



ECUMENICAL SHARED MINISTRIES HANDBOOK

Ecumenical Shared Ministries Task Force

2019

Ecumenical Shared Ministries Handbook

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Ecumenical Shared Ministries Task Force (The Anglican Church of Canada, The Evangelical Lutheran Church in Canada, The Presbyterian Church in Canada, and The United Church of Canada)



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1. Introduction

“...making every effort to maintain the unity of the Spirit in the bond of peace” (Ephesians 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. Sometimes 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 Church of Canada, Evangelical Lutheran, The Presbyterian Church in Canada and The United Church of 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 *Ecumenical Shared Ministries Handbook*. 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.

For more information, contact your denominational office.

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286
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Contact: Jen de Combe
jdecombe@presbyterian.ca
www.presbyterian.ca

The United Church of Canada
3250 Bloor St. West, Suite 200
Toronto, Ont. M8X 2Y4
Phone: 416-231-5931 or 1-800-268-3781
Contact: Gail Allan
or Adam Hanley
www.united-church.ca

Further resources for shared ministry
can be found at:
Prairie Centre for Ecumenism
Shared Ministry Bureau
600 – 45th Street W.
Saskatoon, Sask. S7L 5W9
Phone: 306-653-1633
Contact: Jan Bigland-Pritchard
www.ecumenism.net/smb

2. Definition of Ecumenical Shared Ministries

1. What is an ecumenical shared ministry?

An ecumenical shared ministry 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 meets 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 ministry and the appropriate denominational authorities (judicatories).

An ordained minister from one of the participating denominations—who is eligible to receive a call in their denomination and is willing to respect the needs and requirements of the participating denominations while focusing on common aspects and building on them—would be called to serve.

The specific needs of the ecumenical shared ministry would be clearly outlined in a parish/congregational 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 ministry in the same way they do for an individual denominational ministry.

6. When are ecumenical shared ministries formed?

Ecumenical shared ministries are most often formed when there are two or more small congregations that cannot support themselves, but continue to have a common need for Christian fellowship and a strong desire to worship God together. Formerly this was most common in rural communities; now it is also occurring in urban centres. Ecumenical shared ministries 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?

- An ecumenical shared ministry may allow a Christian congregation to exist where it otherwise couldn't.
- A shared ministry 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 Introduction).

3. Observations about Ecumenical Shared Ministries

Members of the Ecumenical Shared Ministries Task Force 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 often 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, from one denomination or judicatory to another, nor is it “written in stone.” Much of the success of the partnerships is derived from the goodwill, 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 co-operation 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 ecumenical 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 require 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.

4. Becoming an Ecumenical Shared Ministry

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 Guidelines for Collaborative Congregational Ministries for Lutherans and Anglicans in Canada (Appendix B).

A. Congregational Consensus

- Identify the ministry needs in your community.
- Obtain a demographic profile for your area.

One source for a comprehensive profile for both demographic and psychographic data, including social value trends, is:

EDGEA Network for Ministry Development

E-mail: edge@united-church.ca

Contact : Sharon Buttrey

Tel: 1-800-268-3781 (Costs vary depending on report desired)

Some Anglican dioceses may also have demographic information. Contact information for local dioceses may be found at www.anglican.ca.

- Have congregational discussion on the need for ministry and type of ministry.
- Hold some joint worship services.
- Each congregation 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 co-operate 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 part E below).

B. 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: presbytery; and United Church: regional council). Support for such a venture must be forthcoming from these judicatories if the process is to continue. Only those congregations that receive support from their judicatories to proceed should continue exploring the possibility of shared ministry.

C. 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.

D. 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 number of supporting households and ability to pay.
- Personnel required. Processes available through the participating denominations 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, and so on. 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, and so on.
- 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.
- Orientation through preparation for clergy before undertaking the shared ministry, and through continuing education regularly thereafter.

E. Ecumenical Shared Ministry Plan

The ecumenical shared ministry plan includes the following:

- 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 in order to honour traditions of participating denominations and use resources from all traditions

- 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

5. Ethical Principles for 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. Primary accountability is to their denomination and any disciplinary procedures.

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 that have pastoral responsibility and oversight for the congregation(s). Judicatories are different depending on the denomination.

- Anglican: through the local diocesan bishop, who may authorize an archdeacon or other representative.
 - Lutheran: through the office of the bishop, who may authorize another representative.
 - Presbyterian: through the clerk of the presbytery, who will indicate who will be serving as the interim moderator.
 - United Church: the regional council 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 coordination of interim services shall normally be the responsibility of the denomination of the previous incumbent.
 2. Judicatories will work with 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: i) a profile of the community; ii) a profile of the church; iii) a mission statement or statement of core values of the church; iv) a copy of the Ecumenical Shared Ministry Plan (section 4.E); and v) a statement of the commitment that 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.
 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 who has the support of the committee members representing all participating judicatories.
 8. The designated candidate 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 according to the polity of the denomination of the candidate. Ratification of the call/appointment as required by the participating judicatories will be sought according to their appropriate processes and timelines.
11. Prior to the new minister taking up their duties, an orientation will be provided that will include training in the polity of each denomination involved and may include the appointment of a mentor. Local judicatories will provide training.
12. As soon as practicable after entering upon their 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 does each tradition have different emphases in their liturgical life, but our distinct denominational families have diverse 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 options, 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 decide 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 it will alternate among traditions—using a Lutheran rite one week, a Presbyterian style of worship the next, etc. The congregation 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.

A. Whose Responsibility?

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. Some liturgical resources from other Anglican and non-Anglican churches may be approved for occasional use in particular contexts, always at the discretion of the diocesan bishop.

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 materials.

Lutherans

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

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*)

United Church

The governing body of the community of faith has responsibility for the order of public worship and administration of the sacraments in the local setting.

B. Authorized or Recommended Texts

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.

Lutherans

Three books are currently authorized: the *Lutheran Book of Worship* ("Green Book", 1978); *With One Voice* ("Blue Book", 1995); *Evangelical Lutheran Worship* ("Cranberry Book", 2006). In addition, there are some occasional-use liturgies that are authorized.

Presbyterians

The following Presbyterian resources are authorized for liturgical use: *The Book of Common Worship* (1991); *The Book of Praise* (1997); *The Book of Psalms* (1995); *Living Faith/Foi Vivante: A Statement of Christian Belief* (1984); weekly worship planners are available at presbyterian.ca/worship.

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*) (2007).

C. 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, bulletins or overhead projection
- Which books
- A common rite for the community, or alternating 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

D. Special Occasions

Services for some special occasions, such as baptisms, 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 practice to the bishop. Every attempt should be made to find a way for all the people being confirmed to do so together. If Anglicans are being confirmed, their bishop must be the minister who confirms these candidates. 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 introduce particular questions for people raised in ecumenical shared ministries. 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 a 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 support. 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, representative and important symbols or actions from the other denominations should also be included.

8. Governance and Accountability

A. 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 a church, what values are involved in governance and who is involved in overseeing it. 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 the presbytery or synod or regional council, 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. An Anglican bishop and a Lutheran bishop share some characteristics but have significantly different authority and roles in relationship to congregations.

Anglicans

The polity of the Anglican Church of Canada is laid out in the Handbook of General Synod (www.anglican.ca/about/handbook). In addition, each of 30 dioceses (plus one Military Ordinariate) has its own local “canons” (church laws). These diocesan canons are often available on the diocesan website.

The primary unit of the church, for Anglicans, is the diocese. A diocese is made up of all the parishes and congregations within a defined geographical region, governed by a diocesan synod and led by a bishop. Diocesan bishops are elected by the synod when there is a vacancy. In most dioceses, all licensed clergy are members of the 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. Most would have a parish council (sometimes called a vestry), which is comprised of elected lay leaders and the clergy. In some cases the clergy person with jurisdiction over the parish (often called the rector or incumbent) chairs this meeting, and in others a chair is chosen by the council.

The dioceses are grouped in four Ecclesiastical Provinces, each governed by a provincial synod and led by an archbishop (also called a metropolitan). The metropolitan 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 three years and is led by the Primate, a bishop who is elected by the General Synod when there is a vacancy.

Lutherans

Governance in the Evangelical Lutheran Church in Canada is found in its *Constitutions* and *By-Laws* (<http://elcic.ca/Documents/documents-title.cfm>). The basic unit of the church is the congregation; congregations are grouped in synods and the five synods cover the geographic territory of the ELCIC.

The ELCIC has moved to a triennial pattern of conventions following many years in a biennial pattern. The new pattern sees the national church gathering in 2019, 2022, 2025 ... and each synod gathering in a convention in between. The national convention is the ELCIC's highest legislative authority.

Every six years, the synods (re-)elect a bishop who is the leader of the synod, along with a vice-president. Each synod is divided into geographic "ministry areas" which gather regularly, and which are each overseen by a dean.

The five synods elect delegates to the national convention which, in turn, (re-)elects a national bishop every six years. A National Church Council directs the work of the ELCIC between national conventions.

Presbyterians

Governance in The Presbyterian Church in Canada is laid out in the *Book of Forms*. (www.presbyterian.ca/bof or search "Book of Forms" at www.presbyterian.ca).

The congregation is the local worshipping body in The Presbyterian Church in Canada, and is governed by a session, which is made up of members of the church who are elected and ordained to the office of elder. Elders are ordained for life, but some congregations opt for "term service" for the elders on the session. Each congregation will have either a Board of Managers elected by the congregation or a Finance and Maintenance Committee appointed by the session, to oversee property and financial matters. Property is held by trustees of the local congregation and it is only when a congregation ceases to exist that property vests with the Trustee Board of The Presbyterian Church in Canada at the national level. Only the presbytery has the authority to "dissolve" or "amalgamate" a congregation. Sessions and ministers are separately accountable to the local presbytery. Presbyteries are made up of all active ministers and a representative elder from each congregation. The presbytery is the primary decision-making body regarding all aspects of congregational ministry and oversight of clergy. There are 45 presbyteries across Canada, two of which are non-geographic Korean-language presbyteries. A listing of all presbyteries with contact information may be found at www.presbyterian.ca/presbyteries.

Presbyteries are grouped into eight Synods that, in addition to having the authority to oversee the work of presbyteries, often focus on the provision of camping and educational resources. The General Assembly is the highest court of The Presbyterian Church in Canada. It meets annually at the beginning of June and establishes policy and doctrine for the denomination. It is also the highest appellate level court. One-sixth of ministers from each presbytery and an equal number of elders make up the voting commissioners to the General Assembly. The Clerks

of the Assembly serve the Assembly and the church through the year and are available to advise on matters of church polity and law.

Ecumenical shared ministries are seen as a category of ministry within The Presbyterian Church in Canada and have been affirmed by the General Assembly (*Acts and Proceedings*, 2010, p. 370). Ecumenical shared ministries agreements must be approved by a presbytery in order to function legally within The Presbyterian Church in Canada.

Presbyterian clergy involved in ecumenical shared ministries are accountable to the presbytery for their work.

Here are some questions and answers that may come up when considering an ecumenical shared ministry.

1. *How are ecumenical shared ministry agreements approved?*
Ecumenical Shared Ministry agreements are approved by the participating congregations and their governing bodies. In the case of a Presbyterian congregation, the governing body is the presbytery.
2. *How is congregational membership handled in an ecumenical shared ministry?*
Members of an ecumenical shared ministry are still members of one of the participating denominations, and in the case of Presbyterians, a membership roll will need to be kept as usual.
3. *Is a minister of another church allowed to provide sacraments in a Presbyterian facility under an Ecumenical Shared Ministry Agreement?*
Clergy of denominations that have approved the Ecumenical Shared Ministries Handbook who are engaged in an Ecumenical Shared Ministry Agreement with a Presbyterian Church in Canada congregation may administer sacraments with that Presbyterian church provided the agreement has been approved by the appropriate judicatories of any involved denomination. (Book of Forms 200.13.3)
4. *Will a minister of The Presbyterian Church in Canada serving in an ecumenical shared ministry be expected to officiate at non-Presbyterian liturgies?*
No, a Presbyterian minister cannot be expected to officiate at liturgies which they cannot support. At the same time, within the laws and practices of The Presbyterian Church in Canada, it will be important for the Presbyterian minister to provide appropriate pastoral care to all members of the ecumenical shared ministry.
5. *Will a non-Presbyterian minister be allowed to conduct services that are not sanctioned by The Presbyterian Church in Canada?*
Non-Presbyterian clergy will be free to conduct services sanctioned by their tradition within the terms of the Ecumenical Shared Ministry Agreement. Any restrictions should be discussed as part of the Ecumenical Shared Ministry Agreement so that the participating congregations and governing bodies are satisfied with how ministry will be provided.
6. *Will ecumenical shared ministry clergy be expected to attend all meetings of all churches and all governing bodies?*
The Ecumenical Shared Ministry Agreement should set out the expected level of participation in these meetings. It should provide for adequate connection with governing bodies without detracting from the pastoral ministry that is to be provided.

7. *To which denominational ministries will the ecumenical shared ministry be expected to contribute?*

An ecumenical shared ministry should reflect its ecumenical commitment by supporting financially denominational ministries (e.g., *Presbyterians Sharing...*, presbytery assessment, Presbyterian World Service and Development). However, the participating denominations will need to set appropriate goals for the various ministries so that they are no more of a challenge than any congregation would be invited to accept. Pension contributions are also required.

8. *Does the Book of Forms still provide the basis for governance in an ecumenical shared ministry?*

Nothing in an ecumenical shared ministry should contravene the governance of any of the participating denominations. Within that broad principle, the ecumenical shared ministry will need to select which specific form of polity will be used in its day-to-day governance and be sure that it is properly reflected in the Ecumenical Shared Ministry Agreement.

9. *To whom are Presbyterian clergy accountable in an ecumenical shared ministry?*

Presbyterian clergy are accountable to the presbytery to which they belong, but they are also expected to cooperate harmoniously with other pertinent governing bodies.

10. *In the case of a complaint of sexual abuse or harassment, which procedures will be used?*

This should be specified in the Ecumenical Shared Ministry Agreement. If a complaint is made against a Presbyterian Church in Canada member or minister, then The Presbyterian Church in Canada policy shall be followed.

11. *Will the Leading with Care Policy be operational in the ecumenical shared ministry?*

This should be specified in the Ecumenical Shared Ministry Agreement. Leading with Care or an equivalent policy should be used in any ecumenical shared ministry.

United Church

The United Church of Canada was formed in 1925 and recently underwent changes in its governance structure. The Basis of Union, with a section on polity, and the by-laws of The United Church of Canada can be found in *The Manual* (by searching “The Manual” at www.united-church.ca). *The Manual* is updated following meetings of the General Council.

In The United Church of Canada, the form of governance is conciliar. The United Church is organized into three levels or councils and the Office of Vocation. The three councils are the community of faith, the regional council and the General Council. A community of faith is any community of people within the United Church that gathers to explore faith, worship, and serve, and is recognized as a community of faith within the United Church by the regional council through a covenantal relationship. Depending on the requirements of each local setting, community of faith governance can take various forms, such as a church board or council. Regional councils are made up of members of the Order of Ministry, others appointed in paid accountable ministry positions, and lay representatives of each community of faith (number reflecting the size of the community of faith) within its bounds. The regional council provides support to ministry personnel and support to and oversight of communities of faith. There are 16 regional councils.

General Council consists of an equal number of members of the Order of Ministry and designated lay ministers, and lay members who are not designated lay ministers, elected by each regional council as commissioners to General Council. General Council normally meets every three years to set church policy. An Executive governs between meetings of the council.

The Office of Vocation is the part of the General Council that sets standards for and accredits candidates for ministry, oversees and disciplines ministry personnel.
The Board of Vocation is an elected body that oversees the Office of Vocation.

B. Local Governance of Ecumenical Shared Ministries

Each ecumenical shared ministry will develop a written agreement describing its particular form of local governance that honours and, where possible, integrates the polity of each denomination. This agreement will be subject to the approval of the bishop (Anglican and Lutheran), the presbytery (Presbyterian), and the regional council (United) and will be reviewed from time to time. The agreement will reflect the following principles:

1. The offices of Trustees, Elders, Presbytery Delegates, representatives to the regional council, 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 Evangelical Lutheran Church in Canada requires ministry personnel to relate to a Council/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 boards/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 is composed of 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 chance 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 their 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 regional council (United Church) as applicable.

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

- Buildings and property
- Finances
- Support to denominations
- Membership
- Leadership

9. Finance and Property

The following is a list of those financial and property matters that 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, denominational funds (allocation, assessment, apportionment, benevolence, etc.)—recording of offerings through envelopes or pre-authorized remittance (PAR), issuing of charitable receipts, developing a sense of stewardship
- How denominational records are kept
- Charitable number and accounting to Canada Revenue Agency
- 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 incorporate 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 amalgamation taking place.

There is currently no provision for a corporate amalgamation of Presbyterian Church in Canada ministries with other denominations. You may contact the Clerks of Assembly with any questions.

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 Form T2050 with:
Charities Directorate, Canada Revenue Agency
Ottawa, Ontario K1A 0L5 Phone: 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. Glossary of Terms

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

APOSTOLIC SUCCESSION:

ACC: The continuity of the Church through the ages from the apostles. For Anglicans, this is visibly signified especially through succession in the office of bishops who are duly consecrated by other bishops who were themselves validly consecrated. This succession is an instrument and sign of the fact 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.” This specific aspect of apostolic succession is more commonly referred to as the “historic episcopate” or the “historic succession of bishops.” Anglican ecumenical discussions often focus a great deal on how central the bishop is understood to be within the overall task of ensuring 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 ensure 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 regional council’s role in ordination/commissioning of ministers.

APPORTIONMENT:

ACC: One of several terms (*fair share, assessment, allotment, etc.*) for the amount that parishes are requested to share for the work of the wider church; also used for the amount that 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, 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, 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.

BAPTISM: 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.

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 *BAS*.)

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.

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

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

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 (deacon, pastor, bishop). A bishop is the head of a synod and is elected for a six-year term (renewable) at a synod convention. A bishop is ordained a bishop 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, which functions as a corporate bishop providing care and oversight for ministers and congregations within its bounds.

UCC: Not used, but episcopal authority is a shared responsibility between the regional council, which is responsible for providing oversight to communities of faith within its bounds and for ordination and commissioning and the Office of Vocation, which is responsible for oversight of ministry personnel.

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*.

CALL:

ACC: Not used

ELCIC, 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 make a 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, 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, UCC: Not used.

CATECHISM:

ACC: A basic primer of Christian teaching that uses questions and answers. There is a Catechism in the *Book of Common Prayer*.

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

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

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

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

CCC: Canadian Council of Churches: Made up of 25 Canadian Christian churches, it is the chief Canadian ecumenical agency. The Anglican, Lutheran (Evangelical Lutheran Church in Canada), Presbyterian and United Churches are members.

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

CHURCH HUB:

UCC: Church Hub (ChurchHub.ca) is established and regularized as the required process for ministry personnel and communities of faith to search for calls and appointments. The United Church of Canada will support the Indigenous Church in being self-determining in whether or how they use the Church Hub.

CHURCH ARMY:

ACC: An organization of lay Anglicans 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 Pastors wear an alb and stole (sign of office), often covered by a chasuble for the celebration of Holy Communion. Diaconal ministers wear an alb and a transverse stole (sign of office).

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:

<i>ACC:</i>	A prayer used in the worship service. There is a <i>collect of the day</i> , which sums up the theme of that particular liturgical event.
<i>ELCIC:</i>	A prayer used in the worship service, more commonly called the prayer of the day.
<i>PCC, UCC:</i>	Not used.

COLLOQUY:

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

COMMISSIONING:

UCC: The setting apart by the regional council, upon approval of the Office of Vocation, of someone for the diaconal ministry of education, service and pastoral care.

COMMON PRAISE:

ACC: Anglican hymn book authorized in 1998.

COMMUNION VESSELS AND LINENS (see “Eucharist/Communion”):

ACC, 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 their hands, drying them on a *lavabo towel*.

PCC, UCC: Communion ware—cup or chalice, communion trays with small cups, plate. Tablecloths 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.

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

UCC:

A community of faith is any community of people within the United Church that gathers to explore faith, worship, and serve and is recognized as a community of faith within the United Church by the regional council through a covenantal relationship between the community of faith and the regional council.

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.”)

PCC: Not used, see “Presbytery.”

CONFESSION/CREED:

ACC: *Confession* is used of the prayer of penitence that 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 that may be said corporately or as a private act in the presence of a pastor or another Christian. 3) Lutheran Confessions or The Book of Concord is a collection of documents which provide grounding and direction for the Lutheran community. The Confessions include the Large and Small Catechisms and much more.

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*.

UCC: Worship services typically include a *prayer of confession* (that for which we repent) and may also include recitation of a *creed* (expression of what we believe). A New Creed is a contemporary expression of Christian faith of the United Church. The Apostles’ Creed and Nicene Creed are also used.

CONFIRMATION (TIMES AND TERMS):

ACC: When a person who has been baptized is *confirmed* in their faith by the laying on of hands by the 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. Some dioceses prefer that confirmation take place in full adulthood, others keep the age of 12 to 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 that usually follows a period of instruction in the Christian faith, accompanied by the laying on of hands by the pastor.

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

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.

CONGREGATIONAL DESIGNATED MINISTER (CDM):

UCC: A baptized lay person employed by a community of faith in a specified ministry position designated by the regional council as accountable to the governing body of the community of 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.

PCC: Included in the *Book of Forms*.

UCC: The Basis of Union functions as the United Church's constitution, and is included in *The Manual*.

(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.

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

UCC: The United Church is organized into three levels or councils and the Office of Vocation. The three councils are the community of faith, the regional council and the General Council. The term is also used by some communities of faith as the name of their governing body.

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.

COVENANTING SERVICE:

UCC:

A service of worship conducted at the beginning of every new call or appointment to celebrate the new pastoral relationship that has been established.

CURATE:

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

ELCIC, PCC, 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. All ordained ministers in the Anglican tradition are first ordained Deacons. Some only serve in this capacity for a short time (often called a transitional Deacon), while, increasingly, many continue to exercise this role throughout their ordained ministry (often called permanent or vocational Deacons).

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 the responsibility to care for the pastoral needs of the congregation.

UCC: See “Minister (noun).”

DEACONESS:

ACC: Before women were able to be ordained as Deacons, Priests and Bishops, this term was used to refer to women who were not ordained but were often “set apart” for particular kinds of pastoral ministry. It has since fallen into disuse.

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 “Area”).

DESIGNATED LAY MINISTER:

UCC: A lay member of the United Church appointed by a regional council to serve in paid accountable ministry for a limited time in a particular place. A designated lay minister may be recognized as such by the regional council when they have completed an appropriate educational program, including education supervision during the program, to the satisfaction of the Office of Vocation.

DIACONAL MINISTER:

ACC: See “Deacon.”

ELCIC: See “Deacon.”

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 (e.g., Anglican Church/United Church Dialogue).

DIOCESE:

ACC: Primary unit of the church, comprised of a number of parishes, governed by a diocesan synod, and lead by a diocesan bishop. In Canada there are presently 30 dioceses and one military ordinariate.

ELCIC, PCC, UCC: Not used.

ECUMENISM:

ACC, ELCIC, PCC: 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*.

ELCIC: Evangelical Lutheran Church in Canada

ELDERS:

ACC: Usually refers to Indigenous Elders, who are playing an increasingly important role as wise leaders and guides within the Anglican Church of Canada in general and among Indigenous Anglican churches in particular.

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. Indigenous Elders offer important spiritual leadership, especially in Indigenous church communities.

EPISCOPAL: (See “bishop.”)

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

PCC: Pertaining to the functions of bishop as exercised by the presbytery in the PCC.

UCC: Pertaining to the functions of bishop as exercised by the regional council and the Office of Vocation.

EUCCHARIST/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, UCC: *Communion* is the common term for the Sacrament of the Lord’s Supper.

EVANGELICAL: Based on the Gospel.

EVANGELICAL LUTHERAN WORSHIP:

ELCIC: The ELCIC’s current worship resource (2006) containing both rites and hymns. There are over a hundred related resources (2006 to present) in addition to the principal “Cranberry” book.

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: Not used.

PCC, UCC: Not normally used.

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

GRADUAL:
ACC, 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, 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 the 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, 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:

ELCIC, PCC: An in-service training period for those preparing for ordered ministry roles.

UCC: see Supervised Ministry Education (SME)

JUDICATORY:

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, ELCIC: The bishop.

PCC Each of the four courts of the church.

UCC: Each of the three councils of the church and the Office of Vocation.

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: The members of a congregation not ordained or consecrated.

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 person appointed by presbyteries to provide pastoral and teaching leadership in a congregation, typically serving under the supervision of an interim moderator in a congregation or pastoral charge that is lacking a called or appointed minister of Word and Sacraments. (This category is not available to ecumenical shared ministry congregations.)

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 clergy person is available. This licensing does not include the presiding at a marriage or eucharist.

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

LECTIONARY:

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.

LICENCE TO PERFORM MARRIAGES:

Anyone who presides at a marriage requires a civil licence issued by the civil province. Each church authorizes a list of personnel eligible for such a licence.

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: Rarely used.

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 diaconal ministry personnel to administer the sacraments within a particular community of faith.

LICENSED LAY WORSHIP LEADER (LLWL):

UCC: A lay member of The United Church of Canada who has been recommended by the governing body of their community of faith, duly educated, and licensed by their regional council to offer occasional worship leadership and preaching within the bounds of their regional council.

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

LIVING FAITH (Adopted in English, French and Korean):

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

LBW: LUTHERAN BOOK OF WORSHIP:

ELCIC: An ELCIC worship resource “Green Book” composed of rites and hymns and published in 1978. While still authorized, it has been significantly supplanted by Evangelical Lutheran Worship (“Cranberry Book”, 2006) and related resources.

LWF: The LWF is a global communion of 148 churches in the Lutheran tradition, representing over 76 million Christians in 99 countries. The ELCIC is a part of the North American Region of the LWF.

MANSE:

ACC: See “Rectory.”

ELCIC: See “Parsonage.”

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

MANUAL, THE:

UCC: The book of rules and regulations that 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, 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, 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. Designated lay ministers are trained laypersons who are appointed to perform the functions of paid accountable ministry in a particular location. Those commissioned to the ministry of education, service and pastoral care (diaconal ministers) and those ordained to the ministry of word, sacrament and pastoral care (ordained ministers) are members of the Order of Ministry.

MINISTER (verb):

To be of service to others.

MINISTRY PARTNER:

UCC: A minister of another denomination with which the United Church has a mutual recognition agreement who is eligible to seek a call or appointment as determined by the specific contents of the agreement. Before a minister seeks employment in a community of faith, authorization for ministry partner must be granted by the Office of Vocation.

A ministry partner, while under call or appointment, is equivalent to an ordered minister of the United Church in respect to membership and responsibilities in all councils of the church.

MINISTRY PERSONNEL:

UCC: Those employed by the church in any paid accountable ministry position, lay or ordered.

MISSION:

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.

MISSION AND SERVICE:

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

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. The person is considered the spiritual leader of the denomination and serves until the next General Council, usually held every three years.

MORE VOICES:

UCC: A supplementary songbook, published in 2007.

MUTUAL RECOGNITION OF MINISTRIES:

UCC: An agreement between the United Church and another denomination under which each denomination agrees to accept the credentials of the members of the order of ministry of the other denomination.

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 six-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 position 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, UCC: Either the space in which one works or the position held on a board or committee.

OFFICE OF VOCATION:

UCC: The part of the General Council that sets standards for and accredits candidates for ministry, oversees and disciplines ministry personnel. The Board of Vocation is an elected body that oversees the Office of Vocation.

OFFICIAL BOARD:

UCC: One of the possible structures for the governing body of a community of faith.

ORDER OF MINISTRY:

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

UCC: Those commissioned to the diaconal ministry of education, service and

pastoral care and those ordained to the ministry of word, sacrament 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 deacon, 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 regional council, upon approval by the Office of Vocation, of someone for the ordained ministry of word, sacrament and pastoral care.

PARISH:

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

ELCIC: One or more congregations that share the ministry of a pastor and/or deacon.

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,” to refer to a multi-point pastoral charge.

PARSONAGE:

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

PASTOR:

ACC: Another title most commonly used for ministers ordained to the order of priest or bishop. A bishop is considered the chief pastor of a diocese, while priests or chaplains exercise local pastoral ministry over parishes and congregations.

ELCIC: One of three orders of ministry (deacon, pastor, bishop) which provides a ministry of word and sacrament to the church. Often the ordained leader of a congregation or similar community.

PCC: Ordained minister.

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

PASTORAL CHARGE:

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

PCC: The Presbyterian Church in Canada

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.

PRIEST:

ACC: Someone ordained to one of the three 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, who is 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 (lowercase), each led by an archbishop.

PWRDF:

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

PWS&D:

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

REGIONAL COUNCIL:

UCC: The council of the church that provides support to ministry personnel and support to and oversight of communities of faith. There are 16 regional councils.

RECOGNITION:

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

UCC: The celebration by the regional council, upon approval by the Office of Vocation, of persons for designated lay ministry.

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 pastors and bishop or a list of deacons.

SACRAMENT:

ACC: Sacraments are traditionally understood as “outward and visible signs of inward and spiritual grace.” The Anglican tradition recognizes two primary or “Gospel” sacraments, namely baptism and eucharist. Many Anglicans hold that there are other sacramental rites as well, including confirmation, confession and absolution, marriage, ordination, and anointing of the sick.

ELCIC: One of the two means of grace (Word and Sacrament) by which God proclaims and bestows grace upon people. Lutherans recognize two sacraments: Holy Communion and Holy Baptism. The sacraments are seen to be (1) commanded by Christ, (2) proclaiming and bestowing grace, and (3) connected to earthly elements (water, bread and wine).

PCC, 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 regional council to preside at the sacraments of baptism and communion, within a community of faith of which they are a member. This ministry is not available to shared ministry congregations.

SANCTUARY:

ACC, ELCIC: The part of the church building surrounding the altar.

PCC, UCC: The space in which formal worship is conducted.

All four 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 governing body of the community of faith.

SHARING THE PEACE:

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

A 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. Originally produced for the UCC.

STANDING ORDERS OF PRESBYTERY:

PCC: Specific regulations adopted by the presbytery to be used by the presbytery itself and congregations within its bounds. Examples: time and dates of meetings, expectations of interim moderators, responsibilities given to committees.

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 community of faith financial matters.

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

SUPERVISED MINISTRY EDUCATION (SME):

UCC: An intentional learning experience that enables a candidate for ordination and designated lay ministry to deepen their pastoral identity, to reflect theologically on the practice of ministry, to develop healthy practices for self-care and to enhance ministry skills.

SUBORDINATE STANDARD:

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

UCC: Scripture is the United Church's primary standard. Any creed or statement of faith, no matter how important or significant it was judged to be, would be a "subordinate standard," as in "subordinate to Scripture." So, each of the four component parts of the Statement of Doctrine in the Basis of Union would be considered a "subordinate standard."

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 five synods, each headed by a bishop.

PCC: The governing body between presbytery and General Assembly that is responsible for the oversight and care of presbyteries. Often responsible for church camps, regional ministry and educational programs.

UCC: Not used.

TITHE:

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

TRUSTEES:

ACC: See "Vestry" and "Wardens."

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, UCC: The board of the congregation/community of faith that holds in trust the property, both real and personal, of the congregation/community of faith

UCC: The United Church of Canada. (Usually avoided in United Church publications to avoid confusion with U.S.-based United Church of Christ.)

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

VOICES UNITED:

The current United Church hymn book, published in 1995.

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 and 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.

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.

WCRC: World Communion of Reformed Churches, of which The United Church of Canada and The Presbyterian Church in Canada are members.

WESTMINSTER CONFESSION OF FAITH:

PCC: Primary subordinate standard by which faith is tested.

(WOV) WITH ONE VOICE:

A transitional ELCIC worship resource “Blue Book” composed of rites and hymns and published in 1995. While still authorized, it has been significantly supplanted by Evangelical Lutheran Worship (“Cranberry Book”, 2006) and related resources.

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 (ELW). This national organization was dissolved in 2010.

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.

Appendix A

Ecumenical Shared Ministry Agreement Checklist

When two or more congregations come together to form a shared ministry, an Ecumenical Shared Ministry Agreement should be drawn up.

The agreement should include the following:

1. Preamble/Parties to the Agreement
2. Relationship to Participating Denominations
3. Incorporation (if necessary)
4. Constitution
 - a. Membership
 - b. Congregational Meetings
 - c. Congregational Council
 - d. Officers/Executive
 - e. Clergy
 - f. Committees
 - g. Congregational Life
 - h. Property and Assets
 - i. Conflict/Discipline
 - j. Amendments
 - k. Opting Out Clause
 - l. Review

Appendix B

Guidelines for Collaborative Congregational Ministries for Lutherans and Anglicans in Canada

March 2006

Introduction

In July 2001, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada signed the Waterloo Declaration establishing a relationship of full communion between them. These guidelines have been prepared by the Joint Anglican Lutheran Commission of Canada to assist those who are seeking opportunities for organic collaboration between Anglican and Lutheran congregations.

Initial Stage—Discernment

On its own initiative, or at the invitation of the bishop, a congregation undertakes a visioning process for its future directions in ministry. As part of this process it examines the areas of collaboration with other congregations that already exist and the potential for mission together with other partners.

Second Stage—Invitation

An individual congregation or parish, or the respective judicatories and bishops, invites two or more congregations to enter into an intentional relationship. As part of this process they explore new directions in ministry together, including the possibility of entering into a collaborative ministry relationship.

This process may include

- Bible study and theological reflection
- sharing stories about each congregation's history and present ministry status
- sharing ideas of, and possibilities for, co-operation
- joint worship and the development of common programs and projects

Third Stage—Exploration

A congregation wishing to explore the possibility of sharing ministry more fully would contact their respective bishop requesting that the partner bishop be contacted to see if there is a willingness to proceed further in the process. At an initial meeting, the congregations share with each other and with their bishops a summary of their history and their present ministry status and some ideas for cooperation. In the days following this initial meeting, each bishop will

consult with their respective congregational leaders to determine whether there is a willingness to proceed further in the process. If all parties are agreeable, the bishops will formally appoint members to serve on a Task Force comprised of strong lay leadership and appropriate representatives of the respective judicatories.

Task Force will meet with each congregation and together:

- to educate congregations about models for shared ministry
- to explore those models that might suit their situation and realize their vision
- to encourage the congregations to enter into concrete commitments to work in ministry together for a specific limited time

Task Force will report regularly to each Congregational Council and Bishop. Towards the end of the specified time, the Task Force undertakes an evaluation and invites the congregation to make a decision about exploring a further step.

Fourth Stage—Developing a Concrete Proposal

Practical matters need to be considered as appropriate; e.g.

- personnel, e.g., determining personnel needs
- audit of human resources, including secretaries, custodial staff, volunteer skills and resources (e.g., Sunday school teachers, choirs, outreach ministry)
- finances, including ministry and operating costs, debts (e.g., allotment arrears, loan payments), assets (e.g., trust funds, investments, endowments, memorials, designated gifts)
- evaluation of buildings (churches, rectories, halls), land, furnishings
- how to communicate well with all those involved in the potential changes. Facts need to be communicated clearly and frequently to combat rumour.
- designation of offerings
- parish governance structures
- participation in diocesan and synod structures
- liturgical schedules and primary worship resources

Development of proposals by Task Force. Some possible outcomes include:

1. Continue on “trial basis” (i.e., remain at stage two)
2. Share ministry; retain buildings
 - existing individual councils continue with joint collaborative ministry council
 - shared costs of ministry, administration (e.g., secretary, office) and programming (e.g., Lenten resources, Christian Education materials)
 - establish new ministry team

3. Share ministry; close one or more buildings
 - buildings deconsecrated and disposed of
 - establish new ministry team
4. Move directly to formal amalgamation
 - legal decisions for new parish
 - one new corporation
 - new name
 - one new council
 - all assets and liabilities go into one
 - establish new ministry team

Fifth Stage—Decision-Making

Consideration of specific proposals by Congregations and their Councils with feedback to Task Force about preferred option.

Task Force brings results of meetings back to Bishops for review and development of a specific proposal.

Special congregational meetings are convened to occur on the same day in each congregation to present the proposal and request approval.

Sixth Stage—Implementation

Implementation may involve the following aspects:

Liturgical

- Service of celebration and commitment for the new witness of these congregations
- Learning of new liturgies
- Recommitment of people in renewal of baptismal vows
- Deconsecration and closure liturgies (where necessary), giving thanks for the congregations' historic witness

Pastoral

- Care for parishioners in transition
- Care for personnel whose positions are affected
- Develop ways of honouring and symbolizing the past, e.g., a “memory book,” furnishings that signify who we were
 - who/what we were; process we used; who we are now; signs of new life
 - this was our struggle; what we decided to let go; what we decided to keep
 - this is our vision and how we have been moving together toward it
- Help parishes involved to develop strategies for welcoming people if their buildings are closing.

Educational

- Teaching with regard to history and theology of the partner tradition
- Teaching with regard to governance practices of the partner tradition

Administration

- Envelopes—what is the effect on giving during the process; after a decision?
- Changes to charitable registrations
- New accounting procedures
- Parish registers: archiving old, starting new
- Parish lists
 - disposition of assets, buildings, property
 - administration of cemeteries
- Diocesan allotment/synodical benevolence offering negotiation
- Request for deconsecration of church building requires a specific resolution from parish council. Sale of property requires the consent of the diocesan bishop and/or synod.

Legal

- Changes to the Constitution and Church Act with respect to separation/amalgamation/name change (to be approved by Diocesan/Synod Councils)
- Transfer of deeds
- Involvement of Diocesan/Synod Solicitor through the offices of the Bishops
- Financial commitments
- New parish seal

Appointment of new Clergy and new Parish Council.

Celebration of New Ministry arranged through the respective Bishops’ offices (if not included above).

Seventh Stage—Evaluation

Time for scheduled review is set at the time the new collaborative ministry arrangement is put in place.

Matters to be addressed at the Review:

- In your experience to date, what can you...
 - applaud?
 - affirm?
 - celebrate?
- In your experience to date...
what gives you cause for concern?
- Suggestions for strengthening new ministry configuration
- Suggestions/advice for other congregations considering this process

Appendix C

Guidelines for Anglican & Lutheran Priests & Pastors Serving Appointments in Each Other's Churches

Revised (spring 2003) by the National Church Council of the Evangelical Lutheran Church in Canada and the Council of General Synod of the Anglican Church of Canada
Revised (February 2011) by the Joint Anglican Lutheran Commission to replace references to pastors/priests to clergy/rostered ministers

When an appointment is contemplated the following process shall be followed with the Terms of Appointment defined:

Eligibility

Only clergy in good standing with their own church are eligible for appointments. Normally, such an appointment would not be offered as a first call/appointment.

Initiative

When an appointment of priest or pastor to a congregation of the other church is contemplated, it must have the approval of both bishops concerned. The initiative may come from an ordained person, the local ministry setting, or the bishop.

Process

1. If a priest/pastor or deacon/diaconal minister wishes to be available for an appointment in the other church, that person should contact their own bishop who then consults with the counterpart bishop.
2. If the initiative is from the congregation or other ministry setting, the responsible persons contact their own bishop, who then consults with the counterpart bishop.
3. If the bishop of a synod/diocese wishes to appoint a pastor/priest or deacon/diaconal minister of the other church, that bishop contacts the appropriate bishop of the other church.
4. A full curriculum vitae of ministry and ordination or consecration history shall be provided to the receiving bishop.
5. A police letter of record and a child abuse registry check shall be provided to the receiving bishop.
6. The receiving bishop issues a letter of appointment setting out the terms of the appointment.

7. The appointment shall be marked liturgically as soon as possible to the beginning date of the appointment and other foundational documents using appropriate forms, e.g., "Installation of a Pastor" or "Celebration of a New Ministry," and adapting as necessary for the circumstances.

Terms of Appointment

Terms of appointment shall include:

1. Length of the appointment
2. Remuneration, including housing, travel, pension and benefits. If the appointment is for non-stipendiary ministry, then the agreement must state the limit of volunteer hours expected of the priest/pastor or deacon/diaconal minister.
3. Salary/stipend shall be according to the scale of the receiving synod/diocese. The salary source is responsible for provision of housing or an allowance in lieu thereof, and travel reimbursement, both according to the scale of the receiving church.
4. Pension, Long-term Disability, and Continuing Education contributions will be paid into the plan(s) of the originating church. Other benefits (e.g., group health) will normally be according to the plan(s) of the originating church but may be negotiated between the two bodies, as these plans vary from one synod/diocese to another. Any details can be negotiated by the employing and sending bishops in consultation with the pension and benefits departments of the two churches.
5. Vacation, days off, educational leave and sabbatical leave shall be in accordance with the policy of the receiving church.
6. Provision for review after one year under the polity and practice of the receiving diocese/synod

Orientation

1. The receiving bishop shall appoint a mentor to assist the priest/pastor or the deacon/diaconal minister in acquiring a working knowledge of the polity and practice of the receiving church, and to be available as a resource during the course of the appointment.
2. Items to be included in orientation shall include (as appropriate):
 - a. Constitutions/canons of congregation, synod/diocese and national church
 - b. ELCIC Statement on Sacramental Practices
 - c. Any guidelines presently in effect in the synod/diocese and national church
 - d. Conduct of worship and pastoral care in that church
 - e. Introduction to the theological emphases of the receiving church
3. The mentor shall conduct an exit interview at the end of the appointment and ensure that appropriate parish records have been kept.

Accountability

1. All persons appointed under this guideline are subject to the discipline of the receiving church and shall be required to comply with all applicable regulations in effect in that church, including canons/constitutions, policies and guidelines. If matters of discipline arise, the receiving bishop shall not institute proceedings until notice has been given to the bishop of the sending church and that bishop has given consent for proceedings to be instituted. The sending bishop shall either give consent or institute proceedings in the sending church. Deposition/removal from roster may only be imposed by the sending church.
2. Process for early termination will be according to the regulations in force in the receiving church, with a report made to the originating church. Consultation between the two bishops is encouraged throughout such a process.

Resources

Anglican

Handbook of General Synod Canon XVIII on Discipline
Sexual Harassment Policy
House of Bishops Guidelines
Applicable provincial and diocesan policies

Lutheran

ELCIC Constitution, Article 7; By-laws Part 3
For diaconal ministry: ELCIC Constitution,
Article 8 and the ELCIC Administrative
Bylaws, Part 3.1.
ELCIC Manual for Discipline of Ministers
Sexual Harassment Policy
Applicable synodical policies

Appendix D

Governance Guidelines for Joint Anglican & Lutheran Congregational Ministries

October 2011

Only clergy in good standing with their own church are eligible for appointments. Normally, such an appointment would not be offered as a first call/appointment.

1. That the congregation will be constituted as per a four party agreement, including the Synod, Diocese and partnered congregations.
2. That the congregation will conduct affairs as a single worshipping/ministering community, as far as permitted by constitutions and canons of the ELCIC/Synod and ACC/Diocese.
3. That membership in the congregation, and records of pastoral acts will be recorded within a single congregational roster, copies of which shall be archived with both the synod and diocese.
4. That all baptized are members of both this congregation and each denominational body and are thus eligible for extra-parochial representation.
5. That congregational decision-making and voting shall be conducted as a single congregational community except at the time of dissolution.
6. That such congregations and their clerics shall be identified in a specially designated category on synodical and diocesan rosters.
7. That clergy shall be appointed/called through a process determined in consultation with both the synod and the diocese.
8. That the discipline of clergy shall be as per the provisions of the church wherein they are rostered but in full consultation with the partner church.
9. That a provision for the termination of the joint ministry agreement be included, with such provision requiring the consent of both the synodical and diocesan bishops. Such provisions shall also address the equitable beneficiary of bequests and real property received over time.
10. That bylaws for internal organization consistent with the relevant canons and constitutions can be enacted to fit the circumstances of the congregation.
11. That property held for the diocese or Lutheran congregation and/or synod shall be held in trust by a separate corporate entity created for this purpose. On termination of the agreement, the disposition of property between partners would be determined on a pre-determined pro-rated basis, or be conveyed to a separate

corporate entity created for this purpose by diocesan/synodical arrangement.

12. That liturgies of either or both churches can be used according to the needs of the worshipping community.
13. That financial support to the diocese and synod will be determined as individually arranged.