative authors of the action, since the Pastoral Charge is made up of officers and members.

^d The superscription and inscription, which identify the author and the addressee respectively, would appear more typically in the Protocol; however in this case they are clearly inseparable from the text.

^e The disposition states the intended action of the document, and the material obligations associated with it; by contrast, the preamble reiterates the ideal motivations which precede the action, while the narration states the precedents.

^f It should be noted that the last nine names are transcribed from an "other list", and that transcription is validated by J.E. Jamieson, Clerk of Session. It is not required that the signatures of any but officials of the Charge be originals, in the copies of the document which are forwarded to Presbytery.

TYPE OF JURIDICAL ACT

- compound act on procedure
- call to a Minister

TYPE OF DOCUMENT

- private, dispositive, an authentic copy ⁸

DIPLOMATIC DESCRIPTION

1946, April 20th. Armstrong, B.C.

The Official Board of Armstrong Pastoral Charge calls Rev. F.E. Runnalls to the ministry of the charge.

1 Call to a Minister, private, dispositive, authentic copy.

INTRINSIC ELEMENTS – III

PROTOCOL

TITLE:	"Presbytery Action"
NARRATION:	"Date... belongs"
DATATION:	"April 30"
INSCRIPTION:	"transmitting this document to the Settlement Committee"
SUPERSCRPTION:	"by a committee of Cariboo Presbytery"

⁸ This is one of the copies which was transferred to Kamloops Presbytery, and subsequently to the B.C. Conference Settlement Committee, through Cariboo Presbytery. The original would be in the possession of the Minister called. The physical presentation of this group of documents provides a diplomatic curiosity, because we have an original addressed to Presbytery (Doc. #1), an authentic copy of a document addressed to Rev. Runnalls (Doc. #2), and an original, as will be seen, addressed to the Settlement Committee, all in the format of a single physical item.

TEXT

DISPOSITION: "which recommends... July 1, 1946"

ESCHATOCOL

SUBSCRIPTION: "R.W. Henderson"

OFFICIAL TITLE: "Secretary"

PERSONS

AUTHOR: Committee of Cariboo Presbytery

ADDRESSEE: Settlement Committee

WRITER: R.W. Henderson, Secretary of Presbytery

SUBSCRIBER: same as writer

TYPE OF JURIDICAL ACT

- compound act on procedure
- recommendation of concurrence with the Call as forwarded

TYPE OF DOCUMENT

- private, dispositive, original

DIPLOMATIC DESCRIPTION

1946, April 30th. Prince George, B.C.

A committee of Cariboo Presbytery recommends to the Settlement Committee of B.C. Conference that it appoint Rev. F.E. Runnalls to the ministry of Armstrong Pastoral Charge.

1 Call to a Minister — Presbytery Action, private, dispositive, original.

There are essentially two phases to the process of diplomatic analysis. The first is labelling, applying the standard vocabulary of general diplomatics, to the "parts of speech" (to extend the analogy of the grammatical exercise) of the document. The second is the continuous extrapolation of further information from the data revealed by the naming process.¹¹ The purpose motivating the exercise here is to employ diplomatics to understand the "generation, form and function of a particular document" (the Call), and thereby to make useful inferences about the operation of a "specific administration" (the United Church). The success of the endeavor can best be judged by exploring what has been gained by thus "parsing" the Call to a Minister.

Concerning the form of the document, it is now possible to identify a great deal precisely, which perhaps was recognized only vaguely before. The specialized vocabulary of diplomatics gives the user a means of thinking and talking about quite minute fragments of the document. Most importantly in this case, the author's early unsuccessful attempt to force what appeared to be one document into the framework of the diplomatic analysis quickly revealed that physical clues can be misleading; there were in fact three documents here, which together comprise one procedure.

Further, the pool of labels provided by diplomatics is not large; it is composed of the totality of elements one might expect to find in any document. Since it leads the user to search for "predicted" elements, it also enables him/her to identify information missing in the document. Document I of the Call provides a good example. It is not possible, using this document alone, to determine who the addressee is, because the "inscription" is absent. It is also debatable

who the writer may be, in the absence of any "Eschatocol" (concluding portion of the document). There are two advantages to be gained from knowing what one doesn't know. The first is that one can ask better questions of alternate sources of information, such as the 1938 United Church Manual. The second advantage is pro-active; the gaps identified by diplomatics indicate a weakness in the design of the document. Such information can be used by records and forms managers to improve form design in the future.

Finally, what one is now able to say about the form of the document leads naturally to function; for as the labels of a grammatical system identify the functional parts of a sentence, so the vocabulary of diplomatics identifies the functional parts of the document. (For examples, the reader is referred to footnotes 'd' and 'e' of the analysis.) Having thus understood function minutely within the document, the diplomatist is well prepared to understand the function of the document as a whole. It is at this point that the above-mentioned process of extrapolation begins.

The 'disposition' is the core of any document since it states the intended action — the purpose — of the document.¹² (That said, it must be noted the disposition is frequently missing in probative documents, because their function is invariably to prove some other oral or written act.) Within the procedure of the Call to a Minister, one finds three juridical acts, the first of which originates the other two. The invitation to F.E. Runnalls sets in motion the process of congregational corroboration and its documentation. Transmission of authorized copies of the document to the concerned Presbyteries results in the third action of the procedure — the

recommendation, "with approval, or disapproval, or 'simpliciter'", of Presbytery to the Settlement Committee.

Function, clearly, is a complex thing. Elements of the document have functions within it, and the document has a discrete purpose of its own as stated in the disposition. But a document also exists in the broader context of the juridical system which generated it. Each act as manifest in a document is at once the result of procedural antecedents, and the instigator of consequences. The discrete purpose is given force through compilation of the document, but the consequences cannot be realized until it is transmitted to, and received by, the addressee. So other formal elements surrounding the 'disposition' couch it manifestly in the proper procedures which generated it, and describe the document's journey to its intended result.¹³

The generation and transmission of the Call can be retraced through careful attention to the Protocol, to the 'narration' section of the text, and to the Eschatocol, as follows. On April 14th, 1946, the first of two "proper" notices was given of a congregational meeting concerning the call to a new minister. On April 20th, the Official Board of Armstrong Pastoral Charge met and extended an official call by means of a document issued in triplicate, and witnessed by officers and members of the charge. The following day, second notice of the congregational meeting was given, and the meeting was held. By unanimous vote, the congregation concurred in the decision of their Board. A document attesting to this was compiled, again in triplicate. The two documents, originals and copies, were then forwarded by the Clerk of Session, to their intended destinations.

Correct identification of the persons participant in the actions is essential in determining which document(s) is original and which are copies, and here the gaps and uncertainties earlier encountered in Document 1 are of no help. It is certain that Rev. Runnalls, as addressee, received the original of Document 2, and the Presbyteries received authentic copies. (Clues are not provided in this case by the use of obvious copying technologies such as carbon paper; each of the three copies was executed by hand.) But is the addressee of Document 1 the two Presbyteries concerned, Rev. Runnalls, or all three? The United Church Manual seems to suggest, although not conclusively, that the purpose of this document is to provide Presbytery with information it needs to fulfill its supervisory role,¹⁴ so it is probable that the document in hand is one of two originals, with an authenticated copy being in the hands of Rev. Runnalls.

To continue the trail, Kamloops Presbytery received two copies of the Call (now containing two documents) on April 22nd, and on the same day forwarded one of them to the called minister's Presbytery. On April 30th, Cariboo Presbytery compiled and forwarded an original document to the Settlement Committee of B.C. Conference, recommending that Committee appoint Rev. Runnalls to the pastoral charge of Zion United Church. That document, bound together with the copy of the Call, and original congregational concurrence, remained with the Settlement Committee, becoming part of its archival accumulation. Figure 5, (p. 110) illustrates the transmission of originals and copies.

TRANSMISSION OF CALL: ORIGINAL AND COPIES

* heavy line indicates route of document examined in this chapter.

OFFICIAL BOARD – ARMSTRONG PASTORAL CHARGE

- issues and transmits draft Call in triplicate, April 20, 1946



ARMSTRONG PASTORAL CHARGE – CONGREGATION

- receives 3 draft Calls, April 21, 1946
- issues original corroborative document, in triplicate April 21, 1946
- transmits original and authentic copies of corroborated Calls



KAMLOOPS PRESBYTERY

- receives 2 authentic copies of 'Call', with original corroborations, April 22, 1946
- forwards one of these to Cariboo Presbytery (Prince George) April 22, 1946
- attaches original recommendation to 'Call', and transmits all 3 documents to Settlement Committee

REV. F.E. RUNNALLS (Prince George)

- receives 1 original 'Call', with authentic copy of corroboration

CARIBOO PRESBYTERY

- attaches original recommendation and transmits all 3 documents to Settlement Committee, April 30, 1946

SETTLEMENT COMMITTEE

- receives two authentic copies of corroborated "Call", and two original recommendations of Presbyteries

The form, function, generation and transmission of the document known as the 'Call to a Minister' have been discovered using diplomatic methodology. Although the Call is a typical act/document, that typicality is context-dependent; as a category of document, the Call has no meaning outside the United Church. Yet the "ascertainable set of rules" regarding the formal elements of a document are easily applied to the Call, an indication that the rules are indeed NOT context-bound.

It was earlier observed that diplomatics also classifies the procedures leading to acts and document creation, and identifies the functional elements which constitute all procedures. It remains now to identify the procedural stages necessary to a valid 'Call'. As one turns to account for the procedures which led to compilation of the documents of the Call, it must be observed that the vocabulary of diplomatics is in a state of development as regards modern records and records creation.¹⁵ Burchfield, quoted at the beginning of this chapter, observes that while languages evolve slowly, grammar as a discipline has experienced a revolution in modern times, developing "a bewildering array of competing nomenclatures."¹⁶ Perhaps the strong identification of diplomatics with the study of medieval documents has prevented the synchronous development of diplomatics and the evolution of records creation. At any rate, the modernization of diplomatics appears to be well under way. The difficulty for the student of diplomatics is whether to attempt the nomenclature developed to describe the procedures of medieval chanceries, to test its applicability to modern records, or to employ the emerging modern vocabulary, which is yet in a state of flux and experiment. Clearly experiments are being made with the descriptive vocabulary precisely because diplomatics must respond to the changing

environment of the record.¹⁷ Since the United Church is a modern bureaucracy, the choice has here been made to use the new vocabulary to describe the procedures underlying the Call, keeping in mind that the modern development of diplomatics is true to its roots. It amplifies and refines, but does not repudiate.

Diplomatics identifies four categories of procedures, based on their ultimate purpose, as follows:

1) organizational procedures — those which establish organizational structures and procedures; 2) instrumental procedures — those connected to the expression of opinions or advice; 3) executive procedures — those which allow for the regular transaction of affairs; 4) constitutive procedures — those which create, extinguish or modify the exercise of power.¹⁸ The Call is clearly a regular transaction of the United Church, and is easily classified as an executive procedure. It might be argued that the corroboration of the pastoral charge, and the recommendation of Presbytery are essentially expressions of opinion, and therefore instrumental procedures. But the Call is the dominant transaction, and the supporting expressions of opinion are as much "regular transactions of affairs" as the Call proper.

The early diplomatists identified two distinct procedures in the creation of a document; the procedures leading to the moment of the act, and the procedures leading to the moment of documentation. They described the two separately. Modern theoretical development accepts the premise that act and document are conceptually separate, but proposes an integrated procedural model for the identification of steps leading to the conclusion of typical transactions/documents.¹⁹ While diplomatics must provide vocabulary to describe all possible

procedural elements, not all the elements are present in every transaction. Conveniently for the exposition of diplomatic theory here, the Call does exhibit all of the possible steps.

The first phase of any procedure is the *initiative*.²⁰ The catalyst for the Call is the "view to a vacancy" in the pastorate of any charge. Notice of the desire for a change in pastoral relationship may originate from either the minister or the pastoral charge. That application is, however, a separate act, and not part of the procedures of the Call per se. The Call may be said to be initiated with the appointment by the Official Board or Session of a committee competent to conduct a search for a suitable candidate. Also part of the initiative is the appointment by Presbytery of a representative to the same committee. There is no formal documentary residue prescribed for this phase in the Manual.

The *inquiry*²¹ phase occurs with the gathering of information about potential candidates, to whom a Call might be extended. The Settlement Committee maintains lists of ministers and charges seeking a change, but pastoral charges are not limited to these in their search for a new minister. Certainly word of mouth, and tentative inquiries by letter or telephone must also form a part of the inquiry process. Documents which are likely to play a part in the inquiry phase would include resumes, lists, and letters, as well as minutes of committee meetings. But none of these is required.

The *consultative*²² phase occurs when the committee reports its findings to the Official Board or Session, and discussion leads to a decision about which minister is to be called. What

constitutes the first draft of the Call is compiled at this time; if the Board's first choice is corroborated by the pastoral charge, then the draft will become the original. If the choice is rejected, a new candidate will have to be presented to the Charge, with a new draft Call.

The *deliberative*²³ phase, in the case of the Call, has its own initiative phase. This is not surprising, since the corroboration of the pastoral charge is a separate, if subordinate act. Its initiative is the notice of the meeting to deliberate on the matter of the Call, which must according to the Manual be issued on the two Sundays prior to the meeting, from the pulpit and/or in the weekly bulletin. Only one name may be placed for consideration at a time. It might be said procedures of the corroboration merge with those of the Call proper at this deliberative phase. Inquiry and consultation have been carried out on behalf of the pastoral charge by the Official Board and its appointed committee. Clearly, the documentary result of this phase is the corroboration, which is attached to the Call, as seen earlier. Additionally, there will be minutes of the meeting, but it is the corroborated Call which constitutes the act.

The *controlling* phase takes place when Presbytery exercises its oversight of the procedure, and appends its recommendation to the Call. According to the definition of this phase provided by Duranti, it is "constituted by the control exercised by a ... juridical person *different from the author of the document embodying the transaction*, on the substance of the deliberation and/or its forms."²⁴ It is known that Presbytery oversees all matters related to the ministry within its bounds (the substance), and that its general oversight of pastoral charges includes review of procedures and record-keeping practices (the forms). Two presbyteries — that of the pastoral

charge issuing the Call, and that in which the minister is resident — will participate in this phase, and their recommendations will form the documentary residue.

The *executive*²⁵ phase or final execution of the Call — that is the moment when the transaction is complete — occurs with the delivery of the Call, but delivery to whom? The addressee of the action is the minister called. Yet the competence to finalize the whole process lies with the Settlement Committee. It has been seen already that the two Presbyteries involved do not execute the Call. It is clear to this writer that the Call is fully executed only when it is delivered to/received by BOTH the minister and the Settlement Committee. The only likely documentary result of this phase, since none is prescribed, might be letters to the pastoral charge acknowledging receipt of the Call. Otherwise, either recipient proceeds to the next transaction, whether acceptance of the Call, or official appointment of the minister to the pastoral charge. But the procedures which constitute a valid Call are complete.

Organizations establish forms and procedures for transactions which are routine, or too important to be improvised. They do this for the sake of maintaining control of transactions, and for efficiency. As R.W. Henderson, Secretary of Cariboo Presbytery, wrote in his covering letter to Rev. R.W. Hibbert, Secretary of the Settlement Committee, "I am enclosing a form of call, which will *explain itself*."²⁶ Where executive procedures in particular are concerned, forms and procedures save time and paper, and prevent mistakes. In the case of the Call, the Church has established forms and procedures for a transaction it knows will occur frequently, and which will not affect the authority structure of the Church in any way.

Chapter 3 has presented a technical vocabulary; for classifying juridical acts and documents, for identifying the persons participating in the act, for identifying formal elements of the document, and for classifying and describing the procedures underlying all transactions. It has done so by focusing exclusively on one transaction, one set of documents, and information already known about the juridical system in which the transaction took place. What does "the narrow beam of light" provided by the diplomatic analysis of the documentation resulting from a single "Call to a Minister" illuminate? Is it really such a narrow beam after all?

The document in hand comes from a file titled "Calls, 1946." In classifying and describing the document, a simple homogeneous series has in fact been described; the work done once is done for all. So the narrow beam extends vertically through time, and a class of documents.

In addition, these documents have been described and understood in the round, that is in the context of an explored juridical system. But even if they were not so described, the single Call could not help but illuminate the environment in which it was created. The Call examined in this chapter involves four levels of the Church hierarchy, all being explicitly named as juridical persons in the document. (The four levels are the pastoral charge, the Official Board, the Presbytery and the Settlement Committee.) So, just as the document illuminates the series, so the persons (or offices) discovered in the document illuminate functions and competences within the Church structure. And analysis of the procedural steps leading to the Call reinforces what is known about the competences of each office, and about the generation, form, function, and transmission of the document.

Finally, the "narrow beam" sheds some light on what one should expect to find in the entire dossier concerning the Call, in the files of other persons, and in other series of the Settlement Committee. There will be the documents which led to the pastoral vacancy, in the files of the incumbent minister, the pastoral charge, Presbytery, and the Settlement Committee. There will be minutes of the meetings held at the inquiry, consultation and deliberation phases of the procedure, as well, possibly, as related correspondence, and information about candidates considered. The called minister's files will include his copy of the Call, as well as his copy of the acceptance of the Call, if that is the outcome. Finally, one may expect to find documentary evidence, through minutes, annual reports, and official correspondence, of the eventual appointment of the minister to the pastoral charge.

Since a pattern of document transmission has been observed which includes each level of the Conference structure, one can predict that the appointment which follows the 'Call' will be echoed in the records of the Settlement Committee which authors it, the Presbytery which transmits it, the Conference which accepts it as information, and the pastoral charge and minister, who will be the addressees of the action (since the appointment will make authoritative the contract between the two which forms the disposition of the Call).

In Chapter One, it was suggested that study of the juridical system might parallel, but not duplicate, the conventional administrative history. This chapter allows the proposition of a second parallel. Functions, and the series which follow them, are traditional objects of interest for archivists. Diplomatic analysis of procedures, acts, and persons participating in acts, parallels

the study of function, since the aggregate of many acts carried out by the same persons is likely to equal the function of a competent office. Also, the aggregate of many single documents will equal a series. Although functions and series are different from acts and documents, there is no question that they are anything but intimately connected, and relevant to each other. Similarly we may conclude that diplomacy is intimately connected with, and relevant to, archival science.

ENDNOTES

1. Robert W. Burchfield, "The Boundaries of English Grammar," in *Unlocking the English Language*, with an Introduction by Harold Bloom, 1st American ed. (New York: Hill and Wang, 1991), p. 50.
2. Duranti, "Diplomatics---(Part II)," *Archivaria* 29 (Winter 1989-90): 4.
3. Duranti, "Diplomatics--- (Part IV)," *Archivaria* 31 (Winter 1990-91): 17.
4. United Church, *Manual*, pp. 46-52.
5. *Ibid.*, pp. 128-130.
6. *Ibid.*, pp. 175-176.
7. *Ibid.*, p. 230.
8. Christopher N.L. Brooke, "The Teaching of Diplomatic," *Journal of the Society of Archivists* Vol. 4, No. 1 (April 1970): 2. Brooke is critical of the grammatical approach: "The formal exposition of the elements of a document, studied like a grammatical exercise, represents an extreme in the study and teaching of diplomatic with which I have little sympathy." Nonetheless he concedes that sound 'grammar' is essential to diplomatics, if it is to serve the higher ends which he subsequently outlines in his article. This author has pursued the grammatical analogy happily however. See Janet Turner, "Experimenting with New Tools: Special Diplomatics and the Study of Authority in the United Church of Canada," *Archivaria* 30 (Summer, 1990): 91-103.
9. Duranti, "Diplomatics---(Part V)," *Archivaria* 32 (Summer 1991): 16-17. The pages provide the required scheme for a diplomatic analysis, and indicate what information is needed for each step.
10. "Call to a Minister", April 1946, Calls-1946, Settlement Committee Records, United Church of Canada — B.C. Conference Archives.
11. Duranti, "Diplomatics---(Part V)," *Archivaria* 32 (Summer 1991): 21.
12. *Ibid.*, p. 13.
13. *Ibid.*, pp. 15-16. All the elements which could be present in a document are listed. This analysis can only name what is observable in the documents of the 'Call', and several possible elements are missing.

14. United Church of Canada, *The Manual of the United Church of Canada: Constitution and Government*. (Toronto: United Church Publishing House, 1938), Sec. 73–p, p. 76.

15. This is clearly evident in Duranti, "Diplomatics---(Part IV)," *Archivaria* 31 (Winter 1990–91), in which the recent work, in French and Italian respectively, of Gerard and Christiane Naud, and Paola Carucci is cited as a basis for Duranti's discussion of procedures in a modern context.

16. Burchfield, "The Boundaries of English Grammar", in *Unlocking the English Language*, p. 32.

17. Duranti notes, for example, in Diplomatics---(Part IV)", *Archivaria* 31 (Winter 1990–91): 14, that where each medieval document contained the whole transaction generating it, each modern document incorporates one phase of the transaction, or even less. The 'Call', with its three documents, representing three phases of a single transaction, illustrates the observation about modern records well.

18. Ibid., p. 19.

19. Ibid., pp. 14–15.

20. Ibid., p. 14. The *initiative* "is constituted by those acts, written and/or oral, which start the mechanism of the procedure".

21. Ibid. The *inquiry* "is constituted by the collection of the elements necessary to evaluate the situation".

22. Ibid. The *consultation* "is constituted by the collection of opinions and advise after all the relevant data have been assembled".

23. Ibid. The *deliberation* is constituted by the final decision–making.

24. Ibid.

25. Ibid., p. 15. The *execution* is constituted by all the actions which give formal character to the transaction.

26. R.W. Henderson to R.W. Hibbert, April 30, 1946, letter attached to "Call to a Minister", Calls–1946, Part I, Settlement Committee Records, B.C. Conference, United Church of Canada — B.C. Conference Archives, Vancouver.

CONCLUSION

In her concluding article on diplomatics, Luciana Duranti has stated that it is North American archivists who must decide whether diplomatics is useful for the analysis of modern records, because European archivists are all educated in diplomatics, and cannot know whether their work would be made more difficult without it. It is for North American archivists that diplomatics falls to hand as a new tool.¹ This thesis has therefore experimented with the new tool, using it to analyse archival documents of the United Church of Canada, to determine whether the means provided by diplomatics can be applied successfully to archival ends in a modern Canadian context.

Before assessing the outcome of the endeavour, the nature of the aforementioned Canadian context should be clarified. The documents consulted in this thesis are undoubtedly modern, but they are not the exotica of modern records – the virtual documents, hyperdocuments, or other electronic manifestations mentioned by Duranti in her final article.² Rather, they are among those textual record types which might be considered, if anything, overly familiar. And although the United Church is a large corporation, it is one whose aims do not predispose it to a pre-occupation with bureaucratic efficiency. The documents and archival accumulations examined herein were not created in, or transmitted through, a records-managed environment. Therefore, this experiment with special diplomatics can only yield conclusions with regard to the type of situation actually analysed. Further than that, some well-founded speculation is made possible by conclusions reached, but the focus must be on the materials in hand.

The archival ends of interest here are the fundamental tasks of the archival trade – appraisal, arrangement, and description. If the analysis carried out with the Call could be repeated with all of the typical documents associated with the Ministry in B.C. Conference, what benefits could the archivist reap? With regard to appraisal, he/she would have in hand a typology of all the activities and resulting documents likely to be encountered in series generated by several levels of the Church hierarchy. Further, that typology would identify all the persons participating in those activities and in their documentation. The Dutch archivist, Peter J. Sigmond, indicates in a recent article that such a typology, supported by studies similar to those undertaken in Chapters One and Two of this thesis, makes it possible "to appraise almost complete archives of certain agencies without even looking into them; and it tells us what is missing and what is to be expected."³

A simple illustration of the truth of this statement is provided by the analysis of the Call. The analysis leads the archivist to expect there should be two copies of the Call to Rev. F. E. Runnalls in the Settlement Committee files: one from Cariboo Presbytery, and one from Kamloops–Okanagan Presbytery. There are in fact two copies of the Call in the same file – "Calls, 1946." This expectation could then be extended to all the Calls received by the Settlement Committee, and a means of appraising the completeness of a series or fonds is provided.

Sigmond notes further, in keeping with that European mind–set which includes diplomatics, that "almost all activities of an administration can be reduced to procedures."⁴ The study of

procedures, such as that undertaken in Chapter Three, enables the archivist to identify the prescribed forms which are used to ensure procedures are carried out according to regulations. Thus, "the records used in this process can be recognized easily by their form, once the form has been identified and the content is clear. Sometimes the colour of the document gives enough information! There is no need to look into all records, once one knows what the *contents must be according to the form of the material*."⁵ (emphasis of this author) Or, as earlier stated by this author, the work done once is done for all.

Finally, the analysis carried out in Chapter Three, in describing the persons participant in the act, and the status of transmission of the documents (whether draft, original or copy), allows the archivist to identify in which series the originals, the first, perfect and effective versions, of any class of documents will appear. Thus archival value can be ascribed to series accordingly.

In summary then, diplomatic analysis of the documentation of any administration, carried out prior to appraisal of particular records, will contribute to the efficiency with which the archivist carries out that appraisal.

As regards the utility of diplomatics to the task of arrangement, the writings of *the* Dutch archivists again show the approach taken by archivists whose mind-set has been conditioned by diplomatics. Several excerpts from their chapter on arrangement will serve to illustrate:

"Every archival collection has ... its own personality, its individuality, which the archivist must become acquainted with before he can proceed to its arrangement."⁶

"The various archival collections placed in a depository must be kept carefully separate. If there are several copies of a document, *a study should be made to see in which collection each copy belongs*. ... All sorts of aids may point out the way to the archivist in this... *the documents themselves may sometimes indicate clearly by external marks to what collection they may have belonged. These external marks, in most cases annotations on the back, are indeed generally very brief but very significant.*"⁷

"If one examines how these volumes and files were formed, one very quickly discovers that the material contained in the documents has only very rarely been the cause of their being brought together; generally the *form of the documents* has been the determining reason."⁸

"In every collection a certain relationship has existed from of old; the secretaries who built it up established certain *rules, either consciously or unconsciously*, for the preservation and arrangements of the documents."⁹

"It is not the subject of a document but its *destination* which must determine the place it is to occupy in the archival collection." (emphasis of this author throughout)¹⁰

Subsequently in their book, Muller, Feith and Fruin carefully define all terms relating to types of documents: drafts, originals, copies in all their manifestations, resolutions, minutes, and the like. It is clear they approached the task of arranging the records of earlier modern bureaucracies with all the analytical methods of diplomatics.

The archival accumulation of the United Church of Canada is not unlike those which confronted the Dutch archivists. Rick Stapleton notes, in his working draft of a guide to the holdings of the B.C. Conference archives, that the first accession of the records of the Executive Secretary arrived in "a disorganized state, and their arrangement has been based on the arrangement of the second accession."¹¹ In this author's working experience too, the term "modern" applied to the documentation of an administration is by no means equivalent to "records-managed." Despite

the general advance of records management in many organizations, Canadian archives can still expect disarranged fonds to cross their thresholds. (And even scheduled series will have been maintained in the offices by mere human beings, "liable to err".) Diplomatics, with its capacity to identify forms, origins, and destinations of documents, and the persons who created them, and to reveal what should be expected in a given series, cannot but be an aid to the recovery of original order.

Diplomatics' most evident contribution to the task of description is the provision of a rigorous technical vocabulary which has not previously been available to North American archivists. The "typology" of ministerial records described above could in fact constitute a new kind of finding aid, of equal use to archivists and researchers. Indeed, Sigmond refers to a "users' guide", containing "samples of all the kinds of forms one might find in municipal archives."¹²

In the current drive for standardization of description at all levels in Canadian archives, diplomatics has a major contribution to make, because it provides a ready-made vocabulary for description of persons, acts, and documents. In the words of Heather MacNeil, in a different context, diplomatics makes "what has been implicit, explicit."¹³ That vocabulary, and the diplomatic approach to expanding it, could be of particular use in providing the kind of controlled indexing vocabulary, for functions and forms of material, envisaged by the Descriptive Standards Committee's Subject Indexing Working Group in Subject Indexing for Archives.¹⁴

But as Duranti points out, rigorous vocabulary is not the only contribution diplomatics can make, for it is "a mind-set, an approach, a perspective, a systematic way of thinking about

archival documents."¹⁵ That mind-set influences the archivist's approach to the further study of the juridical system, the persons who inhabit it, the procedures which govern it, and, therefore, the description which results.

Clearly then, it is the conclusion of this thesis that diplomatics can be applied profitably to archival ends. But what of the mind-set of diplomatics, which was formed by the need to establish the authenticity of documents? Is authenticity still a relevant issue? If the narrowest interpretation is put on the word, probably not, for most archivists; it is safe to speculate that archivists examining a single document from a series are not concerned whether it is genuine or forged. But Dom Jean Mabillon's interest in genuineness was motivated by the need to substantiate the authenticity of the acts embodied in the documents. Christopher Brooke notes that "authenticity is not a purely formal question; it is even more a historical and human issue."¹⁶ Therefore, if authenticity is understood more broadly, as referring to the validity of acts executed according to prescribed procedures, by persons authorized to carry them out, and documented according to prescribed forms, then certainly authenticity is as relevant as it has ever been. In the context of the United Church, Bob Stewart notes to this author that "it is interesting how a latitudinarian denomination like the U.C.C. can become quite obsessed with order and proper form when we think that someone has done something we think inappropriate."¹⁷ Modern society continues to attach great importance to due process and proper form as means of protecting the authenticity of acts; it may do so increasingly in an environment of unfamiliar (and therefore unsettling) electronic and other documentary configurations.

More importantly for this study, however, diplomatics' preoccupation with authenticity determines its distinct perspective on subjects of common interest to both archivists and diplomatists. This thesis has claimed both the study of the juridical system of the Church, and the administration of B.C. Conference, as elements of a diplomatic, rather than an archival, study. It was suggested that each of the studies undertaken provided an avenue of inquiry parallel to a related archival inquiry. To develop the scheme of parallels fully now then, it can be seen that where "authenticity" is the unifying principle underlying diplomatics, "respect des fonds" is the parallel archival principle. Each of these ideas guides the approach of its respective practitioner. Therefore the juridical system was studied with a view to understanding the sources and distribution of authority in the Church, rather than either the law or administrative history, per se, of the Church. Where archival science studies agencies, their functions, and the records series they generate, through time, at an aggregate level, diplomatics studies juridical persons, typical acts and procedures, and typical documents, at the particular level. (It is at the particular level that authenticity is significant, because it is individuals who suffer the consequences of invalidly executed acts. Consider the case of the criminal acquitted because police gathered the evidence in a manner which made it inadmissible.)

It is the understanding of authority and authenticity provided by diplomatics then, which makes diplomatics useful to the archivist, because it is precisely that perspective which is additional to the methods of archival science. Two final points should be made. The first is that this author does not propose that diplomatics should or would be employed separately from the other activities of archivists. Brooke suggests that "infection with the nature of diplomatic is more

important than the mere acquisition of information about documents."¹⁸

The second is that perhaps a larger claim than mere utility can be advanced in diplomatics' behalf. Ernst Posner, in his history of archives in the ancient world, says, "archivists must feel a need to explore the origins of their profession, to understand the circumstances and forces that have determined its evolution, and, with such understanding, to anticipate and prepare for the future."¹⁹ Diplomats was born in the archives of the Benedictines of St. Maur, and in its turn, provided some of the underpinnings of both archival science and history as emerging disciplines in the eighteenth century. The study of diplomatics, on its own merits as a coherent science, cannot but enhance archivists' appreciation of their own craft. Brook expresses this idea in somewhat different terms, seeing the study of diplomatics as a hedge against over specialization for both archivists and historians, because of its ability to "remind us of the human and historical context in which documents always live",²⁰ and to "reveal human nature in routine, traditional documents and administrations."²¹

Descending from the heights, however, Brooke states, "There is a large element in diplomatic of straight forward help and assistance."²² That is enough to say in defence of any discipline, and argues convincingly for the inclusion of diplomatics in the tool kit of North American archivists.

ENDNOTES

1. Luciana Duranti, "Diplomatics: New Uses for an Old Science (Part VI)," *Archivaria* 33 (Winter 1991–92): 7.
2. Ibid.
3. Peter J. Sigmond, "Form, Function and Archival Value," *Archivaria* 33 (1991–92): 144.
4. Ibid.
5. Ibid.
6. S. Muller, J.A. Feith, and R. Fruin, *Manual for the Arrangement and Description of Archives*, transl. 2nd ed. Arthur H. Leavitt, (New York: H.W. Wilson Company, 1968), p. 19.
7. Ibid., pp. 33–34.
8. Ibid., p. 55.
9. Ibid., p. 56.
10. Ibid., p.72.
11. United Church of Canada – B.C. Conference, "A Guide to the B.C. Conference Archives," p. III.6.
12. Sigmond, "Form, Function and Archival Value," p.146.
13. Heather MacNeil, "Weaving Provenancial and Documentary Relations," *Archivaria* 34 (Summer 1992): 195.
14. Bureau of Canadian Archivists, Planning Committee on Descriptive Standards, *Subject Indexing for Archives: the Report of the Subject Indexing Working Group*, (Ottawa: Bureau of Canadian Archivists, 1992), pp. 42–43.
15. Duranti, "Diplomatics ... (Part V)," p. 21.
16. Brooke, "The Teaching of Diplomatic," p. 3.
17. Stewart, notes to this author.
18. Brooke, "The Teaching of Diplomatic," p. 9.

19. Ernst Posner, *Archives in the Ancient World*, (Cambridge, Mass.: Harvard University Press, 1972), p. 1.

20. Brooke, "The Teaching of Diplomatic," p.3.

21. Ibid., p.2.

22. Ibid., p. 9.

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APPENDIX I

GLOSSARY OF DIPLOMATIC TERMS *

Act – a fact originated by a will to produce a determined effect.

Acts on procedure – acts derived from a series of acts, produced by different individuals or organs, performing separate functions with the common aim of accomplishing the final act.

(see also compound acts)

Addressee – the person(s) to whom the document is directed; usually coincides with the addressee of the act referred to in the document.

Annotations – additions to the compiled document which authenticate or register the document, or which are included in the course of carrying out subsequent steps of a transaction.

Archival document – a written form created by a physical or juridical person in the course of a practical activity.

Attestation – the subscription of the person(s) issuing the document.

Authentic copy – a facsimile of a written form, legally admissible in evidence because its content is certified by a representative of a public authority. It is not in itself an authentic document.

Authentic document – legal – a written form bearing witness on its own because its genuineness is guaranteed by a representative of a public authority.

diplomatic – a form written according to the practice of its time and place and signed by the person competent to create it.

historical – a written form witnessing to actual events or to true information. (see also false documents)

Author – the person(s) competent to create the document, which is issued by him, by his command or in his name.

Competence – the authority and capability of accomplishing a determined sphere of activities, attributed to a specific juridical person.

Compound Acts – acts composed of many partial acts each of which is essential to the formation of some final act. The partial acts produce documents necessary to the formation of the final document. (see also acts on procedure)

Copy – a facsimile, transcript or double of a written form.

Diplomatics – the discipline which studies the genesis, forms and transmission of archival documents, and their relationship with the facts represented in them and with their creator, in order to identify, evaluate, and communicate their true nature.

Disposition – that portion of text which expresses the will of the author.

Dispositive document – a document which brings into existence an act the effects of which are determined by the writing itself, eg. wills and contracts.

Document – a written form of evidence produced on a medium by means of an instrument in order to communicate ideas in an objectified and syntactic form.

Draft – a sketch or outline of the definitive text.

Entitling – that portion of the protocol which gives the name, title, capacity, and address of the person(s) issuing the document; in modern practice, the letterhead.

Eschatocol – the third major section of the intrinsic elements of a document, containing closing formalities such as complimentary clauses, attestations, qualifications of signatures, and secretarial notes.

Execution – all actions giving formal character to the transaction.

Executive procedures – those which allow for the regular transaction of affairs within limits, and according to norms already established by a different authority.

Extrinsic elements – the parts of the physical form of a document.

False document – a document which contains elements not corresponding to reality.

Function – all activities directed to a single purpose, considered abstractly.

Genuine document – a document which is what it purports to be.

Information configuration – refers to the manner in which the information is affixed to a medium; eg. textual document, or audio–recording on magnetic tape. An extrinsic element.

Inscription – that portion of the protocol containing the name, title and address of the addressee(s) of a document or action.

Intellectual form – the mode of presentation of a document's content in a typical structure.

Intrinsic elements – the components of the intellectual form, grouped into three major sections: the protocol; the text; the eschatocol.

Invocation – the formal mention of God as author of all action.

Juridical act – an act the effects of which have a juridical nature.

Juridical person – an entity, constituted by a collection or succession of physical persons, or a collection of properties, with the capacity to act legally.

Juridical system – a collectivity organized on the basis of a set of compulsory rules.

Narrative document – a non–legal document which gives evidence of juridically irrelevant activity.

Original document – the first complete and enforceable document issued by its creator.

Person – a subject of rights and duties; a physical or juridical entity recognized by the juridical system as having the potential for acting legally.

Physical form – the material make-up of a document; its external appearance.

Preamble – element of the text of a document which states the ideal motivation, or the ethical or juridical principle underlying the action of the document.

Private document – a document created by a private person, acting in a private capacity, by his command or in his name.

Probative Document – a written form intended to produce evidence of a completed pre-existing act.

Procedure – rules by which a transaction is accomplished.

Protocol – the first section of a document, containing the administrative context, and initial formulae.

Public Document – a document created by a public person, whether physical or juridical, by his command or in his name.

Qualification of signature – mention of title and capacity of the signer(s).

Simple act – an act which can be accomplished by an individual, or single organ.

Special diplomatics – the application of general diplomatic principles to the analysis of a particular body of documents, and the specific related records creator.

Subscription – the signature(s), usually, of the persons participating in, or witnessing, the action of the document.

Superscription – mention of the name of the author of the document and/or the action.

Supporting document – written evidence of juridically relevant activity which has not resulted in a juridical act.

Text – the middle section of a document which contains the action, conditions which gave rise to it, and conditions for its accomplishment.

Title – the naming of the type of action and/or document. (eg. "Agreement", "Agenda", "Mortgage")

Writer – the person(s) responsible for the tenor and articulation of the writing of a document.

*All definitions derived from Luciana Duranti, "Diplomatics: New Uses for an Old Science (Parts I – VI), *Archivaria* 28–33 (Summer 1989 to Winter 1991–92).