

Ecumenical Shared Ministries Handbook

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1. INTRODUCTION

“Make fast with bonds of peace
the unity which the Spirit gives.”
(*Eph. 4:3*)

You have decided to explore the possibilities, challenges and rewards of ecumenical shared ministry. Over the past 30 years such ministries have become an exciting option in Canada, for a variety of reasons. In some cases, a commitment to an ecumenical model of ministry is the primary motivation for collaboration. In other cases, declining membership and resources move congregations in both rural and urban settings to consider shared or collaborative ministries. Small, isolated, or ecumenically committed congregations from different denominations may choose to worship together so that in this way they may be able to continue as a community of faith in an alternate form. In other cases the formation of a new ministry in a community may prompt those involved to deliberately choose to form a collaborative ministry from the outset. Because of the different theological, legal and statistical requirements of each denomination, the process of entering into an ecumenical shared ministry is not as simple as it might at first seem. Therefore, those with experience in this dimension of ministry have put together an information package to help interested Christians explore the possibilities of ecumenical shared ministry at the congregational level.

The Anglican, Evangelical Lutheran, Presbyterian and United Churches in Canada have formed (as of November, 2006) a national ecumenical shared ministries task force, which will collect and disseminate resources about ecumenical shared ministries. Using material initially developed by ecumenical shared ministries in northern Alberta and British Columbia, and reviewed by the Anglican-United Church Dialogue, they have prepared this *Handbook for Ecumenical Shared Ministries*. This material is intended as a resource for those engaged in or contemplating the establishment of an ecumenical shared ministry, and those interested in learning more about the dynamics of ecumenical shared ministries. **The guidelines in this handbook are not authoritative, and need to be utilized with reference to the relevant policies, regulations and practices of the participating denominations.**

Permission to copy is granted for all materials included in the handbook.

For more information, contact your denominational office.

The Anglican Church of Canada
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The Evangelical Lutheran Church in Canada
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Winnipeg, Manitoba R3B 3H6
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The Presbyterian Church in Canada
50 Wynford Drive
Toronto, Ontario M3C 1J7
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The United Church of Canada
3250 Bloor Street West, Suite 300
Toronto, Ontario M8X 2Y4
Phone: 416-231-5931
1-800-268-3781
Contact: Gail Allan
gallan@united-church.ca

Moravian Church Northern Province
273 Michener Court West
Severna Park, MD
USA 21146
Contact: Rev. Dr. Fred Lehr
Director of Church Planning
Fred@mcnp.org

Resources for shared ministry can be found at Prairie Centre for Ecumenism
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Saskatoon, Saskatchewan S7L 5W9
Phone: 306-653-1633
pce@ecumenism.net
<http://www.ecumenism.net>

2. DEFINITION OF ECUMENICAL SHARED MINISTRIES

1. What is an Ecumenical Shared Ministry?

It is people worshipping and serving God in a unified way while still maintaining their denominational identity and connections.

It is any combination of denominations sharing a program, mission, ministry or building.

2. What do Ecumenical Shared Ministries look like?

Ecumenical shared ministries take many forms.

- They may be as simple as sharing programs and/or staff.
- Some congregations may share a building only and otherwise maintain their own denominational ministry and services.
- Sometimes several denominations may have one ordained minister and alternate the forms of worship of the participating denominations.
- Sometimes several denominations may have one ordained minister and one common service that meet the needs and requirements of each denomination.
- Sometimes several denominations share and maintain church buildings in a number of locations and rotate services.

Many other combinations are possible, but the primary focus of this Handbook is on congregational shared ministries.

3. Who might consider an Ecumenical Shared Ministry?

Faith communities who are looking for fellowship and want to worship together in a caring, welcoming Christian church.

Faith communities who want to retain their denominational identities and are willing to explore opportunities to join with others to strengthen their ministries.

Faith communities with a vision of common worship, witness and service.

4. How are ordained ministers found for Ecumenical Shared Ministries?

Selection of an ordained minister for an Ecumenical Shared Ministry is a joint responsibility of the local Ecumenical Shared Ministries and the appropriate denominational authorities (judicatories).

An ordained minister from one of the participating denominations would be called to serve.

An ordained minister eligible to receive a call in her/his denomination who is willing to respect the needs and requirements of the participating denominations while focusing on common aspects and building on them would serve.

The specific needs of the Ecumenical Shared Ministry would be clearly outlined in a parish profile to provide opportunity for applicants responding to a call to be as informed as possible.

5. How is an Ecumenical Shared Ministry supported?

Each participating denomination should provide some initial financial support until the congregation becomes self-supporting.

The participating denominational authorities should visit, provide counsel and contribute to the life of the Ecumenical Shared Ministries in the same way they do for an individual denominational ministry.

6. When are Ecumenical Shared Ministries formed?

They are most often formed when there are two or more small congregations who cannot support themselves. Formerly this was in rural communities; now it is also occurring in urban centres. These congregations continue to have a common need for Christian fellowship and a strong desire to worship God together. They are also formed when faith communities of different denominations believe that they will be better able to provide Christian outreach and ministry together rather than separately.

7. Why is an Ecumenical Shared Ministry a good alternative?

- It may allow a Christian congregation to exist where otherwise it couldn't.
- It provides a more unified Christian witness to a community.
- It may be more economical.
- It provides more opportunity for programs (e.g. Church choirs, Sunday Schools) not always possible in very small congregations.

8. Where can someone learn more about an Ecumenical Shared Ministry?

Contact your denominational office or the Prairie Centre for Ecumenism (see list in the Introduction).

3. GUIDELINES VITAL TO BECOMING AN ECUMENICAL SHARED MINISTRY

As stated earlier in the introduction, it is wise to begin consideration of shared or collaborative ministry by dispensing with second-hand stories heard and assumptions made about such endeavours, and communicating first-hand with those who are involved in one. Their experiences can be helpful in fashioning a process for setting up such a ministry and in exploring different models of shared ministry. Lists of existing shared ministries across Canada can be obtained from denominational national offices. A step-by-step process is outlined in the Collaborative Ministries Guidelines of the Joint Anglican Lutheran Commission (appendix).

1. Congregational consensus

- Identify the ministry needs in your community.
- Obtain a demographic profile for your area. One source for a comprehensive profile is: Rev. Philip Hink, Director of Canadian Missions, ELCIC Synod of Alberta and the Territories, 16014 - 81 Avenue, Edmonton, AB T6E 1W8. E-mail phink@elcic.ca. Phone 780-439-2636. FAX 780-462-5838. (Cost: \$25.00)
- Have congregational discussion on the need for and type of ministry.
- Have some joint worship services.
- All congregations involved in a proposed shared ministry should individually agree to become a part of such a ministry according to the process appropriate to their particular denomination.
- A covenant should include a willingness to cooperate ecumenically with the other congregations involved, an openness to using new ways of worship and service as well as different forms of congregational organization and governance, and an acceptance of a fair proportional share of the financial needs of the new ministry. These will be specified in a congregational plan (see #5 below).
- View video *A Love Story* available from the Prairie Centre for Ecumenism (dated, but the issues are still relevant).

2. Judicatory Awareness and Support

From the very beginning of a move toward shared ministry, the judicatory of each participating congregation must be involved. Anglicans and Lutherans: local bishop. Presbyterians and United Church: presbytery. Support for such a venture must be forthcoming from these judicatories if the process is to continue. Only those congregations that receive permission from their judicatories to proceed should continue exploring the possibility of shared ministry.

3. Communication with all Concerned

Throughout the whole process every effort must be made to ensure that all parties concerned in the discussions, local, regional and national, are kept informed. When a shared ministry is established continuing communication among the judicatories and the congregation is indispensable.

4. Some Concerns to be Addressed

- An appropriate board structure to suit the particular congregation and denominations involved.
- Financial arrangements that are accepted as fair by all. Consideration should be given to proportional responsibility based on numbers of supporting households and ability to pay.
- Personnel required. Processes available through the participating denominations, such as the Joint Needs Assessment of the United Church, might be employed and followed carefully to determine

the number and type of personnel needed.

- Worship format and sacramental practices that are meaningful and acceptable to the new congregation. The possibility of alternating formats for a trial period to explore different possibilities may be helpful.
- Denominational responsibilities - the congregations to their denominations and the denominations to their congregations. It should be clarified from the beginning what demands will be made by the denominations involved upon the minister(s) and the denominational members in terms of time commitments, financial obligations, appointments to judicatories, etc. The expectations of the congregations on their denominations should also be clear from the beginning, particularly in terms of authority to administer the sacraments and conduct worship, financial support, supervision, pastoral care, etc.
- A Christian Education structure that will provide opportunities for Christian development for all people in the congregation. Developing such a structure should include, besides church school and midweek children and youth programs, consideration of including children in the worship services as part of their Christian development, and providing study groups for adults.
- Adequate preparation for clergy before undertaking the shared ministry, and through continuing education regularly thereafter.

5. Ecumenical Shared Ministry Plan to Include

- The nature of the covenant relationship
- Pastoral leadership needed and how it is chosen/determined
- How the ministry is reviewed
- Standing of the minister and lay representatives of the congregation in the structures of the respective denominations
- How worship style is determined - honouring traditions - familiarity with resources
- Special services of worship to be held including anniversaries acknowledged by all involved
- Development of a common installation/covenanting service to mark a new ministry
- Process for choosing liturgies for baptisms, weddings, funerals etc.
- A way of everyone involved recognizing confirmations/church membership
- A financial plan appropriate to the nature of the partnership
- How assets such as buildings and memorials are to be shared
- Means and handling of financial support for local, denominational mission funds, etc. - recording of offerings through envelopes or preauthorized remittance (PAR), issuing of charitable receipts, developing a sense of stewardship
- How denominational records are kept
- The kind of governing board to be used, how it is set up, how it can be developed
- A method of orientation for both lay and clergy to start, and newcomers after initial orientation
- A withdrawal clause including terms

4. OBSERVATIONS ABOUT ECUMENICAL SHARED MINISTRIES

We all have some kind of commitment to, interest in and energy for the support and development of ecumenical shared ministries. We also have our convictions about working ecumenically.

For some of us, the focus is primarily on our particular congregations. For others, the interest is related to our judicatory positions and responsibilities. Persons involved in local shared ministries are more likely to be thinking and working ecumenically more of the time than those of us in denominational judicatory positions.

All of us derive satisfaction from our association with persons of other denominations as we live out and/or support ecumenical shared ministries.

Our commitment to ecumenical shared ministries, as judicatories and denominations, is neither uniform nor consistent, one denomination to another, one judicatory to another, nor is it “written in stone.” Much of the success of the partnerships is derived from the good will, the energy and the interest of particular individuals. There may be broad principles regarding co-operation and ecumenical involvement that our Churches have endorsed, but there are no constitutions, governing bodies, or oversight and review procedures for ecumenical shared ministries to which we have given common consent.

Local ministries may have a covenant relationship covering their particular situations; these have likely been developed in cooperation with and agreed to by participating judicatories/denominations.

Change of personnel, in both judicatory and local positions, can result in a loss of continuity or memory regarding agreements with and commitments to local ecumenically shared ministries. “New” persons may also give different interpretations to these understandings.

Maintaining good communication links between appropriate denominational judicatories, as well as between these judicatories and the local ministries, is challenging and time consuming and, given our various polities and geographical boundaries, can also be quite frustrating and confusing.

External factors, beyond the control of both the ministry and the judicatory, can affect a denomination’s ability to honour or maintain its agreements with and commitments to a particular situation. This is most likely to happen with issues relating to mission funding (e.g., denominational cutbacks) and/or pastoral relations (e.g., shortage of suitable supply).

Adequate consultation with ecumenical partners and consideration of the consequences for particular shared ministries are important when judicatories choose or need to act in response to external factors and/or to matters with “their” personnel.

Denominational traditions, loyalties, responsibilities, and concerns can be in tension with the possibilities and requirements of participation in ecumenical shared ministries and requires adaptation and flexibility. Such diversity can also enrich and expand our experiences and can enhance our participation in and appreciation for the universal Body of Christ.

5. ETHICAL PRINCIPLES FOR THOSE INVOLVED IN ECUMENICAL SHARED MINISTRY

A. BASIC PRINCIPLES

All: Adhere and be loyal to the standards, traditions and faith of our particular denomination, and respect those of the other denominations in the congregation.

View the shared ministry as ecumenical and collaborative, marked by love, trust, service, stewardship and exemplary personal behaviour.

Congregation: Accept the responsibility to share in the ministry of the congregation as volunteers.

Ministers: Accept the responsibility to minister in the name of Jesus Christ to all people within the congregation(s) in a professional manner.

B. COMMITMENT

All:

- To acknowledge and celebrate that this is a shared ministry not only because it involves different denominations, but also because we are all, clergy and lay, part of the ministry offered here.
- To respect and affirm the ecumenical environment in which we all minister.
- To work collaboratively with all who share in this ministry, respecting our differences and affirming each other's gifts.
- To endeavour to serve with faithfulness, courage, integrity, charity, humility, justice and openness.
- To respect ourselves and care for our own personal, intellectual, physical, emotional and spiritual well-being.
- To maintain a disciplined spiritual life through prayer and devotion.
- To recognize that true leadership is about service, and that it calls and enables others to serve.
- To strive to lead personal lives in such a way as to honour God and respect the normative expectations of our denominations.
- To affirm that everyone is created equal and in the image of God; therefore, to respect the dignity of each person and serve all without discrimination.
- Not to abuse or harass any person in any way.
- To support financially the work of the Body of Christ at home and abroad.

Congregation:

- To share in the ministry of Christ in the community.
- To work with others in the congregation for the mutual benefit of all in Christ's name.
- To respect the ministry offered to us by our ministers as a gift from God and support them in every way possible in that ministry.
- To share in that ministry by accepting responsibility for leadership and service within the congregation.

Ministers:

- To minister in the name of Jesus Christ with caring concern for those with whom we minister, with our colleagues in ministry, and ourselves.

- To accept and honour the trust placed in us.
- To respect the privacy of the people with whom we minister; hence, not to disclose confidential information inappropriately
- To respect the physical and emotional boundaries of pastoral conversations, and in those relationships to promote human and spiritual growth and not foster dependency.

6. BASIS OF AGREEMENT FOR CLERGY APPOINTMENTS

The term 'judicatories' is important for shared ministries. It indicates the persons and/or bodies who have pastoral responsibility and oversight for the congregation(s). Judicatories are different depending on the denomination.

- Anglican: through the bishop, who may authorize an archdeacon or other representative.
 - Presbyterian: through the clerk of the presbytery, who will indicate who will be serving as the interim moderator.
 - ELCIC: through the office of the bishop, who may authorize another representative.
 - United Church: the pastoral relations committee of the presbytery has responsibility.
1. In the event of a ministerial vacancy or the formation of a new community of faith, participating judicatories should ensure that interim services are provided. The initiation of the vacancy process and co-ordination of interim services shall normally be the responsibility of the denomination of the previous incumbent.
 2. Judicatories will assist the community of faith to prepare a profile defining its character, its needs and the challenges for witness and ministry it faces. The profile will include: 1) a profile of the community; 2) a profile of the church; 3) a mission statement or statement of core values of the church; 4) a copy of the ecumenical shared ministry plan (section 3 point 5); and 5) a statement of the commitment which the ecumenical shared ministry is prepared to make.
 3. The judicatories in cooperation with the governing body of the ecumenical shared ministry should form a selection committee and determine the search process.
 4. The selection committee should seek candidates who indicate an openness to the ecumenical nature of this call/appointment/settlement.
 5. The selection committee should endeavour to honour any commitment made by the ecumenical shared ministry to rotate the denominational affiliation of its clergy.
 6. All the judicatories must approve candidates prior to their being considered by the selection committee.
 7. The selection committee should review the proposed candidates and designate one (or two) who have the support of the committee members representing all participating judicatories.
 8. The designated candidate(s) will be required to meet with the selection committee unless the selection committee decides otherwise. The norm will be that the congregation pay the cost of the interview which will be negotiated by the selection

committee.

9. The community of faith, or each of the participating congregations where they are separately constituted, should approve the recommendation of the selection committee by at least a two-thirds majority vote.
10. The selection committee will forward this action to the appropriate judicatory for issuance of a valid call/appointment/settlement according to the polity of the denomination of the candidate. Ratification of the call/appointment/settlement as required by the participating judicatories will be sought according to their appropriate processes and time lines.
11. Prior to the new minister taking up his/her duties, he/she shall undertake a training experience, which will include training in the polity of each denomination involved and may include the appointment of a mentor (see suggestions in the Clergy Guidelines prepared by the Joint Anglican Lutheran Commission, in the Appendix). Training should be the responsibility of the local judicatories.
12. As soon as practicable after entering upon his/her duties, the new minister of the congregation shall be duly installed/covenanted/inducted, with the participating judicatories appropriately involved.
13. The judicatories are expected to carry on a regular system of visitation as they do in traditional ministries, with the possibility of joint visitations by the participating judicatories from time to time.

7. Worship Life

Since worship is the major event and central act for Christian communities, it is no surprise that planning worship becomes a key issue for ecumenical shared ministries. Not only do different traditions have different emphases in their liturgical life, but our different denominational families have different ways of organizing responsibility for worship. Ecumenical shared ministries are blessed with potentially having access to a wide variety of liturgical texts and musical resources, but at the same time they can feel overwhelmed by the number of choices, and the cost of buying too many sets of books, and they may wish to choose just a few for regular use. Or, they may choose to invest in technology (and copyright permissions!) for putting together a bulletin and/or overhead projection for each service. Each choice can stir up issues of denominational customs and preferences.

One basic question to address is whether the congregation will generally follow one form of service, or whether they will alternate among traditions – using a Lutheran rite one week, a Presbyterian style of worship the next, etc. They may also want to develop ‘blended’ services for particular events – anniversaries, celebration of new ministry and festivals. The relevant judicatories should be involved in decision-making about how a congregation should address these matters and what level of authorization is required.

Whose Responsibility?

Presbyterians

‘As the executive of the presbytery, the minister is responsible for the conduct and content of public worship ... The session is responsible for regulating the hours and forms of public worship and for arranging special services. The session determines the appointed times and provides for the administration of the sacraments.’ (*Book of Forms*)

Lutherans

There are national standards for worship and some authorized liturgical texts, which include liturgies and hymns. At the parish level, the pastor and the congregation share responsibility for planning worship.

United Church

“The Session, or its equivalent, has responsibility for worship and administration of the sacraments in the local setting, provided the worship remains in continuity with the Basis of Union.”

Anglicans

The diocesan bishop is the person who authorizes liturgical texts. The General Synod (national governing body) from time to time issues authorized books of worship (liturgies and hymns) and these may be used with the permission of the bishop. Other rites are not supposed to be used, but in practice can be a wide variety of custom.

Since the adoption of the Waterloo Declaration of full communion with the Evangelical Lutheran Church in Canada, Anglicans and Lutherans are allowed (with the permission of the local bishop) to use each other's authorized books. (See Appendix for Guidelines for Common Worship).

Authorized or Recommended Texts

Presbyterians

The Book of Common Worship (1991); *Living Faith/Foi Vivante: A Statement of Christian Belief* (1984); *The Book of Praise* (1997). *The Book of Praise* is the authorized hymn book; some congregations continue to use the 1982 edition.

Lutherans

Three books are currently authorized: the *Lutheran Book of Worship* (1978), *With One Voice* (1995), and *Evangelical Lutheran Worship* (2006).

United Church

While the church occasionally produces worship resources, they are neither mandated nor exclusive – congregations have the freedom to draw on many sources for worship. United Church recommended resources include *Celebrate God's Presence: A Book of Services* (2000); *Voices United* (1996); *More Voices* (a supplement to *Voices United*) **date**.

Anglicans

The Book of Common Prayer (1962) is the standard of worship and doctrine and the *Book of Alternative Services* (1985) is in widespread use. More alternatives are included in *Services of the Word*, *Supplementary Eucharistic Prayers*, and *Night Prayer*, and many of these texts are available in French. *Common Praise* (1998) is an authorized hymn book, as is *The Book of Common Praise* (1938) and *The Hymn Book* (1971), but more latitude is given to the choice of hymn books than to liturgical texts.

Considerations in Planning Worship

People often have strong feelings about how worship should be conducted. Any worship committee in an ecumenical shared ministry is encouraged to pay attention to

the real issues that may lie behind disputes about liturgy, because for some there will be issues that they consider to be matters of principle. For example, an Anglican may insist on wine for the communion service, since that is the standard expected of Anglicans according to canon law throughout the Anglican Communion – it is not a question of personal preference. On the other hand, a United Church person may insist on grape juice as a necessary requirement of their Methodist heritage. It is important to encourage open discussion of the reasons for these different views and to learn what each tradition cherishes and why. In most cases a compromise can be found that allows for choices within the liturgy – two cups, for example, or a chalice of wine and cups of grape juice.

Some questions about worship that an ecumenical shared ministry will want to address, in consultation with the judicatories:

- Who may preside at a service of eucharist/communion
- Who may preside at non-sacramental services
- Who may preach
- Who may lead which prayers
- Frequency of communion
- Participation of children in communion, and in the whole liturgy
- Books or bulletins or overhead projection
- Which books
- A common rite for the community, or alternate among traditions
- Bread, wine and/or grape juice
- How to dispose of communion elements that are left over
- Vestments for clergy and others
- Liturgical colours
- Special services in the Christian year (e.g. Ash Wednesday, Holy Week)
- Special Sundays (e.g. some traditions mark Worldwide Communion Sunday, or Reformation Day, while others do not)
- Readings – from a lectionary, or by theme
- Music – how much, what mix of styles, instruments, sources, choral and/or congregational

Special Occasions

Services for some special occasions, such as baptism, weddings and funerals will each have their own issues, but for the most part these will be related to the needs and desires of the families involved, rather than denominational matters.

The official teaching of all of our churches is that baptism is to be performed with water, using the formula ‘in the name of the Father and of the Son and of the Holy Spirit’.

With regard to weddings, ordained ministers are bound to act in accordance with the rules of their own denomination.

For two special services, confirmation and the celebration of a new ministry, there are

particular issues that need to be discussed with the judicatories.

Confirmation

Present practice in all the churches involved, except the Anglican, is for the pastor to confirm those who are making an adult profession of the faith of their baptism. Anglicans reserve this to the bishop. Every attempt should be made to find a way for all the people being confirmed to do so together, but if Anglicans are involved their bishop will have to be as well. Some ecumenical shared ministries have the pastor and the bishop lay hands on every candidate; some will invite a person from the other denominations' judicatories to participate. It is important to respect each other's legal and traditional requirements, while being creative about celebrating this special event as a whole community.

Confirmation can raise particular questions for people raised in ecumenical shared ministries, as denominational identity may not be as much of an issue. They may not wish to choose to belong to only one denomination. The service can be a means of conveying that while they are being confirmed in one tradition, they are also making their profession of adult faith in the midst of a wider congregation, and they are part of the one Church of God.

Celebrations of New Ministry

When the new ordained minister begins their ministry in the ecumenical shared ministry, you will want to have a service of welcome. In all our traditions, this is a celebration of new ministry for the judicatories, the whole congregation, and the ordained minister. It is an opportunity to celebrate the various ministries that support each other and provide service to the wider community.

Any liturgical celebration can use signs and symbols to illustrate this, and there are some samples in the Appendix. There may also be denominational requirements, such as particular oaths that the minister must take. It is important to consult particularly with the judicatory of the denomination to which the ordained minister belongs to find out what those requirements are and who from the judicatory needs to participate and in what way. At the same time, representatives and important symbols or actions from the other denominations should also be included.

Sample services for appendix

8. LOCAL ORGANIZATION AND GOVERNANCE

Denominational Governance

The way a church governs itself is called 'polity'. Yet polity is more than just constitutions and charts of accountability; it is self-understanding. It is often because denominations have different polities that misunderstandings can arise in Ecumenical Shared Ministries. When an Ecumenical Shared Ministry works to find a way in which it can govern itself as it is getting established, it will find itself working with several understandings of what it means to be church, what values are involved in governance, and who is involved in oversight. It is helpful to try to understand how the different denominations understand themselves and what rules govern their life, before a mutually satisfactory form of governance can be found that will be appropriate both for the congregation and for the denominations involved. Denominations assign authority differently, so that some matters that are the responsibility of the local congregational 'board' or 'vestry' in one denomination might be the responsibility of presbytery or synod, or of the national church, in another.

It is also important to understand that the same names or titles don't necessarily mean exactly the same thing in all denominations. Presbyteries in the Presbyterian Church do share some, but not all, of the features of Presbyteries in the United Church; for example, the UCC has Conferences of several Presbyteries, with authority of their own. An Anglican bishop and a Lutheran bishop share some characteristics but have somewhat different authority in relationship to congregations.

Presbyterians

Governance in the Presbyterian Church of Canada is laid out in the *Book of Forms*. http://www.presbyterian.ca/webfm_send/205

Lutherans

Governance in the Evangelical Lutheran Church in Canada is found in its *Constitution* <http://elcic.ca/Resources/Constitution.cfm> and *By-Laws* <http://elcic.ca/About-the-ELCIC/Bylaws.cfm>

The basic unit of the church is the congregation, which are grouped in synods. Each synod holds a biennial convention that is its governing body, and every 4 years the synod elects a bishop who is the leader of the synod, along with a vice-president. 5 synods make up the national church, which meets in National Convention every 3 years; it elects a national bishop every 6 years, and is governed by the National Church Council between meetings of Convention.

United Church

The United Church of Canada expresses its polity in the *Manual* http://united-church.ca/files/manual/2007_manual.pdf

Anglicans

The polity of the Anglican Church is laid out in the *Handbook of General Synod*, <http://www.anglican.ca/about/handbook/>, but each of the 29 dioceses and the 1 area ministry has its own ‘canons’ (church law). These diocesan canons are often available on the diocesan website.

The basic unit of the church is the diocese, a collection of parishes and congregations which are governed by a diocesan synod and led by a bishop, who is elected by the synod when there is a vacancy. In most dioceses, all licenced clergy are members of synod, and each parish elects a certain number of lay people. Parishes, which may consist of more than one congregation, follow the polity laid out in diocesan canons, and there are variations across the country. Most would have a parish council (called by a variety of names) made up of lay leaders and the clergy; in some cases the clergy chairs this meeting and in others a chair is chosen by the council.

Dioceses are grouped in 4 ecclesiastical provinces, each governed by a provincial synod that meets every 3 years and led by an archbishop (also called a ‘metropolitan’) who is elected by the synod when there is a vacancy. All dioceses are also constituent members of the General Synod, the national governing body which meets every 3 years and is led by a Primate (also an archbishop) who is elected by the General Synod when there is a vacancy.

Local Governance of Ecumenical Shared Ministries

Each ecumenical shared ministry will develop a written agreement describing its particular form of local governance which honours and, where possible, integrates the polity of each denomination. This agreement will be subject to the approval of the bishop (ACC & ELCIC) and the presbytery (UCC & PCC) and will be reviewed from time to time. The agreement will reflect the following principles:

1. The offices of Trustees, Elders, Presbytery Delegates, Synod Delegates and Wardens shall be maintained in accordance with denominational regulations. Wardens will be elected and/or appointed in accordance with Anglican canons. A Ministry and Personnel Committee will be appointed in accordance with The United Church Manual. The relationship between the Wardens and the Ministry and Personnel Committee will be specified in the local agreement. The ELCIC requires ministry personnel to relate to a Board and recommends that the congregation also establish a mutual ministry committee, which in the case of Ecumenical Shared Ministries could include key leaders in the congregation (not necessarily just Lutherans).

2. Where there are separate Church Committees and Board/Sessions, each will be set up to meet the requirements of that denomination. Where such a situation exists there shall be a joint meeting at least quarterly, or a quarterly meeting of a central committee.
3. Where there is a single governing body, the various responsibilities of each office will be maintained, including finance, stewardship, buildings, membership, worship, Christian formation, and staff relations.

The formation of the Ecumenical Shared Ministry does not consist of the amalgamation of denominations, but rather the recognition of individuals from all denominations who participate in this ministry, working under the beliefs and doctrines of the two or more primary judicatories.

The faith and practice of each tradition, in worship and in governance, will be maintained, honoured and, where appropriate, integrated. In other words, individuals will be afforded the opportunity to grow and be nurtured in the traditions of their own church, and have the opportunity to appreciate a wider ecumenical experience. Honouring its individual traditions, governance and polity, the Ecumenical Shared Ministry will develop a governance model that is appropriate to its own membership and context, in consultation with the relevant judicatories.

In order to provide ongoing support and oversight, each Ecumenical Shared Ministry will be officially linked to its appropriate judicatory through existing denominational structures. The responsibility for maintaining this linkage will be shared between the incumbent priest/minister, the Bishop (or his/her representative) and the Presbytery (through its representative), and will be assisted by the clergy and laity in other Ecumenical Shared Ministries. All ecumenical shared ministries will be visited regularly by representatives of the Diocese (Anglican) Synod (Lutheran) or Presbytery (Presbyterian and United Church) as applicable.

Among the issues that should be flagged for special consideration are:

- Buildings & Property
- Finances
- Support to Denominations
- Membership
- Leadership

9. FINANCE AND PROPERTY

The following is a list of those financial and property matters which need to be addressed in an ecumenical shared ministry. It is important that these be discussed with all relevant judicatories.

- A financial plan appropriate to the nature of the partnership
- How assets such as buildings and memorials are to be shared
- Means and handling of financial support for local and denominational funds (allocation, assessment, apportionment, benevolence, etc). - recording of offerings through envelopes or preauthorized remittance (PAR), issuing of charitable receipts, developing a sense of stewardship
- How denominational records are kept
- Annual Statistical Report (see Appendix)
- Process for Applications for Financial Grants (see Appendix)
- Charitable Number and accounting to CRA
- Calculation of equity
- Access to capital funds of denominations
- Processes for dissolving an ecumenical shared ministry including property
- Pay scales for personnel (normally the compensation standard of the denomination of the clergy person)
- Appointment of trustees/signing officers
- Incorporation – judicatories should be consulted to determine if ecumenical shared ministries need to do this to meet provincial or other requirements

Merging or Amalgamating Trusts

If there is a desire to merge or amalgamate two or more trusts (congregations) to form a new shared ministry with identical or substantially compatible charitable purposes, legal advice should be obtained. Provincial authorities may need to be consulted for their approval prior to the merger or amalgamations taking place.

Charity Registration Numbers

When two or more congregations with their own charitable registration numbers vote to form a shared ministry, the following should be considered in consultation with the judicatories:

1. Select a new name for the ecumenical shared ministry and adopt a Constitution and Bylaws.
2. Register the new ecumenical shared ministry as a charity by filing a Form T2050 application with the:
Charities Directorate, Canada Revenue Agency
Ottawa
K1A 0L5

1-800-267-2384
fax (613) 954-8037

3. Continue to track donations in the individual congregations and issue tax receipts until a new Charitable Registration is received for the new ecumenical shared ministry. In any case, it is probably wise to complete the calendar year.
4. File the final Annual Charities Return, T3010A, for each congregation.
5. Each congregation makes a grant of their property or transfers all assets to the new Charity.

10. A GLOSSARY OF TERMS FOR SHARED MINISTRIES

ACC: The Anglican Church of Canada; also the Anglican Consultative Council, one of the global expressions of Anglicanism.

ACIP: Anglican Council of Indigenous Peoples

ACTS AND PROCEEDINGS OF THE GENERAL ASSEMBLY:

PCC: reports and minutes of the national annual meeting of the General Assembly (referred to as the A&P or the “Blue Book”).

ADHERENT:

ELCIC: Informally used to denote someone who participates in the congregation but does not have formal membership.

UCC and PCC: Someone who participates in a congregation but who is not a formal member.

ANCC: All Native Circle Conference of the United Church of Canada

APOSTOLIC SUCCESSION:

ACC: A more common term is ‘historic succession of bishops’. The continuity of the Church through the ages from the apostles, symbolized by the succession in office of bishops duly consecrated by other bishops validly consecrated. The succession is a sign that the Church is the same Church, preaches the same Gospel, and celebrates the same sacraments as in the “faith once delivered to the saints.” Anglican discussion ecumenically often turns on how central the role of the bishop needs to be in apostolic continuity.

ELCIC: The continuity of the Church through the ages from the apostles, as recognized primarily by the continued proclamation of the Gospel. Whenever the Gospel is proclaimed in Word and Sacrament, apostolic succession is happening. The historic episcopate, as a component of apostolic succession, is to insure that the gospel is proclaimed in accordance with that tradition.

PCC: The term is rarely used.

UCC: The succession is seen as continued through Scripture/teaching and faith heritage, expressed in the Conference’s role in ordination/commissioning of ministers.

APPORTIONMENT:

ACC: One of several terms (*fair share, assessment, allotment, etc.*) which parishes are requested to share for the work of the wider church; also used for the amount which dioceses are asked to share with the national church. In some dioceses, *apportionment* means a voluntary contribution, while *assessment* is an amount that must be paid.

ARCHDEACON:

ACC: An office of leadership in a large region, or as ‘executive archdeacon’, the assistant to the bishop. Usually acts on behalf of the bishop.

AREAS OF THE CHURCH BUILDING:

ACC and ELCIC: The immediate altar area is the *sanctuary*; that and the choir area are the *chancel*; the *nave* is where the main body of the congregation sits, with additional seating in the *transepts*, the two wings of crossbar if the church is in the form of a cross; the *narthex* is the gathering area inside the main front doors; the *vestry* is where the clergy robe; the *sacristy* is where the vessels are kept.

PCC and UCC: The *sanctuary* is the whole area of worship; the *narthex* is the vestibule; the *chancel* is the area of the communion table, baptismal font, pulpit and lectern; the *vestry* is the room where clergy robe; the *transepts* are the two wings of crossbar in churches built in the shape of a cross; seldom used.

BAS: The Anglican *Book of Alternative Services* (the green book) containing liturgies authorized in 1985.

BCP: The Anglican *Book of Common Prayer* (the maroon book) containing the official, normative liturgies of the church. There have been several revisions since Cranmer’s first book of 1549. The one most commonly used in Canada was authorized in 1962 (but is often called the 1959 book since it was first presented to General Synod then). (See also *Book of Alternative Services*.)

BAPTISM:

All: A Sacrament, administered with water in the name of the Father, Son and Holy Spirit, marking the beginning of new life within the Christian family. All four churches practice both infant and adult baptism.

BENEVOLENCE:

ACC: This term is not generally used in a financial sense.

ELCIC: Funds designated for use in support of the mission of the church beyond the congregation.

UCC: Concern for others. Many congregations have a benevolent fund which is used to help those in need.

PCC: Concern for others. Many congregations have a benevolent fund, sometimes administered by the minister and session.

BISHOP:

ACC: One of the three orders of ministry (bishop, priest, deacon). A *diocesan* bishop presides over a diocese; a *suffragan* or assistant bishop assists; a *coadjutor* bishop is an assistant who will become the next diocesan bishop. (see also ‘Primate’)

ELCIC: One of the three orders of ministry. A bishop is the head of a synod church, elected for a four year term (renewable) at a synod convention. A bishop is ordained for life but may resign or retire from the exercise of their ministry, or not be re-elected. (see also ‘National Bishop’)

PCC: Not used but episcopal authority is a responsibility of presbytery.

UCC: Not used but episcopal authority is a responsibility of presbytery, except for ordination in the UCC which is the responsibility of the Conference.

BOOK OF COMMON WORSHIP:

PCC: Service book approved for optional use by clergy.

BOOK OF FORMS:

PCC: Authoritative document setting forth the law and practice of the church.

BOOK OF PRAISE:

PCC: The hymn book

BYLAW:

ACC: Not used; see 'Canon'.

ELCIC: The legal regulations that implement the requirements of the Constitution.

PCC: Not used; see *Book of Forms*, and Standing Orders of the Presbytery.

UCC: Regulations under which the church operates contained in *The Manual*.

CCC:

Canadian Council of Churches: Made up of 21 Canadian Christian Churches, it is the chief Canadian ecumenical agency. The Anglican, Evangelical Lutheran, Presbyterian and United Churches are members.

CALL:

ELCIC and UCC: the process of selecting and appointing ministry personnel to serve in a particular congregation or ministry situation.

PCC: A process and document by which members of a congregation request of the presbytery a specific minister.

CANON:

ACC: An article of church law; also an honorary title given by the bishop to some senior clergy or laypersons. Also used to refer to authorized Scripture.

ELCIC, PCC and UCC: Used to refer to authorized Scripture.

CANON LAW:

ACC: The law governing the life of the church in dioceses, provinces, and at the national level.

ELCIC, PCC and UCC: Not used.

CATECHISM: A basic primer of Christian teaching that uses questions and answers.

ACC: There is a Catechism in the *Book of Common Prayer*

ELCIC: Lutherans use Luther's *Small* and *Large Catechisms*.

UCC: Traditionally used in confirmation preparation; now seldom used.

PCC: Traditionally, the *Westminster Confession* was used frequently in Christian teaching; there is a modern catechism available.

CATHOLIC: The Church universal.

ACC, ELCIC, PCC and UCC all consider themselves part of the Church Catholic, though not of the Roman Catholic Church.

CELEBRATE GOD'S PRESENCE: A BOOK OF SERVICES

UCC: A resource book of psalms, prayers, and orders of worship published in 2000.

CERTIFICATION FOR ORDINATION:

PCC: The final stage in training for ministry whereby a candidate is examined and certified by a presbytery and becomes eligible to accept a call or appointment to ministry and to be ordained.

CHAPLAINCY:

All: Ministry of pastoral care to those in hospitals, universities, prisons and the military.

CHURCH ARMY:

ACC: An organization of lay Anglicans which is structured on the model of a military organization with the main purposes of evangelism and outreach.

CLWR: Canadian Lutheran World Relief: An agency for international relief and development of the ELCIC and Lutheran Church Canada.

CLERGY APPAREL:

ACC: For the eucharist, usually an alb and stole, often covered by a chasuble. For Services of the Word, cassock and surplice, with a black preaching scarf and possibly a university hood.

ELCIC: Usually an alb and stole, often covered by a chasuble for the eucharist.

PCC: Often a clerical collar and a gown, sometimes an alb and stole. Clergy apparel is at the discretion of the minister and sometimes no specific clergy apparel is worn in public worship.

UCC: Usually a gown or alb and stole for the season.

CLERK:

PCC: An individual appointed by a church court to take minutes, keep records, and provide legal extracts of decisions.

COLLABORATIVE MINISTRY:

An alternative term for 'shared ministry'.

COLLECT:

ACC: A prayer used in the worship service. There is a *collect of the day* which sums up the theme of that particular liturgical event.

ELCIC: A prayer used in the worship service, more commonly called the prayer

of the day.

PCC and UCC: Not used.

COLLOQUY:

ELCIC: The final oral examination for seminary graduates before ordination; part of the certification process.

COMMON PRAISE:

ACC: Anglican hymn book authorized in 1998

COMMUNION VESSELS AND LINENS (see ‘Eucharist’):

ACC and ELCIC: The chalice (cup) and paten (plate) used in the Eucharist are set on a linen or cotton square cloth called a *corporal*. They are covered before use with a *veil*, often of embroidered or woven material, and a *burse*, a square decorated pocket containing the corporal. A *purificator*, a rectangular linen or cotton cloth, is used to wipe the chalice. The altar top is covered with a “fair linen” cloth, and the front or the whole altar may be covered with a more decorated cloth called a *frontal*. The frontal, burse and veil are usually in the colour for the liturgical season, as are hangings behind the altar (if any) and on the lectern and/or pulpit. Additional vessels are two *cruets*, one of wine and one of water, and (possibly) a *lavabo* bowl in which the presider may wash his/her hands, drying them on a *lavabo towel*.

UCC and PCC: Communion ware – cup or chalice, communion trays with small cups, plate. Table cloths and colours are a matter of local custom.

COMMUNITY OF FAITH:

ACC: Usually used in a multi-faith setting.

ELCIC: A religious community sharing a common faith and beliefs.

UCC and PCC: Often used to mean a congregation, but could be any other grouping of believers, either Christian or other faith.

CONFERENCE:

ACC: Not used, except in its usual sense of a meeting.

ELCIC: Geographical groupings of congregations within the synod (similar to an Anglican ‘deanery’).

UCC: Regional court of the church comprising a group of presbyteries, with responsibility for ordination and commissioning.

PCC: Not used, see Presbytery.

CONFESSION/CREED:

ACC: *Confession* is used of the prayer of penitence which may be said corporately or as a private sacramental act in the presence of a priest. *Creed* is a statement of belief; the Anglican Church holds to three universal creeds: the ‘Apostles’, ‘Nicene’, and ‘Athanasian’.

ELCIC: 1) A creed is a statement of belief. The ELCIC holds to three universal creeds: Apostles’, Nicene, and Athanasian. 2) *Confession*: A prayer of penitence which may be said corporately or as a private act in the presence of a pastor or another

Christian. 3) *Lutheran Confessions* are the documents of the Lutheran Church that give an authoritative interpretation of the Scriptures.

UCC: Most worship services include a *prayer of confession* (that for which we repent) and a *confession of faith* (expression of what we believe): ‘Apostles’ Creed’, ‘Nicene Creed’, or ‘A Contemporary Expression of Christian Faith’ commonly known as ‘A New Creed’.

PCC: Most worship services include a *prayer of confession* (that for which we repent) and often a *confession of faith* (expression of what we believe). The modern confession of faith is *Living Faith/Foi Vivant*.

CONFIRMATION (TIMES AND TERMS):

ACC: When a person who has been baptized is *confirmed* in their faith by the laying on of hands by a bishop. Originally part of the baptismal rite, it may be done at baptism, or at any later age. Traditional custom was as a rite of passage into adulthood, when young people accepted their baptismal promises for themselves, and it was a prerequisite to receive communion. Now it is in transition. Some dioceses prefer that confirmation take place in full adulthood, others keep the age of 12-13 years. It is always done by a bishop as the sign of the whole church and the agent of laying on of hands.

ELCIC: A service of affirmation of baptism which usually follows a period of instruction in the Christian Faith, accompanied by the laying on of hands by the pastor.

UCC: Reaffirmation of baptismal vows, usually with laying on of hands by the minister and selected lay members. Confirmation classes are usually held for young people and interested adults.

PCC: Normally referred to as Profession of Faith or Affirmation of Baptism, and follows instruction in the Christian Faith.

CONSTITUTION:

ACC: Included in the *General Synod Handbook*, with the Declaration of Principles, Constitution and Canons. Dioceses and Provinces also have constitutions.

ELCIC: The legal documents outlining the basic rules of an organization.

UCC: Included in The Manual. Commonly called *The Basis of Union*.

PCC: Included in the *Book of Forms*.

(All of these documents are on the respective websites of the denominations).

COUNCIL:

ACC: Dioceses, provinces and the General Synod have executive councils, or executive committees. Some parishes use ‘parish council’ for the governing board of a parish. Anglicans also have two consultative bodies, the Anglican Council of Indigenous Peoples and the Council of the North (representative of financially assisted dioceses).

ELCIC: Term used for the governing board of a congregation, synod and the national church.

UCC: Used by some pastoral charges instead of Official Board, one of the local courts of the church. The General Council is the national court of the church.

PCC: The Assembly Council is the executive committee of the General Assembly, functioning between Assemblies.

COURT:

ACC: Process used in disciplinary cases.

ELCIC: has one court - the *Court of Adjudication*. The court of adjudication is the nationally appointed body to rule on whether due process has been followed by the decision-making bodies of the church.

PCC: One of four governing bodies: Session, Presbytery, Synod, General Assembly.

UCC: One of four governing bodies: Session and Official Board/Church Board/Church Council, Presbytery, Conference, General Council.

COVENANTING SERVICE: A service of worship conducted by a Presbytery to commence a ministry within that Presbytery.

CURATE:

ACC: An assistant cleric, often recently ordained, serving under the supervision of a more senior cleric.

ELCIC, PCC and UCC: Not used.

DEACON:

ACC: One of the three orders of ordained ministry. A deacon has a particular ministry of outreach and service, often acting in social justice areas. Deacons have a particular liturgical function of proclaiming the Gospel and praying for the needs of the world. It has been the practice for new clergy to serve as deacons for a short time before being ordained priest; frequently the term 'transitional deacon' is used of this person

ELCIC: See 'Diaconal Minister'. 'Board of Deacons' is sometimes used to refer to the members of the congregational council who have primary responsibility for the stewardship of administration, finance and buildings.

PCC: Some congregations have a Deacons' Court with responsibility to care for the pastoral needs of the congregation.

UCC: See 'Minister (noun)'.

DEACONESS:

ACC: Used to have women offering pastoral or other ministry; they were 'set apart', not ordained, but when women were allowed to be ordained as deacons this particular ministry gradually lapsed.

ELCIC: Diaconal minister (see below) who also belongs to either the Deaconess Community of the ELCA/ELCIC or the Lutheran Deaconess Association.

DEANERY:

ACC: Geographical groupings of parishes within a diocese (similar to Lutheran 'conference').

DIACONAL MINISTER:

ACC: see 'Deacon'.

ELCIC: one of the three orders of ministry. The primary focus of diaconal ministers is one of Word and Service.

PCC: Member of an order of teaching ministers specializing in Christian Education and service.

UCC: One of the two streams of the Order of Ministry; see 'Minister (noun)'.

DIALOGUE: Conversation towards mutual understanding, such as between denominations like the Anglican Church/United Church Dialogue.

DIOCESE:

ACC: Basic unit of the church, containing a number of parishes. In Canada there are 29, each headed by a bishop.

ELCIC, PCC and UCC: Not used.

ELCIC: Evangelical Lutheran Church in Canada

ECUMENISM:

ACC, PCC and ELCIC: Generally meaning the work towards the reconciliation of the whole Church.

UCC: Currently working on expanding the meaning beyond inter-church to include inter-faith and *whole world ecumenism*.

ELDERS:

ACC: Aboriginal elders play an important leadership role in First Nations church life.

ELCIC: Sometimes used to refer to the members of a congregational council who have primary responsibility for the spiritual affairs of the congregation.

PCC: An ordained order of ruling ministry. The ordained minister is the 'teaching elder'.

UCC: Members of the Session being responsible for the spiritual life of the congregation and pastoral care of its families. Elders are considered the wise ones, especially in Aboriginal church communities.

EPISCOPAL:

ACC AND ELCIC: Pertaining to the bishop, or to a church which has bishops.

UCC: Same, and the functions of a bishop undertaken by the Conference or Presbytery.

EUCHARIST/COMMUNION:

ACC: *Eucharist* is the usual term for the sacrament of the altar, although the term *holy communion* is also used. Some Anglicans call it *mass* or *divine liturgy*. Normally celebrated every Sunday, at the main service and often at additional times on Sunday or during the week.

ELCIC: Sacrament of the Altar in which participants receive the bread/wine, which is the body/blood of Christ. Congregations are encouraged to celebrate the Eucharist (also referred to as the Lord's Supper or Holy Communion) every Sunday.

PCC and UCC: *Communion* is the common term for the Sacrament of the Lord's Supper.

EVANGELICAL: Based on the Gospel.

EVANGELICAL LUTHERAN WORSHIP: The current hymn book/worship resource of the ELCIC, published in 2006. Preferred abbreviation is *Worship* or *WOR*, because the ELCIC's national women's organization is known as ELW (for Evangelical Lutheran Women); the acronym ELW is copyrighted.

GENERAL ASSEMBLY:

PCC: Highest governing body of The Presbyterian Church in Canada.

GENERAL COUNCIL

UCC: National governing body of the church which meets triennially; between meetings its work is done by the General Council Executive (GCE).

GENUFLECT:

ACC : An act of reverence in the presence of the blessed sacrament (the consecrated bread and/or wine). One kneels (briefly) on one knee.

ELCIC: An act of reverence (most commonly bowing) before the altar, often at the beginning and end of worship.

PCC and UCC: Normally not used.

GHDA: Global Hunger and Development Appeal: the development, relief and justice fund of the ELCIC.

GRADUAL:

ACC and ELCIC: A psalm or hymn said or sung as the Gospel is taken in procession to be read.

GUARANTEE OF STIPEND:

PCC: A document (part of the call process) in which a congregation sets out the stipend to be paid to its minister and promises the presbytery that they will fulfill this obligation as a first call on their resources.

HOUSE/CONFERENCE OF BISHOPS:

ACC: All the bishops serving in the church. The House meets for consultation on its own twice a year. When the bishops meet in the General Synod, with clergy and laity, they form an 'order' of bishops. Each order votes separately on certain issues.

ELCIC: All the actively serving bishops of the church, who meet together for consultation, usually twice a year as a Conference of Bishops. The Conference does not make policy or legislation, but may make proposals to the National Convention (NC) or to the National Church Council (NCC).

PCC and UCC: Not used.

INCUMBENT: Person currently holding office, usually referring to the minister.

INDUCTION:

ACC: A service of installation in ministry conducted by the bishop or their designate.

PCC: A service of worship conducted by a presbytery to commence a ministry where there is a call from a congregation.

INSTALLATION:

ACC: Used for lay officials being admitted to office, or of the placing of a bishop in his/her seat in the cathedral after their consecration.

ELCIC: To install - e.g. a pastor, Sunday School teachers, etc. Each has its own service and implications.

PCC and UCC: Usually a liturgical act recognizing someone beginning work in a new office, such as the installation of the Moderator, or of Sunday School teachers.

INTERCESSION: Prayers for the needs of others.

INTERDENOMINATIONAL: Activities involving more than one Christian denomination.

INTERNSHIP: An in-service training period for those preparing for ordered ministry roles.

JUDICATORY:

All: A term used in ecumenical shared ministry situations to describe a governing body or person(s) who has responsibility for oversight of the ministry situation.

ACC and ELCIC: The bishop.

PCC and UCC: Each of the four courts of the church.

KAIROS: An ecumenical coalition of churches in Canada working together on matters of justice. All four churches are members.

LAITY:

ACC: All the people of God, but generally used of those not ordained to one of the other three orders (bishop, priest, deacon).

ELCIC and PCC: The members of a congregation not ordained.

UCC: All the people of God, usually used to distinguish from ministry personnel.

LAMBETH CONFERENCE: Global gathering of all Anglican bishops that normally occurs every 10 years.

LAY MISSIONARY:

PCC:

LAY READER:

ACC: The duties for Lay Reader vary in different dioceses and other titles of the office may be used, e.g. Lay Minister of Word and Sacrament. For some, this may

indicate that the person reads scripture in services. In others, the Bishop licenses trained Lay Readers who work under the supervision of the Rector to perform additional duties, including leading morning and evening prayer, distributing communion (during a Eucharistic service and in special circumstances to shut-ins), preaching, baptizing in emergencies, and conducting funerals when no clergyperson is available. This licensing does not include the presiding at a marriage or eucharist.

ELCIC, PCC and UCC: Lay person who reads scripture in the worship service.

LAYING ON OF HANDS:

ACC: The sacramental action of the bishop in ordinations and confirmations, and also used by clergy and licensed lay ministers in healing services.

ELCIC: The action by bishops and pastors in ordinations and confirmation services, and also in healing services.

PCC and UCC: Term used in ordination/commissioning, confirmation and healing services.

LECTIONARY:

All: The listing of the appointed texts for the church year. Many congregations use the Revised Common Lectionary which offers texts in a three-year cycle.

LICENSE TO PERFORM MARRIAGES: Anyone who presides at a marriage requires a civil license issued by the civil province. Each church authorizes a list of personnel eligible for such a license.

LICENSING:

ACC: All clergy (including those in ecumenical shared ministries) need to be licensed by a bishop in order to exercise ministry in a diocese; Lay Readers are also licensed for their particular ministry.

ELCIC: The action of a bishop to authorize someone other than an ordained Lutheran pastor to exercise pastoral ministry.

PCC: No longer used, see Certification for Ordination.

UCC: Authorizing someone to practice ministry - as in the licensing of lay worship leaders or the licensing of lay/commissioned ministry personnel to administer the sacraments within a particular pastoral charge.

LITURGY:

All: Both the order of service and the event of worship.

LIVING FAITH/FOI VIVANT:

PCC: A booklet containing a contemporary expression of Christian belief, a 'subordinate standard'.

LBW: LUTHERAN BOOK OF WORSHIP

ELCIC: A worship book and hymnal of the Evangelical Lutheran Church in Canada published in 1978.

LWF: The Lutheran World Federation, a global expression of Lutherans.

MANSE:

ACC - see 'rectory'.

ELCIC - see 'parsonage'.

PCC and UCC: Usual term for houses owned by the church in which ministry personnel may live.

MANUAL, THE:

UCC: The book of rules and regulations which govern the life and work of the church. Originated at the time of Church Union in 1925 and revised after each General Council.

MEMBERSHIP:

ACC and ELCIC: Membership in the church is of all the baptized. There may be specific qualifications (age, attendance, confirmation, etc.) for membership in a governing body of the church.

PCC and UCC: Membership in the church is of all the baptized. Those who have affirmed or reaffirmed their faith through a liturgical act and whose names are on the congregational membership roll are eligible to vote in all congregational matters, including the election of elders and the calling of a minister.

METROPOLITAN:

ACC: The archbishop who has jurisdiction in an ecclesiastical province.

MINISTER (noun):

ACC: All are ministers by virtue of their baptism, but some appointed or ordained to specific ministries may generally be called ministers. It is more common for the term 'rector' or 'priest' to be used if the person is an ordained priest.

ELCIC: Not ordinarily used. The term Pastor is more commonly used.

PCC: Normally refers to the ordained Minister of Word and Sacraments or a member of the Order of Diaconal Ministers. Lay missionaries are laypersons who are appointed to do pastoral duties but do not administer the Sacraments.

UCC: There are several categories of ministry personnel. Those ordained to the ministry of word, sacrament and pastoral care (ordained ministers) and those commissioned to the ministry of education, service and pastoral care (diaconal ministers) are members of The Order of Ministry. (A diaconal minister can sometimes be appointed to perform the functions of an ordained minister.) Designated Lay Ministers are trained laypersons who are appointed to perform the functions of an ordained minister in a particular location.

MINISTER (verb): To be of service to others.

MINISTRY PERSONNEL:

UCC: Those employed by the Church in any ministry position, lay or ordered. This term has been adopted in this Handbook for ecumenical shared ministries.

MISSION AND SERVICE FUND:

UCC: Name of the General Council fund to support the local, national and global partnership work of the UCC.

MISSION:

All: The whole activity of the Church in witness to Jesus Christ and the building up of the reign of God. *Partnership* characterizes work throughout the world in mission and service. Each church has specific mission agencies and/or programs that assist the church in carrying on this work.

MODERATOR:

PCC: The person elected to preside at any church court. The Moderator of the annual General Assembly continues in office for one year and is a spokesperson for the denomination.

UCC: The person elected by General Council to serve as President of General Council and its executive and sub-executive. The person is considered the spiritual leader of the denomination and serves until the next General Council, usually every 3 years.

MORE VOICES:

UCC: A supplementary songbook, published in 2007.

NATIONAL BISHOP:

ELCIC: The pastor elected by a National Convention to serve as the head of the National Church. The National Bishop is elected for a four-year term, renewable.

OFFICE:

ACC: In addition to the common meanings of the space in which one works, and the position one holds on a board or committee, this is a term given to daily, non-eucharistic, prayer services (e.g. Morning and Evening Prayer).

ELCIC: either the space in which one works, the office which one holds on a board or a committee, or the authority and responsibilities given to a person called to fulfill a public ministry.

PCC and UCC: Either the space in which one works or the position held on a board or committee.

OFFICIAL BOARD:

UCC: One of the possible structures for the local court of the church (see 'court').

ORDER OF MINISTRY:

PCC: Ruling elder, congregational deacon, diaconal minister, minister of word and sacrament.

UCC: Those ordained to the ministry of word, sacrament and pastoral care, and those commissioned to the diaconal ministry of education, service and pastoral care.

ORDINATION:

ACC: The service of laying-on-of-hands with prayer by the bishop admitting someone to the order of deacon, priest, or bishop.

ELCIC: The service of laying-on-of-hands with prayer by the bishop admitting someone to the order of pastor or bishop.

PCC: The act of setting an individual in an order by authority of the presbytery (ruling elder, congregational deacon, ministry of word and sacrament).

UCC: The setting apart by the Conference of someone for a particular ministry, used in the context of the ministry of Word and sacraments and pastoral care.

PCC: The Presbyterian Church in Canada

PARISH:

ACC: One or more congregations which have a common governing /advisory unit and one priest-in-charge or equivalent.

ELCIC and PCC: A congregation or more than one congregation in a formal relationship with each other and who share pastoral ministry.

UCC: Not normally used in an official sense, except in some areas as ‘larger parish’.

PARSONAGE:

ELCIC: House occupied by the pastor and provided by the congregation.

PASTOR:

ACC: A parish priest or a chaplain. The bishop is the chief pastor.

ELCIC and PCC: Ordained Minister.

UCC: Not normally used, except with reference to the minister’s pastoral role.

PASTORAL CHARGE:

PCC and UCC: Local congregation, or if a multi-point congregation, the term used to describe that.

POLITY:

All: The form of organization and government of a denomination.

PRESBYTERIANS SHARING...

PCC: The mission and administration fund of the national church through which congregations are requested to contribute to the work of the wider church.

PRESBYTERY:

PCC: The court of the church between session and synod, having oversight of ministers and congregations and the right to ordain.

UCC: The court of the church between conference and pastoral charge. Functions include oversight of pastoral charges, pastoral relationships and property.

PRIEST:

ACC: Someone ordained to one of the 3 orders of ministry, who is (if licensed) authorized to preside at the sacraments and to preach. One is ordained once to the priesthood, for life. Anglicans are normally ordained to the diaconate before they are ordained to the priesthood.

PRIMATE:

ACC: The spiritual head of the national church. This is always an archbishop, elected by the General Synod, and may serve until 70 years of age. The chair of the General Synod.

PROLOCUTOR:

ACC: An officer of the General Synod, elected by the General Synod, either clerical or lay, who can preside at the Synod in place of the Primate.

PROVINCE:

ACC: A group of dioceses in a region. Also called *ecclesiastical province*. The national church is a Province (with a capital P) of the Anglican Communion. It contains four ecclesiastical provinces (with a small p), each led by an archbishop.

PWRDF:

ACC: Primate's World Relief and Development Fund: Anglican fund and program for disaster relief, development work and education.

PWSandD: Presbyterian World Service and Development Fund: Presbyterian fund and program for disaster relief, development work and education.

RECOGNITION:

PCC: A service of worship conducted by a presbytery to commence a ministry where there is an appointment by a presbytery.

RECTOR:

ACC: A minister in charge of a self-supporting congregation. It had a particular historical meaning but is now often interchangeable with 'priest-in-charge' or 'incumbent'.

RECTORY:

ACC: Usual term for houses owned by the church, in which clergy usually live, but which may be rented to others.

ROSTER:

ELCIC: The list of ordained and diaconal ministers.

SACRAMENT:

ACC: "An outward and visible sign of an inward and spiritual grace;" two are Gospel sacraments (baptism and eucharist) and many hold that there are 7 (the chief 2 plus confirmation, penance (confession and absolution), matrimony, ordination and

unction (anointing of the sick)).

ELCIC: One of the two means of grace (Word and Sacrament) by which God proclaims and bestows grace upon people. There are generally two recognized sacraments for Lutherans: The Sacrament of Baptism and the Sacrament of the Altar. The sacraments are commanded by Christ, proclaim and bestow grace, and are connected with an earthly element.

PCC and UCC: A holy act instituted by Jesus; uses visible elements and promises a spiritual blessing. A means of grace. Two recognized: Baptism and Communion.

SACRAMENTS ELDER:

UCC: a lay member of the United Church who has been licensed by the Conference to preside at the sacraments of Baptism and Communion, within a pastoral charge, a congregation of which they are a member. This ministry is not available to shared ministry congregations.

SANCTUARY:

ACC and ELCIC: the part of the church building surrounding the altar.

PCC and UCC: the space in which formal worship is conducted.

All 4 churches also use the term for the ancient custom of providing safe space for fugitives.

SEASONS OF THE CHURCH YEAR: Liturgical calendar: Advent, Christmas, Epiphany, Lent, Easter, Pentecost/Trinity. Seasons are often distinguished by changes of colour of vestments and church decorations.

SESSION:

PCC: Governing body for the local congregation, made up of the minister and elders elected from the congregation.

UCC: One possible structure for the local court of the church. Responsible for the spiritual life of the congregation. Session members are called elders and must be members of the congregation.

SETTLEMENT:

UCC: The action of the Conference to appoint ministry personnel to their particular ministries.

SHARING THE PEACE: Worshippers share a ritual greeting during a service of worship, according to an ancient tradition.

‘SONG OF FAITH’:

UCC: A statement of faith, adopted in 2006.

SONGS FOR A GOSPEL PEOPLE: A supplementary hymn book used in many congregations, published in 1987.

STEWARDS:

Commonly used in some denominational and ecumenical circles for volunteers to assist at large meetings by distributing papers, running errands, etc.

UCC: An administrative committee responsible for pastoral charge financial matters.

STEWARDSHIP: Use of time, talent and treasure in responsible ways for the sake of the world.

SUBORDINATE STANDARD:

PCC: Those confessional documents that, though subordinate to Scripture, are authoritative in doctrine and to which ministers and elders give assent.

SYNOD:

ACC: The governing body of a diocese, province, or national church. It is made up of representatives of clergy and laity, and is presided over by a bishop or archbishop.

ELCIC: Regional expression of the church. There are 5 synods, each headed by a bishop.

PCC: The governing body between presbytery and General Assembly. Often responsible for church camps.

TITHE: A portion of one's income given to the church, biblically 10%.

TRUSTEES:

ELCIC: Sometimes used to refer to the members of a congregational church council with responsibility for the maintenance and upkeep of the church facilities and financial affairs.

PCC and UCC: The board of the congregation that holds in trust the property, both real and personal, of the congregation.

UCC: The United Church of Canada

VESTRY:

ACC: A room near the main body of the church where the clergy vest, or put on their robes; a place to meet. In some dioceses, *vestry* is the term used for the governing or advisory board of a congregation or parish; in others, it is the name for the annual parish meeting.

ELCIC, PCC and UCC: A room near the place of worship, where clergy robe.

VOICES UNITED: The current United Church hymn book, published in 1995.

WARC: World Alliance of Reformed Churches, of which the United Church of Canada and The Presbyterian Church in Canada are members.

WCC: World Council of Churches, made up of member churches from around the world; the chief global ecumenical agency, with headquarters in Geneva. The ACC, ELCIC, PCC and UCC are all members.

WARDENS:

ACC: The two lay people who have senior leadership in the parish or congregation. Practice varies, but they usually form the *corporation*, or are officers of the parish with the priest. Wardens are responsible for the *temporalities* of the parish, such as the buildings. Check diocesan canons for exact responsibilities.

WATERLOO DECLARATION:

ACC & ELCIC: An agreement establishing full communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada, entered into in Waterloo, Ontario in July 2001. It provides, among other things, for the interchangeability of ordained ministry between the two churches. The Joint Anglican Lutheran Commission (JALC) oversees the implementation of the agreement.

WESTMINSTER CONFSSION OF FAITH:

PCC: Primary subordinate standard by which faith is tested.

(WOV) WITH ONE VOICE: a Lutheran supplementary hymnal with additional liturgies (1995).

WOMENS' GROUPS: Each denomination has a women's organization that functions locally, regionally and nationally. Some are more active than others.

ACC: Anglican Church Women.

ELCIC: Evangelical Lutheran Women.

PCC: Atlantic Mission Society, the Women's Missionary Society, and Presbyterian Women.

UCC: United Church Women (all women's groups are known collectively as the Women's' Ministries Network).

WORLD METHODIST COUNCIL: International body of Methodist Churches, of which the United Church of Canada is a member.